

RECEIVED MAR 6 1954

Concordia Theological Monthly



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BOOK REVIEW

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CHRISTIAN FAITH AND NATURAL SCIENCE. By Karl Heim. Harper & Brothers Publishers, New York. 256 pages, 6×8½. \$3.50.

For many years Dr. Karl Heim has been known as a successful professor of theology at the University of Tuebingen and as a most able writer on theological subjects. The present volume appeared originally in German, in 1949, and was so favorably received that it was translated last year by Professor H. H. Smith of the University of Nottingham, England. In spite of the excellence of Dr. Smith's translation this reviewer is inclined to believe that much in the book would be clearer if read in the original. Be that as it may. Dr. Heim's *Christian Faith and Natural Science* is a most valuable contribution to the literature of Christian apologetics, because it shows that the modern denial of the human soul, of God, and of the fundamental verities of Christian theology cannot be supported by calm and sober reasoning. The book is not easy to read. The author himself is a competent physicist, and his reading in ancient and modern philosophy and science is enormous. In presenting his material, he follows the intriguing but often baffling German method of putting his thoughts in language which is far beyond the capacity of the ordinary reader. In an English translation this becomes still more bewildering. The nature of the book is really not theological, but philosophical, and often it is not clear whether the writer is expressing his own thoughts in presenting the denial of Christian truth or whether he is reproducing the thoughts of his opponents. To be able to follow the author's reasonings, the reader must know the problems of existentialist philosophy and understand somewhat the desperate struggle about the purpose of man's existence and God's apparently concealed love that is now going on in Europe. The writer admits that if the "suprapolar space" is an illusion and man is confined within the polar space, then there can be no personal God, but only an impersonal fate. Indeed, then human personal existence becomes a meaningless coincidence, and there is no sanction for human activity, because in that case the whole process of nature is a meaningless display of forces in which the weak must succumb to the strong (p. 220). But—and this is the point which the author makes—there is a suprapolar space (in other words, the supernatural and eternal), and from this we may argue the existence of a personal God, who gives us personal existence and sanction for our action (a Moral Law); and so also there is behind the whole course of the world a plan which directs it to a goal, no matter how concealed this may be from man now (p. 221 f.). We

recommend this profound disquisition to intelligent readers who are able to discriminate and are willing to read and re-read a paragraph or page twice and even three times.

J. T. MUELLER

SPIRITUS CREATOR. By Regin Prenter. Transl. by John M. Jensen. Muehlenberg Press. xx + 305 pages, 5¼ × 8. \$3.00.

The author, professor of theology at Aarhus University, Denmark, and chairman of the Commission on Theology of the Lutheran World Federation, published this study in Danish in 1944. As the subtitle indicates, the volume is a historico-dogmatic study in Luther's understanding of the work of the Holy Spirit. The author shows clearly, in opposition to Karl Holl and Erich Seeberg, that Luther's concept of the Holy Spirit's work is always a dynamic soteriological reality. His study therefore comprises virtually every phase of theology: the purpose of the Law, justification and its relation to sanctification, the Church, the means of grace, eschatology. One of the author's basic assumptions is that after Luther's decisive moment, sometime between 1513 and 1515, there followed no radical theological development, and the distinction between the "young" and "old" Luther is unwarranted. Prenter divides his study into two parts, using 1522 as the point of division. In the first part he shows how Luther's early exegetical and homiletical works crystallized his ideas in contrast to traditional theology. In the second part of the book the author establishes that in his controversy with the Enthusiasts Luther underwent no theological change.

As the title suggests, Prenter shows that while Luther uses Augustinian terminology and seems to move in later mystical thought patterns, he fills the old terms with the theocentric creativity of the Holy Spirit. His work is not an anthropocentric accomplishment but a divine creative act which mediates the Real Presence of Christ, so that the believer through faith possesses Christ's total redemption as a direct reality. In this connection the author enters into a detailed discussion of Luther's understanding of *justitia aliena* and *propria*, faith and love, justification and sanctification, *justus* and *peccator*. The author rejects the view that Luther's view of justification is a gradual process of sanctification. According to the author, Luther teaches that in His creative work the Holy Spirit conforms us to Christ's death and resurrection by making the crucified and risen Christ a present and redeeming reality (p. 52). The Spirit is Creator, because He "is God Himself present in us, but present in such a way that His presence takes Jesus Christ out of the remoteness of history and heavenly exaltation and places Him in the midst of our concrete life as a living and redeeming reality which constantly calls upon both the groaning of faith and the work of charity" (p. 92).

The section on the means of grace is quite relevant, inasmuch as the author shows that the Word as *verbum vocale* — but identical with the written word — or *verbum abbreviatum* and *consummatum*, as Christ's

dynamic word, is the Spirit's only means. Without the Spirit the Word is only a letter, the law which kills. In opposition to scholasticism's doctrine of sacramental grace and human activity, Luther viewed the sacraments solely as Gospel and held that only the promise makes the sacrament. The author concludes the first section of the investigation by pointing out that for Luther the Spirit is always Creator, performing in the believer through the Law God's *opus alienum* and through the Gospel the *opus proprium*.

In the second part of the study Prenter shows that in his controversy with the Enthusiasts Luther underwent no theological change, but that he merely gave certain points greater emphasis in the polemical scene. Such points are the Holy Spirit both as *auctor legis* and as *donum*, *Deus nudus* and *involutus*, the relation of justification and sanctification, and especially the Holy Spirit and the means of grace. Prenter shows that in opposition to the false spirituality of the Enthusiasts Luther constantly emphasizes the eschatological gifts of the means of grace, particularly of the Lord's Supper. In the Supper, so Luther teaches, the body shares all the sacramental blessings as a present reality.

The author summarizes his thesis that the Spirit is Creator as follows: "The Spirit is master and draws man—with soul and body—into His own purpose where man does not work himself up toward high things, but where, by the conformity in inner conflict with the suffering Christ, wrought by the Spirit as the *Deus nudus* in the words of the law, he takes refuge in the alien righteousness of Christ. This is wrought by the Spirit but enveloped in the Word of the gospel and the signs of the Sacraments. The conformity with the risen Christ in loving work for the neighbor is wrought by the Spirit through the Word and by the work of the human body in the earthly vocation, and tried by the cross. This closes the circle and leads man again into inner conflict and justifies and sanctifies him from day to day until this sanctifying work is finished in the resurrection on the last day" (p. 302).

Though the author is somewhat verbose and repetitious and the structure of his study involved at times, the book will prove stimulating and rewarding. The reader is not aware that this book is a translation.

F. E. MAYER

GOD HIDDEN AND REVEALED. By John Dillenberger. Philadelphia: The Muhlenberg Press. 193 pages, 5½ × 8½. \$2.50.

This book bears the subtitle "The Interpretation of Luther's *Deus absconditus* and its Significance for Religious Thought," and it is perhaps the best monograph on the subject in the English language. Dr. Dillenberger is associate professor of Religion at Columbia University and a Fellow of the National Council on Religion in Higher Education. He formerly was an instructor in Religion at Princeton University, and during World War II he served as a chaplain in the United States Navy.

Taking Luther's concept of God's hiddenness, which was applied by Luther in various ways and which is proved by the very fact of God's revelation, he points out how this concept has been treated in the writings of such men as Albrecht Ritschl, Adolf Harnack, Friedrich Loofs, Karl Holl, Ferdinand Kattenbusch, Reinhold Seeberg, Erich Seeberg, Karl Barth, Emil Brunner, Rudolf Otto, Emanuel Hirsch, and others. As the author analyzes the various ways in which the concept of the hidden God is interpreted by these scholars, he at the same time interprets also the basic theological principles expounded by them as well as their limitations. The author is quite right and in agreement with Luther in stating that, apart from Christ, God is always the hidden One. "The disclosure in Christ means that now God is known while He remains hidden and that His hiddenness is established in this very act. This is not the way in which man would have defined God or the way in which he would have conceived Him. But because God in this way sets the bounds between Himself and man in giving Himself to man, the hiddenness of God is a correlate of revelation and not a general proposition" (p. 163). For the student of the Christian doctrine of God in its contemporary developments this is a book which dare not be ignored. It is, in its exposition, both profound and comprehensive. Nevertheless, the reviewer feels that it fails to end in a climax. For Luther the doctrine of the *Deus absconditus* and the *Deus revelatus*, both in his *De servo arbitrio* and in his *Commentary on Genesis*, meant, on the one hand, the destruction of the arrogant pride of natural man, who endeavors to search out the hidden God with his finite and perverse mind, and, on the other, the enthronement of the Christ of Holy Scripture as the world's only Savior and Lord, by whom sinners are saved *sola gratia* and *sola fide*. The Christian doctrine of the hidden God, revealed only in Christ, has a very practical purpose, which the Prophet Isaiah puts thus: "Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else" (Is. 45:22). This the book fails to show, since its interests are speculative rather than practical.

J. T. MUELLER

ZWINGLI AND BULLINGER (*The Library of Christian Classics*, Vol. XXIV). Translated and edited by G. W. Bromiley. Philadelphia: The Westminster Press, 1953. 364 pages. Cloth. \$5.00.

The Westminster Press has initiated the publication of twenty-six volumes under the title, *The Library of Christian Classics*. This series will offer the most significant literary contributions from the early Christian Fathers to the end of the 16th century. Three volumes are to be devoted to Augustine, four to various types of medieval theology, four to Luther, three to Calvin. Each volume will be prepared by a recognized scholar, and offer new translations and the necessary critical notes. To date four volumes have been published.

In the volume under review the editor, an Anglican clergyman at Edin-

burgh, gives the reader an excellent introduction to the formal and material principles of Ulrich Zwingli's theology. He shows that for Zwingli the source of Christian doctrine is both Scripture and philosophy and that the core of his theology is the sovereignty of God, His absolute providence, however, without divine responsibility for evil. From this flow Zwingli's theological emphases, such as that every man has the divine image and longs for God, that the Spirit illuminates men immediately. The volume contains five treatises in new translations and with introductory comments. The selections deal with: Clarity and Certainty of the Word, Education of the Youth, Baptism, The Lord's Supper, Exposition of Faith. Heinrich Bullinger was of importance not only as Zwingli's successor, but also as the theologian who helped to give direction to Anglican theology. His *The Holy Catholic Church*—only the first of the fifth decade of sermons is included in the volume—was translated into English and was considered to be the theological textbook for unlicensed ministers. The complete series of twenty-six volumes will prove a tremendous boon to all students of the History of Doctrine. F. E. MAYER

DIE ANREDE GOTTES. By Hans-Werner Bartsch. Hamburg-Volksdorf: Herbert Reich: Evangelischer Verlag GMBH. 90 pages. $5\frac{1}{4} \times 7\frac{3}{4}$. DM 3.85.

The purpose of these thirteen sermons is threefold: to thank the congregation for the author's kind reception as a stranger, to express his joy over the present-day preaching which is chiefly the product of Bultmann's demythologizing program, and to demonstrate that it really does not matter whether the text is regarded as history or myth. It is quite apparent, however, that it does matter. The author speaks of the New Testament *kerygma*, but fails to find the Gospel. A positive feature of the sermons is their brevity. L. W. SPITZ

THE UNIVERSAL GOD. By Carl Hermann Voss. New York: The World Publishing Company. 306 pages, $6 \times 8\frac{1}{2}$. \$5.00.

The author of this book is chairman of the Executive Council of the American Christian Palestine Committee and a member of the Faculty of the New School for Social Research in New York City. He was greatly assisted in preparing the volume by his wife, Dorothy Grote Voss, who is an attorney at law. For years, as he says, they searched various libraries for "an interfaith anthology of man's eternal search for God," and so they present in their book Platonists and Aristotelians, Augustinians and Thomists, Pascal and Plotinus, Kant and Kierkegaard, Jesuits and Jansenists, Lutherans and Calvinists, portions from Holy Scripture and from the Koran, excerpts from the writings of Tillich and Reinhold Niebuhr, and so forth. The reviewer was chiefly interested in what the ancient pagan thinkers—Greek, Roman, Chinese, and Egyptian—have said of God, and here he found much to admire. In fact, the ancient philosophers have frequently thought far higher of God than do their modern colleagues.

But while both ancients and moderns say much of God, they, too, say very little of Him, for the book contains not a single excerpt which glorifies the love of God in Christ Jesus. Even the excerpts from the Bible are such as do not expressly confess Christ. So the book fails of the purpose for which it was written. Intended for an interfaith devotion book, it is lacking in the comfort which flows from the assurance of salvation that only the Gospel of Christ can give. Therefore in the end the reader finds himself—to speak in the words of a chapter heading—“yet a long way off” from God.

J. T. MUELLER

DIE PRIMATWORTE MT. 16, 18, 19 IN DER ALTKIRCHLICHEN EXEGESE. By Joseph Ludwig. Neutestamentliche Abhandlungen herausgegeben von Prof. Dr. M. Meinertz: Muenster Westf. XIX Band, 4. Heft. Muenster Westf.: Aschendorffsche Verlagsbuchhandlung, 1952. 112 pages, 6½×9½. Paper binding. DM 7,50.

On the basis of references to Matt. 16:18, 19, the author attempts to show that early Christian exegetes accepted the primacy of Peter and subsequently that of the bishops of Rome. In other words, this is an exegesis of exegesis. In his endeavor he succeeded to the complete satisfaction of the Roman Catholic faculty of the University of Wuerzburg, which accepted this thesis towards his doctorate. It was a source of some embarrassment to him to find that the earliest fathers, including Justin and Irenaeus, used verse 17 rather than verses 18 and 19. Others, however, including St. Augustine, also gave him trouble. He shows considerable skill in interpreting various references to the bishop of Rome in support of papal supremacy. Anyone wishing to investigate the strongest proof for the primacy of Peter and the Popes which a champion of that primacy can marshal on the basis of patristic writings can find it here. It might be well, however, to examine the author's selections and interpretations in the light of Roman Catholic criticism of the papacy at the time of the Vatican Council of 1870.

L. W. SPITZ

ZION ON THE MISSISSIPPI: The Settlement of the Saxon Lutherans in Missouri 1839—1841. By Walter O. Forster. St. Louis: Concordia Publishing House, 1953. x and 606 pages, 6×9, 27 plates. \$4.00.

One of the more unmistakable signs of maturity in a church body is the ability to view its own history with detachment. Dr. Forster's *Zion on the Mississippi*, like its predecessor, Dr. Carl Mundinger's *Government in the Missouri Synod*, manifests this ability. No one can accuse the author of undue partiality or reverence for tradition; there may be some who will find fault with the extent of his “objectivity” and detachment.

With the thoroughness of his research it would indeed be difficult to find fault. For every major fact in the book—and for most of the many minor facts—the author provides extensive documentation. The acreage and investment involved in the Perry County colony comes in for a minute

examination aimed at clarifying the exact scope and cost of the land (pp. 378—382); the story of the suspension of Stephan in Dresden (pp. 100—102, esp. note 71) is treated with meticulous attention to what seem to be the chronological problems involved. These are merely two instances of Dr. Forster's constant desire to examine every shred of evidence available and to exhaust its testimony as well as its implications for the construction of his narrative.

As a result, the book gives the reader the impression of authority: the writer knows what he is talking about. These same features, however, sometimes make the book difficult to read: In some sections the reader feels that in trying to study the worker's handicraft he is tripping over the worker's tools. This is perhaps inevitable in a work that had to operate so exclusively with virgin material.

Because of the book's preoccupation with narrative history, the wealth of data on events and personalities far outweighs the brief considerations of theological history. Anyone whose primary interest is in the history of thought will be disappointed in the material offered by the first and last chapters. It seems to this reviewer that the interrelations of Orthodoxy, Pietism, Enlightenment, and Confessionalism in nineteenth century German Lutheran theology are far more complex than Dr. Forster's introductory chapter indicates. The histories of this question by Stoeckhardt, R. Seeberg, and Uhlhorn, upon which Forster largely depends, are each written to a rather specific brief that colors their interpretations.

For the same reason, Dr. Forster's discussion of "Zion Re-Defined" seems more superficial than the main body of the book. Walther's ecclesiology has its non-Lutheran as well as Lutheran counterparts and antecedents, both of which deserve attention. The appearance of congregationalist theories in Protestant theological history could perhaps have provided the author with a "morphology of congregationalism" that would help explain how these theories arise in situations analogous to that of the Saxons. But when someone gets around to the important task of investigating Walther's theology, he will not be able to ignore the copious material on the *Sitz im Leben* of that theology which Dr. Forster's *Zion on the Mississippi* supplies.

In a day of higher prices for books and lower standards for their typography and binding, Concordia Publishing House is to be complimented for a superb job of bookcraft.

The University of Chicago

JAROSLAV PELIKAN

THEY BUILT FOR ETERNITY. By Gustav-Adolf Gedat. Translated by Roland H. Bainton. New York and Nashville: Abingdon-Cokesbury Press, 1953. 175 pages, 8¾×11¾. \$5.00.

This book contains over 160 superb photographic reproductions of some of the world's most famous architectural wonders such as the Ziggurat at Ur, the Sphinx, the temples at Karnak, the Parthenon and Erechtheum

in Athens, the Colosseum, Forum, and Pantheon in Rome, the Inca palaces in Peru, the Great Wall of China, and Rockefeller Center in New York. The pictures are accompanied by not too brief but always light and airy descriptions with the accent on human interest.

Mr. Gedat, who by God's grace escaped the deadening influence of European nihilism, repeatedly gives evidence of his deep Christian convictions. To the question, "What mean these stones?" he replies that they symbolize the transitoriness of all civilizations and cultures and confirm the Christian faith that only the Word of God endures forever.

The author's final observations are the most telling review of his book. They read:

"Do we accept this gift of God [the cross of Christ]? Or does it seem to us sophisticated men in an age of presumable enlightenment that all this is too primitive, too demeaning for human understanding, too much an evasion of responsibility, and a confusing rather than a clear answer? The fact remains that if a man acknowledges his limitations, surrenders to his incapacity and guilt, and does not however abandon himself to nihilism or unbridled license, but instead relies upon the grace of God in Christ, then such a man is not merely comforting himself with heavenly prospects. Rather for the first time he knows precisely what to do with his life here, because he has laid hold of a divine meaning which overarches time and eternity, and dispels disquiet in life and the fear of death, even though all may not yet be comprehended.

"No, indeed, not all riddles are resolved, and not all questions are answered. For many of our riddles we shall never be able to find an answer. But we live differently — with greater joy and assurance we walk resolutely through the years — because we know that sometime the veil will lift, and we shall know as also we are fully known."

The book will prove an appropriate present at any time of the year, especially for pastors, teachers, Sunday school teachers, and students. Abingdon-Cokesbury produced a piece of art, and Mr. Bainton has again demonstrated his ability as an artist in words. PAUL M. BRETSCHER

THE CHURCH AND SOCIAL RESPONSIBILITY. J. Richard Spann, ed.
New York and Nashville: Abingdon-Cokesbury Press. 257 pages,
8½ × 5½. \$2.75.

CHRISTIAN FAITH AND SOCIAL ACTION. John A. Hutchison, ed.
New York and London: Charles Scribner's Sons, 1953. 242 pages,
9 × 6. \$3.50.

These two valuable collections of essays present interesting parallels and contrasts. Both concern the place of the Christian faith and the Christian Church in the world. Both seek to offer materials on basic theory as well as practical application.

Spann, who has published several symposiums in this general field, has assembled fifteen contributors from a broad area of Protestantism. Boston

University alone is represented by Eddy Asirvatham, L. Harold DeWolf, Donald M. Maynard, Walter G. Muelder, Donald T. Rowlingson, and S. Paul Schilling, but this does not imply an exclusive tendency of thought. The essays are grouped in four sections: the Social Ministry of the Church, Basic Human Rights and the Community, the Church and the Economic Order, the Church and the Political Order.

A man-centered theology is most evident in the first of the above sections. The second, on basic human rights, is rescued from that trend by a remarkably vital essay of Joseph Haroutunian of McCormick on "The Person in the Community," in which "community" is set forth in radical New Testament terms with the principle: "The Church's first task is to be the Church of Jesus Christ. . . . The church's doctrine, worship, discipline, social existence, have no other end than the restoration of man to the image of God. . . . The essential, indispensable, decisive, unendable responsibility of the church, in the face of the challenge made by the world, is to be the means of grace whereby the Spirit of God shall create 'the new creature' who has the mind of Christ in faith and hope and love." (P. 47 f.) The subsequent essay, by Maynard, on the family, is likewise able. In "Daily Work and the Christian Vocation," Cameron P. Hall provides a useful summary with the attempt to construct a concept of "self-interest" in the Christian sphere. George Hedley of Mills College gives a very useful summary statement on "The Production and Distribution of Goods" and the attendant ethical and religious problems. In the last section this reviewer found Anson Phelps Stokes' "The Church and the State" useful as a statement of the current "total-separation" theory, and Roland H. Bainton's "War and the Christian Ethic" stimulating as a summary of the pacifistic position. Lutherans will be interested in his discussion of "just war" (p. 204 ff.). The most vigorous exposition of Christian social action as evangelism, in contrast to Haroutunian's theology, is that of Oren H. Baker of Colgate-Rochester in the concluding essay, which is also the only one equipped with a bibliography.

By contrast, the second volume of thirteen essays is unified in the outlook and theology of its contributors, who are members of the circle about Reinhold Niebuhr originally called the Frontier Fellowship and now incorporated as Christian Action. The book is a tribute to Niebuhr. John A. Hutchison, the editor of the volume, discusses the function of the book and of the people behind it in "Two Decades of Social Christianity." He seeks to define the "Biblical foundations" of the movement, which are in opposition to the Social Gospel, Marxism, Fundamentalism, and Secular Liberalism. This theological premise is underscored by Roger L. Shinn in "The Christian Gospel and History." A further theological exposition, by Clifford L. Stanley, suffers from some excess abstraction (for example on p. 59: "Justification is reconciliation on the basis of actual existence; sanctification is reconciliation on the basis of essential goodness itself"), and a trend toward universalism (p. 62). In "The Church Between East

and West" John C. Bennett gives a sample of straightforward political critique, e. g., an attack on "sterile anti-Communism" (p. 89). Theologically interesting is "The Foundation and Pattern of Christian Behavior" by Paul L. Lehmann (Princeton Theological Seminary), for its critique of Brunner and its development of Christian ethics as wholly within the framework of the *koinonia*. The essay on vocation in this volume is by Alexander Miller, pioneer author in this field, "Towards a Contemporary Doctrine of Vocation"; he summarizes the positions of Luther, Calvin, Puritanism, and the Industrial Revolution, and calls for a "critical restatement." Paul Tillich on "The Person in a Technical Society" develops his theme against the structure of existentialism and asks that Christian action come "from a place of withdrawal where it has received a criterion and a power able to overcome the danger of losing the person while attempting to save him" (p. 152). The remaining essays relate the Christian faith to Totalitarianism, foreign policy, secular learning, and social problems. A title essay by Reinhold Niebuhr, on social action in general, discusses the relevance of *agape* to the Christian's action in society. — Reprintings will take care of several misprints (e. g., the title of the Stanley unit on the Table of Contents page; "Revolution," p. 126).

RICHARD R. CAEMMERER

THE MINISTER'S PERSONAL GUIDE. By Walter E. Schuette. New York: Harper and Brothers. 183 pages, 8×5½. \$2.95.

LET'S TALK IT OVER. By Frank E. Davison. St. Louis, Mo.: The Bethany Press. 159 pages, 7¾×5. \$2.50.

TREASURY OF STEWARDSHIP ILLUSTRATIONS. By Basil Miller. Anderson, Ind.: The Warner Press. 192 pages, 7½×5. \$2.00.

I WAS SICK. Trans. by Fred C. M. Hansen. Blair, Nebr.: Lutheran Publishing House. 130 pages, 6¾×4½. \$1.50.

The first of these four books in the field of pastoral theology is intended, as the title suggests, for the pastor's personal use and undertakes to provide him with counsel for proper conduct and procedure. Its nine chapters deal with the minister's call, official relations, home life, personal affairs, business matters, pastoral relations, public relations, habits, and moods. All in all there are 63 separate discussions for the young (and old) pastor's guidance, which are the outgrowth of the author's sixty-five years of activity in the Christian ministry. By and large we endorse his observations and suggestions, though here and there we felt constrained to place a question mark in the margin. Perhaps the largest of these was at the place where the author discusses the pastor's hazard in calling upon woman members and the grave danger posed by designing females. We agree that every pastor, especially the young and unmarried one, must always be cautious; yet we doubt that this danger is of such general nature as the author paints it. Christian women generally will hardly

appreciate this estimate of them. — We intend to place this book on our students' required reading list.

The second volume is much akin in content to Dr. Theodore Graebner's *Pastor and People*, which grew out of his "Letters to a Young Preacher." The author answers many questions put to him on varied personal and parish problems. We can admire the author's common sense in dealing with many of these, but the setting of the book is so un-Lutheran and its theology repeatedly so unsound and unbiblical that its worth to our pastors is not great.

The same is true of the third book, which consists of anecdotes, stories, and pithy statements bearing on Christian stewardship and intended for illustrative purposes in sermons and addresses. Some of this material is well chosen, but the bulk of it does not appear to be very useful.

The fourth book has to do with bedside counseling. Its thirty brief sections stem from the pens of nearly as many Christian medical doctors in Scandinavian countries. It is intended as devotional reading for sick people and deals with problems and questions which in times of sickness press themselves upon the minds of the afflicted. It must be acknowledged that these doctors did a good piece of work in giving sound Christian counsel to suffering souls and directing them to the Great Physician, who alone can save and heal. The book could prove very helpful to patients confined for an extended period.

O. E. SOHN

GOD'S ANSWERS TO MODERN PROBLEMS. A Study Guide for Habakkuk. By Rudolph Norden. Edited by Oscar E. Feucht. St. Louis: Concordia Publishing House, 1953. 30 pages, 5½×8½. 25 cents.

This is the fourth in the "100 series" of study guides for adult Bible classes published under the auspices of the Board for Parish Education of The Lutheran Church—Missouri Synod. Like the guides previously published, this study guide for Habakkuk offers a summary, questions, and discussion topics for each unit of study, highlighting personal, national, and world problems of today. It suggests and practically compels the use of inductive teaching procedures which by preview, analysis, and review of Habakkuk lead the student to firsthand, direct Bible study and to the joy which comes from a personal discovery of Bible truths. Instructors should not fail to heed the teaching suggestions and helps provided in the appendix of 9 pages, carefully prepare their own lesson outlines on the basis of the guide, and vary their methods of approach or instruction from lesson to lesson. The booklet contains enough material for an entire quarter of 13 class sessions.

A. G. MERKENS

GREAT CATHOLIC FESTIVALS. By James L. Monks, S. J. Henry Schuman, New York, N. Y., 1951. 110 pages, 5¼×8¾. \$2.50.

This volume is a part of the "Great Religious Festivals" series. It has the *imprimatur* of the Roman Catholic Church and was written by a Jesuit

priest who since 1939 has taught at Weston College, where he is now professor of Dogmatic Theology, Liturgy, and Oriental Theology. His theological insights add to the value of his book, which is informative and revealing. One cannot always agree with the author, even when doctrinal matters are not under discussion. We were surprised to hear him say: "After the institution of the festival of the Nativity on the 25th of December, even the East gradually relinquished any commemoration of the Nativity on the day of Epiphany" (p. 22). That is hardly true. On the other hand, together with other writers of his church, he rightly admits (p. 26) that it is mere fiction to say that the names of the kings who came to worship the Christ Child were Caspar, Melchior, and Balthasar. His chapter on the Corpus Christi Festival sets forth clearly why this feast means so very much to the Roman Catholic. On page 93 he informs us that his church today observes seventeen festivals in honor of the Virgin Mary. As Lutherans we obviously cannot accept the claims he makes regarding the Roman Catholic dogma of the Assumption of the Blessed Virgin Mary and the feast which commemorates it. If in the title of the book distinctive feasts of the Roman Catholic Church are meant, we should state that many of the feasts are observed also by Lutherans, Anglicans, and others. There is much in this little volume which illustrates that the liturgical thinking of the Roman Catholic Church is by no means shallow and meaningless; for everything there is a reason and, from the Roman Catholic point of view, a good reason. One must often respect the liturgical approach of Roman Catholics even when one must thoroughly disagree with them.

WALTER E. BUSZIN

HOW TO PREACH THE WORD WITH VARIETY. By Frank T. Littorin. Grand Rapids, Mich.: Baker Book House, 1953. 157 pages, 5½ × 8. \$2.50.

The writer tries to describe modes of achieving variety in preaching by accentuating expository preaching. This he regards as the setting forth of the message of the Scriptures. It differs from exegesis in that it "begins where the hearers are and ends, after going through the ascending truths, illustrations, arguments, and passion, to a place predetermined in the mind of the preacher by the message of the passage under consideration. To acquire the facts is exegesis. To set them forth in a form both intelligible and interesting and profitable to the listener is exposition" (p. 33). The author sets forth several methods of "expository" preaching: the microscopic, the paragraphing, the spiritualizing, selecting desired ideas out of a passage, the devotional, the telescopic, the selective, and others, such as preaching from Biblical history, biographies, geography, parables, psalms, prayers, and other phases of Biblical literature. The author does not always succeed in expressing himself clearly or in setting up sharply defined categories. Interesting is his assertion that "we must at some time preach in its entirety" the whole Bible (p. 32).

RICHARD R. CAEMMERER

STRANGE TEXTS BUT GRAND TRUTHS. By Clarence E. Macartney. New York: Abingdon-Cokesbury Press, c. 1953. 192 pages, $5\frac{1}{4} \times 7\frac{3}{4}$. \$2.50.

Dr. Macartney is a facile preacher and writer, ever and again breaking a lance for the great revealed truths of Scripture. His assumption is that "the very fact that an unusual text arouses the curiosity of the hearer and causes him to wonder what can be made of such a text, what lesson for time and eternity can be drawn from it, will certainly be no handicap to the preacher" (p. 5). This assumption remains to be proved, for normally people will listen to sermons for the sake of their promised help and not for the sake of curiosity. Furthermore "strange texts" are often not really texts at all. Thus "There came a viper," Acts 28:3, is introduced with the account of Paul's shipwreck on Malta and the emerging of the viper. "This viper, coming suddenly out of the gathered sticks and fastening itself to Paul's arm, may well serve as an illustration of the universality, the secrecy, subtlety, and peril of temptation" (p. 95). Dr. Macartney is skillful in weaving the bundle of sticks and the viper into an extended metaphor. The best cue for Gospel that the preacher gets from this method is, "The secret of victory is immediate resistance" (p. 102). To preach a sermon on "The Doom of Evil" Dr. Macartney employs 2 Sam. 18:9, "The mule that was under him went away." In all of these sermons the author seeks to do more than just use the text as a by-line or pretext. Yet ultimately the basic materials are drawn from other Biblical sources. Some of these sermons sound a strong evangelical note.

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BOOKS RECEIVED

From the Westminster Press, Philadelphia, Pa.:

PETER: DISCIPLE—APOSTLE—MARTYR. By Oscar Cullman. Translated from the German by Floyd V. Filson. Under the direction of the distinguished Swiss author of the German original, scheduled for review in this journal, Professor Filson has prepared a faithful English translation of this important inquiry into the role of St. Peter. 252 pages. Cloth. \$4.50.

THE REVELATION OF JOHN. By Charles R. Erdman. A re-issue of the 1936 edition. 168 pages. Leatherette. \$1.50.

From Abingdon-Cokesbury, Nashville, Tenn., and New York:

400 MORE SNAPPY STORIES THAT PREACHERS TELL. By Paul E. Goldcraft. 128 pages. Paper. \$1.00.

From Zondervan Publishing House, Grand Rapids, Mich.:

FROM LAWYER TO PREACHER: An Autobiography. By Hyman J. Appelman. Second Edition. 45 pages. Paper. 50 cents.