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Book Review. - Literatur

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SIN. By G. C. Berkouwer. Translated from the Dutch by Philip C. Holtrop. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1971. 599 pages. Cloth. \$9.95.

The two parts of this massive treatment of sin combine the contents of the Dutch volumes *De Zonde I: Oorsprong en Kennis der Zonde* and *De Zonde II: Wezen en Verbreiding der Zonde*. Thus Part I treats the origin and knowledge of sin and Part II discusses the essence and spread of sin. Berkouwer presents the doctrine of sin in the light of the Scriptures and its historical formulations. Though generally adhering to the Reformed creeds in their presentation of this doctrine, he pursues his own independent course. For example, he declines to accept the concept of realism and federalism as developed in Reformed orthodox theology.

Theologians who have studied the 10 volumes of Berkouwer's studies in dogmatics that have appeared before this one and who therefore have learned to expect a high degree of excellence also in the present volume will not be disappointed.

LEWIS W. SPITZ SR.

NEW TESTAMENT WORD STUDIES. By John Albert Bengel. 2 volumes. Grand Rapids, Mich.: Kregel Publications, 1971. 1,905 pages. Cloth. \$29.95 the set.

It is regrettable that the title *Gnomon* was not preserved for this reprint of a translation of an exegetical classic, first published in Latin in 1742. Not only does the term register Bengel's own approach to theology, but it is a kind of trademark that deserves perpetuation. *Gnomon*, meaning "index" or "pointer" (as of a sundial), describes Bengel's basic intention: "to *point out* the full force of words and sentences in the New Testament, which, though really and inherently belonging to them, is not always observed by all at first sight, so that the reader, introduced directly into the text, may

pasture as richly as possible. The *Gnomon* points the way well enough. If you are wise, the text itself teaches you everything." (I, xiv)

In the light of this intention and its actual execution, the new title is in fact misleading; for Bengel, who sketched the ground plans for numerous contemporary emphases, including especially "History-of-Salvation" and its corollary "Mighty Acts of God," is interested not in the study of isolated words but in the precision of expression found in the text, with emphasis on phrases in their context and with frequent alerts to rhetorical characteristics, not as contrived literary devices, but as indexes to the breadth of emotion and feeling that pervade the language of Sacred Scripture.

To Bengel's thinking, theology was practical, and the practical concern was in fact integrally related to his view of salvation history as the display of continuity in God's purpose revealed in the unfolding of history that reaches its climax after the events that he found previewed in the Apocalypse. His chiliastic views are therefore not to be recited in the same breath with later crude imitations, but are to be understood as the consistent application of his basic hermeneutical principle, that man's total history is to be understood in the light of the sustained mighty action of God. What is therefore recorded as taking place at a specific time in history is applicable to all time, and the concrete becomes a base for recognition of the larger perspective, the spiritual. The comment on 1 Thess. 4:15, "The men of all ages conjointly form a whole" (II, 484), well reveals the hub of Bengel's hermeneutical wheel and is of a piece with what this reviewer would call Bengel's theory of pregnant diction, a theory that attempts to bypass the idea of twofold sense in favor of a hidden meaning that comes to birth at some time or other in the fruition of the church's age (see, for instance, I, 183) or as exposition of an earlier statement in the Old Tes-

tament (see, for example, I, 189, on the three measures of meal). Thus Bengel anticipated the importance of understanding the text not only as interpreted object but as dynamic interpreter.

Unfortunately, the very consistency in Bengel's hermeneutics, combined as it is with extraordinary wit displayed in compressed expression, may have a hypnotic effect on the reader, and not even the frequent admonitions of one of the translators, Charlton Lewis (1834—1904), are a sufficient antidote to a good deal of comment that is now in the light of better knowledge quite inaccurate, although Bengel was himself at the time most scrupulous about the content of his *Gnomon*. What was therefore once a useful work of edification for the many is now a hazard to the amateur, but an antiquarian's mine and a scholar's resource for tracing loans from one of the most liberal creditors of contemporary exegetes. The careful student will find something also to stimulate further inquiry. There may, for example, be a monograph in the offing on the *outos-estin*-form, but Bengel long ago called attention to it (see I, 474, on Luke 15:24).

The title page lists this work as "A New Translation by Charlton T. Lewis and Marvin R. Vincent." The verso does not specify what "rights" besides the ill-worded title are "reserved" — for the translation has long ago entered into public domain. Curiously it is stated that this translation was "formerly published under the title *Gnomen* (sic) of *the New Testament* by Perkinpine and Higgins, Philadelphia, in 1864." The two-volume edition at this reviewer's disposal was published in 1862 and offers as title a translation of the title in the Latin editions: *John Albert Bengel's Gnomon of the New Testament, Pointing Out from the Natural Force of the Word, the Simplicity, Depth, Harmony and Saving Power of Its Divine Thoughts*.

Few writers have enjoyed translation at the hand of so prestigious and capable a scholar as was Charlton Lewis, editor (*New York Evening Post*, 1868—1871), lawyer,

orator, political campaigner, prison reformer, mathematician, and classicist. His *Harper's Latin Dictionary*, published in 1879 in collaboration with Charles Short, is still a port-of-call for Latinists. As indicated above, Lewis endeavored to correct with the help of various sources, patristic and modern, what he thought was "clearly erroneous" (p. vii) and also supplemented Bengel's text from the same sources. Other types of alterations of Bengel's text, especially in the category of textual criticism, are noted in Lewis' preface, pp. vii—viii. It is evident, therefore, that not only does the reader at the end of the 20th century not have Bengel's *Gnomon* in unadulterated form (even though great care is displayed in the notation of additions) but in addition to deletion and condensation he is exposed to "corrections," many of which are, like Bengel's original statements, themselves exegetical eccentricities that require contemporary correction. And in some instances Bengel even finds himself vindicated over his translator. For example, Lewis cites in dogmatic tone commentators who disclaim the active sense of *theostugēs*. Bengel explains "Men who show their *hatred to God*" (II, 27, on Rom. 1:30). Arndt-Gingrich-Bauer and the Revised Standard Version, to cite but two, support him in this interpretation.

Bengel's *Gnomon* survived a period that was notorious for rationalistic sawdust piled high not only by the Enlightened but by Anti-Enlightenment forces. With unusual hermeneutical tact he anticipated the necessary task that David Strauss sorrowfully undertook with methodical severity. "Freedom of investigation, combined with piety and with clarity of expression," would be an appropriate epitaph for this extraordinary Christian scholar, whose life was the commentary on his advice to the reader of his Greek New Testament (1734):

Te totum applica ad textum;
Rem totam applica ad te.

Johann Bengel, born June 24, 1687, died on Thursday, Nov. 2, 1752.

FREDERICK W. DANKER

BEITRÄGE ZUR THEOLOGIE DES NEUEN TESTAMENTS. By Eduard Schweizer. Zurich: Zwingli Verlag, 1970. 288 pages. Cloth. 36.00 Swiss francs.

This volume contains 16 essays published between 1955 and 1970 by the Zurich New Testament professor. An earlier volume (1963) contained 27 essays, 6 in English, that discussed hermeneutics, Christology, creeds and hymns in the New Testament, and ecclesiology.

The essays in this volume reflect the work and interests of Schweizer in recent years. His commentary on Mark in the *Neues Testament Deutsch* led to the three articles on the theology of Mark (Messianic secret, basic theology, and eschatology). They are supplemented by an essay on Matthew's concept of law and another on the conversion of Apollos. (Acts 18:24-26)

The next six essays deal with understanding the New Testament in its own religious world. One significant essay deals with the formula of sending the Son. He argues that Paul uses it to emphasize the cross. Another essay takes up Col. 1:15-20, a passage that Schweizer has dealt with earlier. He argues here against an emphasis on the cosmic Christ. Other essays in this section deal with the *stoicheia tou kosmou* passages in Paul and with death and resurrection (both man's physical and his dying and rising in Christ).

The last five essays are more popular works dealing with the idea of God, discipleship, the church, and worship. They show that the author is interested in far more than academic theology and the lecture hall.

Collected essays are difficult to review. The more their author's interests are broad and his knowledge commensurate, the less generalizations apply. Schweizer's main interests have been Gospel criticism and early Christian theology. Both are well represented here in essays that deserve wide reading.

EDGAR KRENTZ

PULPIT SPEECH. By Jay E. Adams. Nutley, N.J.: Presbyterian and Reformed Publishing Co., 1971. 159 pages, index of names and references. Paper. \$3.50.

This is a useful little book with surprising scope and clarity. It is designed as a refresher for pastors in the field and for students in preparation for a preaching ministry. The last two of nine chapters concern use of voice and body in delivery of the message. The preceding chapters develop the basic concerns of preaching, the purposes of preaching such as narrative, information, and persuasion, and summaries of preaching style and its development via the extemporaneous method. The author regards the Bible as the source of his theology of preaching and the Holy Spirit as the basic power of it. Among his samples of procedure are studies of a sermon on limited atonement and baptism exclusively by sprinkling (pp. 71-73). Tiny as the volume is, it has some good materials on outlining. Despite the ample use of Pauline quotations, the Gospel as major motivation is slighted.

RICHARD R. CAEMMERER SR.

ROBERT FROST: THE YEARS OF TRIUMPH, 1915-1938. By Lawrence Thompson. New York: Holt, Rinehart and Winston, 1970. 744 pages. Cloth. \$15.00.

This book, with excellent notes and indices, has rightly been praised as an outstanding biography that reveals the varied facets of Frost's personality. It is a permanent source, not only for those interested in the literary aspects of Frost's work, but also for those interested in psychological, philosophical, linguistic, poetic, religious, and other studies. This review is concerned with poetic and religious factors.

Frost was shy and fearful about expressing his views in both areas (pp. 13, 71), yet a pattern of his thought in both can be sketched.

Although "sound posture" (alternate tone between the beats of meter) describes his technique (p. 35), he held that poetry could not be produced by following theories (pp. 44, 421). Creative imagination requires fresh experiences from life (p. 36).

For Frost, as for Kierkegaard, poetry begins in a pang (p. 23), a "lump in the throat" (pp. 65, 68, 293). Creative art orig-

inates in an impulse or mood which is followed by "a visitation of style," a power to carry impulse into words (p. 416), in which sound, form, and content blend (pp. 68, 97). From a life "cast in gloom" (p. 114) he dreamed of beautiful and good things.

Two people dear to Frost were a Puritan mother (p. 88) and his atheist wife (p. 140). Frost was proud to be a Puritan (pp. 230, 490). Striving to be orthodox in politics, love, and religion (pp. 113, 121), he opposed such "innovations" as pacifism (p. 113), socialism (p. 417), new dealism (p. 441), evolution (p. 618), and man's arrogant quest for scientific knowledge (pp. 288, 296). His addresses at times sounded like fundamentalist sermons (pp. 99, 483). He favored justice first, mercy second (p. 459).

His religion was as full of contrary thoughts as his life of moods. He claimed to be orthodox, yet faith at times became a universal attitude (p. 90). He allowed no one else to speak against God, but he himself was at times hilariously blasphemous (p. 474). Though he rejected evolution, he held: "We people are thrust forward out of the suggestions of form in the rolling clouds of nature. In us nature reaches its height of form and through us excludes itself" (p. 387). His mother taught him how to harmonize incongruities so that even war is a good God's way of thinning us out (pp. 177 to 178), yet he spoke of polarities in his belief (p. 239) and enjoyed casting himself in the role of rebel and skeptic (pp. 240, 241). At times he is also deeply superstitious (p. 154).

As belief and philosophy clashed in Santayana, so Puritanism and fresh religious insights clashed in Frost. He describes himself as a dualist in thought and a monist in wish (p. 243).

Like Wallace Stevens, Frost held that poetry gives order to inner world (p. 385). Metaphor becomes more and more central. Science and, to a greater extent, philosophy and religion depend on metaphor (p. 364). In fact, metaphor is the whole of thought (p. 363). While the philosopher spends his life developing one metaphor, the poet creates a metaphor every day (p. 253).

Though he was professedly a Puritan, his religion was eclectic and drawn from many sources, including the thought of Henri Bergson and William James. "West-Running Brook" is a study on Bergsonian contraries (p. 301).

Frost was aware of the relation between religion and poetry. Belief, he held, gave depth to metaphor (p. 314). Poetry must have harmony between parts, corresponding to a divinely ordained scheme (p. 236). Poetry has a transcendence bordering on mystic worship: "Clash is all very well for coming lawyers, politicians and theologians. . . . There must be a whole realm or plane above that—all sight and insight, perception, intuition, rapture. . . . Democracy monarchy; puritanism paganism; form content; conservatism radicalism. . . . I'll bet I could tell of spiritual realizations that for the moment at least would overawe the contentious. . . . Every poem is one" (p. 290).

ERWIN L. LUEKER

THEOLOGY AFTER FREUD. By Peter Homans. Indianapolis: The Bobbs-Merrill Company, 1970. Paper. 254 pages. \$4.25.

This book examines the way theology distinguishes itself from psychoanalysis, the insights such distinctions give to psychoanalysis, and the role of psychoanalysis in the secularization of religion.

The first three chapters are primarily devoted to a comparison of Freud with Reinhold Niebuhr and Paul Tillich. The author finds the most striking similarity in the structuring of experience, particularly that of guilt.

This topic is the point of departure for the second part of the book dealing with "post-Protestant" theological concern with Freud's thought. The image of devil (referred to as repression and superego) in Norman A. Brown and David Bakan and the collapse of transcendence into immanent concepts of mass society as described by Philip Rieff are developed in this phase of the study.

One of the conclusions of the author is that Freud's work marks the end of "the

Protestant era" by secularizing religious experience. Nevertheless, theology opens the way for a higher psychology, and psychology makes possible a transition to a different style of theological interpretation and religious understanding.

ERWIN L. LUEKER

INDEX TO FESTSCHRIFTEN IN JEWISH STUDIES. Edited by Charles Berlin. New York: Ktav Publishing House, 1971. 319 pages. Cloth. \$35.00.

Berlin has indexed the articles of 243 *Festschriften* in Jewish, Old Testament, and Ancient Near Eastern studies which were not indexed in the earlier *Festschrift* indices covering the area, those of Marcus-Bilgray (1937) and Rounds (1962). It turns up many an out-of-the-way article, both in Hebrew and English. Indices for authors as well as content will make this a useful scholarly tool, though its price will limit its sale.

CARL GRAESSER JR.

THE SECOND JEWISH COMMONWEALTH, FROM THE MACCABEAN REBELLION TO THE OUTBREAK OF THE JUDAEO-ROMAN WAR. By Flavius Josephus, edited by Nahum N. Glatzer. New York: Schocken Books, 1971. xliii and 580 pages. Cloth, \$12.50; paper, \$4.50.

Josephus' *Antiquities* remains the prime source for our knowledge of Jewish history for the period covered in this volume, the two centuries before and the first century of the Christian era. Glatzer here reprints books XII—XX in A. R. Schilleto's revision of Whiston's classic English translation.

The preface gives an introductory note on Josephus, a chronological survey of the years 300 B. C. to A. D. 93, genealogical tables, maps, and an outline of the books printed out. An index is also added at the rear. This makes a good translation available for use in classroom and study. EDGAR KRENTZ

THE FIRST BOOK OF SAMUEL. By Peter R. Ackroyd. New York: Cambridge University Press, 1971. xii and 238 pages. Cloth, \$6.95; paper, \$2.95.

The aim of this series is to provide the text of the New English Bible and a commentary in which the results of modern scholarship are presented for the general reader. Thus in a short compass and with nontechnical language Ackroyd provides crisp, up-to-date information that should be particularly valuable to pastors and/or laymen interested in revitalizing a Bible class. The author, professor of Old Testament Studies at the University of London, will be familiar to readers of this journal for his article "History and Theology in the Writings of the Chronicles" in Vol. XXXVIII (1967), pp. 501—15. Simple line maps scattered throughout the text make it easy to follow the travels of Samuel, Saul, and David.

In the Books of Samuel significant developments take place regarding kingship, sanctuaries (Shiloh, Jerusalem, the ark), and priesthood (the end of Eli and the rise of Zadok). Samuel is involved with all three institutions, but especially with the origins of the prophetic movement. Ackroyd is a capable guide to the structure and details of the stories and to the role they might play for us in looking at questions about God's purpose in dealing with men and about the response He expects. RALPH W. KLEIN

SACHARJA 9—14. By Magne Saebø. Neukirchen-Vluyn: Neukirchener Verlag, 1969. 356 pages. Cloth. DM 41.80.

What is the relationship between Zechariah 1—8 and 9—14? Although these two blocks of material are usually treated quite separately in modern research, the author hopes ultimately to explicate the relationship between these apparently disparate works. Before facing this question, however, two problems about Deutero-Zechariah must be resolved: (a) How have the materials been expanded or changed in the course of transmission? and (b) what motifs inform the material and what was the historical situation in which they arose? Saebø promises to treat the motifs and the historical situation in a second volume; the present book attempts to use textual criticism and form

criticism in an effort to unravel the historical growth of the book.

The first, and perhaps better, section deals with a morass of textual problems although his dozens of individual suggestions cannot be discussed here. His suggested textual history, however, does seem to take inadequate account of objections raised to Paul Kahle's hypothetical reconstruction of the normalization of the text.

It is the section on form criticism, however, which is likely to meet with the most severe criticism. In dissecting the text into small units and postulating the manner of their coming-together, Saebø has resorted to altogether arbitrary and atomistic techniques. 9:1-8, for example, is divided into four independent units, whereas others are convinced that *one* author is here describing the itinerary of an anonymous invader, perhaps meant to represent Alexander the Great. Before further progress can come in elucidating this painfully difficult work, more certain guidelines for form critical research must be laid down. Unfortunately, the uncertainties about text and form will severely complicate the author's further research.

RALPH W. KLEIN

SACHSEN IM ZEITALTER DER REFORMATION. By Karlheinz Blaschke. Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1970. 136 pages. Paper. DM 16.00.

For Saxony the Reformation was the hour of universal history. Here the great drama of the religious conflict found its stage, then to move on to other locales with other actors. What were the people of Saxony like? What were their social and economic preoccupations? What can be known about their craftsmen and their merchants?

Blaschke has written an analytic account which answers these and a score of other questions. Industry and society, agriculture and agricultural villages, the cities and their citizens, the arts and humanities as well as humanism and reform are some of the major topics here treated.

In line with the *Schriften des Vereins für*

Reformationsgeschichte, in which this study is No. 185, the volume is not documented, but its scholarship is evident. Blaschke is at home in the Electoral and Ducal Saxonies of Luther's day. The bibliography is an impressive evidence of the author's wide acquaintance with the sources.

Theology was a major concern in the first half of the 16th century. But people sowed and reaped (exactly 50% of the population), they mined the minerals of the hills and hewed wood in the forests, they bought and sold. The age of the Reformation was also the age of the Renaissance for Saxony and with these the age of early capitalism (*das Frühkapitalismus*).

By weaving these various movements together and analyzing their impact on Saxony, Blaschke has given us an account that will be of interest and profit to every student of the land of Luther and his era.

CARL S. MEYER

TARGUM DES CHRONIQUES. Vol. I: *Introduction et Traduction*. Vol. II: *Texte et Glossaire*. By R. Le Déaut and J. Robert. Rome: Pontifical Biblical Institute, 1971. 179 and 219 pages. Paper. 10,900 L.

The editors of these volumes relate the Targum of Chronicles to the Palestinian tradition in both vocalization and method of translation. The base text may be as old as the 4th century A. D., although the final redaction is post-Talmudic, perhaps from the 8th or 9th century. After discussing such matters, the various manuscripts and editions, and this targum's exegetical methodology, the editors provide an annotated French translation. Volume II presents the Aramaic text with a critical apparatus and a glossary in Aramaic, French, and English. These aids, plus the familiar Tiberian vocalization, will make this an ideal reader for students of Aramaic.

The targums are valuable as much for the study of Jewish exegesis as for textual criticism. Through additions and paraphrases the Aramaic translators attempted to make the meaning more precise. Anthropomor-

phisms are avoided and God's transcendence is emphasized. So it is the "word of Yahweh" and not Yahweh Himself which speaks, acts, leads combat, and sends the angel of death. God does not dwell on earth, but He makes His *shekinah* reside there. Appropriate *halakah* (law as developed in the oral tradition) is included in the Aramaic "translation" when David pours a libation and when Hezekiah holds his passover. Important personalities are presented with all the relief they have acquired in the *haggadah* (edifying stories in the oral tradition). When one reflects that these translations were used in worship and in education, one sees that no clear distinction was drawn between the Bible and the ongoing tradition.

RALPH W. KLEIN

JESUS REDISCOVERED. By Malcolm Muggeridge. Wheaton, Ill.: Tyndale House Publishers, 1971. 218 pages. Paper.

This paperback reissue of an original Doubleday collection of papers by the noted British journalist is prefaced by Sherwood Wirt, editor of *Decision* magazine. The title essay gives the autobiography, accounting for the unique conversion to Christianity of a man noted for his agnosticism and self-esteem, as well as his brilliance as a humorist and essayist. Several of his "sermons" describe his conflicts with students and church alike as rector of the university of Edinburgh. Only the Britons seem to produce apologists for the Christian faith who can write with the charm of a C. S. Lewis or a Chesterton; perhaps they still have a constituency that has the interest to read them. Muggeridge is noted for his pungency of style. A minor flaw of a collection like this is the repetition of incidents and aphorisms. But the book is without doubt remarkable, and certainly heartening for any Christian threading his way through a time of permissiveness and optimism as well as decay and anxiety, to stay with the Lord's Christ as His own Master. RICHARD R. CAEMMERER SR.

PROFIT FOR THE LORD: ECONOMIC ACTIVITIES IN MORAVIAN MISSIONS AND THE BASEL MISSION

TRADING COMPANY. By William J. Danker. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1971. 183 pages. Paper. \$3.95.

Danker, professor of missions at Concordia Seminary, St. Louis, argues that "the Christian world mission must feel as compelled to enter into economic activities as into educational and medical work. It does little good in mission schools to educate the head to dream up more desires, unless the hand (or the head) is able to satisfy those wants. It makes little sense to heal diseases in mission hospitals, if the cured patients soon return with the same illnesses caused by malnutrition. Moreover, if the Christian medical mission has contributed so largely to increasing the number of hungry mouths, it has the moral responsibility to help find ways to feed them" (p.139). He further holds that "non-Western churches will never become truly indigenous until they are economically supported from within their own lands. Only so will they win the respect of their own government and society. Only so will they be in a position to survive if support from abroad should suddenly be cut off." (P. 140)

Danker sees as paradigms for achieving these ends the economic structures created by the missionaries of the Moravian Church (the revived *Unitas Fratrum*) and by the Basel Missionary Trading Company. The present paperback makes available in readable English the results of the author's rigorous and diligent research that went into his doctoral dissertation on this topic at the University of Heidelberg. It deserves thoughtful reading not only by mission executives and missionaries but by the pastors and people of the sending churches. The author has more here than is conventionally realized!

ARTHUR CARL PIEPKORN

DIE FUGGER. By Götz von Pölnitz. Third edition. Tübingen: J. C. B. Mohr (Paul Siebeck), 1970. 393 pages. Cloth. DM 29.50.

The fabulous Fuggers deserve a notable history. The late Freiherr von Pölnitz gave them one. The third edition testifies to that.

Von Pölnitz was an outstanding authority on the banking family of Augsburg. His multivolume story of Anton Fugger, his story of the hundred-year struggle between the Fuggers and the Hanseatic League, and his contributions on specialized topics in connection with the economic history of the Late Middle Ages and the Early Modern Period gave him front-rank standing among historians.

Von Pölnitz has rendered the less specialized student a real service in putting together the Fugger history in a fascinating, well-written, clear account. It moves along in an interesting fashion, partly because these financiers were interesting characters. Lukas Fugger von Reh, Jakob der Reiche, even Ulrich and Raymund are each in his own way colorful personalities. Martin Luther, Tetzl, Frederick the Wise, Henry VIII of England, Christian II of Denmark, the popes of the period, and, of course, Maximilian I and Charles V are encountered in the course of the story.

One of the virtues of von Pölnitz' account is the weaving together of family history with the political, social, economic (obviously), and religious history of the times. The expansion of the Fugger activities into Italy, Poland, Hungary, the Scandinavian countries, England, even to an interest in the New World makes it necessary that the happenings of the era be treated in reference to their bearing on the history of this family — only one, however, of the banking firms of the time. The rival Welser family, for instance, is mentioned frequently and at times treated at length.

A careful reading of this story of von Pölnitz will enrich the outlook of the student of the 16th century.

CARL S. MEYER

THE PURITAN RENAISSANCE IN ENGLAND: PURITANISM AND THE BIBLE. By John S. Coolidge. Oxford: Clarendon Press, 1970. xiv + 162 pages. Cloth. \$6.75.

Coolidge takes the concept of Christian

liberty as his starting point and contends that it is the difference in understanding of this term that distinguishes Elizabethan Conformity from Puritanism. The Puritans challenged the Prayer Book stipulations — for instance, those about wearing of surplices — as infringements on Christian liberty. As the Conformists understand it, Christian liberty derives from the autonomy of doctrine. Puritans thought of Christian liberty less as a permission than a command, the use of things indifferent to edification. "It is not too much to say," contends Coolidge, "that the whole, subtle but radical difference between the Puritan cast of mind and the Conformist appears in their different ways of understanding the verb 'to edify'" (p. 27). The relationship between Christian liberty and edification, therefore, occupies much of Coolidge's treatise. His is a topical treatment, not a narrative one, nor is it devoted to tracing the changes through successive stages. "Separation" and "the covenant of grace" are two other major topics pursued. The final chapter deals with "The Pauline Renaissance." Coolidge believes that the "dynamically Christocentric apprehension of the Bible" is "the originally distinctive element of Puritanism" (p. 145). Coolidge does recognize Luther's Christocentric approach, but it is scarcely more than a recognition.

Coolidge says that he has tried to assess Calvin's relation to English Puritanism, but, he says, "I have not generally pursued the search for Continental antecedents" (p. vii). It seems to this reviewer that this is a weakness of considerable dimension in Coolidge's treatment. Coolidge, moreover, is not particularly easy reading. This reviewer would quarrel with the way references are cited. The reference "88, 867," means p. 867 in the 88th item in the bibliography. There are 123 works listed in the bibliography; one must consult it, and relatively little seems to be gained and much lost by using a number instead of an author's name.

CARL S. MEYER

WHAT'S THE RIGHT APPROACH TO

THE CHURCH'S SOCIAL RESPONSIBILITIES?

In this book Martin Schärlemann carefully establishes the Biblical basis for social concern and activity. After tracing the Old Testament history of God's redemptive action toward the whole man, he explores the intimate connection between healing and forgiveness in Christ's ministry. For today's Christian, he makes significant distinctions between social action and social welfare. Dr. Scharlemann asserts that the church must always relate to the social structures around it in terms of the primary task "to proclaim the mighty acts of God." Here's the thoughtful perspective your church needs—that individuals as well as the community need—to encounter a needing world.

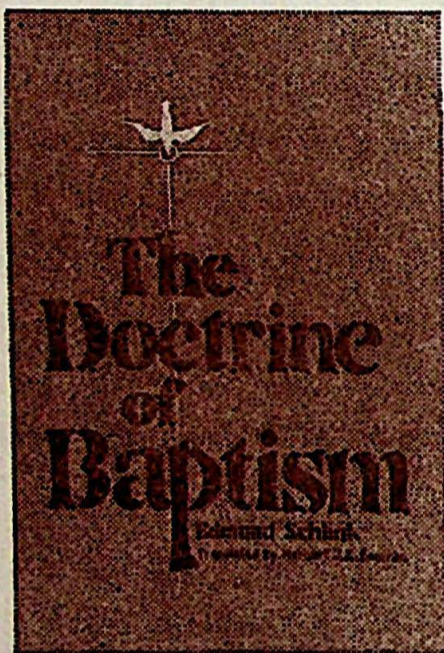
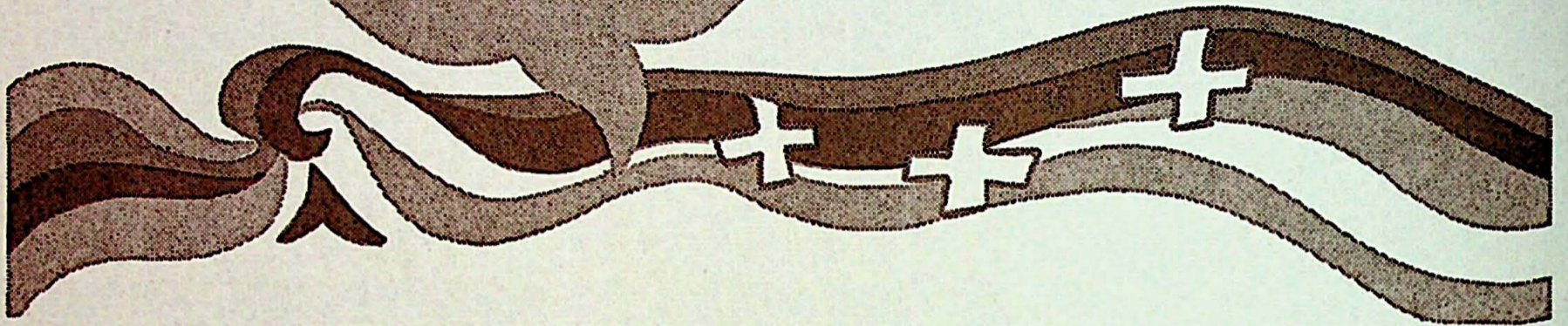
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Ecumenical dialog. Questioning of traditional Baptism practice. Rethinking of infant Baptism. To this complex discussion, Edmund Schlink, respected German systematician, brings his insightful scholarship. In *The Doctrine of Baptism* he presents a comprehensive yet clear synthesis of the many studies of Baptism which have appeared in recent decades.

In Part One the author considers the historical antecedents and origin of Christian Baptism as well as the New Testament statements. Subsequent discussion of God's activity in Baptism explores the new life the Spirit gives, the church, the Trinitarian formula, and the interaction of Word, washing, and God's action.

This positive approach then extends to the administration and reception of Baptism, clarifying "heretical Baptism," the connection between faith and Baptism, and infant Baptism: its origin, rejection, and current practice. The final section reflects the author's evangelical concern that the words and actions surrounding the baptismal act enrich and unfold rather than obscure the meaning of Baptism.

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