

# THE SPRINGFIELDER

Vol. XXX

Spring, 1966

No. 1

THE SPRINGFIELDER is published quarterly by the faculty of Concordia Theological Seminary, Springfield, Illinois, of the Lutheran Church—Missouri Synod.

## EDITORIAL COMMITTEE

ERICH H. HEINTZEN, *Editor*

RAYMOND F. SURBURG, *Book Review Editor*

EUGENE F. KLUG, *Associate Editor*

MARK J. STEEGE, *Associate Editor*

PRESIDENT J. A. O. PREUS, *ex officio*

## Contents

Page

### EDITORIALS

|  |    |
|--|----|
| Answer to Challenge.....   | 1  |
| No Academic Sacred Cow.....  | 2  |
| Selma: "Opportunity for Excellence".....   | 3  |
| A CHARTER FOR CONTEMPORARY LUTHERANISM:<br>SOME ASSETS AND LIABILITIES IN A<br>CONFESSIONAL TRADITION..... | 5  |
| LOUIS H. BETO MEMORIAL LECTURE<br>Martin E. Marty, Chicago, Illinois                                       |    |
| IS GOD DEAD? A PHILOSOPHICAL-THEOLOGICAL<br>CRITIQUE OF THE DEATH OF GOD<br>MOVEMENT .....                 | 18 |
| FRED C. RUTZ FOUNDATION LECTURE<br>John Warwick Montgomery, Deerfield, Illinois                            |    |
| BOOK REVIEWS.....  | 51 |
| BOOKS RECEIVED.....  | 71 |

*Indexed in INDEX TO RELIGIOUS PERIODICAL LITERATURE, published by the American Theological Library Association, Speer Library, Princeton Theological Seminary, Princeton, New Jersey.*

Clergy changes of address reported to Concordia Publishing House, St. Louis, Missouri, will also cover mailing change of *The Springfielder*. Other changes of address should be sent to the Business Manager of *The Springfielder*, Concordia Theological Seminary, Springfield, Illinois.

Address communications to the Editor, Erich H. Heintzen, Concordia Theological Seminary, Springfield, Illinois.

## Book Reviews

THE ANCHOR BIBLE. PSALMS I (1-50). Translated by Mitchell Dahood. Doubleday, New York, 1966. 329 pages. Cloth. \$6.00.

This is volume 16 of the Anchor Bible of which several volumes have been reviewed in previous numbers of *The Springfielder*.

American born Mitchell Dahood is at present professor of Ugaritic Language and Literature at the Pontifical Biblical Institute in Rome. He has put his expert knowledge of the Ugaritic and other semitic languages to good use in providing a translation and accompanying notes for the first 50 Psalms. His specialty shows itself in many new translations of the Biblical text, some of which seem to favor the Ugaritic origin more than the Biblical context. The notes make extremely interesting reading and the translations give token of the respect the author has for the Holy Scripture. Although this volume is not a commentary, which we do *not* regret, the comments on the text will give any student or theologian much material for the evaluation of the Psalms treated. We cannot take our readers through the whole book with comments on the various points made,—and that not only because of lack of time and space but also of lack of expert knowledge of Ugaritic. Nevertheless we would like to take occasion to say a few things about the fairly recent discovery of this literature so closely related to Biblical Hebrew. In reading other books and reviews on books we have sometimes been given the impression that one not having a knowledge of Ugaritic is not able to interpret properly the Psalms or other literature for which there seem to be parallels in extra Biblical literature. This is an opinion voiced mainly by such men who are strong on the form-critical method. We need not deny the importance of the form-critical work and we are certainly much interested in the information the Ugaritic language can give us in regard to the meaning of a Hebrew word or phrase, but to feel that Psalm 23, or particularly Psalm 2 is much enriched by comparison with so-called prototypes (and we do not mean that Father Dahood is of that opinion) is one of the fallacies of the school of comparative religions which does not care to make the difference between religions and revelation. It cannot be emphasized too much that Israel had revelation, other nations and people had and have religions. Certainly, to use an example, the temple of Solomon was patterned after temples and sanctuaries for other gentile gods, surprisingly so for those who had no opportunity to compare the architecture of the people of Biblical times, but the temple of Solomon had no idol in it and was dedicated to the God who does not live in temples built by human hands. So, too, a royal psalm from Ugarit could be compared with, say, Psalm 2, and yet the Messianic character of the Biblical Psalm sets it far above the chants sung to the glory of a gentile king. Sometimes we wonder whether or not the love of the modern exegete for form-criticism is motivated by the desire to mythologize the Old Testament in order to proceed with demythologization of the Holy Scriptures. The whole life and time of the Jews is so much like that of their contemporaries, their language and customs, their sacrifices and worship

bear so much resemblance to that of their neighbors, that only the fact that God did speak to them by the prophets made the people a nation separate and dedicated to be the people of God.

Sampling the notes on the Psalms in this volume we find much confirmation for well known translations; sometimes the Ugaritic word appealed to corrects departures from the KJV as in Psalm 23 where the author proves that *table* is table and not to be understood as a mat or piece of leather spread on the ground. The way this specialist makes the correction is testimony for the zeal of such expert men. He practically jeers at another scholar for deriving *sulhan* from the arabic *slh*, and quotes the Ugaritic for table as a "glaring example of the impact of the Ras Shamra tablets on the Hebrew phonetics and etymology, as well as on biblical exegesis" (page 147). Why this should be such an important discovery, except in the lexicographical area, we don't know.

The book is so full of references to this "new" old language that we wonder how anyone ever read the Psalms without knowing the Ras Shamra as well as the author does. By the way, Psalm 22: 16 is translated "piercing my hands and my feet" as the author says "tentatively." He has no Ugaritic proof for this, we take it.

In general we will have to appreciate very much the work this author of the first volume of Psalms for the Anchor Bible has done and we hope that the other volumes will have the same author.

*M. J. Naumann*

---

THE MYSTERIOUS NUMBERS OF THE HEBREW KINGS. By Edwin R. Thiele. William B. Eerdmans Publishing Company. Grand Rapids, Michigan, xxvi and 232 pages. Cloth. \$6.00. Revised Edition, 1965.

We have been grateful to Dr. Thiele from the first time the results of his studies came to our notice. His knowledge of the chronology of the reign of the kings of Israel and Judah as well as of the contemporary rulers in the neighboring powers coupled with his respect for the text of Holy Scriptures has given us a solution that has needed very little revision or correction since the year the book was first published fifteen years ago.

The strength of the argument lies in the fact that the author has recognized the various yardsticks by which the reigns were measured. Even if one did not take the time and trouble to evaluate every one of his conclusions, the points made and demonstrated by the author can clearly be seen and followed. No involved logic or tortured blending but an almost simple and mathematically sure addition of facts shows that the problems of chronology that "bugged" Bible students in the past need not lead to liberal textual criticism nor to blind acceptance of seemingly contradictory dates. We have advised students of the Old Testament at least to page through the book by Thiele, if nothing more, to get an idea of the problems solved. For anyone willing to read the book it will prove lucid and interesting and will greatly illumine the story of the divided kingdoms and the subsequent history and fall of Judah. In one of the concluding statements of the author we have the summary of the task in the words: "In the pages of this volume are found the links of a chain

of chronological evidence extending from Rehoboam to Hezekiah in Judah, and from Jeroboam to Hoshea in Israel, with the reigns of both nations constantly interwoven with each other in strict accord with the requirements of the data provided by the original Hebrew recorders, and all now bound together in a completed chain without a missing link."

*M. J. Naumann*

---

HISTORICAL INTRODUCTIONS TO THE BOOK OF CONCORD. By F. Bente. Concordia Publishing House. St. Louis, Missouri. 1965. 266 Pages. Cloth. \$3.00.

Dr. Bente's Historical Introductions to the Book of Concord needs no introduction in Lutheran circles. Ever since the *Concordia Triglotta* was first published in 1921, Dr. Bente's work has been known and treasured by students of the Lutheran Confessions.

That the value of Dr. Bente's work is still recognized is amply attested by the fact that his Historical Introductions to the Book of Concord are now offered in a separate reprint. Concordia Publishing House is to be commended for making Dr. Bente's work available.

Without giving uncritical and wholesale endorsement to certain current principles of historiography, it seems to this writer that the following statement may be made with a great deal of confidence: Because Dr. Bente was theologically one in spirit with the authors of our Lutheran Confessions, he was able to give an account "from the inside" of the events, the people and documents which he discusses that is much more helpful to the student than any account produced by the hypothetical "objective chronicler" of "the bare facts" could ever be.

*H. A. Huth*

---

WHO'S WHO IN THE HISTORY OF PHILOSOPHY. By Thomas Kiernan. Philosophical Library, Inc., New York. 1965. 185 pages. Cloth. \$6.00.

Evaluation of a book like this ought to be made in the light of the author's expressed objectives. Mr. Kiernan says in the Preface to his book that, in addition to providing some biographical data about the philosophers whom he discusses (in alphabetical order) his intention was to present some "broad generalizations" about the fundamental concepts of each thinker. ". . . the ultimate design of the book is to acquaint rather than instruct the reader" (p. v).

Bearing in mind this "ultimate design" of the book, there are, nevertheless a few defects that detract from the value of the book. For example, one should not have to wait until one reads the article on Fechner to find out that Berkeley was an objective idealist.

However, it ought to be mentioned that the above example also illustrates a merit of the book. In contrast to some popular treatments of philosophical subjects in which such distinctions as that between subjective and objective idealism are obscured, this work is usually quite precise.

*H. A. Huth*

18TH-CENTURY PHILOSOPHY. Edited by Lewis White Beck, the University of Rochester. 20TH-CENTURY PHILOSOPHY: THE ANALYTIC TRADITION. Edited by Morris Weitz, the Ohio State University. The Free Press, a division of the Macmillian Company, New York, 1966. 321 and 393 pages, respectively. Paperback.

These two volumes acquaint us with an eight-volume paperback series entitled READINGS IN THE HISTORY OF PHILOSOPHY, Paul Edwards and Richard H. Popkin, General Editors. Volumes now available are GREEK PHILOSOPHY: Thales to Aristotle, edited by Reginald E. Allen, Indiana University; GREEK AND ROMAN PHILOSOPHY AFTER ARISTOTLE, edited by Jason L. Saunders, University of California, San Diego; THE PHILOSOPHY OF THE SIXTEENTH AND SEVENTEENTH CENTURIES, edited by Richard H. Popkin, University of California, San Diego; and the two volumes named at the top of this review.

Volumes now in preparation: MEDIEVAL PHILOSOPHY: St. Augustine to Ockham; NINETEENTH-CENTURY PHILOSOPHY: Hegel to Nietzsche; TWENTIETH-CENTURY PHILOSOPHY: The Speculative Tradition.

The chronological treatment lends itself to the independent use of the separate volumes. The selections seem to have been chosen with care to set forth not only the significance of the individual philosophers, but also their relationships to each other. The separate editors have taken pains to furnish introductions and biographical data, as well as insights into quality of the material selected and extensive bibliographies. We are pleased to make this series known to our readers.

*C. W. Spiegel*

---

PHYSICS AND PHILOSOPHY, THE REVOLUTION IN MODERN SCIENCE. By Werner Heisenberg. Harper Torchbook, New York, 1962. 213 pages. Paperback. \$1.40.

CELL AND PSYCHE. By Edmund W. Sinnott. Harper Torchbook, New York, 1961. 119 pages. Paperback. Indexed. 95¢.

THE PHENOMENON OF MAN. By Pierre Teilhard De Chardin. Harper Torchbook, New York, 1961. 318 pages. Paperback. Indexed. \$1.75.

MAKER OF HEAVEN AND EARTH. By Langdon B. Gilkey. Doubleday Anchor Book, Garden City, N.Y., 1965. 378 pages. Paperback. Indexed. \$1.45.

This quartet of books shares the common concern of speaking *de rerum natura*, of the mysteries of life in the natural realm. This is no new exercise for the thinking man, as little as it was when Lucretius (d. 55 B.C.) wrote on the subject; and one is struck by the fact that, great though the technical advance in scientific discovery has been, greater still, if anything, is the quandary of man as he attempts to explain his own existence and that of the world around him.

In many ways, particularly in view of the staggering triumphs in

the physical and mathematical sciences, Heisenberg's book is the most formidable. One of the world's leading atomic physicists, Heisenberg attempts with this significant study to demonstrate the philosophical basis and the social consequences of modern physics. In a style that is easy, but subject matter profound, he affords the reader a valuable commentary on the history and impact of modern science upon the classical forms which prevailed for a long period from the time of Newton. Primarily there are three questions which he raises and for which he proposes answers: 1) what theories have been verified under test and experiments; 2) what new light have they shed upon men and his relation to the universe; and 3) how has the new thinking, with its new breed of experts, affected the world and society of men. "The idea," states Heisenberg, "that energy could be emitted or absorbed only in discrete energy quanta was so new that it could not be fitted into the traditional framework of physics," (p. 32) and then, after explaining the importance of Einstein's theory of relativity and the probability factor introduced by the Copenhagen school of physics, he concludes: "This again emphasizes a subjective element in the description of atomic events, since the measuring device has been constructed by the observer, and we have to remember that what we observe is not nature in itself but nature exposed to our method of questioning. Our scientific work in physics consists in asking questions about nature in the language that we possess and are trying to get an answer from experiment by the means that are at our disposal. In this way quantum theory reminds us, as Bohr put it, of the old wisdom that when searching for harmony in life one must never forget that in the drama of existence we are ourselves both players and spectators." (p. 58) This is an important insight and suggests the caution that ought to put brakes on the groundless pontificating which is sometimes made in the name of science. After describing historically the roots of atomic science, especially since Descartes, Heisenberg leads the reader to confront the major challenge with which scientists work today and for which "the final solution . . . has not yet been found," (p. 163) namely, the resolving of the dilemma which is posed by the special theory of relativity, in which there is implied "an infinitely sharp boundary between the region of simultaneousness in which no action could be transmitted, and the other regions, in which a direct action from event to event could take place," and the quantum theory, where "the uncertainty relations put a definite limit on the accuracy with which positions and momenta, or time and energy, can be measured simultaneously." (p. 162) The importance of Heisenberg's contribution, thus, may be described as a thought-shaper in its effort to show the meaning and purpose of physical discovery, a longing and hope that have persisted in man ever since he in the dim past began to reflect on the natural realm around him, the hope being "that the combined effort of experiments in the high energy region and of mathematical analysis will someday lead to a complete understanding of the unity of matter." (p. 166)

\* \* \* \*

Sinnott's provocative little book, originally published in 1950 as the McNair Lectures at the University of North Carolina, has as its main

thesis the existence of innate intelligence within the protoplasmic cell blocks of human life, as well as all of life. The implication is that within the minutest nucleic cell structure there is harbored mysterious, but very real, creative or biological purpose. His conclusion is reached and argued in full awareness that today (and the situation has not apparently changed appreciably since 1950, even with the amazing discoveries in microbiology) "we still are a long way from understanding what life really is." (p. 12) What scientists observe in all areas of nature, Sinnott reasons, comes to sophisticated form in man, complex organism that he is; for in man there is discernible and observable the ever-present spiritual thrust upward towards God, the ultimate Spirit or Force or Personality, the direction and goal towards which ultimate reality must in every instance extend. Proceeding on evolutionary thinking, Sinnott comes to the following conclusion: "There must certainly be some sort of controlling mechanism, structure, or system in the egg (and doubtless in every cell) which definitely foreshadows the character of the particular organism into which it will develop or of which it forms a part. It is this organization, whatever it may turn out to be in terms of matter and energy, space and time, which, *as experienced by the organism*, I believe to be the simplest manifestation of what in man has become conscious purpose." (p. 53) In line with this thinking Sinnott, therefore, finds the cause for man's evolutionary climb upwards to be "his persistent yearning for those values which to him seem higher and more satisfying and to which he instinctively aspires." (p. 99)

The obvious intent of the author is to mesh and integrate science with religion or philosophy, if possible, and thus to show that there is not an impossible gulf between them after all. Certain "overbeliefs" continue to be present for man in his thinking about his origin, all of them pointing to the innate awareness of the creating Intelligence behind all of existence. Thus Sinnott's final "pitch" is directed toward the scientifically oriented people of our day, whose continued religious inclinations ought not be despised or repudiated, but honored and encouraged. He concludes: "Many of our overbeliefs cannot be proven true, but in a universe which still remains so far beyond our understanding they cannot longer be dismissed by the tough-minded as impossible and intellectually disreputable. Religious convictions and the philosophy of idealism have today a more respectful hearing than for many years." (p. 109) He may not be able to prove his case completely to the foes of religion as he traces the old teleological arguments in a new tack, but then, who can prove him wrong, for even the most agnostic spirit fails to convince many, or any, that God is really dead or not there.

\* \* \* \*

The fundamental question raised by Teilhard de Chardin is one to which modern science and philosophical thought have devoted boundless attention in the last one hundred years: "Is evolution a theory, a system or a hypothesis?" His answer is the thesis of his whole work: "It is much more: it is a general condition to which all theories, all hypotheses, all systems must bow and which they must satisfy henceforward if they are to be thinkable and true. Evolution is a light illuminating all facts,

a curve that all lines must follow." (p. 218) Until his recent death, Teilhard de Chardin, biologist, paleontologist, philosopher-theologian, was one of the remarkable, not to say controversial, thinkers of our day, congenial on the one hand to the thinking of Julian Huxley, who writes the introduction to the work, and model to those who have attempted a correlation between "Christian" doctrine and evolutionary thinking. "Sentenced" to virtual exile by his church (Roman Catholic) and living in China for most of his scholarly life, he had striven for a threefold synthesis in this book, involving: 1) the world of matter with the world of mind and spirit; 2) the past with the future; and 3) infinite variety with unity. The synthesis he achieved was undoubtedly less in terms of Scriptural articles of faith than in metaphysical categories couched in traditional theological language. For Teilhard de Chardin evolution is discernible through all levels of life progressively, through what he labels barysphere to lithosphere, hydrosphere, atmosphere, to biosphere, with consciousness being latent in material things already in the earliest stages and life emerging gradually but steadily from the potential which was present even before the start was made. Such beginning, according to the author, is a once-for-all occurrence, not to be repeated in nature, nor by laboratory experiment. There is strong resemblance between some of these conclusions and those of Sinnott.

How does one characterize a book like Chardin's, with its mystical and oftentimes abstruse reasoning? As an allegorical effort, by which the author is trying to show how the biosphere of life, the realm of living things, has blossomed into forms of greatest complexity from the lowest, most elemental, physical realm. Above the biosphere Chardin envisions still further the noosphere, the realm of thought, in which man is the primary representative and the highest development to this point. The whole progression of things, especially of man in his sphere, is toward the so-called Omega point (similar to Tillich's "ground of being" perhaps?), towards which a convergence is properly to take place, even as at first there was a divergence therefrom; by which Chardin apparently wishes to say that "God" is both at the beginning and at the end of all existence. Indeed, the whole evolutionary process is described in this way, for the Omega point (God) is conceived as the source of love and the awakener of love in his beings. It is here that man learns that he as an individual is not alone but in fellowship with others. Chardin no doubt thought of his work as a kind of rewriting of the first chapters of Genesis in terms both philosophical and scientific, the hope, of course, being that Christian thought might as a result receive a more ready assent on the part of the other two disciplines and achieve at the same time a reasoned and reasonable answer for itself for one of life's great and ultimate questions, Whence came all things. As a theological piece Chardin's book leaves much to be desired for the Christian reader, not because Chardin does not profusely emphasize the significance of love in human existence, but because there is little or no connecting of this love with the love of God which is in Christ Jesus. Thus in this respect the work never gets off the ground—as little as it does in its evolutionary philosophizing which is as old as the Greeks!—but like liberalism before



it, remains on the level of immanent religious speculation, with deaf ears towards God's revelation in His Word, particularly in Christ Jesus.

\* \* \* \*

One of the chief goals Gilkey sets for himself in his nicely tooled volume is to demonstrate that the doctrine of creation in Christian theology is vital to the total understanding, not only of life, but of the whole of Christian thought, that it presupposes all other doctrine, and that it is first of all a religious concept and not metaphysical. Yet Gilkey goes on immediately to pose three of the usual metaphysical concepts as basic to the treatment of the doctrine of creation: 1) transcendence—that God is the ultimate and true source of all that exists; 2) immanence—that all created things therefore have their place in this creaturely dependence; 3) freedom—that the act of creation is by God's own free choice and loving act, and must be seen as this first of all and not according to structural concerns, that is, how the things of the created realm came to have their existence.

The problem of evil is introduced with the creation narrative in Genesis, according to Gilkey, in order to demonstrate the basic presupposition, in existential vein, that creation has meaning, as does existence itself, in spite of evil's intrusion, because of the saving power of God which is able to overcome this evil; by this overcoming, indeed, the purpose and meaning of life are unfolded for man. For the problem of evil itself with its baffling distortion of things in life Gilkey offers no solution, but suggests that if we had an answer for it, it would cease to be an evil and that, moreover, natural evils are not always the result of sin but of man's finitude. Over the powers which man has little or no success in overcoming there is the Lord Christ, who is at one and the same time Creator and Redeemer and who is mightier by far than these powers. God's ultimate creative purpose is shown through the personal relationship which He effects through Christ, and only the transcendent Creator of the structure of life, states Gilkey, "could both uphold that structure in judgment and transcend that structure in grace." (p. 282) The saving grace of God as effected through the vicarious atonement of Christ in sinners' behalf is foreign to his thinking.

Gilkey shares the view with much of modern theological thinking that the church's language concerning creation must be understood as mythical, not literal, and that its concern, therefore, is not for the *when* and the *what* of creation, but for the *who*. With this maneuver or focus, argues Gilkey, we can do what the conservatives (fundamentalists in his book) cannot do, nor philosophy either, for that matter, with its ontology. One can rightly question, however, whether Gilkey is able by this now typical neo-orthodox gimmick to rescue the doctrine of creation from the limbo of so-called irrelevant doctrines. Elsewhere (cf. *Concordia Theological Monthly*, March, 1962, for Gilkey's article "Cosmology, Ontology, and the Travail of Biblical Language") Gilkey has himself expressed honest puzzlement over the ambiguity implicit in neo-orthodoxy's treatment of Old Testament revelatory events, by which these events are at one and the same time conceived as real and historical and

then again not. Is the case different for the event of creation? Much of modern science may still remain quite unconvinced and unimpressed by Gilkey's argument that only in the "personal re-creative love of Christ" (p. 355) do we have a direct and unsymbolic idea of God. What he succeeds in doing, therefore, is at most to present a metaphysical essay grounded on the thesis that creation is a doctrine fundamental to all other doctrines, but hardly a doctrinal study of the concept of creation as taught by Holy Scripture. This may be all that the author intended, but a truly pertinent question remains: if creation is necessary merely as a doctrine to give other doctrines their grounding and not as an article of faith which is believed because of authoritative relation to fact (particularly bothersome in this connection is Gilkey's too easy assumption that "a good ontology is a bulwark, not an enemy, of a sound Gospel theology" (p. 86), then how do the other doctrines stand?

*E. F. Klug*

THE TROUBLE WITH THE CHURCH: A CALL FOR RENEWAL. By Helmut Thielicke. Translated and edited by John W. Doberstein. Harper and Row, New York, 1965. 136 pages. Cloth. \$3.50.

Helmut Thielicke, the famous Hamburg professor and preacher, here speaks to the church's troubles particularly as these relate to the church's preaching. He speaks bluntly, even scathingly, yet as one who mourns and suffers because of the trouble with the church (p. 129). The empirical form of the church would have little attraction for him, he admits, apart from the truth that Christ is risen. But because Christ lives there is hope. The church is "the poor mutilated body of the Lord, whose Head is still living, however, and therefore still has the promise of new life." New life in the Spirit is promised only to those "who have begun to discover the monstrousness of this field of dead bones and trust the God of life" (p. 128).

Trusting begins with the preacher. He who preaches must believe his message and relate it to every area of his life. He must ask himself the question: Am I living in or merely alongside the house of my doctrine? In the deceitful atmosphere of today people want to know what a man really thinks and to see a man really practicing his faith. When the preacher is authentic he will sound a note of authority and people will listen because they are hearing the kind of credible witness for which they yearn. Preaching has been weakened by a lack of credible witnesses.

It has been weakened, further, by a docetic anthropology which separates man from the real world in which he lives. Thus preachers have spoken to an abstract man and the man in the pew feels that he has not been addressed at all. The effect has been boredom.

Thielicke comments incisively on the modern debasement of language and on the relation of language to preaching. Familiar terms should be explained and doctrinal clichés should be avoided. The sermon is to be concrete and is to avoid saying both too little and too much.

Faced with the difficulty of preaching, many have taken the path of least resistance. They have retreated into busyness, hectically "running"

a congregation or constantly junketing to meaningless meetings. Others have fled to liturgism, a legalistic and puristic preoccupation with orders and rubrics. Thieliicke is not opposed to liturgy but to liturgism which seals off from the world an esoteric realm of the sacral. The liturgy, he points out, constitutes the stable element in worship and provides for the participation of the congregation. But the liturgy must always be understood and be familiar.

The way will never be easy for the man who desires to be effective in the pulpit. The very thought of preaching frightens him. Man has always recoiled from being an instrument in God's hand, at being sent as a light into the world's darkness. God's promise alone makes it possible for a man to get past this inhibition. God has promised to use the preacher's poor words for the Spirit's great ends. Therefore let the preacher be anxious, says Thieliicke, but let it be a spiritual anxiety, a creative terror in which he is moved to speak the Word on the strength of the promise.

This book will shake you up and move you to re-examine your preaching and your life. The end result, however, will not be despair but confidence in the power of the risen Christ whose words are spirit and life.

*Gerhard Aho*

---

**THE CHURCH IN THE COMMUNITY: An Effective Evangelism Program for the Christian Congregation.** By Arthur E. Graf. William B. Eerdmans Publishing Company, Grand Rapids, 1965. 207 pages. Cloth. \$3.95.

Professor Graf has written a detailed and enthusiastic book on the fine art of community evangelism, which reflects the excellent teaching in the classroom at his seminary, as well as the methods in practice in his denomination. The book needed to be written in order that many more pastors and congregations might benefit by the study and application of these proved methods.

However, it is much more than the evangelism know-how which Arthur Graf presents. The motives and the presuppositions are equally his concern; the Christian minister and his people must have a burning awareness of the Great Commission addressed to them. They must know that their own countrymen are greatly in need of the reconciliation with God, the redemption purchased with the blood of Jesus Christ, the Son of God.

Besides the motive and the theology of evangelism, the chapter heads include some basic rules, preliminary steps, and the message in evangelism visitation, the workers' plan, enlisting and training the laymen, prayer and evangelistic services, public relations, keeping records, and the integration and conservation of the new member.

The author is well qualified to write on this subject by his extensive experience in leading evangelism programs and institutes in many places; and his counseling activities have included both the criminal and the law abiding church-goer.

*Otto F. Stahlke*

ADVENTURES WITH GOD. By Harry N. Huxhold. Concordia Publishing House, St. Louis, 1966. 230 Pages. Cloth. \$3.50.

Mountain climbing provides exciting memorable adventures. Believers, young and old, look for mountain-top experiences. Here they are. 150 of them. Each one of them exciting, meaningful, bound to hold the attention, not only of eight to twelve year olds, but of those younger and older, teenagers and adults. Invariably the writers, 65 of them, lead the participants from the known to the unknown, from the concrete to the abstract, from the material and worldly to the spiritual and the heavenly. We predict that these family, or private, devotions, with a short practical Bible study, an appropriate prayer and a supplementary Bible reading, will be used with profit and pleasure by those who are already living with Jesus and by those who are presently still far from God, and "too busy" for family devotions.

The editor, and compiler, did a remarkably good job in selecting top level leaders in our church to produce devotional material which testifies to the belief that these writers know their way around, in Christian theology, in psychology in education, and in the contemporary experiences of children, youth and adults.

*H. J. Boettcher*

---

PRAYERS FOR A TIME OF CRISIS. By Walter Riess. Concordia Publishing House, St. Louis, 1966. 71 pages. Cloth. \$1.50.

These prayers are different. Of them the author says "Whatever the writing is, it is myself." How to be yourself in your prayer-life is taught clearly in this little book. Many little items in these prayers will be recognized by the reader as having been lifted from his very own heart. Again, many other parts show us how we fail to touch sundry areas of life that deserve to be brought to our God and Savior in prayer. Used by mature members of Christ's body, this pocket edition doubtlessly will prove to be a blessing.

*C. W. Spiegel*

---

PROPHETIC PREACHING THEN AND NOW. By Roland Q. Leavell. Baker Book House, Grand Rapids, Michigan, 1963. 96 pages. Cloth. \$2.25.

Dr. Leavell served in the parish ministry and was President of the New Orleans Baptist Theological Seminary from 1946 to 1958. He was first Vice President of the Southern Baptist Convention until his death in 1963. His approach to prophetic preaching in this little book is thoroughly Biblical and refreshingly clear. By prophetic preaching the author means preaching with conviction and under compulsion. It is therefore authoritative preaching because the preacher is convinced that what he is speaking is God's truth. It is also urgent preaching because the preacher is under a spiritual compulsion to speak God's Word. This kind of preaching is inspired by the Holy Spirit and is God's supreme way of building his kingdom.

The author quotes from the prophets to show how they preached in times of national crises, how they protested against social unrighteousness, how they warned of the results of spiritual decay in the form of idolatrous and insincere worship. However, the prophets proclaimed not only God's judgment but His love. They set forth the whole counsel of God, applying it to the conditions of their time.

Leavell is of the opinion that there is far too little of such preaching today. The parallels between Israel and our nation with regard to immorality, materialism and apathy are obvious. Let the modern preacher be alert and courageous in castigating these evils. At the same time he is under a divine obligation to comfort the afflicted with the assurance of God's forgiveness and the promise of God's power.

Some of the author's statements can be questioned. Surely the kingdom of God is infinitely more than "a positive social concept" (p. 47). And forgiveness is not "conditioned on repentance" (p. 66). While there is no forgiveness without repentance, it is misleading to speak of the latter as a condition of forgiveness. God's forgiveness is unconditioned.

This is a down-to-earth book on preaching that laymen too will understand and appreciate. It will help the preacher to see the relevance of the prophets for today and to take seriously and thankfully his task of being a spokesman for God.

*Gerhard Aho*

---

FOUNDATIONS FOR PURPOSEFUL CHURCH ADMINISTRATION. By Alvin J. Lindgren. Abingdon Press, New York, 1965. 302 pages. Cloth. \$5.50.

Dr. Lindgren has given us a book with a fresh approach to the nature and function of church administration as a dynamic process through which the church moves to fulfill its central purpose. Unlike books which deal with programs and organization, this volume addresses itself to the purpose and importance of parish administration and to the undergirding principles.

Two concepts which pervade the book are the church as a fellowship of redemptive love and church administration as a God-centered and person-oriented function.

This book, especially the chapter on the creative functioning of small groups, should do much toward relieving the frustrations of the minister who complains about too many meetings and help him see them as opportunities for spiritual growth.

R. C. Rein's book, *The Congregation At Work*, supplemented by Lindgren's book should provide the young minister with an adequate base on which to organize the Lord's work and enable older ministers to see parish administration as an integral part of kingdom building.

Dr. Lindgren is professor of church administration at Garrett Theological Seminary, Evanston, Illinois, and has had nineteen years of experience as a pastor and district superintendent.

*Arthur E. Graf*

MY SAVIOR AND I. Arthur W. Gross and Ralph E. Dinger, editors. Concordia Publishing House, St. Louis, 1966. Vacation Bible School Course for 1966. Workbooks 39¢, manuals 85¢.

Why review this material in a theological seminary periodical like the SPRINGFIELDER? "Feed my lambs," was addressed to Peter and to all pastors. Christian education is a God-given responsibility of every pastor and parish. The Vacation Bible School lends itself exceptionally well to set Detroit Convention resolutions I-O1C and I-O1D into operation in your parish. True, this material covers only two weeks during summer. But for evangelism and for edification of the young saints these two weeks have proven very effective during the last ten years.

*My Savior and I* speaks volumes even in its title. The material is Jesus-centered, in each and all units of work and for each of the five age levels, from nursery to junior high. Untainted by any 'new theology' or any 'situation ethic!' *My Savior and I* makes ample provision for personalizing the Bible stories, and for making them life-related. Then events in the adult life of Jesus, from walking on the water to the Ascension, form the subject matter. There are five workbooks and five manuals, plus a well prepared superintendent's manual. The latter tells how to organize, staff, and publicize and culminate the VBS. A daily schedule is provided.

Aids to learning reflect research findings and how learning takes place: clearly defined anticipated outcomes, colored illustrations, art projects, creative activities, relevant filmstrips, Bible searching, testing-learning activities, (T-F, multiple choice, completion), well chosen hymn verses, printed with notes, for worship. Seminary students should welcome an opportunity to help in providing leadership in this significant parish activity.

Now, instead of crying about "no prayers in the public schools," or "parochial schools cost too much," why not make the most of this professionally prepared and beautifully printed 1966 Vacation Bible School material: *My Savior and I*.

Henry J. Boettcher

---

CONCORDIA WEEKDAY SERIES. Erich H. Kiehl, ed. et al. Concordia Publishing House, St. Louis, 1966. Teacher's Books \$2.48. Pupil's Books, grades 1-4, 84¢; grades 5-8, 96¢.

Here is the curriculum and the instructional material that many pastors have been looking for, in sixteen books for teachers and sixteen workbooks for the pupils. Extensive use was made in the preparation of these courses of the characteristics of various age levels as these were identified in *Age Group Objectives of Christian Education* by W. Kent Gilbert of the United Lutheran Church (now LCA) Board for Christian Education. Grade placement of materials and the methods of teaching and learning give evidence of this. A great variety of teaching-learning aids are persistently interwoven both with the Teacher's Book and the Pupil's Book materials. Curricular materials are selected from many valid sources and well correlated with the unit of work: Bible stories,

Catechism sections, hymns, Bible versions, Scripture, etc. Though the editors avoid the phraseology of materials for other agencies, such as Christ-centered, Bible-based, life-related, these new materials qualify well for each of these categories. With frequent statements on objectives and anticipated outcomes, purposeful teaching and learning should once again receive a healthy impetus. The word 'functional' is not used, the concept, however, runs through the entire series of 32 books. Approaches and desired outcomes are prominent enough so that even the traditional textbook teacher cannot but take notice. The aids and suggestions to the teacher in Part I of each of the 16 Teacher Books are repetitious but explicit, and are further supported by actual learning activities in the Pupil Books so that even non-professional teachers should be able to do a reasonably professional job when given the opportunity in the coming Weekday Schools.

The Pupil Books deserve special notice. While the Teacher Books are clothbound, 5½ by 8½ and are reusable, the Pupil Books are 8 by 11, paperbound, and are designed for one use only. The printing and the remarkably well-chosen or well-done illustrations are excellent. Pupils who carry out the activities under proper guidance will cherish their books as permanent possessions. The Pupil Books always have the same name as the Teacher Books.

Pastors who are seriously thinking of making the most of the new Concordia Weekday Series will be aided and encouraged by the following descriptive titles of semester courses:

Grades 1-2 (Assumed to be in one class): Bible Stories

- Book 1: God and His Children
- Book 2: God is My Father
- Book 3: God Talks to Me
- Book 4: God Loves Me

Grades 3-4: Guide for Christian Living

- Book 1: Belonging to God
- Book 2: Living as God's Children
- Book 3: Talking to God
- Book 4: Being in God's Family

Grades 5-6: O.T. Stories. Messiahship. Worship. Luther.

- Book 1: God and His Covenant People
- Book 2: Jesus the Messiah
- Book 3: We Praise Thee, O God
- Book 4: Luther the Servant of God

Grades 7-8: Missionary Activities. From Ascension to Present.

- Book 1: The Gospel in Paul's World
- Book 2: Serving God Always
- Book 3: How the Church Grew
- Book 4: Growing as a Christian. Inductive Bible Study.

**GAMES PEOPLE PLAY: THE PSYCHOLOGY OF HUMAN RELATIONSHIPS.** By Eric Berne, M.D. Grove Press, Inc., New York, 1964. Cloth. 192 pages. \$5.00.

After stating certain definitions fundamental to his thesis, Berne provides the interested layman in social psychiatry (and the parish minister who must regularly deal with people) with insights into human behavior as he describes it in a variety of "games." Such games have been discovered through *transactional analysis*, an attempt to determine consistent patterns particularly among those who seek professional psychiatric help. For this reason most of the games he describes are "destructive," though Berne concludes with a sampling of constructive ones.

Berne recognizes a partial transformation of the *stimulus hunger* of infants (their need for physical handling) into the *recognition hunger* of adults (their craving for some form of psychological "handling"). The infant's needs are fulfilled by "stroking," i.e., by actual physical contact; ". . . by an extension of meaning, 'stroking' may be employed colloquially to denote any act implying recognition of another's presence." If a stroke is "the fundamental unit of social action . . . an exchange of strokes constitutes a *transaction*, which is the unit of social intercourse" (15).

To occupy his waking hours, man must structure his time. He does so by material programing (performing a job or working at a hobby), by social programing (learning the "good manners" and rituals of his society), and by individual programing (reacting in interchanges between individuals when "incidents" develop). Sequences of transactions based on individual programing are called *games* by Berne and his associates at the San Francisco Social Psychiatry Seminars. "Games are differentiated from procedures, rituals, and pastimes by two chief characteristics: (1) their ulterior quality and (2) the payoff" for "a game is an on-going series of complementary ulterior transactions progressing to a well-defined, predictable outcome" (48).

Dr. Berne describes his games under the following categories: life, marital, party, sexual, underworld, consulting room, and good games. For each, he also describes an antithesis, a way to conclude the game legitimately and (usually) profitably for the patient's well-being. This does not mean that the casual reader of this book can begin to practice psychiatry. Far from it.

The book does, however, let the reader become aware of personalities and how they reveal themselves—perhaps to recognize them, perhaps to be able to refer them to a legitimate source of help. In any event, reading it is a worthwhile experience.

*Enno Klammer*  
St. Paul, Minnesota

---

**SAFED THE SAGE.** By Wm. E. Barton. John Knox Press, Richmond, Va., 1965. 79 pages. Paperback \$1.00.

The modern parables of Wm. Barton appeared in various weekly magazines over a period of many years, shortly after the turn of the



century. They were published in book form in 1919 and have now been reprinted by permission of the author's son.

Some books are described best by giving an example. There are forty-two besides the following:

*The Bad Boy*

There came to me a Mother, and she said, O Safed, thou great and wise man, have pity on thine handmaiden, for I am in sorrow. Thou knowest my Boy. He is fourteen years old. When he was a Baby, he was the Cutest Little Thing thou didst ever see.

And I said, I remember.

And she said, And when he was a little Boy he was lovely.

And I said, Thou speakest truly.

And she said, But now I hardly know him. He is Noisy, and Rude, and Inattentive, and Heedless; and he Learneth not his Lessons, and when I reprove him he laugheth, and saith, I Should Worry. Tell me, O Safed, what shall I do?

And I said, Worry not.

And she said, I cannot help it. Was there ever such a boy?

And I said, George Washington, when he was fourteen, did not always wash himself behind his ears. And Julius Caesar when he was fourteen was not always reverent in Sunday School. And William Shakespeare when he was fourteen got excused from his work to attend the funeral of his grandmother, and on that day watched a ball-game. And Simon Peter when he was fourteen was one day absent from school on account of Serious Illness, but recovered sufficiently to watch the bobbing of a cork upon the water of a little creek what runneth into the Sea of Galilee hard by Capernaum.

And she said, Do the books tell of that?

And I said, Nay, but I know that it is so, for I know boys.

And she said, O Safed, it doeth me great good to hear thee; and it restoreth my faith in my boy.

And she rose to go. But she turned back, and she said,

O Safed, when thou wast fourteen, what kind of a boy wast thou?

And I said, If I tell thee that I was a Model thou wilt be sorry to think I was not like other boys; and if I tell thee that I was like other boys thou wilt think I was not a Model. But if I tell thee not, then canst thou have the joy of thinking either of these things or both.

So I bade her Salaam, and she went out.

And it was Lucky for me that she did not ask Keturah. (Keturah is his wife.)

*Arthur E. Graf*

---

DYING TO SMOKE. By Robert Osborn and Fred W. Benton. Houghton Mifflin Co., New York, 1964. 111 pages.

This is a pictorial presentation of the dire consequences of cigarette smoking. It's an ugly picture.

According to the authors, the tobacco industry spends over \$200,000,000

per year in advertising. Every day finds 4,000 new "suckers." At the present rate of mortality 1,000,000 of the children now in school will die of lung cancer. Lung cancer is killing more people in the United States than auto accidents. Twice as many cigarette smokers die of heart and circulatory diseases as non-smokers. Inhaled smoke contributes to stomach ulcers and is detrimental to health generally.

The author's advice on how to stop is: you must want to stop and know why you are stopping. Face the fact that this will not be easy. Stop. If you need help, see a doctor.

The pictorial method of presentation at first appears weak and almost ludicrous. However, after not too many pages the reader will probably quit laughing.

*Dying to Smoke* is based on the much larger and more extensive volume, *Smoking and Health*, report of the advisory committee to the Surgeon General of the Public Health Service, published by the U.S. Department of Health, Washington, D.C.

After a study of the above report, the Commission on Social Action of The Lutheran Church-Missouri Synod in 1964 adopted a statement which said in effect that our church will have to change its past position on cigarette smoking if it wants to remain true to its theology on the stewardship of the body. Point three of the statement will be of special interest to the minister. It reads: "Refrain from leading others into this harmful habit by irresponsible remarks or example. This would apply with special force to parents, teachers, and ministers whose example children and youth so often imitate." (A free copy of the statement may be obtained from the Social Welfare Department of The Lutheran Church-Missouri Synod.)

Ministers who have a concern for the whole man will encourage the purchase of *Dying to Smoke* for the youth library. It can be read in less than one-half hour.

Arthur E. Graf

---

POSITIVE PREACHING AND THE MODERN MIND. By P. T. Forsyth. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1964. 258 pages. Paper. \$1.95.

Amid a plethora of voices on preaching, this reprint of a 1907 classic is still a welcome addition. The author's description of man's moral situation and of the remedy for it is amazingly modern. Penetrating insights and sharp analyses expressed in flowing, sparkling language make reading P. T. Forsyth a richly pleasurable experience.

Peter Taylor Forsyth (1842-1921) was a Scottish Congregationalist who was attracted to the practical ethicism of Albrecht Ritschl. Like Ritschl, he feared that religious knowledge (dogma) would supplant faith. Thus, while praising the devotion and faith of the 17th century Protestant systematians, he calls their theology a "canned theology gone stale" (p. 138). His solution (and here he parts from Ritschl) is not to discard, but to reduce. Forsyth's reduction is surprisingly Neo-Orthodox in view of the fact that Barth's *Roemerbrief* did not appear

until more than a decade later. Over against the divine immanence of the liberals, he insists that the Gospel is revealed to man and that it is rooted in history, specifically in the person and work of Jesus Christ. He declares (long before John Ballie and H. H. Farmer) that the revelation in Jesus Christ "does not consist of communications from God" (p. 10). Revelation is a deed and must therefore be distinguished from the words of Scripture. Pointing out that one can agree with *what* a person says without agreeing with *all* he says, he stresses the need of preaching the Bible as a whole. For the author, the wholeness of the Bible's message is encompassed in the Gospel of the cross. It is his understanding of the centrality of the cross in preaching that makes his book so valuable despite its denial of the noetic element in revelation and its too facile viewing of the universe and of life from the moral side.

According to Forsyth, positive preaching does justice to the principle of grace. Grace implies the primacy of the moral, for grace became possible only through the cross where perfect love and perfect justice met. Human sin could not be expiated at the expense of God's holiness. God's moral demands were satisfied, however, when Jesus, Who knew no sin, was made to be sin for us. Only thus could forgiveness be secured. The cross as the absolute reality speaks to man's conscience and is also the only "effectual secret of guilt's treatment" (p. 128). This message of the cross must be preached to modern man who "represents the bankruptcy of natural optimism and now craves for deliverance" (p. 158). That church, he says, will be the ruling church which most frees, not man's thought, nor his theology, but his conscience.

But the church must first preach to itself. The institutional church is plagued with triviality, uncertainty and complacency. There is "bustle all the week and baldness all the Sunday" (p. 116). Local churches often become "hives of little bees with the due proportion of drones and stings, instead of fraternities of godly, wise and worthy souls" (p. 118). To combat triviality sound theology must be preached, uncertainty will be dispelled by preaching that rings with reality, and judgment must be preached to overcome complacency. The pulpit will have to stop "rolling down upon the pew in a warm and soaking mist" (p. 100). "People cannot be expected to treat a message of insight from man to man as they do a message of revelation from God to man" (p. 165). There is not need that "preachers keep demanding a faith and love we can never rise to but that they preach a Christ Who produces and compels both" (pp. 133-134).

Preaching is not a lecture or a manifesto of the preacher's personality. In the pulpit there is less room for originality of idea than anywhere else. The preacher is original only in the sense that the truth of the Gospel has been appropriated by him. It is necessary then, says Forsyth, to distinguish between novelty and freshness. The preacher is not in the pulpit "as a director of conscience so much as a shepherd and seeker of souls" (p. 59). His work is largely to assist the church to a fresh appropriation of its own Gospel (p. 61). Only by thus building up the brotherhood will it be possible for real help to be given to the neighbor. Instead of his own idiosyncracies, the preacher is to declare Christ, ex-

pounding texts of Scripture, not atomistically but in their relation to the cross (p. 25).

Here is theological writing of the highest order. The minister who reads this book will find himself re-thinking his preaching task. He will be moved, while addressing men, to offer his preaching to God as the act of worship that it is. He will also be encouraged by the realization that the "presence of Christ crucified is what makes preaching" (p. 55). "Let the preacher but have real doings with God and even with a stammering tongue and a loose syntax he will do much for life which has never yet been done by a finished style" (p. 54).

*Gerhard Aho*

---

GREAT EXPOSITORY SERMONS. Compiled by Faris D. Whitesell. Fleming H. Revell Company, Westwood, New Jersey, 1964. 190 pages. Cloth. \$3.50.

The compiler of this fine collection of sermons is professor of preaching at Northern Baptist Theological Seminary near Chicago. Representing different approaches to expository preaching, the sermons are here printed in their original form and length. The eighteen sermons are from different preachers in various denominations through a period of sixteen centuries. Professor Whitesell prefaces each sermon with a biographical sketch of its author together with a brief analysis of the sermon. In deciding which sermons to include in the collection, hundreds of sermons were evaluated on the basis of the following points: title, introduction, organization, exposition, argument, illustration, application, imagination, conclusion, style, and communication.

Here is a sermon by John of Antioch in Syria, known as John "Chrysostom," one by "The Prince of Preachers," Charles Spurgeon, one by Helmut Thielicke, a great preacher of this generation. Other great preachers represented are: Martin Luther, Frederick Robertson, Paul S. Rees, John Calvin, John Wesley, Alexander MacLaren, John Broadus, B. H. Carroll, F. B. Meyer, G. Campbell Morgan, J. H. Jowett, James S. Stewart, D. Martyn Lloyd-Jones, Harold J. Ockenga, and Alan Redpath. It is interesting to note the variety of style and the different ways in which a wide range of Scripture passages are treated. The book is rewarding reading for anyone concerned with helpful textual preaching.

*Gerhard Aho*

---

## RECORDING

FROM BACH TO BENDER. Schola Cantorum Records. Century Record Mfg. Co. A two-record album. Stereo, \$7.50. Monaural, \$5.95.

This is an album of superb music produced by the 1965 Schola Cantorum Festival, Concordia Seminary, St. Louis, under the direction of Robert Bergt. The selections feature the Schola Cantorum Festival chorus, orchestra, and soloists. The album includes Motet V, Solo Cantata 56 and Cantata 136 by Bach; Variations on a Theme by Distler and God So Loved the World by Bender; Come Holy Ghost God and Lord by Buxtehude; Organ Concerto: Es Sungen Drei Engel by Micheelsen;

Organ Concerto No. 1 by Handel; Fugue in G by van den Gheyn; Blessed Jesus at Thy Word by Krebs; Missa Marialis, Plainsong Setting of the Ordinary. Individual artists participating are Paul Manz, organ; Jan Bender, organ; Hugo Gehrke, organ; Leslie Chabay, tenor; Robert Porter, bass-baritone; Carolyn Hackman, alto; Mark Bangert, English horn. The recordings are of good quality. Order from Department of Public Relations, Concordia Seminary, 801 De Mun Avenue, Clayton, Missouri.

In this connection it should also be noted that the Schola Cantorum, 1966, Summer Session will be held at Concordia Seminary, St. Louis, July 6-July 30. Courses will be offered in Conducting and Ensemble, Composition, Worship and Musicology, Voice, and Organ. For further information, write the Dean of Schola Cantorum or the Registrar of Concordia Seminary, 801 De Mun Avenue, Clayton, Missouri.

*E. H. H.*