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Book Reviews

PREACHING AND CONGREGATION. By Jean-Jacques von Allmen. J. Knox Press, Richmond, 1962. 65 pages. Paper. \$1.50.

In this brief volume, the tenth in a series entitled *Ecumenical Studies in Worship*, the French homiletician gives challenging insights into the subject of congregational preaching.

Preaching is an event in which God acts (p. 5). In preaching God makes present both the Word He has spoken in sending His Son and the Word God will speak when the Son returns. Preaching is therefore both echo and anticipation (p. 7). Bengel is right when he calls preaching a *praeludium iudicii universalis*, because in preaching man comes face to face with God in judgment and mercy.

The effect is to plunge men into a crisis, to call their whole existence in question in a manner so radical that their eternal destiny will be decided by the way in which they react (p. 17).

"Those," says von Allmen, "who cannot tremble and rejoice before this event, will never know how to preach" (p. 18).

Preaching, then, has two poles: Jesus Christ and people. Preaching to be preaching at all, must be Christological, "the story of the birth, ministry, passion, victory, and glory of Jesus" (p. 22). Hence, the Old Testament is not to be excluded as a source for the sermon because "Christ provides the vowel-points which give sense to the consonants of the Hebrew text" (p. 25).

The second pole of preaching is people. But we should not set ourselves apart from them, rather we must make them our destination. Taking their problem and subjecting it to whatever light the Word of God can shed on it is bad homiletical form.

Before giving us answers, the Bible asks us questions; and if it does give us answers, they are to questions which it has provoked itself; for the truth is that we cannot ask the real existential questions until we have been brought face to face with the Word of God (p.27).

The author's discussion of the sermon in worship is chastening anyone who attempts to exalt the one above the other. The fact is that the sermon and liturgy must be complementary. The liturgy is the echo of the incarnation and the prefiguration of worship in heaven. The liturgy attaches the Church to the history of salvation, and the sermon recalls to her that she participates in that history in the midst of the world. If this balance is maintained, we will avoid the pitfalls of docetic liturgiolatry and a breathless prophetic activity (p. 36).

A firm advocate of preaching the Christian year, von Allmen declares that following the cycle of the church year prevents us from losing contact with the eternal validity of the Gospel and from "escaping in a breathless prophetic activity informed only by current events" (p. 39). But let not the theme of the day so dominate the sermon that it become a discourse on a religious subject rather than a sermon fashioned from the yield of thorough exegetical study!

As little as preaching and the liturgy are to be opposed to each other, so little are preaching and the Sacraments. All are sacramental acts by which the Church is brought to life and nourished. Shades of Luther are in von Allmen's statement that it is preaching's task to recall to Christians their baptism both for their comfort and motivation for the renewed life. Pointing to the relationship between preaching and the Lord's Supper, the author says: "There is not a preaching of the Word of God and the sacrament; there is a preaching of the Word of God and sacrament of the Word of God" (p. 40).

In their preaching, pastors are "agents in the history of salvation" (p. 8). Accordingly, preachers are not magicians conjuring up their own doctrines; they are rather sharers in the miracle of grace.

Although preachers are bound to preach the Word and not themselves, they should not be afraid to use their own individuality. ". . . we are less threatened by clerical pride than by scrupulosity, inferiority complexes, or lack of freedom and joy" (p. 14). "Therefore we must have the courage to be ourselves and to work out our own recipes" (p. 55).

But "God has not given us the two-edged sword just so we can twirl it gracefully" (p. 27); we are to use it. That implies, first of all, that we preach from a text. Having a text helps us: it guarantees the authenticity of our preaching and "protects us in obliging us to be humble; it stops us preaching ourselves" (p. 26).

But we are not just to prowl around a text. We are to plunge in and give a straightforward, down-to-earth interpretation and application. "To try to save a sermon from exegetical poverty by dressing it out in pious anecdotes is a sign of pride and laziness in equal measure" (p. 51).

If we are really so terrified at the idea of being boring preachers, our best remedy is not to resort to rhetorical tricks, but to search more deeply into the text we are preaching; then, when we are less bored ourselves in our preparation, we shall be less boring to those who come to hear us (p. 57).

Further, we are to prepare our sermons with people in mind. The task of preaching is to translate the text, making it present to our hearers, "not in translating the speech of Canaan into the speech of Babylon, but in making the Biblical languages intelligible to the faithful" (pp. 54 f.).

The value of this book lies both in its richness of content and in its brevity.

H. J. Eggold

THE REFORMATION: A REDISCOVERY OF GRACE. By William Childs Robinson. William B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1962. 189 pages. Cloth. \$5.00.

The author, a professor of church history and polity at Columbia Theological Seminary in Georgia, attempts to build around seven theses the central theme of Reformation theology. Each of the seven theses becomes an edifying discourse. The individual chapters are neatly packaged and tightly secured by the doctrine of forensic justification by grace

alone. The work opens with a thorough discussion of the Reformation slogans. The three traditional sola's, *sola fide*, *sola gratia* and *scriptura* are expanded to include *solo Christo* and *solī Deo gloria*. It is the author's Reformed theological orientation that prompted his devote over six pages to *solī Deo gloria* and dismiss the Lutheran *scriptura* lightly? Chapter two presents the significance of the Reformation in terms of rediscovery of God—not the Gospel. Christ's prophetic and kingly offices form the outline for the chapter dealing with the Gospel of the Reformation. As may be suspected, the chapter turns out to be a treatise on Christology. Fittingly, chapter four, which deals with the doctrine of the Reformation, is devoted to justification. The author discusses the relevancy of this cardinal doctrine, taking cognizance of its place in theology and its meaning for contemporary religious thought. Chapter five singles out Calvin as the theologian of the Reformation. The last two chapters deal with the Word as the instrument of the evangelical church as the fruit of the Reformation.

Why did Dr. Robinson write this book? The answer must be sought in the opening paragraph of the preface:

Standing today in the midst of an ecumenical movement which envisages unifications with non-Reformed churches, the heirs of the Reformers must understand their legacy. Otherwise we may surrender the truth of God for which so many of them gave the last measure of devotion (p. viii).

This reviewer agrees and heartily endorses an ongoing restudy of the Reformation heritage. It might well be that the friendly smile of Pope John XXIII the Second, the optimistic theologizing of Hans Kuusisto and the irenic re-evaluation of Reformation history of Joseph Lortz tend to becloud the serious theological conflicts within Christendom. Robinson's work serves as a welcome reminder to the sons of the Reformation to hold fast the rich heritage that is ours. Whatever else may be said—and more must be said—the book contains a good deal of solid evangelical theology. The gracious God in Christ, justification by faith, salvation by grace, and the Word of God appear boldly throughout the work.

The apparatus reveals that the author is familiar with contemporary scholarship. The names of Rupp, Saarnivaara, Pauck, Aulen, Bultmann, Jeremias, Carlson, Berkouwer, Nygren, Bultmann, Torrance, Stauffer, T. Niles, Obermann, Dowey, and others appear frequently, indeed frequently and indiscriminately. Why quote secondary authorities at length (p. 34)? Is it wise to rely heavily on Saarnivaara's Luther studies in the light of the latter's controversial conclusions? As far as sources are concerned, the author seems at home in Calvin's writings, especially his *Institutes*. The same cannot be said of him with regard to Luther's works. The author seldom refers to the critical Weimar edition, preferring to let Luther speak through the mouth of Bainton (p. 47), Saarnivaara (p. 50), and Plass (p. 55). One cannot help but smile when Barth is called upon as a source of Luther's words (p. 128). Similarly, we may be sure that Ambrose is quite capable of speaking without aid of Calvin's *Institutes* (p. 157). What is worse, sometimes the author omits documentation altogether (pp. 133, 147, 177).

Throughout the work Luther and Calvin are called upon to witness to their faith. Zwingli, Melancthon, Beza, and the English divines are allowed to speak less frequently. Although Dr. Robinson shows a genuine sympathy to Luther and his work, he sides with Calvin whenever he is forced to choose between the two. He decides that Calvin's formulation of the second commandment is correct (p. 142); that Calvin's concepts of worship and church government are superior to those of Luther (pp. 149, 187); that Calvin is the theologian of the Reformation *par excellence* (p. 96). Yet Calvin is called a Lutheran from the beginning (p. 114)!

The author exhibits an unmistakable distaste for the Roman Catholic Church (pp. 144, 148, 170, 177, 183) and the so-called Neo-Protestant theology (pp. 148, 155, 172). Does a work which professes to deal with Reformation theology really have room for an extensive excursus into nineteenth and twentieth century mariolatry (pp. 75-78)? How do the "current disintegration of Bultmann's school" (p. 81) and Bultmann's *Vorverstaendnis* (p. 99) fit into the picture?

The work reads smoothly. Evidently the author loves anecdotes and stories. The reader hears about the last words of J. Gresham Machen (p. 15), the *Anfechtungen* of Dr. Robert L. Dabney (p. 18) and a bright college lad (p. 27), a Protestant farmer and the Duke of Gordon (p. 37), the conversions of Thomas Halyburton and John Wesley (p. 57), to name a few.

In spite of the author's scholarly shortcomings and evident bias, *The Reformation: A Rediscovery of Grace* serves as a welcome reminder of the common evangelical heritage of the sixteenth century reformers. Lutheran pastors will find the seven "edifying discourses" stimulating. The layman, however, who is less familiar with theological jargon may be misled into thinking that Lutheranism and Calvinism were all but happily married in the sixteenth century.

Heino O. Kadai

THE DOCTRINE OF MAN IN CLASSICAL LUTHERAN THEOLOGY.

Edited by Herman A. Preus and Edmund Smits. Translated from the works of Martin Chemnitz and Johann Gerhard by Mario Colacci, Lowell Satre, J. A. O. Preus, Jr., Otto Stahlke, and Bert H. Narveson. Augsburg Publishing House, Minneapolis, 1962. xxiv and 245 pages. Cloth. \$5.00.

Conservative Lutheran theology is not dependent upon, nor derivative of, the classical dogmatic works of the seventeenth century, though that is the impression that many people have, particularly outside of the Lutheran Church. Franz Pieper long ago sought to disabuse us of callow thinking on this point, stating: "Highly as we value the immense work done by the great Lutheran dogmaticians of this period, still they are not in reality the ones to whom we return."

Why, then, bother with the present volume? Who wants the dry bones of two or three centuries ago, especially if they are not the root system of Lutheran theology anyway. The fact is that they are not dry bones; nor are these selections of Chemnitz and Gerhard heavy-gaited scholastic formulas, wearisome, flat, or stale. Anything which addresses

itself so well and so fundamentally to the contemporary question, then is man, cannot be unprofitable. Take the verdict of *M Lexikon* for what it is worth: These writings are a "mine of most thorough exegetical investigation."

There are three parts to the present volume, a pilot effort by burg Publishing House—and a commendable one!—to bring some classical productions of the past into English. Part One is Gerhard's "The Image of God" in man, translated from his *Loci Theologici*, IV, *locus* 9. What is often a misunderstood part of man, as a creature of God, is here clearly set forth in its relation to the substantive of man. Gerhard also refers to the so-called "remnants" which are left to man after the fall, the characteristics given by God which constitute man's man-ness and which are not destroyed by the fall, even though the image itself is lost.

Part Two is on "Free Will," a translation of Chemnitz's *locus* on his *Loci Theologici*. A refresher course on the subject of the will is always timely, simply because human nature never takes heed to the reminder that the human will of its own powers cannot initiate or sustain any inner spiritual impulses, but stands in need of the sanctifying influence of the Holy Spirit from beginning to end, if there is to be true obedience of the heart.

Part Three on "Sin" is also a translation from Chemnitz, with the Biblical basis for the doctrine, Chemnitz also combines a helpful discussion of the various aberrations that have troubled the Church in times past, particularly the Pelagian heresy. Sectarian views on original sin and actual sin, and on their connection, are also included.

Both Gerhard and Chemnitz quote freely from the church fathers and thus the reader is bound to get a fair course in patristics along with the dogmatical and exegetical review. Some of these quotations, owing to the editors, have been omitted, "in order to avoid repetitive lengthy quotations of unimportant theologians." That this contributes to readability, there is no need to doubt, but at the same time it reduces the value of the effort somewhat, particularly if the hope of a complete translation of Chemnitz and Gerhard is to be realized.

The introductory chapters by Herman Preus and Edmund Schuler, professors at Luther Theological Seminary, St. Paul, helpfully set the stage for the *piece de resistance* which follows. Brief biographical sketches of Gerhard and Chemnitz are appended along with a good index. The book is good solid stuff in a volume like this—meat and potatoes for the theological diet, bound to be nourishing. The better we understand the nature of man in the light of divine revelation, the more are we equipped to preach sermons that are *zeitgemaess*.

E. F. Kl

MAN: THE IMAGE OF GOD. By G. C. Berkouwer. Translated by Dirk W. Jellema. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1962. 376 pages. Cloth. \$6.00.

This is a big book in a big series, volume eight in a series of *Studies in Dogmatics* which promises to include twenty volumes when complete.

For Reformed theology, from the conversation position, the scholarly writing of the professor of systematic theology at the Free University of Amsterdam undoubtedly serves to set up an important parallel, and sometimes foil, to the equally prodigious, but more liberal, efforts of the Reformed theologian of Basel, Karl Barth. Berkouwer, as is generally known, is often critical of Barth's theological constructions.

This study in theological anthropology is timely, not only in that Berkouwer raises again the Scriptural reflections on the nature of man, but also because he views the question in the light of some of the contemporary attempts at analysis, against which he then argues, in the same terms as Calvin, that "man's self-knowledge can never be isolated from his knowledge of God." Thus he rules out the possibility of man achieving true insight into his own nature merely on the basis of an empirical quest. In passing he delivers a solid blow to both humanistic and existential philosophies for failing to come to grips with the subject "man" with the accurate relevancy and depth analysis that divine revelation achieves.

As far as the image of God in man is concerned, Berkouwer points out, as some Lutheran theologians have also, that "man, despite his fall into sin and corruption, was not bestialized or demonized, but remained man" (p. 38). Image of God, in this instance, takes on a broader meaning, and Berkouwer indicates that the debate in the church in past centuries has most often centered on this question of how much was left to man of his nature after the fall. On the narrow sense of the term, "that man lost his communion with God, his religious knowledge, his righteousness, his holiness, his conformity to God's will," there remains no area of doubt; this is man's predicament, according to Berkouwer.

The Amsterdam professor's chapter on the meaning of the image of God in man is particularly valuable since it includes a critical appraisal of several competing contemporary definitions, also that of Barth. The latter's anthropology tends to be a forced construction, as Berkouwer sees it, and unreal, because Barth insists on treating the nature of all men in terms of his Christomonistic emphasis. Barth appears to turn things around, when he reasons: "We participate in Jesus' nature; not He in ours, but we in His." This seems "all the more striking," Berkouwer says, "when we consider that the Biblical reference to the Incarnation takes the form of saying that Jesus *became like us*" (p. 95).

There is no question that Berkouwer speaks out strongly for the completeness of man's lost condition, as he considers the corruption of the image of God in man through the fall into sin. But when he puzzles over the question of why man is still capable of much goodness and humanity, he prefers to pass by the usual Calvinistic answer of "common grace" as a solution for the problem and suggests instead that man, even when alienated from God, continued to have "feeling for fellowmen," and thus, presumably, is led "by the mysterious light of this goodness" to various good deeds through which God keeps the world from demonization and disintegration. Apparently he senses no real tension between this view and the teaching that man is totally corrupt by nature. Lutheran theology, of which he at times is quite critical, escapes this dilemma

easily and Scripturally by showing how the Law in its political form continues to preserve society by keeping all men, also the uncivilized, within the basic limits of law and order.

Berkouwer discusses at length also these important subjects: the nature of man: The dispute on dichotomy or trichotomy of man's essence; the immortality of the soul and the *status intermedius*; the Bible for traducianism or creationism as far as the soul's origin is concerned; and the problem of the freedom of the human will. In each case the reader will meet challenging presentation, undoubtedly some of the best and most erudite expression of contemporary theology in the conservative Reformed tradition.

E. F. K

THE WORK OF CHRIST: A HISTORICAL STUDY OF CHRISTIAN DOCTRINE. By Robert S. Franks. Thomas Nelson and Sons, New York, 1962. 708 pages. Cloth. \$6.50.

Nelson's Library of Theology, a new encyclopedic series of volumes intended to inform and stimulate those interested in theological studies, makes its debut with the reprint of Robert Franks' comprehensive study of the work of Christ which originally appeared in 1918 as *A History of the Doctrine of the Work of Christ*. Neither the author, a social scientist and scholar of St. John's College, Cambridge and Principal Emeritus of Western College, Bristol, nor the general editor H. H. Rowley of the University of Manchester has deemed it necessary to recast the work in a fresh mold. Such an undertaking no doubt would have necessitated the rewriting of the entire volume. Those familiar with Franks' work will recall that the author firmly upholds the thesis that the development of the course of doctrinal development has been led by an immanent necessity to the doctrine of Christ as formulated by Schleiermacher and Ritschl. In tracing the saving effects of Christ's incarnation, life, passion, and resurrection—a microcosm of Christian doctrine—from sub-apostolic times to the end of the nineteenth century the author structures his presentation around four great theological syntheses: Greek thought, medieval Scholasticism, classical Protestantism, and modern Protestant theology. It is to be regretted that the limitations of space forced the author to omit the treatment of Biblical material and discouraged him from offering his own positive construction.

The work is written in the tradition of Adolf von Harnack's *History of Dogma*. It shows unmistakable indebtedness to Schleiermacher's *Die christliche Lehre von der Versöhnung in ihrer Geschichte und Entwicklung* and Ritschl's *Die christliche Lehre von der Rechtfertigung und Versöhnung*. The author often relies on secondary material and he is in the habit of quoting at length (e. g. pp. 279, 281, 356). Although the work is frankly written from the Schleiermacher-Ritschlian perspective it still is of value to the student of history of dogma who does not share this viewpoint. At any rate, this reviewer is unaware of anything in English that would seriously challenge the usefulness of Franks'

The editors and publishers of Nelson's Library of Theology deserve a word of thanks for planning an attractive theological library which promises such future publications as F. Loofs' *History of Christian Doctrine*, Otto Piper's *Christian Ethics*, and Bruce M. Metzger's *Canon and Text of the New Testament*.

Heino O. Kodai

THE BIBLE SAYS. By John Huxtable. John Knox Press, Richmond, Virginia, 1962. 125 pages. Cloth. \$1.75.

This booklet is very valuable to the person who seeks an understanding of the attitude toward the inspiration and authority of the Scripture of Neo-orthodoxy, and of the theology resulting from this attitude toward the Scripture.

The writer makes it clear that he does not want to side with the out-and-out liberals in his view of Scripture, but he makes it equally clear that he is totally out of sympathy with the Orthodox doctrine of inspiration as represented by Warfield during the past century, and by J. I. Packer today. His own understanding of the inspiration of the Scripture is set forth on page 26 as follows: "1. There is the inspiration of those who were given to understand and record the divine activity in history. 2. There must follow the recognition that this inspiration is not only occasional in the sense of being given to a particular man or group of men at particular stages of the divine activity, but is also spread over the whole period of that activity through many centuries. 3. It must be frankly recognized that the human authors of Scripture were inspired to perceive the significance of what God was accomplishing in history and bear testimony to it, without, as evidence shows, being given 'variable inspiration'. 4. This inspiration of Scripture concerns not only those who wrote what we read in the Bible but also those who read it insofar as they also are given to understand this divine activity and so be themselves addressed by the God who therein makes Himself known." He quotes with approval from Alan Richardson: "In the proper Christian sense of the term the meaning of the inspiration of Scripture for me is that I recognize that God's message has been sent into the world with my name and address on it. The authority of the Bible means for me that God's message claims me, my obedience and faith; I must listen to what God says and hasten to direct my life in accordance with His will" (p. 25f.).

Huxtable, who considers himself a conservative scholar, insists that the conservative scholar must employ the critical method of Bible study, but must avoid the erroneous presuppositions that there can be no miracles, and that everything happens according to the evolutionary hypothesis. Nevertheless, studying the Scripture according to his own method, he comes up with an erring Bible. He wants to find revelation not in the words of Christ, but in the person of Christ.

The latter part of the book demonstrates that by his method of handling the Scripture he falls again and again into what Lutherans have always recognized as enthusiasm.

As a short book setting forth the understanding of the Sci that is common in Neo-orthodox circles, the book can be highly mended. Its theology is not recommended to our readers.

Fred Kram

PAUL TILLICH AND THE CHRISTIAN MESSAGE. By Geor Tavad. Charles Scribner's Sons, New York, 1962. ix + 174 Cloth. \$3.95.

In this book of 174 pages Father Tavad, chairman of the Th Department at Mount Mercy College, Pittsburg, and Consultant Pontifical Secretariat for Christian Unity, tries to assess the Chris of Paul Tillich as set forth in Volume II of his *Systematic The*. Father Tavad confesses that before the appearance of this volu had felt that Tillich's points of view could be reconciled with the of the historic Christian Church as regards the central Christian m that is, Christ Himself. A reading of *Systematic Theology II* con him that he had been in error in this assumption, but he feels ne less that there is a certain validity in Tillich's concerns in con with the formulation of the Christological dogma.

In the first chapter of the book he offers an introduction to the Paul Tillich, and his theology. He concludes that *The New Being* norm of Tillich's theology. According to Tillich, when a man i mately concerned, he has been reached by the New Being in (whether he has ever heard of Christ or not. He has been justif faith. Father Tavad defines his central problem as an attem discover if Paul Tillich's understanding of the mystery of Ch faithful to the Christology of the Catholic tradition" (p. 26). Father Tavad's discussion of Tillich's theology is generally c sympathy and understanding, it is nevertheless sharply critical. H of Tillich, "even when he defines faith by its relation to the uncondi he does not give it an object" (p. 39). He finds further that "T analysis of faith has obliged him to distort a basic element of Ch belief: original sin." "The Christian doctrine of original sin, as stood by Tillich, is a theological explanation of estrangement" (1 Concerning the fall of man Father Tavad says, "the fall of man Tillich, the transition from uncreated essence, or nonbeing, to c essence or being. This happens to every man. Every man is cau the following tragedy: no exercise of his faculties is possible w the experience of estrangement from his essence in God, that is, w sin."

"Now the trouble with this is that it certainly is not the mean Revelation. That a theologian should argue against the fall as mordial catastrophe of the human race on the basis that 'it b foundation in experience' is disconcerting, for no supporter of this cal Christian belief has ever claimed that we have experience of would be as absurd to base the Fall of the First Man on prese experience as it would be childish to deny that fall arguing fro absence of a direct experience of it by mankind today" (p. 40).

There is on pages 110 and following an excellent discussion of myth and demythologization as understood by Tillich.

The most valuable chapter in the book in the estimation of this reviewer is chapter VI, entitled "Christology as Dogma." With respect to the Christological dogmas in the Ecumenical creeds of the Christian Church, Tillich maintains that these also are mythical, and must be demythologized. Father Tavad finds that this approach poses a serious question. "How many Christological dogmas," he asks, "will survive such a treatment?" He calls attention to the fact that Tillich has parted company both with Catholicism and with the Protestantism of the reformers with respect to the notion of faith, the nature of original sin, and the nature of revelation, as well as with the death of Christ on the cross as a sacrifice rendered to his heavenly Father (p. 107). He says that Tillich "underplays the historicity of the events that are basic to Christianity. All this," he judges, "bodes ill for any fidelity to the traditional meaning of the Christian dogmas" (p. 118). He shows in the following pages how this contradicts the doctrine of the Holy Trinity as set forth in the great Christian creeds, and substitutes a Sabellian theology. There follows a long discussion of the Christological pronouncements of the Council of Chalcedon concerning the two natures in the person of the incarnate Christ and Tillich is accused of an assault on the pronouncements of this council. On pages 133 and following he discusses Tillich's view of the resurrection of Jesus, and correctly finds that Tillich holds that "Jesus of Nazareth never rose bodily from the tomb. The resurrection has nothing to do with the presence or absence of a body" (p. 135).

Father Tavad pronounces Tillich's theology heretical in the light of the pronouncement of Chalcedon, but praises Tillich's sermons. He says, "I feel sure that Paul Tillich's faith is Christian, if Protestant Christian, even though I feel that his theology, as expounded in *Systematic Theology II*, is not." Nevertheless, Father Tavad says, "we should salvage what we can of Tillich's valuable insight in order to incorporate them in an orthodox Christology. The central problem he raises is likely to remain with us for a long time: Is it possible to express the Christian faith in other than the categories of nature and person which the Council of Chalcedon canonized? Whatever strictures we could formulate concerning his system, this question is valid. It has been raised before. No one, however, has done it with the earnestness and insistence of Tillich. If we want to be understood when we speak of the Christ, we should use another problematic than that of the fifth century. The question of this new problematic may not be soluble, yet it is legitimate to formulate it" (p. 160).

In the closing pages of the book, Father Tavad proposes possible ways of speaking concerning the person of Christ other than the language of Chalcedon. The proposed substitutes do not strike this reviewer as satisfactory, let alone as better than the wording of Chalcedon.

All in all, the book is stimulating and worth reading.

THE HOLMAN STUDY BIBLE. (Revised Standard Version)
 Holman Company, Philadelphia, 1962. xiv and 1224 and 19
 Cloth, \$8.95. Persian Leather, \$16.00.

The Holman Study Bible marks the beginning of the public a modern English Bible according to an old method or format, a new text (RSV) with introductions, helps, and maps. But this is fresh, up-to-date, and easy to read in all respects, not the which is that it contains the best modern English translation Bible, all things considered, available today, namely, the Revised Version. The publisher believes that it also fills a modern need neglect of Bible study in recent years and the spiritual decline age are directly related. Not only does such neglect reflect that but contributes thereto. . . . For many people in many lands a study of the Bible is the recovery of the spiritual adventure that hallowed the lives of the early Christians" (Publisher's Foreword)

This edition of RSV, therefore, has much to recommend to a modern reader or Bible student. The books of both Testaments are in various interesting ways. Each book of the Bible is preceded by a brief but excellent outline of its argument and contents, including a survey of what has been said about the book in the past and a paragraph about the author of the book. An unbelievable list of fifty-nine prominent and conservative scholars were engaged in these introductions, which adds up to one of the longest lists of scholars to contribute to one volume in a long time. In addition, a select number of relevant articles written with the modern reader's problems in mind have been included in the back of the Bible.

Bruce's article on the Dead Sea Scrolls is an authoritative one which gathers all the fragments on this subject nicely together. Carl Henry's article entitled, "The Bible and Modern Science," takes this delicate problem head-on in a biblically oriented presentation. Articles by Kelso on archaeology, Wallace on "Between the Testaments," and Wiseman on "Chronology," are of equal value. These five articles alone are worth a good share of the price of the volume. The Bible concludes with a 200 page concordance of the RSV, and a set of colored up-to-date maps of Palestine, Jesus' journeys, Paul's journeys, the city of Jerusalem, and a new map of the Holy Land today. The Bible has everything but a Bible dictionary, a total of about 1500 pages.

The Holman Study Bible merits the attention of the pastor or layman who wishes to recommend a modern Bible with reliable helps to his people. It is becoming increasingly difficult to find volumes which are both modern and conservative on bookstore shelves. This edition of the English Bible pushes aside the elastic and ever-changing findings of higher criticism. Two examples from the introductions suffice as illustration. The introduction to Genesis contains these words: "Though much has been written on the subject of the possible sources (J,E,D,P) of Genesis, there are too many valid objections to accept the findings of source analysis." The Pastoral Epistles are introduced with this comment: "Pauline authorship of the Pastoral

been widely denied by modern scholarship, based largely on linguistic phenomena and the 'advanced theology' of these letters. However, the arguments against the traditional view of Paul's authorship are not conclusive."

This reviewer recommends this edition of the RSV highly to modern Bible students. He believes it should foster intelligent, purposeful Bible study.

Lorman Petersen

THE NEW BIBLE DICTIONARY. Organizing editor J. D. Douglas. Consulting editors F. F. Bruce, J. I. Packer, R.V.G. Tasker, D. J. Wiseman. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1962. xvi and 1375 pages. Cloth. \$12.95.

This one-volume Bible dictionary offers the reader information on a wide range of subjects related to the Holy Scriptures. Under the able managing editorship of J. D. Douglas, his distinguished consulting editors and 139 contributors offer enlightening discussions of 2,300 subjects. The articles vary in length from a few lines to many thousands of words.

In a work of this nature and compass a reader is not surprised to find statements with which he will not agree as well as terminology which he might prefer not to use. This we find to be the case especially with some of the doctrinal articles. We submit a few examples. The article on the Ascension of the Lord speaks of Him as now being bodily absent though spiritually present in the world. In the article on Creation the author not only makes the statement that "God made all that constitutes the world in which we live," but also, concerning Genesis I, that "the whole is poetic." One looks for greater clarity in the treatment of Genesis I than the assertion that "Genesis I neither affirms nor denies the theory of evolution; God lay behind life coming into being." The treatment of Election contains the declaration that if an individual "is in grace now, he is in grace forever." The article on Predestination asserts that "the selection of Israel meant the deliberate passing by of the rest of the nations." The essential thing in ordination, according to the Dictionary, is the "divine gift." The terms "mode" and "form" and "person" are apparently used as synonyms in speaking of the Trinity. It is admitted that the Flood may have been limited in nature. The copula "is" in the Words of Institution receives the following treatment: "The copula 'is' is the exegetical *significat*." We also miss any emphasis on the benefits of the Lord's Supper.

On the other hand it must be stated that many articles, as for instance those on the depravity of mankind, the justification of a sinner, and atonement, to mention just a few, are treated in a very acceptable manner.

In the field of Introduction the treatment accorded the various books of the Bible is generally conservative and good. One might, however, place a question mark after some of the statements made concerning the Pentateuch and Isaiah.

The excellencies of *The New Bible Dictionary* are many. It is an impressively learned work. Articles are excellently conceived and help-

fully subdivided for a better grasp of their contents. The style of the articles read by this reviewer is clear and lucid. In his opinion the dateness and thoroughness characterize the work. It is his opinion that *The New Bible Dictionary* is a significant scholarly contribution and the careful and discriminating reader will be benefited by a study of it.

The value of *The New Bible Dictionary* is enhanced by brief three line delineations of ancient writers referred to in the text as well as by more than 200 line drawings together with an index of the half-tone illustrations, 17 excellent colored maps and by an index of place names.

The handy one-volume format of *The New Bible Dictionary* makes it a book of reference which the student of the Holy Bible will often consult for the latest information.

George Dol

THE ROYAL PSALMS. By Keith R. Crim. John Knox Press, Richmond, Va., 1962. 127 pages. Cloth. \$2.75.

Dr. Crim, a member of the faculty of Taejon Presbyterian Church in Korea, presents in this book the results of some of his research on the Old Testament carried on in connection with his graduate studies. He feels that he has found an acceptable answer to why there should be a sizable number of Psalms that seem to associate God's covenant with Israel's monarchy. His answer suggests that there was likely a festival which celebrated both the establishment of the covenant and the coronation of the king and that these Psalms were the liturgy for such occasions. He deduces from the historical writings of the Old Testament and the Psalms themselves how the situation may have developed. A summary of his view would be about as follows:

God had dealt with the Israelites in a special way in establishing with them a covenant through which God is with His people and they are with Him and under which they keep His commandments. This covenant was repeatedly renewed by God and its content was kept alive among the people by instruction of new generations, as God had commanded the people of Israel lived on in religious unity under the covenant, as well as with their fathers and with each other, in spite of their lack of political unity. But under the threat of Philistine conquest the Israelites attempted to improve upon their threatened tribal league by choosing a king. Thus the king and the covenant become a dual, but associated, force cohesive to bind the people together. It is with David that the monarchy becomes especially attached to the covenant of God. The Davidic monarchy represents to the people a reinstatement of the covenant.

Crim also claims to find evidence for the evolution of an annual Royal Zion Festival at which the Royal Psalms were used. His argument would follow approximately these lines:

There is some evidence in the historical writings that there were ceremonies of the renewal of the covenant, perhaps even annual observances. Many Psalms abound in covenant concepts that would naturally lend themselves to use in such observances. There is also evidence in

of these same Psalms that they seem to be occasioned by the enthronement of a king. This suggests the likelihood that these Psalms were a part of the liturgy of an annual celebration of the enthronement. The two celebrations may have, in fact, been one: an annual Royal Zion Festival which recalled the establishment of the covenant and of the monarchy and which looked to the future with the eschatological hope for the One who would in the future occupy that throne.

Crim concludes that the Royal Psalms are a part of the worship of Israel; they accentuate the concern of God for His people through the kings, who are the embodiment of his will and purpose.

The construction is rather complex and its evidence needs to be examined bit by bit. One cannot deny its dependence on some of the conclusions of Mohwinckel, Gunkel, Weiser, and others; nor does Crim deny this dependence. But he is openly critical of some of the subjective assumptions and conclusions of these men and does attempt to find evidence for his point of view in the Scriptures themselves. One might speak of his conclusions in terms of likelihood or probability, or at least possibility, but the evidence is less than conclusive. Nevertheless, the value of the book is not entirely negated by this deficiency; it offers a fresh and rewarding look at the concept of royalty as it is a part of many of those Psalms which the New Testament quotes as being Messianic in character.

Ray F. Martens

EARLY CHRISTIAN ORIGINS. Edited by Allen Wikgren. Quadrangle Books, Chicago, 1961. 160 pages. Cloth. \$5.00.

The distinguished and eventful career of over thirty years in New Testament scholarship of Dr. Harold R. Willoughby, University of Chicago 1924-1955, is rightfully honored by this well-written collection of fourteen essays representing some of the best known names in modern New Testament research. The subject matter of the essays covers a wide range of interests from text studies to marriage customs of the Essenes, but the leit-motif of the collection as a whole is clearly *history*, especially that lying between the Testaments, in the service of New Testament interpretation. The potential reader will be interested in some of the authors and their subjects: Rodney T. Hood, "The Genealogies of Jesus"; Albert Barnett, "Jesus as Theologian"; Frederick Frant, "The Historical Paul"; Robert Grant, "Hellenistic Elements in I Corinthians"; Amos Wilder, "Social Factors in Early Christian Eschatology"; Mervin Deems, "Early Christian Asceticism"; Ernest Colwell, "The Origin of Texttypes of New Testament Manuscripts." The capstone of the series is an article written by the editor, Allen Wikgren of Chicago, "History and Scripture."

The collection forms a definite contribution to modern New Testament studies and historical studies. "Both students of the New Testament and early church history and laymen," says the publisher, "will find their understanding of Christian beginnings and their modern relevance enhanced by these thoughtful studies." The general operating principle of the essayists is stated as follows: "These essays share a consistency of viewpoint that may be characterized as search for truth unhampered by

rigid dogma and growing out of the objective evaluation of the available evidence." But the specific thrust is still the quest for the historical Jesus: "The relationship between the historical Jesus and the Christian faith remains still a problem to readers and students of the New Testament. In recent years it has seemed to many that the latter is the only Jesus we can really know. This volume, however, places its emphasis on the search for the Jesus of history, using the most recent data and best of the objective techniques of modern research."

This means that most of the material in these essays is presented from the critical view, especially from the viewpoint of Form Criticism. This is evident from Barnett's choice of title, "Jesus as Theologian," in which he states the opinion that "Jesus Himself becomes more prominent as the creator of the theological substructure of the New Testament. In the foundations he established, the admittedly original minds of Paul, the Fourth Evangelist, and the author of Hebrews worked creatively in his distinctive way" (p. 18).

The essays offer some insights into the background of the New Testament, but they are particularly practical also in that they bring theories about Bible origins down to earth and put them to practical use. For example, the preacher can see how Form Criticism works. Kraepling's form-critical-exegetical treatment of Christ's Word, "So you will find," Matt. 7:7ff. He would learn from Kraepling's practical application of the method the implications of Form Criticism for sermon work, particularly in the hermeneutic areas of historical background and exegesis of a text. McCasland's study, "The Black One," has much new material on the name and role of Satan in ancient literature. And Colwell's insight that from such new discoveries as The Bodmer John we must conclude that "all texttypes began earlier than we had assumed" is well taken.

Wikgren's final shot, entitled "History and Scripture," catches the concern of the presentations—the nature and place of his interpretation. While one is not willing to agree fully with the conclusion that "studies in the history of the biblical canon have confirmed what we learn from history itself, namely, that the essential norm of the canon was in the faith of the believing community, of which the doctrine was constituted but the literary expression" (p. 141), yet his concern to understand him correctly) that it is not sound interpretation to base the documentation of history to the canonical Scriptures themselves should be given thoughtful consideration.

The volume concludes with a short biography and bibliography of Willoughby and one is again awed at the prodigious amount of New Testament material a single scholar has produced. As a whole, the reader understands the presuppositions of the writers, he can judge for himself from these essays of the general status of current New Testament scholarship.

Lorman Pete

THE GOSPELS RECONSIDERED. By K. Aland and other scholars. New York: Humanities Press, Inc., 1962. 222 pages. Cloth.

"This book contains a selection from a much larger collection of papers published under the title of *Studia Evangelica* which were

at the International Congress of the 'Four Gospels in 1957'. . . . Though written in entire independence and from very different backgrounds the papers suggest a remarkable convergence of view in contemporary studies in the Gospels." These sentences from the Foreword indicate something of the importance of the volume under consideration.

The International Congress of 1957 on the Four Gospels proved to be an outstanding event in the annals of modern scholarship, in terms both of the large scale of cooperation involved in the enterprise, as well as of the high quality and relevance of the studies that were presented. So much the more significant, therefore, is the fact alluded to in the second sentence quoted above. For the "remarkable convergence of view" that becomes apparent on reading the sixteen essays which are here reprinted marks a distinct, firm, and deliberate step away from the extremes of radical form-criticism and in the direction of a "classical" understanding of the nature and purpose of the canonical Gospels.

Two of the essays, by J. H. Crehan and H. Cunliffe-Jones, plead soberly for appreciating the intimate unity inherent in the fourfold character of the Gospel and for recognizing the "fourness" as having been known to the Church and accepted as early as the first years of the second century. Two other essayists, A. M. Ramsey and H. Riesenfeld, argue convincingly—no less so for the spirit of piety which manifestly moves them—for the basic historical credibility of the Gospels and for locating their genuine *Sitz im Leben*, not in the preaching or catechesis or apologetic of the early Church, but in Jesus' own life and teachings.

Of more than ordinary interest and value is K. Aland's "The Present Position of the New Testament in Textual Criticism," which makes emphatically clear that despite enormous acquisitions of relevant materials and very important changes in understanding of textual families and their relationships, little if any advance has been made over the Westcott-Hort text of seventy-five years ago and therefore that the decisive task in this field still lies ahead. R. R. Williams' "The Gospel-Epistle Relationship in Canon and Liturgy" has a number of penetrating and homiletically worthwhile observations on the differences in perspective between the Gospel and Epistle pericopes. D. E. H. Whiteley offers no apologies for the view that the Gospels can be rightly understood only as one allows "Christ's Foreknowledge of His Crucifixion," which does not, he holds, conflict with either our Lord's freedom of choice (as late as Gethsemane) or with the Father's eternal decree. Reference to J. A. T. Robinson's essay "The New Look on the Fourth Gospel" as well as to W. C. van Unnik's "The Purpose of St. John's Gospel" has been made elsewhere in this issue in a review of the former's recent book *Twelve New Testament Studies*.

The general and lasting impression of this collection of papers is that the title is well chosen indeed. Contemporary scholarship is in fact reconsidering the Gospels. The fruits of this reconsideration are in many cases far more appetizing, not to say more nourishing, than one might have dared to hope. Is it too early for a book on "scholarship reconsidered"?

TWELVE NEW TESTAMENT STUDIES. Studies in Biblical Theology, No. 34. By John A. T. Robinson. Alec R. Allenson, Inc., Naperville, Illinois, 1962. 180 pages. Paper. \$2.85.

His recent elevation to the episcopal seat of Woolwich probably will frequently put to the service of professional scholarship in the New Testament studies. Such an eventuality will be regretted by those who most often found themselves in disagreement with conclusions which the former Dean of Clare College, Cambridge, drew from his thoroughgoing and independent explorations of the Biblical evidence. And all will agree that the dozen essays here collected in one volume would constitute a worthy valedictory, if such it should prove to be, from this Christian leader leaves the lists of scholarship for the active churchmanship.

Under the title, "The Baptism of John and the Qumran Community," Robinson presents an inquiry designed to test the hypothesis that a connection existed between John the Baptist and the Qumran sect. He concludes that any such association must still remain a hypothesis, but contends that under testing at the hand of the evidence available in both Scripture and the Scrolls the hypothesis does manifest a certain plausibility and makes possible a meaningful correlation of the data. Although his investigation prompts him to ascribe far more credibility for historical accuracy to the Fourth Gospel's opening than has often been allowed by modern scholars, we are left with an uneasy feeling that this tribute—welcome though it might be for other reasons—rests on too easy an identification of John's baptism with the practice of Qumran, an identification which H. H. Rowley and G. H. R. Davies, for example, have found quite impossible to make. For all that, however, Robinson has certainly succeeded in showing that the Qumran activity and message did not appear *e vacuo*.

Not all readers will be equally receptive to the suggestion of the essay, "Elijah, John, and Jesus," that in some of the earliest eschatology of the very primitive church the "Elijah-figure" of Malachi was associated with Jesus rather than with the Baptist, and that John himself thus viewed Jesus. Nevertheless, Robinson's scrupulous scrutiny of all the pertinent texts compels a careful re-thinking of some too readily held assumptions.

Extremely perceptive and helpful is the exegetical study "The Temptations" according to the Matthean account, in which Robinson effectively upholds the interpretation that sees this event to revolve around the basic question, not of Christ's programme, but of His Person. Robinson holds (with good reason, it would seem) that the Temptation narrative is included in the Gospels, not merely out of biographical interest, but for apologetic reasons, namely, to support the extraordinary claim that it, rather than the old body of Judaism, was the true Israel.

Against Cullmann's identification of "The 'Others' of John" as the Hellenists of Acts 8, Robinson contends—in agreement with Lohmeyer and E. Stauffer—that the reference is rather to the

Baptist and his followers, who had carried on a missionary enterprise in this neighborhood (Aenon near Salim, shown by Prof. Albright's investigation to have been but a few miles from the location of Sychar and Jacob's well). Of special interest is the bishop's exegetical principle, here demonstrated, that interpretation should *start*, at least, by taking the historical narrative seriously, rather than by assuming it to be a fabrication.

A quite different kind of defense of the historical credibility of the Johannine narrative is the essay on "The Parable of the Shepherd (John 10:1-5)," in which Robinson employs the very techniques of form-criticism itself to make a strong *prima facie* case for regarding the parable as deriving from very early and authentic tradition.

An analysis by way of literary-critical methods of the Matthean "Parable of the Sheep and the Goats," (Matthew 25:31-46) is impressive as an example of brilliant resourcefulness in the employment of the methods, but unconvincing—perhaps for its very ingenuity—in the conclusion that half of the verses in the passage are the evangelist's own editorializing or allegorizing additions to the received *logia*.

In "The New Look on the Fourth Gospel" Robinson examines and rejects, or better, corrects five common presuppositions in Johannine criticism. Concerning "The Destination and Purpose of St. John's Gospel" and of the Johannine epistles, Robinson agrees with and develops W. C. van Unnik's thesis, arguing convincingly that the Gospel was written with evangelistic intent for Hellenistic Judaism and the epistles with a corrective aim and motive for the same group threatened with incipient Gnosticism.

Arguing, on critical grounds, that it may be inferred from the speeches in the early chapters of Acts that at least two divergent and incompatible christologies existed side by side for a time, Robinson raises the question whether perhaps "The Most Primitive Christology of All" may have been one whose essence could be summed up in the proclamation: 'We know who the Messiah will be.' On this assumption, he points out, the real danger to the message of Jesus would not have been—as liberals formerly contended—that the Church would give too exalted a place to Jesus' death and person, but rather that it would fail to recognize the former as the eschatological event which it in fact was and would see in Him merely the forerunner of himself as the Christ.

After a brief note on I Cor. 16:22, suggesting that Paul is here quoting what may well be "The Earliest Christian Liturgical Sequence" that has come down to us, the volume concludes with a masterful essay on "The One Baptism" in which Robinson demonstrates with evidence drawn from every portion of the New Testament and in complete, if unwitting, agreement with Martin Luther, that Christian baptism is none other than the great blood baptism of Christ now made individually effective.

To read this slim volume is at once a pleasure and an incentive to more diligent personal Scripture study to learn "whether those things be so."

Richard Jungkuntz

BIBLICAL WORDS FOR TIME. By James Barr. *Studies in Theology*, No. 33. Alec R. Allenson, Inc., Naperville, Illinois. 174 pages. Paper. \$2.85.

The author is Professor of Old Testament Literature at a Theological Seminary since 1961, who has gained considerable fame by his book, *The Semantics of Biblical Language*, published the same year.

In nine pages of clear introduction the author states his purpose and aim in writing this study and in ten pages brings his conclusions. In the pages between he ably demonstrates his points by using the terms for 'time' as paradigms. His aim is to show that certain procedures and methods of exegesis are faulty because of a wrong use of lexical evidence and because of misstatements or neglect of lexical evidence. He suggests new methods of procedure.

Examining the *kairos-chronos* distinction in Marsh's *The Time* and Robinson's *In the End, God*, discussing also the use of *kairos* and *aion* in Cullmann and others, he very ably, it seems, demonstrates that there is danger in assuming that the structure of thinking on a subject (as for instance on 'time') can be built from the lexical stock of biblical languages—this especially with regard to the works of Marsh and Robinson. With regard to Cullmann's discussion he shows how the "concept method" and the subsequent use of translated Greek words in his statements can cause a wrong approach to theological and philosophical questions.

The reviewer was especially grateful for the discussion of Cullmann's presentation of the usage of *aion*. It seems that here is a point at which that fatal switch takes place that carries Cullmann and especially some of his followers, off on a pseudo-theological tangent by trying to understand "eternity" in terms of endless times by attempting a philosophical harmony between the finite and the infinite (also philosophical terms). Barr's presentation of "Vocabulary of 'Time' and Their Translation" in chapter V ends with the statement: "Theological meaning belongs to the utterances, in which elements of the lexical stocks are syntactically combined with others."

This book again demonstrates that logic and reason are not the tools for proper exegesis. Consecrated use of these gifts can lead to humble submission under the Word. To use the concepts of a human philosophy or a shaky method in the interpretation of the Word can lead to subtle misunderstandings that may sooner or later lead to the theology of a man or a church.

The humble way in which Barr criticizes certain methods detract from the importance of what he will say to one who reads the book with attention. It is not at all difficult to get his points.

Martin J. Nau

THE CHRISTIAN IN POLITICS. By Walter James. Oxford University Press, New York, 1962. 216 pages. Cloth. \$5.00.

Mr. Walter James is presently editor of *The Times* (London) and *National Supplement*. He was trained as a historian and was for a

an editorial writer for the *Manchester Guardian*. Politically, Mr. James is a liberal. In 1945 he was elected to Parliament, where he served on committees concerned particularly with industry and education.

Mr. James begins by asking a basic question: Is Christianity applicable to politics? To find an answer, the author examines, albeit in cursory fashion, political life from the early Christian world until today. He concerns himself with politically minded people of yesterday, the world in which they lived, and the degree of success with which they met the rival claims of God and Caesar. When the discussion is drawn into focus, James sees one question which is deserving of answer: "What then is the distinctive Christian contribution to politics, if there is one, and what should be the role of a Christian politician?"

This reviewer believes that Mr. James has worthwhile answers to both parts of his question. The following quotations suggest the direction of his thinking:

The Christian can never escape the tension caused by his dual allegiance. He is a citizen of this world, which, though fallen and sinful, was created by God and is yet used by God for the realization of His purposes. But the Christian is called to citizenship of another world—as a Churchmember already belongs to it, the Kingdom whose rule is love. He is led to attempt to apply the rule of the Kingdom to the affairs of this fallen world, his other home, and it will not fit. He may start off with great hopes, but in the end, it is always the same, the application fails. It should not surprise us. Does anything in human experience suggest that love may be institutionalized or legislated for? . . .

But if politics can never be made Christian, in any way that satisfies such a definition, this does not mean that Christians are not called to take part. They are particularly called to take part by the side of other men. The natural order in which all men live was created by God and it must be sustained by men. Such work for a Christian is a work of love. God loves his children and loving Him means to love them, and the arena of love is the world; its sinfulness is no reason for turning our backs on it.

For the conservative Lutheran mind, often politically naive, sometimes even suspicious of Caesar, *The Christian in Politics* can provide an excellent introduction to politics.

Paul E. Elbrecht

RELIGIOUS PHILOSOPHY: A GROUP OF ESSAYS. By Harry Austryn Wolfson. Harvard University Press, Cambridge, 1961. xii and 278 pages. Cloth. \$6.00.

The text is Ps. 14:1, "The fool hath said in his heart, there is no God." The preacher is a Harvard professor (emeritus) of Hebrew Literature and Philosophy and author of *Religious Philosophy*. In the sermon he says:

Ever since Xenophanes rejected the gods of popular religion and put something else in their place to which he gave the name God, it became the practice of the Greek lovers of wisdom not to deny God but to change the meaning of God. . . . Nowadays, lovers of wisdom are still busily engaged in the gentle art of

devising deities. Some of them offer as God a thing called man idealized consciousness, others offer a thing called man's aspiration for ideal values . . . or a thing called the ground of being. I wonder, however, how many of the things offered as God-lovers of wisdom of today are not again only polite but emphatic phrases for the downright denial of God by him who is called fool in the Scripture lesson this morning.

This is the way Prof. Wolfson ends his book. The candor, irony and reverent piety of the closing "sermonette" are distributed in varying degrees throughout the foregoing ten essays. These give the collection an emotional color analogous to cubistic art. The the the essays are not directly related; yet they have a unity. This has the effect. Unfortunately, few readers of this journal will have the patience, background and interest to pursue the scholarly detail of intradeical interpretation of Platonic Ideas" or of Ibn Khaldun's of "adah." However, if anyone finds himself in sympathy with Wolfson's sermon, he may well be inspired to struggle a little and learn more about St. Augustine and the Pelagian Controversy or about the Vera Scriptura from Philo to Spinoza. If one does learn, it will be a mastery of the Church Fathers' thought and a superior historical criticism.

The longest essay in the book has the following conclusion.

And the ideas of Plato lived three hundred years and begat the Logos of Philo.

And the Logos of Philo lived seventy years and begat the Logos of John.

And the Logos of John lived six hundred years and begat the attributes of Islam.

And the attributes of Islam lived five hundred and fifty years and begat the attributes of the Schoolmen.

And the attributes of the Schoolmen live four hundred years and begat the attributes of Descartes and Spinoza.

And the attributes of Spinoza lived two hundred years and begat among their interpreters sons and daughters who knew their father.

The scholars among our readers are invited to correspond with the reviewer if they have any information concerning the present whereabouts of the attributes of Descartes.

Phileas F

BOOKS RECEIVED

- (Acknowledgment of a book does not preclude a review in a subsequent issue.)
- The New Testament in Current Study.* By Reginald H. Fuller. Charles Scribner's Sons, New York, 1962. 147 pages. Cloth. \$2.95.
- Zen Dictionary.* By Ernest Wood. Philosophical Library, Inc., New York, 1962. 165 pages. Cloth. \$4.75.
- New Testament Commentary—Philippians.* By William Hendriksen. Baker Book House, Grand Rapids, 1962. 218 pages. Cloth. \$5.95.
- The Place of Bonhoeffer.* Problems and Possibilities in His Thought. Edited by Martin E. Marty with seven associates. Association Press, New York, 1962. 224 pages. Paper, \$2.25; cloth, \$4.50.
- Another Look at Seventh-Day Adventism.* By Norman F. Douty. Baker Book House, Grand Rapids, 1962. 224 pages. Cloth. \$3.50.
- Josephus and The New Testament.* Contemporary studies in theology. By Hugh Montefiore. A. R. Mowbray & Co., Ltd., London, 1962. 39 pages. Paper. 6s.
- Roman Hellenism and the New Testament.* By Frederick C. Grant. Charles Scribner's Sons, New York, 1962. x and 216 pages. Cloth. \$3.95.
- A Little Exercise for Young Theologians.* By Helmut Thielicke. Translated from the German by Charles L. Taylor. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1962. xv and 41 pages. Paper. 95c.
- Science and Religion.* An Interpretation of Two Communities. By Harold K. Schilling. Charles Scribner's Sons, New York, 1962. viii and 272 pages. Cloth. \$4.50.
- The Christian Message in a Scientific Age.* By Albert N. Wells, Jr. John Knox Press, Richmond, 1962. 160 pages. Cloth. \$3.75.
- The Nature and Purpose of the Gospels.* By R.V.G. Tasker. John Knox Press, Richmond, First published in 1944, revised edition in 1962. 111 pages. Paper. \$1.50.
- In the Midst.* How the Power of Christ Transformed the Life of a Church. By G. Don Gilmore. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1962. ix and 100 pages. Cloth. \$2.50.
- The Gifts of Christmas.* By Rachel Hartman. Channel Press, Inc., Manhasset, New York, 1962. 125 pages. Cloth. \$2.00.
- Theology and the Cure of Souls.* An Introduction to Pastoral Theology. By Frederic Greeves. Channel Press, Inc., Manhasset, New York, 1962. ix and 180 pages. Cloth. \$3.75.
- Bible Lessons for Special Classes.* A set of materials for work with the mentally retarded. Concordia Publishing House, St. Louis, 1962. Paper. \$75.
- Maria Montessori—Her Life and Work.* By E. M. Standing. A Mentor-Omega Book published by the New American Library, New York, 1962. 382 pages. Paper. 95c.
- Two Centuries of Ecumenism—The Search for Unity.* By George H. Tavard. Translated by Royce W. Hughes. A Mentor-Omega Book published by The New American Library, New York, 1962. 192 pages. Paper. 75c.
- Psychoanalysis and Personality.* A Dynamic Theory of Normal Personality. By Joseph Nuttin. Translated by George Lamb. A Mentor-Omega Book published by The New American Library, New York, 1962. Copyright 1953. 332 pages. Paper. 75c.
- Now I Am a Mother.* By Barbara N. Bengtson. Augustana Press, Rock Island, 1962. 31 pages. Paper. \$3.00.
- Trumpets in the Morning.* By Reuben K. Youngdahl. Augustana Press, Rock Island, 1962. ix and 167 pages. Cloth. \$3.00.
- Old Testament Heritage.* By Alfred L. Creager. United Church Press, Philadelphia, 1955, 1962. 111 pages. Paperback. \$1.45.
- The Sermon on the Mount.* By Roger L. Shinn. United Church Press, Philadelphia, 1954, 1962. 112 pages. Paperback. \$1.45.
- Living Religions.* By John B. Noss. United Church Press, Philadelphia, 1957, 1962. 111 pages. Paperback. \$1.45.
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