

in the time of his absence. Anderson is particularly good in this chapter when dealing with the problem of the psalmist's enemies ("stylized language") and his cries for vindication and vengeance. In Chap. 4, "Taste and See That the Lord is Good," the category of thanksgiving is dealt with as specific praise as opposed to the category of the hymn as general praise in Chap. 5, "How Majestic Is Thy Name in All the Earth!" Though it is common for scholars to dismiss the psalm of Jonah as an interpolation because it is a psalm of thanksgiving rather than a lament (p. 84), von Rad considers it to be a lament (*Old Testament Theology*, 1:399), and its meter is largely in *qinah* style. On the other hand, a thanksgiving psalm would be appropriate in the sense that the whale had saved Jonah from his running away; he had learned his lesson. Thus, just as in Ps 32, the suppliant bears testimony to his deliverance from guilt. In Chap. 6, "Thine Is the Kingdom," the temple and royal psalms are examined. Despite the fact that Mesopotamian evidence is not quite what it was formerly believed to be (cf., for instance, K. A. Kitchen, *Ancient Orient and Old Testament*, pp. 104, 105), Anderson follows Mowinckel in suggesting that a fall festival in Jerusalem was patterned after the Babylonian *akitu* festival. Finally, the wisdom and didactic songs are covered in Chap. 7, "A Table Prepared," where the familiar Ps 23 and 73 are handled particularly well.

In addition to the seven chapters, their notes, and the features already mentioned, the book contains a glossary and two useful appendices: an outline of psalms considered in the study, and an index of all the psalms according to type. In its scope, coverage, and intended audience, *Out of the Depths* may be compared to Samuel Terrien's *The Psalms and Their Meaning for Today* (1952), which treats fewer psalms individually and more comprehensively; to Claus Westermann's *The Praise of God in the Psalms* (1961), which treats psalm types more technically and concentrates on psalms of praise; or to Harvey Guthrie's *Israel's Sacred Songs* (1966), which treats the Psalter thematically and anthropologically. Anderson's book is superior as a reader's first form-critical guide into the Psalms. Two corrections may be noted: a new address for G.I.A. Publications on p. 166 (7404 South Mason Avenue, Chicago, IL 60638), and the spelling of "millennium" at the bottom of page 190.

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LAWRENCE T. GERATY

Gaustad, Edwin S., ed. *The Rise of Adventism: Religion and Society in Mid-Nineteenth-Century America*. New York: Harper and Row, 1975. 329 pp. \$12.50.

Potential readers who fail to note the subtitle in this satisfying collection of essays may expect something different from what they receive. This is not a book about the birth and development of the various Adventist denominations. Only one of the ten essays, David Arthur's on Millerism, comes close to describing what the title implies. And Arthur is concerned, not with what Miller taught or how he arrived at his understanding, but rather with the transition of an avowedly non-sectarian movement into one that faced the choice of whether or not to become another denomination.

The first seven essays are devoted to describing various aspects of American society, 1830-1860, during which period the Advent Christian and Seventh-

day Adventist Churches were born. As part of a brief introduction, which incidentally betrays his interest in the geographical context of American religions, Editor Gaustad provides capsule condensations of the ten essays which follow. In the first of these, "A Time of Religious Ferment," Winthrop Hudson briefly introduces a cross section of the new sects, religious communities, and theological concerns with which the period abounds. This is followed by Timothy Smith's reflections on some of the causes and consequences of the variety of social reforms being promoted in the era.

Although John Blake's treatment of the Health Reform Crusade is more narrative than analysis, it is probably the most compact and balanced account in print. It is refreshing to see that the sixteenth-century Italian, Luigi Cornaro, is given the credit he deserves for providing so many of the basic ideas on diet and regimen later promulgated by Sylvester Graham and William Alcott. The chief disappointment, especially in view of the book's title, is Blake's failure to mention Millerite physician and lecturer, L. B. Coles. The synthesis of Coles's ideas, which appeared in 1848 in his *Philosophy of Health*, was to have considerable influence on Seventh-day Adventist health teachings when these blossomed during the 1860s.

John Greene's essay investigates the tensions between science and religion in the 1840s and 1850s. Biblicists were concerned over the new theories being advanced by geologists, especially by Charles Lyell. Christian geologists, who tried to reconcile Genesis and geology, frequently found that they satisfied no one but themselves.

The briefest, and least satisfying, of the essays is Robert Hine's account of communal groups. From the large number existing at this time, Hine chooses to look only at the Shakers and John Humphrey Noyes's Oneida community. He narrows his discussion to a comparison of the two groups' attitudes toward sex and work. One wishes he had broadened this comparison to include other groups and also other aspects of their beliefs and practices.

R. Lawrence Moore's survey of Spiritualism and its appeals to the mid-nineteenth-century American stresses the individualism and lack of cohesion which were characteristic. He might have pointed out that these very traits allowed it to be the non-denominational movement that Miller had hoped Adventism would be. Ernest Sandeen's "Millennialism" amounts to an excellent digest of his *Roots of Fundamentalism* (1970).

To fit this period, William McLoughlin knows he should analyze America's Second Great Awakening of the first third of the nineteenth century. Yet the main thrust of his "Revivalism" chapter is to outline a schematization of the relationship between religious revivals and subsequent social reformation throughout American history. It is a thought-provoking attempt which deserves expanded treatment, but it seems somewhat out of place in this collection.

In some ways Jonathan Butler's essay, an attempt to analyze the interaction of Seventh-day Adventist theology concerning the eschatological role of the United States with Seventh-day Adventists' concomitant role as Americans, is the most ambitious of the ten. Butler's command of sources is impressive; his data merit careful study. The purist may be annoyed that careless proof-reading has let several factual errors slip through. For example, the dates of original Seventh-day Adventist persecutions under state Sunday laws is given as the 1860s instead of the 1880s (p. 196), as Butler's footnotes correctly indicate.

The final third of this work contains the most complete bibliography of Adventist books, pamphlets, and periodicals currently available. Helpful notations indicate the location of periodicals not listed in the *Union List of Serials*.

One final note: The essays collected here were first presented as a series of lectures on the milieu from which Adventism emerged. Those who organized the series at the Loma Linda University church and had the vision to make the material available to a wider audience deserve a real vote of thanks. American social, cultural, and church historians are in their debt.

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RICHARD SCHWARZ

Harrington, Wilfrid J., O.P. *The Path of Biblical Theology*. Westminster, Md.: Christian Classics, Inc., 1973. x + 438 pp. \$16.50.

This is the first full-fledged tome by a Roman Catholic scholar to deal with the subject of biblical theology. His style is lucid and he has used abundant space for his leisurely introduction to a highly complex and variegated subject. Although this is the third volume on the discipline of biblical theology within three years, it is most surprising that the author refers only once to the major work by H. J. Kraus, *Die Biblische Theologie* (1970) and virtually never touches on the significant contribution by B. S. Childs, *Biblical Theology in Crisis* (1970).

The survey of "the biblical theology of the OT" (pp. 19-113) touches briefly on the origin of biblical and OT theology and traces its history from Gabler to Davidson and beyond to the revival of OT theology in the post-World-War-I period. This is followed by a fair and adequate précis of four representative OT theologies, viz. those of W. Eichrodt, T. C. Vriezen, E. Jacob and G. von Rad. It may be said right here that this emphasis on some major names in OT (and NT) theology and the summary of their thoughts appear as the strongest part of Harrington's volume. While this is true, it should be noted that in his comparison and criticism, Harrington falls far short. He could have greatly benefited by R. B. Laurin, ed., *Contemporary Old Testament Theologians* (1970), an important volume which is not at all used.

The next section attempts to do for "the biblical theology of the NT" (pp. 114-259) the same as was done for that of the OT. The short history of NT theology is followed by a good précis of the NT theologies of R. Bultmann, A. Richardson, E. Stauffer, and M. Meinertz, as well as the recent studies by H. Conzelmann, O. Cullmann, and J. Jeremias. A great array of other names appears, both Protestant and Roman Catholic, but it seems strange that the NT theology of W. G. Kümmel (1969) and especially that of K. H. Schelkle (1968ff.) is touched upon so briefly.

The third chapter treats the subject of "the theology of the Bible" (pp. 260-348). Harrington discusses the matter of the unity of the Bible (pp. 260-273); the Christian interpretation of the OT (pp. 273-312), here siding with R. E. Brown and others in favor of the *sensus plenior*; the OT as a Christian book (pp. 313-329), a position now firmly rejected by J. L. McKenzie in *A Theology of the OT* (1974); and Bible dictionaries and commentaries.

The final chapter (pp. 349-396) is concerned with bringing together the