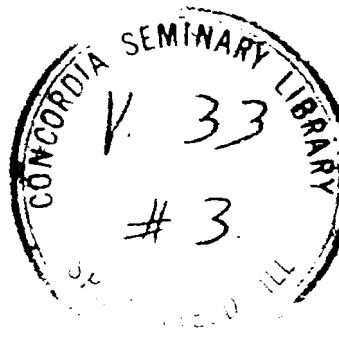


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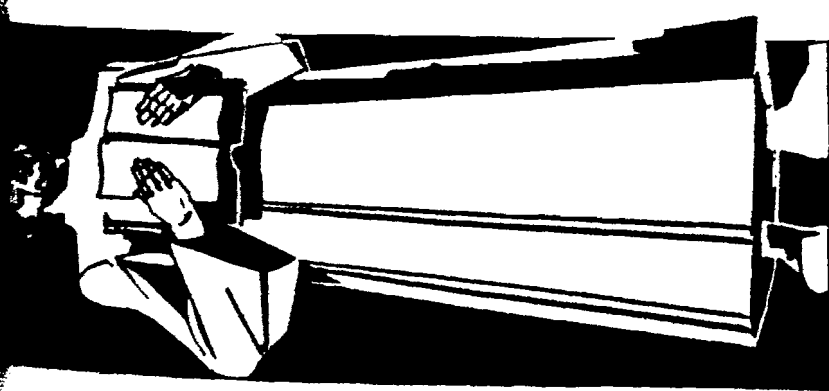
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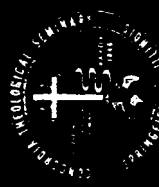
Theological Refractions

Book Reviews



# the springfielder

VOL. XXXIII • NO. 3  
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# Book Reviews

**EFFECTIVE BIBLE STUDY.** By Howard F. Vos. Zondervan Publishing House, Grand Rapids, 1969. 224 pages. Paper. No price listed.

If one were simply to evaluate a book on the basis of the number of printings it has enjoyed, this little volume without judicial scrutiny would rank among the favorites. (Since its first printing in 1956, five consecutive editions have followed.) However, the reviewer has a few critical comments which he would like to share. First, the author's presentation is not new or startling for the trained clergy. The seventeen "methods" or approaches are the daily working tools of every conscientious interpreter. Second, as a "how-to" manual, the author fails to stimulate the reader by indicating how the various methods provide exciting discoveries from the text under study. In a sense, it is another "matter of fact" presentation that leaves the reader with the impression that he didn't have to be told—what other possibilities are there? But coupled with this criticism, the reviewer was immediately impressed with the possibilities it offers for sharing with or teaching laymen the various approaches to Bible study. Perhaps this study guide is the type of manual that many pastors are searching for, primarily as an instructional aid for training Sunday School or Bible Class teachers how to approach a lesson or Bible text in order that it will provide the incites necessary for the teaching situation. The development of the various methods (inductive, synthetic, critical, biographical, literary, sociological, psychological . . . to name a few) offers the reader with a definition of the particular method, an example, and suggestions for further study. Any "how-to" book worth its salt, which instructs one in the art of learning, generally includes a chapter on "how-to-teach". This one does; but the author's approach is worth noting. After criticizing some of the shop worn approaches, he suggests positive, workable methods.

*William F. Meyer*

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**THE BOOK OF BOOKS. THE GROWTH OF THE BIBLE.** By Klaus Kloch. Westminster Press, Philadelphia, 1968. 192 pages. Paper. \$2.65.

This volume appeared originally in Germany under the title *Das Buch der Bucher. Die Entstehungsgeschichte der Bibel*, published in 1963 by Springer-Verlag, Berlin-Göttingen-Heidelberg and was translated by Margaret Kohl. The author of this brief capsule course in Bible study is a professor of Old Testament at the University of Kiel. Dr. Koch himself states in the conclusion (p. 174): "Our exploration of the biblical writings is at an end. It could only be fragmentary, for only the way to get to know the Bible properly is to read it."

Six of the fourteen chapters deal with the Old Testament and six with the New Testament. There are a brief introductory and a brief concluding chapter, followed by an appendix which gives a chronology of Biblical dates. The purpose of the volume as the title announces is to show how the sixty six Biblical books came into existence and became

the Protestant Scriptures. In his short book we have the crystallization of critical thinking on the manner in which the Bible is alleged to have grown. Dr. Klaus Koch is well known for his espousal of the form critical method of interpreting Biblical documents. Koch operates with the assumption that Biblical literature was handed down orally from circa 1200 B.C. to the time of Solomon when the first Hebrew writing was composed, the "J" document. According to the author the reader of the Old Testament does not find anything that resembles reliable history in the Old Testament until he comes to about 1200 B.C., the time of the occupation of the land and the formation of the alliance of the Twelve Tribes. This means that the whole history of Israel as related in the Books of Exodus, Leviticus, Numbers, and Deuteronomy, Joshua, Judges is not considered authentic nor reliable.

In the Old Testament section of the volume all standard critical positions are set forth. The Documentary hypothesis, Deutero-Isaiah, form critical conclusions about the Psalms, the Prophetical literature, and Wisdom literature are presented. Daniel is a late second century apocryphal book.

In the New Testament section critical theories are presented as fact. Koch also employs form criticism when dealing with the Gospels. He looks upon the miracle accounts as embellishments of the early Christian community. In the light of the Easter faith, the disciples ascribed to the pre-Easter period sayings to Jesus which He actually never uttered. The author of John's Gospel lived in the post apostolic period (after 100 A.D.), operating with different presuppositions than those held by the Jerusalem Church. Peter was not the author of the two epistles that the Biblical text ascribes to him. Of the thirteen epistles that the New Testament attributes to Paul, Koch will only allow: Romans, I and II Corinthians, Galatians, Philemon and Philippians.

This reviewer does not believe that many of the data submitted in this book are true to the facts of Biblical history and of Biblical revelation.

*Raymond F. Surburg*

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HOLY BOOK AND HOLY TRADITION. Edited by F. F. Bruce and E. G. Rupp. William B. Eerdmans Publishing Company, Grand Rapids. 1968. 244 pages. Cloth. \$5.95.

F. F. Bruce and E. G. Rupp edited this book, containing the papers of the International Colloquium, which "was held in the Faculty of Theology of Manchester University to consider, in its widest range, the interplay of sacred writing, oral tradition and religious art from the earliest times to our own. A number of scholars from the Continent co-operated in this exercise with scholars from other parts of the British Isles and with members of the Manchester Faculty of Theology" (summary from the jacket).

The subject matter of the various presentations concerns itself with the interplay and relationship between the influence exerted by tradition on the ultimate development of the written (sacred) record of particular

religions. This problem is historically traced, as it develops, through the Egyptian, Iranian, Hebrew or Jewish, and Christian (ancient church and rabbinic traditions) religions; the Middle Ages and Luther; the modern British Church; Catholic Theology; Orthodox Theology; Islamic; and present day frontiers. Even though each presentation concerns itself with a singular subject, the historical development is obviously recognized and provides the reader with a kaleidoscopic view of the interaction between the "Holy Tradition" and the "Holy Book" as they develop the religious principles for a given era and area. Perhaps the most significant contribution or marked impression this book will leave with its reader is that every "holy book" is preceded and developed by a "holy tradition", which "receives its original authentication from persons already accepted as being peculiarly endowed with a numinous prestige and authority" from a particular community or society. No "holy book" was ever developed in isolation from the individuals who considered it sacred; nor did a "holy tradition" ever exist, which continued as an influential force within a community or society, without producing a written record for its advocates.

This book is recommended for the individual searching for scholarly detail and minutiae relative to any one of the above mentioned subjects. Many of the presentations quote freely from Hebrew, French, and Latin texts, without any possible meaning or understanding for the "uninitiated". However, the diachronic study of the influential interplay between tradition and writing (recording) is significant for all religious leaders.

*William F. Meyer*

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THE DEAD SEA SCROLLS AND THE BIBLE. By Charles F. Pfeiffer. Baker Book House, Grand Rapids, 1969. 152 pages. Paper. \$2.95.

A noted scholar once suggested that some authors are capable of producing more mileage out of a single subject than most automobile drivers are from a "good" gallon of gasoline. Any study of the Dead Sea Scrolls today, which does not approach the subject from a new perspective or investigate a particular problem in greater depth than previously, must be placed in such a category simply because to the making of books on the Dead Sea Scrolls there seems to be no end! However, without being hypercritical, it must be said in defense of our author that this publication is an enlarged edition of *The Dead Sea Scrolls*, first published in 1957.

If one is in search of a succinct presentation of the historical and interpretative background to the Dead Sea Scrolls, Pfeiffer provides the reader with just such an edition. Its primary significance is evident in the author's attempt to interpret this literature in relationship to the Biblical and Christian faith, providing the reader with a useful commentary that will enlighten his interest in the historical development of religious ideas.

The author suggests in his preface that this study is designed as an introduction to archaeological research for the layman and students. The

reviewer suggests that for those who have read any studies in this area previously, this one will not add anything substantially significant.

*William F. Meyer*

JOHN THE BAPTIST AS WITNESS AND MARTYR. By Marcus L. Loane. Zondervan Publishing House, Grand Rapids, 1968. 122 pages. Cloth. No price given.

At every page the author correctly seeks to describe the baptizer in terms of his relationship to Jesus as the promised Messiah. So prominent is the Christological emphasis throughout the book that one fails to recall seeing John's name mentioned even once between pages 39 and 62. That these particular pages contain an excursus on the temptation of our Lord (which some may regard as puzzling "filler" in a book claiming to be about John) is quite in keeping with John's own stated purpose: "He must increase, but I must decrease."

The author states that the Greek prepositions in Mk. 1:10 and Mt. 3:16 leave the precise method by which John baptized our Lord a wide open question. Wicked Herodias was probably the wife of Philip, a half-brother of Herod Antipas who resided in Rome (*not* the wife of Philip, tetrarch of Iturea and Trachonitis). Even more useful is Loane's description of parallels between the life and ministry of John and another famous wilderness preacher, Elijah the Tishbite.

The author is perhaps most convincing in his discussion of the highly important sections in Mt. 11:2-6 and Lk. 7:19-23 with reference to John as a prisoner sending two of his disciples to Jesus to ask whether or not He was indeed the Messiah. Loane states:

Scripture does not conceal the failure or weakness of His finest servants, and John is shown as the prey of doubt and disappointment: he was downcast in mind, unsure in faith, prone to despair. . . . Jesus had come to make all things new, but the axe was not yet laid to the root of the tree.

After alluding to the familiar words of Isaiah 35:3-6, Jesus tells the two emissaries to return to John with these additional words: "And blessed is he whoever has not been offended at Me!" It is in these pages especially that the author's literary style is strongly reminiscent of the profound passion trilogy by Klaas Schilder.

Certain Christians find it difficult to admit even the possibility of doubt in the heart and mind of one who had been designated by God to say of Jesus, "Behold the Lamb of God who is in the process of taking away the sin of the world!" Some almost seem inclined to prefer to think that our Lord was playing games with John's disciples when He said, "You go and tell *John*. . . ." Many see the real issue here as being one of inner Christian certainty instead of a more objective malady of lack of complete trust in the promises of God in Christ. We so easily forget that some of those closest to the Lord doubted or were afraid even after His resurrection from the dead (Mt. 28:16f.; Mk. 16:8).

The book contains a number of factual inaccuracies. For example, although John was a contemporary of our Lord, Lk. 3:23 clearly refers to Jesus and not to John (p. 8). Mk. 1:15 does not belong with Mt. 3:6 and Lk. 3:3 as words spoken by John (p. 9). The distinction drawn between the Christological titles "Son of God" and "Son of man" (p. 43) is misleading.

Finally, perhaps a word ought to be said about a certain redundancy in the book's title. Although Christians today remember "martyrs" as those who have died, a New Testament *martus* like John is one who testified with his *life*.

Kenneth M. Ballas

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WHAT CAN WE KNOW ABOUT JESUS? Essays on the New Quest. By Ferdinand Hahn, Wenzel Lohff and Günther Bornkann. Translated by Grover Foley. Fortress Press, Philadelphia, 1969. 86 pages. Cloth. \$2.75.

No corpse has been exhumed more times in the last half-century than the corpse of the quest for the historical Jesus. Bornkann very aptly states that after Albert Schweitzer in his famous *Quest for the Historical Jesus* had removed all of the eighteenth and nineteenth century portraits of Jesus from the wall, he promptly puts up his own. While all deplore the activities of Schweitzer and his predecessors in looking for the "historical Jesus", the quest is a temptation which none of the essayists can themselves avoid. It is the original sin of the New Testament exegetes which they deplore in everyone else but always seem quite acceptable in themselves.

For the pastor who still is a stranger to the entire debate, here is a compact but quite adequate overview of the problem divided into three sections: an examination of the historical data; Hegel's, Jasper's and Kierkegaard's philosophical approach to Jesus; and the relation of history to faith. The answer to question posed in the title, *What Can We Know About Jesus?* may be simply put as not too much, but that He does have significance for faith.

There are enough commentaries available on the new quest for the historical Jesus that any comments, pro or con, would only be overturning a field which already has been plowed too many times. Overuse of the soil always results in a loss of productivity. Like most essays and books of this type, the impression is clearly left that our knowledge of the historical Jesus is minimal and even the certainty of this bare minimum is in a state of flux. With such few facts, it seems incredible that the essayists should even suggest that this "Jesus" has any meaning for faith as the "Christ". The only plausible reason given for making the jump is the faith of the early church as revealed in kerygma. But is such a process really only a deification of one era in history? The plea, especially by the second essayist, to follow Jesus in his humility without his titles, e.g. "Son of God", "Christ", etc., as suggested by Kierkegaard, seems inappropriate since large question marks hang forebodingly over the historical Jesus.

This quest like all of the others is circular in its path and as if determined by fate it leads right back to Schweitzer for whom Jesus was the Unknown One. This type of quest should have been given up if for no other reason than it has been so obviously unsuccessful to reaching its goal. No matter how many times the corpse is exhumed, the body proves to be dead every time.

*David P. Scaer*

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THE FUTURE OF THEOLOGY. By Frederick Sontag. Westminster Press, Philadelphia, 1969. 155 pages. Cloth. \$4.95.

The question of the relationship between philosophy and theology has been perennially active and sometimes exasperating one to answer. In recent years it has assumed a place in Protestant theological thought which was formerly reserved almost exclusively for Roman Catholic theology. In his book, subtitled "A Philosophical Basis for Contemporary Protestant Thought," Professor Sontag, who has been visiting professor of philosophy at St. Anselmo College in Rome, discusses this question which he claims is a universal problem in Christian thought. He also takes up the question of the possibility for a distinctively American approach to theology as well as the ecumenical question of the relationship of Protestant and Roman Catholic theologies. In the author's mind these questions are tied together by the view that the philosophical basis needed for Protestant theology must be realistic, pluralistic, and open to new possibilities. It has often appeared that Protestantism took its philosophical basis, if indeed it had any, for granted. Now it must reexamine its position and seriously ask what kind of philosophy it needs for its own justification. To assume that a certain philosophy has been dictated to theology or to believe that theology has no philosophy at all is the worst conceivable state for theology to be in, says Sontag. Furthermore, a philosophy cannot be accepted which would either require belief or guarantee answers with a necessity which is beyond all doubt. Nor do we need a philosophy that simply by its very assumptions lead us inevitably to particularly Christian conclusions. Sontag examines the philosophy sources which are available to theology. Leaning rather heavily on John Macquarrie's book "Twentieth Century Religious Thought: The Frontiers of Philosophy and Theology," he traces such philosophical movements as existentialism, phenomenology, process philosophy, British analytic philosophy, various historical theories, ethical approaches, idealism and pragmatism, and the philosophy of history and culture. These are the options available for theology. He maintains that no philosophy by itself restricts one's freedom of choice; the situation in our day allows every approach for use in the future. Sontag himself correctly feels that no one philosophy can do everything. In fact, it may be a current theological mistake to take hold of some particular philosophy too exclusively. Sontag suggests that to be eclectic is not necessarily to be unphilosophical. This may be exactly the kind of process from which a new form of philosophy and theological alignment can arise.

After carefully examining what we need for a theology and what kind of philosophy can be provided, the author launches into a discussion on whether Protestantism is necessarily antiphilosophical. The issue of the relation of philosophy to Biblical interpretation leads to a spirit which is characteristic of Protestantism, namely, the attempt to recapture something of the original that has been obscured or lost. Since the aim of Protestantism is always to free the Christian message from distortion, Protestantism has a certain natural bent toward philosophical skepticism. But this does not mean that Protestantism must reject all philosophy. Protestantism has sometimes been guilty of becoming antitheological; it has also become entangled in unnecessary intellectualism. Today it appears that Protestantism is most dominated by philosophical assumptions, some of which are highly questionable. (While the author does not refer to it, he certainly could make much of the philosophical bias brought into contemporary Protestant theology by Tillich and Bultmann).

This book has some very straight forward and necessary things to say to contemporary theology. Like it or not, philosophy is here to stay. The attempt to achieve a *modus vivendi* with philosophy is an enterprise which should not be rather arbitrarily doomed by biblical, protestant, orthodox, or any other kind of theology. It has long been this reviewer's personal position that if a certain philosophical outlook challenges a tenant of the biblical revelation, it can lead to two very salutary things: a careful and biblical reexamination of one's theological viewpoint, and a fresh awareness of the continuing dialogue necessary for both philosophy and theology.

John F. Johnson

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NO ORTHODOXY BUT THE TRUTH. By Donald G. Dawe. Westminster Press, Philadelphia, 1969, 185 pages. Cloth. \$5.95.

One of the more intriguing historical questions is giving an explanation for the virtually complete change in direction in theology after the Reformation from a Bible based position to the virtual total victory of Rationalism in the eighteenth century. Dr. Dawe traces the beginnings of this theological revolution from the time of Luther into the early part of the nineteenth century. The starting point is Michael Servetus and Socinus, both of whom were castigated for their Arianism. Several chapters are devoted to the birth of Rationalism in England where it proceeded faster than it did on the Continent. The Church of England was to a large part able to contain the movement within ecclesiastical boundaries and also was able to give a certain approval, especially through Archbishop Laud. The latter claimed that the Christian religion did not contain anything contrary to reason and with this statement Rationalism was given at least tacit approval. Our readers will especially appreciate the description of its rise in Germany. Pietism prepared its way because the theology centered in the individual instead of God. Pietism was Biblical in its language and objectives, but it placed the major emphasis on the individual as the center of theology. A large section is devoted to the



famous Semler. For the most part Rationalism in Germany had a traditional bent in that it maintained the categories of the former Orthodoxy. Rationalism separated theological truth from total dependence on the Jesus revealed in the Bible, thus leading into the fruitless and devastating historical search for Jesus in the nineteenth century. This it did by separating "Christ" or theology from the actual record of history in the Bible. Few histories of Christian thought are as readable as this one. Dr. Dawe is sufficiently acquainted with the terminology of Lutheran and Reformed Orthodoxy so as to give a balanced judgment. Readers committed to the more traditional terminology and theology will particularly appreciate this work, since the exact breaking points are indicated. Dr. Dawe points out the various inconsistencies in all of the positions. A valuable service has been rendered theology, as this area is a gap in the theological training of many pastors.

*David P. Scaer*

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THE WORD OF GOD AND TRADITION. Historical Studies Interpreting the Divisions of Christianity. By Gerhard Ebeling. Translated by S. H. Hooke. Fortress Press, Philadelphia, 1968. 272 pages. Cloth \$3.40.

The author's position is given in the early going, as he sets up the distinction between what may be received as true and meaningful in Scripture and what may be dismissed as lacking real historical facticity.

At the core . . . and implicit in the German word '*Geschichte*' is the dialogue between the objective event in the past and the subjective understanding of the past event in the present . . . The Church historian, according to his existential understanding of the subject-matter to be dealt with, must adopt a standpoint which brings him into relation with the event . . . In his encounter with history (*Geschichte*) man learns to understand himself . . . In respect of history (*Historie*) as such . . . relativism and scepticism are more appropriate attitudes . . . Nowhere in history may we recognize (God's) Yea and His Nay . . . nowhere . . . save in Christ, in His Word.

Structurally the greatest witness of Ebeling's work is what is common to many collections of essays delivered at different times and under different circumstances—repetition, wordiness, and a sometimes lack of clarity. Theologically the chief weakness is the failure, all too characteristic of much of modern theology, even when it tries to be evangelical, of clearly and Scripturally defining what is meant by "Word of God." In the final analysis Ebeling's problem is the same as his mentor's, Bultmann, the denial of the objective, ontological truth and validity of Scripture itself and that which it contains. True, he does not side with Bultmann at the point where the latter judges the Biblical text to be virtually unnecessary for faith. But he is at one with him in adopting a reductionist (demythologizing) technique in spelling out "truth" as that which is somehow captured within our own felt experience of faith, our own existence. The articles of faith then become plastic in the service of the new humanism.

which is geared to the hermeneutics of existentialism; the text does not tell us anything objectively but merely sets us going in the highly subjective process of self-understanding and meaningful existence today. To Ebeling *sola Scriptura* has to do with the Word of God only to the extent that it is or becomes Gospel to us now. Again and again he raises the question "whether Church doctrine, even so-called pure, orthodox doctrine, may not be a hindrance to the Word of God" by being "confused with the Word of God." Instead of clear-cut testimony to the *notae purae* of the Church (Word and Sacraments purely taught and administered) as necessary for the Church's life and work, Ebeling, like many others in our day, speaks ambiguously of the "Word."

His historical review of Confessional development in the Church and in Church history is valuable, as is also his challenge of Küsemann's thesis that early Christianity harbored varying "confessions." One of Ebeling's clearest chapters evaluates Mariological dogma within the Roman church. In another chapter, on priesthood, he touches one of Christendom's sorest spots in connection with the doctrine of the Church. In treating of Christ as Priest and Sacrifice, however, and of God as the source of reconciliation (there is a proper reference to 2 Cor. 5, 19!), Ebeling unfortunately, like so many theologians committed to existentialistic theologizing, avoids all the basics in the Christian Gospel, specifically the reality and perfection of Christ's propitiatory work in behalf of sin and sinners. As a result, and at this point, Ebeling's emphasis upon "Word-event" sounds like sheer mysticism. The objectivity of the Word of God embraced within Scripture's limits and clarity gives way to pious, ambivalent, obscure subjectivism, which in the end leaves salvation in man's own hands.

E. F. Klug

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A NEW LOOK AT THE APOSTLES' CREED. Edited by Gerhard Rein. Augsburg Publishing House, Minneapolis, 1969. 87 pages. Paper. \$1.25.

This book is a translation of *Das Glaubensbekenntnis*, edited by Gerhard Rein and was originally published in Stuttgart, Germany in 1967. The translator was David Le Fort. This little volume contains contributions on 11 statements of the Apostles' Creed together with an introductory essay by Walther von Loewenich.

The essays found in this small book were originally presented over the South German Radio, as part of a series entitled "In Defense of Thinking." Each contributor is supposed to have dealt with two questions: to what extent each section of the Creed was authentic, and how can the various doctrinal assertions be made relevant to modern man. Rein's statement about the methodology employed should be instructive to the reader. He wrote: "With great freedom they begin from the point that the Creed, even from the start, was interpreting the biblical tradition and that it therefore can and must be interpreted further." The various authors did not attempt to show the relationship of the various statements to the plan of salvation. Since the various statements of the Creed were formulated many centuries ago, it is claimed that it now behooves Christians to try

to make these doctrinal assertions relative for today by restating them so that modern man will not be offended by them.

In defense of a new and modern interpretation of the Christian Church's oldest creedal statement is the assertion "that faith must be distinguished from the recognition of so-called historical events" (p. 11). Loewenich seems to favor the demythologization of objective statements which are necessary for him as an exponent of existentialism. The Apostles' Creed as a confessional statement should not be taken literally, but each person ought to be able to interpret it subjectively.

Christians, whether Roman Catholic, Greek Orthodox, or Protestants, will find views here that make the use of the Apostles' Creed actually unnecessary. There is no indication in the volume that the Triune God is the only true God, a position to which all historic churches of Christendom have subscribed. Many of the contributors, if not most, make no attempt to establish the statements of the Creed on the basis of Scriptural data, but resort to philosophy, speculation and reason to set forth what they believe a certain phrase of the Creed should mean.

Bernhard Gloege, in his discussion of the phrase that clearly says "born of the Virgin Mary," defended the view that a Christian need not accept the Virgin Birth of Jesus Christ. Jürgen Moltmann does not believe that Christ descended to the place of the damned, but explains the idea of hell as consisting of those infernal conditions and situations that man creates here on earth. Günther Bornkamm does not believe that the Christ who was crucified, arose bodily from the dead. Anton Vögtle, in commenting on the words "He ascended into heaven . . ." asserted: "But this could not be a literal report of the occurrence, you say. In reality, it is merely a figurative expression for an event which essentially defies description" (pp. 51-52). The statement dealing with the session and coming judgment is said by Hans Conzelmann to be the least satisfactory doctrine of the creed (p. 57).

The statements of the Third Article fare just as poorly in the new meaning given the various confessional statements of the Creed. In the discussion on the forgiveness of sins, nothing is said about the work of Christ and the need of accepting Christ as Savior. Eternal life does not include a life beyond the grave and an enjoyment of the beautiful vision of the Triune God.

We take it that this book is intended not only for the clergy, but also for the laity. Here is a volume which, even though it contains the writings of some of the greatest theologians of Europe, can only produce doubt and confusion in the minds of the laity; it certainly cannot help the parish pastor in setting forth the *Biblical* teachings once enunciated by the Apostles under the guidance of the Holy Spirit.

*Raymond Surburg*

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THE BIBLICAL DOCTRINE OF HEAVEN. By Wilbur M. Smith. Moody Press, Chicago, 1968. 317 pages. Cloth. \$4.95.

The name Wilbur M. Smith is one that will be familiar to many readers. He has served on the faculties of Moody Bible Institute and

Fuller Theological Seminary. At the present time he is Professor Emeritus of English Bible at Trinity Evangelical Divinity School. Perhaps he is best known among laymen as the editor of *Peloubet's Select Notes*.

In the introduction to his book, Dr. Smith points to the unfortunate lack of attention given to the important doctrine of heaven. While many sermons have contained stern warnings against a future day of reckoning and the flames of hell, comparatively few have dealt with the promised joys of heavenly rest. This is no less true of books and other printed materials. If eschatology as such has been neglected in recent years, the doctrine of heaven has received even less attention. With this present volume, Dr. Smith attempts to assist in filling the need for readable materials on this important subject. As a result he has produced one of the most exhaustive books known to this reviewer on the Biblical doctrine of heaven. He treats a great variety of Scripture passages and makes available to the reader comments of numerous other scholars.

The Lutheran reader may not agree with all of Dr. Smith's views since the author appears to be committed to a millennialistic interpretation of some of the Bible passages; however, both laymen and pastors can benefit from a reading of this interesting book.

*Howard W. Tepker*

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JUSTIFICATION OF THE UNGODLY. By Wilhelm Dantine. Concordia Publishing House. St. Louis, 1968. 173 pages. Cloth. \$5.95.

At a time when much attention is centered on the practical side of Christianity, rather than on faith and Biblical doctrine, it is refreshing and stimulating to come upon a book such as Dantine's which concerns itself with the very heart and center of Lutheranism, namely, justification by faith.

In the preface to his book the author expresses deep concern over the fact that among evangelicals who regard the orthodox formulations of post-Reformation times as normative and wish to preach correct doctrine in sermons, "hope is declining of gaining from the traditional doctrine of justification the bread of life." Many are experiencing "something like weariness of this main article of our faith." As a result "faith in justification is being pushed, in increasing measure, from the center of ecclesiastical life to its periphery." What is more, "the understanding of the foundations of the evangelical faith is hardly uniform among evangelical theologians." Disturbed by such conditions, Dantine seeks to present to the reader a strong, Scripture-based defense of the doctrine of justification of the ungodly. He is persuaded that wherever there is the courage "to fill the faith in justification from the fullness of the Gospel and to place it in the center of the church and of human life as such, this faith once again proves to be a life-giving center."

The author has divided his book into three parts: 1. The Doctrine of Justification in Orthodox Lutheranism and in Roman Catholicism; 2. Justification of the Ungodly according to the Testimony of Scripture, and finally, 3. Justification of the Ungodly as an Article of Faith. In this latter part

Dantine applies justification to the present-day situation, suggesting practical ways in which this important doctrine can in fact become the center of Christian Theology.

The book is written from a conservative European point of view. It is far more conservative than many other works produced at the present time by continental theologians; however, it represents a theological stance somewhat less conservative on many points than the position held by confessional theologians in the Lutheran Church-Missouri Synod. This becomes apparent already in the introduction when he states certain of his presuppositions. Concerning Lutheran orthodoxy, Dantine writes: "There should be no doubt that of all theological systems highest praise is due to that of Lutheran orthodoxy in the issue under discussion. . . . On the other hand," Dantine says, "the damage from which the doctrine of justification everywhere suffers also finds expressions here in a particular obstrusive manner. Therefore, our concern cannot be just to let the early orthodox doctrine glow again with its old radiance. . . . Instead it will be necessary on principle to subject the classical Protestant doctrine of justification to critical review in its earlier as well as later forms." Dantine then proceeds to do just that. He finds numerous weaknesses in the orthodox doctrine of justification. Among his more severe criticisms are these: 1. He finds orthodoxy setting forth a sterile doctrine of justification; 2. In his opinion, orthodoxy also failed to make justification the center of Christian theology. Instead of allowing it to permeate the whole of theology, orthodoxy confined justification to the third article of the creed.

Despite Dantine's rather severe treatment of orthodoxy, the conservative reader will find much in the book that is stimulating, worthwhile, and offering new insights. Of particular value is the second part of the book which deals with the Biblical doctrine of justification.

*Howard W. Topker*

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**CONFLICT AND HARMONY IN SCIENCE AND THE BIBLE.** By Jack Wood Sears. Introduction by Merrill C. Tenney. Baker Book House. Grand Rapids. 1969. 97 pages. Paper. \$1.95.

The five chapters of this book were delivered at the University of Mississippi to a group known as the University Christian Student Center. This group is convinced that a first century faith is the best hope for solving twentieth century problems. To meet the challenges that confront Christian young people they have invited lecturers to speak to them that would squarely face the challenges to the Christian faith by men of scholarship and intelligence.

The author of this volume is a graduate of Harding College and of the University of Texas (M.S., Ph.D.). At present he is head of the Biology Department at Harding College, Searcy, Arkansas.

The major questions to which Dr. Sears addresses himself in his book are: Is there harmony between science and Scripture or are they essentially and unalterably in conflict? Can a scientist accept the Scriptures as being inerrant in every respect? This book deals with these questions and

concludes with a clear ringing answer: There is perfect harmony between science and Scripture. If there are true conflicts between the answers in science and the teachings of Scripture, the answer of science is wrong. Two of the five chapters deal with the evidence for evolution. In chapter 4, Dr. Sears discusses the matter of whether or not a scientist can accept the teachings of Scriptures. The answer is definitely: yes. "There are thousands in America alone who testify that they believe the Bible. A large number of these are members of the *American Scientific Affiliation* . . ." (p. 72).

In his concluding chapter, Dr. Sears describes the differences between the believing and unbelieving scientist. For many scientists the miracles of the Bible are a stumbling block, because they believe that miracles interfere with the orderliness of nature and with the function of natural law. To allow for the miraculous would mean that the scientist could not depend on the reliability of nature. To the objection of the scientist to the supernatural the author answers: "But the Christian believes that the same God who, through his natural laws has provided the dependability of nature, can, at his own discretion, dip into time and produce an effect" (p. 92).

Science and Christianity each has its own sphere. Science has given men numerous blessings. But science cannot answer the following questions: From whence did man come? Where is man going? What purpose does man's life have? How ought man to live? Where will man end? Only the Bible answers these questions.

*Raymond F. Surburg*

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THE MYTHOLOGY OF SCIENCE. By Rousas John Rushdoony. The Craig Press, Nutley, New Jersey, 1967. 134 pages. Paper. \$2.50.

The title of this book is taken from the opening chapter of the volume, which treats of the mythology of science. Mythology is the record of the myths of a people. Dr. Rushdoony claims that "a *myth* is the illusion of an age or a culture whereby life and its origins are interpreted. As such, the myth has an axiomatic truth to the age and its criterion for judging and assessing reality" (p. 1). In further defining what he believes is twentieth-century man's concept of myth, he claims "myth is the attempt of a culture to overcome history, to negate the forces and ravages of time, and to make the universe amenable and subject to man. The myth reveals a hatred of history. History shows movement in terms of forces beyond man and in judgment over man; history rides heavily over man, is inescapably ethical. History shows a continuing conflict between good and evil, and clearly shown man to be the actor, not the playwright and director (p. 1)." Man sets for himself the goal to end history and make himself its ruler. Man endeavors to enthroned himself as the new ruler of the cosmos.

The means employed by man to accomplish the myth of making himself the absolute ruler of the universe is *magic*, which has as goal the domination of man, nature and the supernatural. For many modern science has been selected as the means to have prediction, planning and control of man

and his environment. God is ruled out as the ruler and governor of the universe. The author cites outstanding thinkers whose statements clearly elucidate the charge that he has made in this book.

In the following eleven chapters, following the key opening one, examples are given of the false notions advocated by those who have adopted the mythology of science. Atheistic evolution is a part of the mythology of science. Weaknesses of evolution are discussed and Biblical creationism is defended.

The book has four appendices, in three of which there are evaluations of three publications that have advocated theistic evolution, namely, Jan Lever's *Creation and Evolution*, Mixer's *Evolution and Christian Thought Today and Duquene University Symposium on Evolution*. For those who are interested in the defense of a Christian philosophy of life and the belief of creation by an Almighty God this should be a welcome and useful volume.

*Raymond F. Surburg*

LUTHER: RIGHT OR WRONG? AN ECUMENICAL-THEOLOGICAL STUDY OF LUTHER'S MAJOR WORK, THE BONDAGE OF THE WILL. By Harry J. McSorley, C.S.P. Newman Press and Augsburg Publishing House, Minneapolis, 1969. 398 pages. Cloth. \$9.95.

Professor McSorley's work demonstrates that the days of radical polemic of the type of Heinrich Denifle and Hartmann Grisar in Roman Catholic Luther studies are over. Since Joseph Lortz of Mainz published his justly noted *Die Reformation in Deutschland* in 1939-40 (English translation by Herder in 1968) Catholics have taken Luther seriously as a sincerely religious personality. Now a new breed of Roman Luther interpreters is emerging who are prepared to go beyond Lortz. This group includes Otto H. Pesch, August Hasler, Reinhard Kösters, Michael Raske, and Harry J. McSorley. This contemporary Luther scholarship demonstrates that the Catholics are ready to give Luther a fraternal hearing.

Professor McSorley's work is the first one of the new type of Luther study to receive wide public attention in America. Already in this sense it deserves special notice. The author is an American Paulist Father who studied extensively at the best centers of learning Europe had to offer. The study was initially prepared as a doctoral dissertation for the University of Munich (1966). In preparation Dr. McSorley listened to such Catholic luminaries as Karl Rahner, Michael Schmaus, and Hans Kung as well as the distinguished Protestants Edmund Schlink and Heinrich Bornkamm.

In establishing the crucial nature of his topic, the author correctly argues that the papacy, purgatory, and indulgences were not the central issues of the Reformation. Rather, the doctrine of justification by faith with its corollary, the unfree will, was the touchstone of the Reformation

Luther himself, arguing against the humanist Erasmus, had said: ". . . you alone . . . in contrast with all others, have attacked the real thing, that is, the essential issue . . ." Professor McSorley begins with a lengthy review of the history of the concept of the freedom of the will in Christian theology. Attention is given to the Biblical understanding of the freedom of the will. Then the study turns to St. Augustine and the scholastics with special emphasis on the thought of Thomas Aquinas. An instructive chapter is devoted to the development of the will concept in Luther. This thorough introductory material leads the author to what must be called the heart of the matter: a discussion of Erasmus' *De libero arbitrio* and Luther's *De servo arbitrio*. Both alternatives are judged to be inadequate. Erasmus' definition of the freedom of the will as the power of the human will by which man can apply himself toward or turn himself away from the things which lead to external salvation seems seriously defective to McSorley (pp. 283, 285). Asks the author: "Instead of making it clear that man's will accepts grace only because of a previous grace enabling the will to do so, does not the definition imply the efficacy of God's grace depends on man's will?" (p. 284). He is more sympathetic to Luther's concern in *De servo arbitrio*. "It was . . . the same thorough Catholic concern which motivated his attack on free will in the *Lectures on Romans*, the Scholastic disputations and the *Grund und Ursach*, namely, the desire to uphold the absolute necessity of God's grace for every human act that has any relevance for salvation (*bonum coram Deo*) and to strike down every doctrine which places the beginning of salvation or the effectiveness of God's grace in the power of fallen man's free will." (p. 304). McSorley concludes that "It is quite correct to designate his basic Reformation transformation as a movement from an un-Catholic outlook to a Catholic one" (p. 368). However, the author continues, in *De servo arbitrio* Luther employed two basic arguments in defense of the unfree will: one necessitarian, the other Biblical. McSorley maintains that the former leads Luther into a theological predicament, since it fails to explain how man alone, and not God, is the cause of sin. The argument also seems to leave no room for a personal decision of faith. Interestingly enough, McSorley finds the Lutheran Confessions more Catholic and theologically satisfying than Luther's formulation of the matter.

The author's Catholic perspective no doubt helped him to avoid the Protestant temptation of isolating Luther from the history of dogma. In the Preface Professor Heinrich Fries discusses the aims of ecumenical theology and pictures the endeavor as a theology of understanding, a search of truth among colleagues, a retaining of the truth which is to be found even in an error, a maximalism of inner dimensions, not a minimalism and indifferentism to doctrine. Here Dr. McSorley shines, here he has rendered a valuable service. One wonders, in the light of *Luther: Right or Wrong?*, if it is too much to hope that the figure who was once regarded as symbol of divisive Protestantism could also serve as one whose basic theological concerns would call us all to repentance, renewal, and fellowship.



CAPTIVE TO THE WORD. MARTIN LUTHER: DOCTOR OF SACRED SCRIPTURE. By A. Skevington Wood. William B. Eerdmans Publishing Company, Grand Rapids, 1969. 192 pages. Cloth. \$4.50.

Shades of Robert Barnes perhaps? It is a curious, but noteworthy fact that Luther and Luther-studies have more than held their own in England over the year. There is the translation of Luther's *De seruo arbitrio* by Captain Cole, very well and sympathetically done, and republished again in 1931 by Atherton. This was a standard English text on Luther's famous treatise until the excellent translation by J. I. Packer and O. R. Johnston (again British) succeeded it. The Middleton translation of Luther's *Galatians*, redone by Philip S. Watson, is still unexcelled for literary style. Gordon Rupp has contributed numerous pieces. To names like these we may now add that of A. Skevington Wood who has succeeded admirably to delineate Luther and Luther's handling of the Word.

Wood divides his treatment into two main parts, the titles of which bring the subject neatly into focus. The first part, "The Bible and Luther," acquaints the reader again with Luther's life, with special stress on the fact that Wittenberg's humble, believing servant was the first true "Biblical cosmopolitan" in over a thousand years. In God's own text: Sacred Scriptures, Luther found at last the answer to his troubling question, "Wie bekomme ich einen gnaedigen Gott?" It is traversing of old territory for those who know Luther's life. But enchanting paths are always a pleasure, especially when in good company; and Wood carries this off engagingly. Here and there he even manages to light upon something the oldtimer has not seen or known before about Luther. As a biographical sketch it proposes, and it succeeds, to show that Luther was indeed God's man of the hour and of the millennium because of the fact that he was so surely and truly, as he himself had declared at Worms captive to the Word!

It is in the second part, "Luther and the Bible," where the author gets off of the meadow where everybody roams and up a little further on the steep slopes that lead to the peaks in Luther's theology. There are two divisions here. The first gets at the matter of Luther as Bible interpreter (hence hermeneutical method), as preacher, as translator, and as reformer. Wood makes no claim to originality in these chapters, and indeed, often indicates his sources, along with many direct references to Luther. The arrangement reminds one somewhat of Ewald Plass' excellent work, *This Is Luther*, where the reader is offered vistas in various directions of Luther's life. But Wood's assembling of details is again helpful. There's real "soul food" to be had, especially in a day like ours when scholarship, excessively committed to higher critical and existentialistic methods, has pretty well shot Biblical theology to pieces. "His preaching," states Wood, "was never a movement from men to the text; it was always a movement from the text to men" (p. 89). Worth pondering for more than a moment, as you ask yourself, What makes me a Christian, or, beyond that, a Christian preacher?

It is the second section of Part II, however, where the author scores heaviest. Indeed, he almost seems to lift thoughts and chapters that

presently concern Lutheran Christians the most. Questions like, What is the Scripture really? What is the authority of Scripture? (the *sola scriptura* about which everybody likes to speak) What is the Church's relation to and position before Scripture? "The Church," as Luther says, "was born by the word of promise through faith, and by this same word is nourished and preserved. That is to say, it is the promises of God that make the Church, and not the Church that makes the promise of God. For the Word of God is incomparably superior to the Church, and in this Word, the Church, being a creature, has nothing to decree, ordain, or make, but only to be decreed, ordained, and made. For who begets his own parent? Who first brings forth his own maker?" (p. 123f.) Now then, if it lies in the essential nature of faith that it rests on the promises contained in Holy Writ, what possible distinction and/or connection is there between revelation and Scripture? In general, on this present-day knotty problem, of distinguishing and yet properly relating Scripture and revelation, Wood is clear enough. But he does not quite succeed in showing why Luther had no problem here—as there ought be none for any Christian theologians—of identifying Holy Writ with the revelation of God, since it is the "Holy Spirit's book," to use Luther's term. That Christ was the true Word, in a most preeminent way, and so God's revelation par excellence, was not contradictory, nor difficult, as far as Luther was concerned. Christ, who was Scripture's chief content (and thus also revelation) was also Scripture's Lord and giver. The confluence of divine activity upon and entering into the human scene was finally everything, both in the incarnation of our Lord into the very tissue of humanity through the Virgin Mary, and also in the inscription of God's Word into human tongue through prophets and apostles.

In his concluding chapters Wood makes a strong case for the Reformer's unquestioning views concerning the divinely inspired nature of Holy Writ, the unity of the New and Old Testaments, and finally the Christocentricity of the whole. Certainly, in these last chapters, which get at the nub of Luther's theology of the Word, the author seems to show unusual dependence on citations from the St. Louis edition of Luther's works (*Saemtliche Schriften*), while earlier references were usually to the Weimar or the new American edition. This would seem to indicate a heavy reliance upon Lutheran writers, particularly of the Lutheran Church-Missouri Synod, without due credit being given for sources used. Such a strike against scholarly methodology, however, takes nothing away from the book itself, which is an excellent and very readable work, well worth owning.

E. F. Klug

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A SCIENTIST AND HIS FAITH. By Gordon L. Glegg. Zondervan Publishing House, Grand Rapids, 1969. 59 pages. Paperback. No price given.

THE CHALLENGE OF THE CHURCH. Provocative Discussions of Vital Modern Issues. By S. M. Lockridge. Zondervan, Grand Rapids, 1969. 64 pages. Paperback. No price given.

"It was not as simple as His enemies imagine," writes Glegg of the meaning of Christ's mission. "They had pursued him to the Cross and that was the end of him, they thought. Actually it was the other way round, for the Son of God was hot-foot on the track of the human race. They thought that they were hounding Him to His death, but it was He that was pursuing them. In His death He found us all at last. He gathered up in His arms the sheep that were lost and redeemed the whole world" (p. 34). Glegg, a ranking scientist in Britain, attains, in short scope, a telling apologetic for the Christian faith, for the power of prayer, for divine creation. Curiously, while he does not doubt in the least Scripture's authority and historical accuracy in connection with Christ's miracles, he apparently sees no reason to support creation in terms of the *Genesis* account. Very frankly, however, he contends that "if you are a Christian you will automatically select the scientific theory of special creation" (p. 43). The book was first published in England in 1961 by St. Andrew Press, Edinburgh, under the title, *The Christ of Science*. Zondervan does a favor by again making it available. The foreword in the new edition is by Billy Graham.

The second of these two small paperbacks is in no way related in style, format, or content to the first, except that it, too, is an eloquent witness for the Christian faith. Lockridge is pastor of Calvary Baptist Church, San Diego, a large Negro congregation. Described as a highly gifted and sought after speaker for special occasions, he easily makes a believer of the reader with his little book. These "discussions," as they are dubbed on the book's cover, are apparently all sermons or inspirational addresses delivered and tested by the author before various audiences. Without question Lockridge is a top-drawer when it comes to eloquent, rhetorical prowess and appeal if these sermons are representative. Theologically there are weak spots—synergism and some *mirtum compositum* on justification and sanctification. But having straightened these out the Lutheran preacher can find good pickings here for trenchant, effective messages. Committed to Scripture and its authority Lockridge knows how to make the message ring out. His sermon on Jonah ("Absent Without Leave" or AWOL) is a good case in point. "I believe in this account," he says. "In fact, I swallow the whole Bible, cover and all." There's no doubting where he stands on the Bible as the Word of God. A little beauty for the bargain hunters in preaching power!

E. F. Klug

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WHEN DEATH TAKES A FATHER. By Gladys Kooiman. Baker Book House, Grand Rapids, 1968. 171 pages. Cloth, \$3.95.

She is probably the most forgotten person in our society and, likely in many cases, even in our churches. She is usually unobtrusive, keeps to herself, and, as the pastor sees her, attends church regularly and seems to have a close relationship with the Lord. Why be concerned about her? Because her problems are so trying that she could just as easily throw God overboard, and we'd never know why. She is a widow.

This is a book which gets to the heart of those problems, written by a

woman who experienced them herself. Gladys Kooiman, who now lives on a small farm near Waupun, Wisconsin, was left alone with a young family of eight children when her husband died following a year long series of heart attacks. It is to our benefit that she is so able to write openly and personally about her innermost feelings, feelings which are far removed from those of the pastor as a man.

The value of this book for the parish pastor is that it can help him develop vicariously an empathy with widows in his own congregation and hopefully to help them through the extremely troubled waters which they and their children traverse.

It is almost enough just to catch a glimpse of the heightened emotion associated with such seemingly little things as a pair of empty slippers, a flat tire which needs to be fixed, going fishing with the youngsters, a recurring dream of one's husband and aching for his love and the fulfillment obtained through the sexual relationship, the concept of "neverness" (his footstep, smile, caress, and voice will *never* come back), no visitors day after day and feeling that people don't care, not being invited to the usual man-woman gatherings anymore, being told "You're doing fine," and not feeling fine at all.

We know about the grief work which the bereaved must go through. But feeling it personally through the writing of Gladys Kooiman is a deeply moving experience. An added benefit of reading *When Death Takes a Father* is to recognize that children have grief work, too. Only several weeks after witnessing to his kindergarten teacher about his father's being in heaven with Jesus, five year-old David broke forth: "Why did God have to take my daddy anyway? I want my dad. I want my dad. I hate God, Mom, I hate Him!" Can the pastor afford to disregard the youngsters as emotionless beings?

But finally, it is refreshing to read about the comfort Mrs. Kooiman felt while sitting at her husband's grave and remembering those tremendous Easter words: "He is not here, He is risen!"

There is so much in this book that makes it worth much more than the time and effort of three or four hours of reading, agonizing, remembering, and even shedding a few tears.

Allen Nauss

LEARNING FOR LOVING—The Importance of Communication in the Marriage Relationship. By Robert McFarland and John Burton. Zondervan Publishing House, Grand Rapids, 1969. 158 pages. Cloth, \$3.95.

Out of the welter of articles and books written about the marriage relationship and counseling with troubled marital partners comes one which is quite worthwhile from several vantage points. Written by a Presbyterian minister (Burton) and his psychologist-elder (McFarland), *Learning for Loving* is based upon actual parish counseling experience in group discussions with approximately 150 couples who were on the verge of break-up or who just had "problems."

The two men attempt to use both valid psychological principles and

Biblical theology in presenting a pattern of instruction addressed to the couples themselves. They do what seems to me a good job. There are especially two reasons why I make this judgment.

First, the Biblical base is solidly affirmed in the introduction in a brief explanation of the doctrines of creation (particular reference to the creation of male and female), sin ("All have sinned and come short of the glory of God," "things do go wrong" in the marital relationship), and regeneration (there is a power which enables people to be redeemed from hopelessness). Although these doctrines may not always be applied as specifically and appropriately as one might wish (e.g., there is a need for a still greater reliance upon the Holy Spirit as being the change-agent within oneself), there is enough valid interpretation and application to enable the pastor-reader to respect the materials and to make some use of them.

It is personally fulfilling as a Lutheran to read the brief reference to original sin and its reflection in Luther's concept of *simul iustus et peccator*, which the authors have thought of, perhaps intuitively, as the Christian-sinner combination. However, their briefly presented intention of having the marital couple see themselves as having done wrong as sinners, while being recipients of God's grace, does not do completely full justice to Luther's aptly formed phrase as derived from the Word, and as far as its use for Christian people can be detailed.

Second, the authors state a very unique purpose of their book:

In this book we hope to make you a much better diagnostician, or, if you will, a much better practitioner than you are now. You should also become a much better therapist and should be able to listen to your boss, to your wife or husband, to your children or neighbor, and behave in such a way that you can really help that other person (p. 25).

That professional counselors will recognize the validity of a spouse's role as that of a "therapist," even in the function of listening, has been a long time in coming. There is no reason that men and women cannot be trained even over a short period of time, to be empathic listeners and communicators. This characteristic, it appears to me, is so important for a well-functioning marital relationship that pastors should adapt it specifically to their form of pre-marital counseling. Put this characteristic together with love and genuineness, which the authors of this book also refer to, and a fourth, not definitely alluded to, the skill of evangelical confrontation, all capable of being learned especially in a Christian atmosphere, and there would be a still better program of support for the Christian marriage.

Another extremely useful, and Biblical, concept, that of change, is emphasized by McFarland and Burton. Husband and wife should expect change in themselves as well as in their spouse, and be willing and ready to cope with it. Although human nature remains sinful, there are changes in the outward forms as the person matures, just as there is growth in sanctification in the life of the Christian.

Some of the parts of the theory of communication behavior suggested for consideration by the group members to help them know themselves and in their "therapy" could probably be more simply, systematically, and effectively stated in the general semantic form of the ladder of abstraction.

This book as a whole can likely bring some new insights to any reader, clergy or lay, and generate some helpful ideas for use in a parish counseling program.

*Allen Nauss*

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COUP d' ETAT. A practical Handbook. By Edward Luttwak. Alfred A. Knopf, New York, 1969. 209 pages. Cloth. No price given.

Edward Luttwak was born in Arad, Transylvania, in 1943, was educated in Italy and Britain, has worked in Eastern and Western Europe, North Africa, and the Middle East.

The handbook covers the coups d' état of recent history, making a thorough study of the reasons for their success or failure. Luttwak lists 102 as won, 51 half and half, 146 lost, 57 inconclusive, 21 as conflict continuing.

Among the important considerations in the success of a coup the author lists the location of the troops, the nature of the political center of the target state, the independence of the state from a foreign power, the limited political participation of the population, etc. An excellent analysis and insight into the current conditions in many parts of the world is offered. The handbook can, of course, be equally helpful to the conspirators and to the establishment. The disestablishmentarians will gain much in technique and judgment, and antidisestablishmentarians will be forearmed in the recognition of the weaknesses of the state.

Since the cry of politicking in churches has been heard through the centuries, a book on the "Coup d'Eglise" is overdue. Coup and countercoup have been a normal human experience, perhaps conforming to the law of nature that every action is accompanied by its corresponding and equal reaction. Thus resistance is natural in an age of ardent ecumenism without theological soundness, a defensive coup against a slow-infiltration alloecosis. A democratic body is an easy mark for all manner of duck hunting, especially a church geared to evangelical exhortations and the acceptance of authority. Comparisons between church life and national life have been frequent in recent years. Perhaps a return to conservatism in a world gone to pot is a normal reaction in the last third of a century. But conservatism must not become such centralization of command that its media carry only its propaganda, and that all resistance is "reactionary." The history of the churches in modern times has not been written.

*Otto Stahlke*

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ZEN-EXISTENTIALISM. The Spiritual Decline of the West. By Lit-sen Chang. Presbyterian and Reformed Publishing Co., Nutley, N. J., 1969. 254 pages. Cloth. \$5.95.

This is a five-star book, strongly recommended to those interested in the new long-hair religion, Zen, drugs, current trends in religion, Christian apologetics, etc.

The author was a founder and president of Kiang-Nan University in Mainland China, promoted a revival movement of oriental religions, and found Christ in India on a lecture tour aimed in the opposite direction. Dr. Chang compares himself with Paul on the way to Damascus. Before his conversion he was truly an Oriental of the Orientals and a Zen of the Zen.

Dr. Chang covers the waterfront of modern philosophical and religious developments, leaving hardly an author in the modern dialog untouched. The "God is dead" movement is traced to the French Revolution. Theology from Schleiermacher to Ritschl can only lead to Buddhism. Modern man has lost all metaphysical certainties. A sensate culture can only add greater force to the threat of a more stupendous catastrophe. Freudian psychology has become dearer than the Gospel. The trend is toward rejection of the faith and turning inward for spiritual discovery. Theories of Zen are seized upon because it claims that it can reduce the tension of all opposites by leaping above them. Alan Watts, John A. T. Robinson, Paul Tillich, and Thomas J. J. Altizer are cited as prophets of the same idea. Carl Jung is quoted: The great neurosis of our time is emptiness. The beatnik escapes from nothing to nothing. Dr. Chang writes from experience that Zen is an utter fraud, a pseudo-escape, a technique for achieving a mental breakdown. "Satori" is simply the final critical collapse. This non-religion is the "opiate of the people," with and without drugs. Note 5, page 21 lists drugs in use in various countries. In "Satori" all that happens is right; it is an exaltation which loves God and the devil, truth and heresy, beyond all tension and antitheses. We have with us the menace of a new dark age.

For those who need to understand the new breed of comparative religion trained college student, this book is a must. Dr. Chang offers the only possible antidote, the life in Christ, with passion and conviction.

*Otto Stahlke*

## BOOKS RECEIVED

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- Romans. A Digest of Reformed Comment.* By Geoffrey B. Wilson. The Banner of Truth Trust, London, 1969. (or Puritan Publications, Inc., P. O. Box 652, Carlisle, Pa.) 259 pages, Paper, \$1.25.
- The Christian's Great Interest.* By William Guthrie. The Banner of Truth Trust, London, 1969. 207 pages. Paper. 5sh.
- God Is God.* By Richard Edwin Koenig. Concordia Publishing House, St. Louis, 1969. 100 pages. Cloth. \$1.50.
- God in an Age of Atheism.* By S. Paul Schilling. Abingdon Press, Nashville and New York, 1969. 239 pages. Cloth. \$5.50.
- Karl Barth's Doctrine of Election.* By William John Hausmann. Philosophical Library, New York, 1969. 103 pages. Cloth. \$4.95.
- God's Claim on You.* By Arthur E. Graf. A Bible Study Guide on the Dedicated Life. Faith Publications, Jefferson City, Mo., 1969. 41 pages. Paper. \$.40.
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- Babylon and the Bible.* By Gerald A. Larue. Baker Book House, Grand Rapids, 1969. 86 pages. Paper. \$1.98.
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- Power Beyond Words.* By Allan Hart Jahsmann. Concordia Publishing House, St. Louis, 1969. 180 pages. Cloth. \$4.95.
- The Christian and His Decisions.* By Harmon L. Smith and Louis W. Hodges. Abingdon Press, Nashville and New York, 1969. 328 pages. Cloth. \$7.95.
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- New Testament Development of Old Testament Themes.* By F. F. Bruce. Wm. B. Eerdmans Publishing House, 1968. 122 pages. Paper. \$3.95.
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- Creeds and Credibility.* By C. B. Armstrong. A. R. Mowbray & Co., Ltd., London, 1969. Paper. 21 sh. \$1.05 net.
- Word and Action. New Forms of the Liturgy.* With an Introduction by John C. Kirby. The Seabury Press, New York, 1969. 198 pages. Paper. \$2.95.
- The Ecumenical Revolution.* Revised and Expanded. By Robert McAfee Brown. Doubleday & Company, New York, 1969. 447 pages. Paper. \$1.95.
- The Sound of Light. Experiencing the Transcendental.* By Irina Starr. Philosophical Library, New York, 1969. 131 pages. Cloth. \$4.95.
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