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Book Reviews

THE OLD TESTAMENT WORLD. By Martin Noth. Translated by Victor I. Gruhn. Fortress Press, Philadelphia, 1966. 404 pages. Cloth. \$8.00.

This book is a translation of the fourth edition of *Die Welt des Alten testaments; Einfuehrung in die Grenzgebiete der alttestamentlichen Wissenschaft*. It gives a comprehensive introduction to the geographical and historical backgrounds of the Old Testament. Four areas of Old Testament are discussed: the geography of Palestine, its archaeology, ancient Near Eastern history, and the text of the Old Testament. Each of these sections is a self-contained unit.

Historians, archaeologists and geographers have done extensive work on many different problems relating to the background of the Old Testament and have made their findings available in published reports. Even though a student of the Old Testament is not a specialist in the fields of geography, archaeology, and Near Eastern history, he still needs to be acquainted with the major findings in these fringe areas of Old Testament studies adequately to understand and interpret the Scriptures of the Old Covenant.

Professor Noth of Bonn is famous as a researcher and as a careful historian. He has rendered students of the Old Testament a great service by preparing a volume that makes available in convenient reference form a truly amazing amount of knowledge. The popularity of Noth's volume is shown by the fact that it is now appearing in its fourth edition, which is about 77 pages longer in the fourth German edition as compared with the one of 1940. The sections treating of geography and history have especially been expanded, although all other portions of the book have been corrected, rewritten and updated.

Most pastors will find the section treating the climate, topography, flora and fauna, peoples and races, trade routes and religion especially helpful. Bibliographical references in the footnotes will provide the serious student with further suggestions for research and study.

Noth is a representative of the Alt school in Germany. He accepts some of the most radical theories of form-criticism and teaches that the Old Testament contains many tribal myths and much fiction. The reader will find the same views here as expressed in his *Die Geschichte Israels*. According to Noth everything that happened before the time of the Judges is not real history. The views on Old Testament history alluded to are in agreement with those expressed in his *History of Israel*.

This reviewer cannot accept Noth's apparent skepticism concerning Israel's origin and the altogether minor role that he ascribed to the historical Moses, whom the Old and New Testament Scriptures consider to have been one of the greatest of Biblical prophets. Noth's historical interpretation is the result of his application of the tradition-historical method to the study of the literature of the Old Testament. He employs the researchers of other Old Testament scholars, committed to this school of interpretation, for his understanding of Israel's history. This method is dangerous because it puts entire portions of God's Word under a cloud.

Raymond F. Surburg

GENESIS 3. A DEVOTIONAL AND EXPOSITORY STUDY. By Edward J. Young. The Banner of Trust Truth, London, 1966. 165 pages. Paper. 5 shillings.

Genesis 3 is a part of that section of the Book of Genesis referred to by critical scholars as Primeval History, or *Urgeschichte*. Unquestionably, the interpretation of Genesis 3 is crucial for the Christian's understanding of the Bible and of the Christian Gospel. The exegesis of this chapter has been the subject of many articles, monographs and books. Is chapter 3 to be understood as parable, poetry, myth (in the neo-orthodox sense), or as recording historical events?

While Dr. Young claims in the prologue that he is aware of the attempts by expositors to find "traditions" reflected in chapter 3, and that scholars generally endeavor to tie it up with extra-Biblical Near Eastern literature, he states that it will be his purpose to present what he opines to be the meaning of the text. He clearly sets forth the presuppositions with which he approaches the chapter:

And the Scriptures are the Holy Bible. In this third chapter of Genesis we are not dealing with human traditions, but with the revealed Word of the ever living God. How God revealed the contents of this chapter to man we do not know, nor is it our purpose to consider how Moses, whom we believe was the human writer of the chapter, received the information herein. (P. 6.)

In his exposition of verse 1, Dr. Young reviews the various interpretations that have been given to the words, "now the serpent was more subtil than any beast of the field." His conclusions concerning this verse are: A snake spoke. He believes that all evidence of Scripture points in this direction. "In the light of the plain statements of the New Testament we have every right to say that Eve was tempted by the devil. The evil thoughts that issued from the mouth of an actual snake found their origin in the devil himself" (pp. 22-23). While God has not revealed how the serpent was employed as an instrument by the devil, nevertheless the data of Scriptures reveal that it happened. John 8:44; Rev. 12:9 and 20:2 are Scriptural warrant for asserting that the serpent was used by Satan to tempt Eve.

Eve, the first woman, and Adam the first man, violated God's prohibition by eating of the tree of the knowledge of good and evil and became subject to sin and death. While chapter 3 records the tragedy of the fall of man, it also contained the first promise of hope in verse 15.

Young translates verse 15 correctly: "And enmity will I place between thee and the woman and between thy seed and her seed, he will bruise thee as to the head and thou wilt bruise him as to the heel." He claims that these words were addressed to Satan, who is only a creature though he acts if he were more. Young does not believe that in this passage, which is the first of all the prophecies which point to the coming salvation that there is a clearcut presentation of a personal Messiah (p. 114). By the expression "the seed of the woman" he does not understand a personal Messiah, but the entire human race. It is a prophecy that is uttered in general terms and its "primary meaning is that the human race is to be victorious other the serpent" (p. 120). The victory

will be achieved by one born of woman, who is Jesus Christ. Thus understood it contains a prophecy about Christ and may be called the Protevangelium. The victory will not be achieved by the descendants of the woman but by the "seed of the woman." In this passage the word *seed* is in the singular. It is the seed of the woman as comprehended in the Redeemer who will administer the decisive blow.

The interpretation generally of this chapter agrees with the position taken by the various confessions of Christendom, including the Lutheran Confessions. The Book of Concord nowhere gives the reader the impression that the events of chapter 3 are mythological, symbolical, or allegorical.

Raymond F. Surburg

THE MINOR PROPHETS. By Jack P. Lewis. Baker Book House, Grand Rapids, 1966. 103 pages. Cloth. \$1.95.

The author of this volume is Professor of Bible at Harding College Graduate School of Religion, Memphis, Tennessee. He holds two Ph.D. degrees; one from Harvard University, and the other from the Hebrew University.

This book is intended as a study to the Minor Prophets, a group of books concerning which the average Christian knows very little. After a general introduction, Dr. Lewis works through each book in turn, following each lesson with relevant questions. In Chapter 1 the author states his reason for penning this guide: "These lessons are presented in the hope that they may convince the student that he has robbed himself of his birthright by his neglect of this part of Scripture—that indeed 'the things written aforetime were written for our learning'" (Rom. 15:4).

In Chapter 1 the author repudiates the methodology of those who endeavor to find in the Old Testament prophetic literature predictions of current events or even of those events that will happen tomorrow. He rejects the search for automobiles, atomic bombs, airplanes, tire rationing and the rise of world dictators. The first duty of the Biblical expositor is to determine the prophet's message as it pertained to the moral and religious situation of his own day. If this is so, the modern student of the Bible might ask, "But what is the value of studying such a message?" Dr. Lewis replies: "While it is granted that times have changed and new gadgets have become abundant, it is denied that the basic issues of life are different today from those of the prophets" (p. 8). A lesson that needs to be remembered in our time is—that God is the final arbiter of history, rather than economics or politics as so many statesmen of our day believe.

The author classifies the 12 Minor Prophets into three distinct groups: Pre-exilic, exilic and post-exilic. To the Assyrian period the following books are assigned: Jonah, Amos, Micah, Hosea, Zephaniah and Nahum. To the Babylonian period: Habakkuk. To the post-exilic or Persian period the books of Haggai, Zechariah and Malachi. Dr. Lewis does not know where to place Joel (usually placed into the 9th century by many conservative scholars), and Obadiah (placed anywhere from

848-585 B.C.). The book of Jonah is considered historical and deals with experiences of Jonah, the son of Amittai.

Dr. Lewis has adopted the following principles of prophetic interpretation: 1) The Holy Spirit moves a prophet to speak (2 Pet. 1:20, 21); 2) a prophet does not set forth new and strange religions (Deut. 13:1-5); 3) the veracity of a prophet is proven by the fact that his predictions come to pass (Deut. 18:20-22); a prophet can only predict the future because God made future happenings known to him; 4) prophecy is conditioned (Jer. 18:5-11); a threat may be delayed by repentance (cf. 1 Kings 21:29); 5) prophets lived both before and after the Assyrian and Babylonian captivities. Zechariah reminded his contemporaries (520-518 B.C.) that the threats against their forefathers had been fulfilled; 6) Christ's first coming and the beginning of the Christian church have been foretold in Old Testament prophecy (Rom. 1:2; Acts 3:24-26; 1 Pet. 1:10-12); and 7) God's final revelation is to be found in His Son.

This book would be excellent for adult Bible classes or for use in teacher training courses. We heartily recommend the book.

Raymond F. Surburg

THE HOLY LAND. FROM PERSIAN TO THE ARAB CONQUEST. By Michael Avi-Yonah. Baker Book House, Grand Rapids, 1966. 231 pp. Cloth. \$5.95.

This opus, written by the Professor of Archaeology of the Hebrew University at Jerusalem, contains materials gathered by him between the years 1931 and 1962. As a member of the department of antiquities in the British Mandate territory of Palestine, he had the assignment of preparing a map of the Roman Empire. He first worked out a separate map of Rome and Palestine, together with extensive notes. This was followed by a Hebrew edition with an historical introduction. Some time later an English translation, together with chapters on the population and economics of the Holy Land, was presented as a doctoral dissertation to the University of London in 1957.

The subtitle states that it is "a historical geography." However, the reader will discover that there is more geography than history in the book. The volume contains three parts: Part I (chapters I to X) deals with the historical geography of the Holy Land from 538 B.C. to A.D. 640. Part II (pp. 127-180) treats of the cities in the territories. Part III (three chapters) discusses the Roman road system, the economic geography and the population.

Miss Yael Avi-Yonah prepared the 24 maps found in the book. The maps, however, do not indicate all the places alluded to in the text. Inasmuch as the author mentions many localities not found in most atlases, map aids are needed. The maps are not indexed. If the maps were as complete as they might be, they would need to be indexed.

Dr. Avi-Yonah's book will be mainly a resource tool, and can never be considered for the average reader, or even serve as a college text book. The author assumes a general knowledge of Near Eastern history on the part of the reader. There is much evidence of scholarship here as may

be seen from its 1,441 footnotes, thus averaging at least seven per page. Primary sources are used by the author who shows his ability to derive information from all available sources. This work should be of great value to the serious student of the political history of the Holy Land.

The usefulness of this scholarly opus would be greatly enhanced if it has a full index. In the next edition a bibliography ought to be included, because the references in the footnotes often are too brief to enable the student to locate the source.

Used together with the Bible, the Apocrypha, Josephus, and other authors, the reader should be able to obtain a fairly accurate picture of the political happenings and changes occurring in the period from the Persian rule to the Arab conquest.

Dr. Avi-Yonah has incorporated in the present edition data which has become available from the caves on the shores of the Dead Sea, whether in Israel or in Jordan and also from excavated sites. In his preface he reminds the readers that historical geography is not an exact science, that "many of the identifications given in this volume and many of the boundaries indicated are based on logical conclusions and on reading of sources, which might prove erroneous in the light of later discoveries and interpretations. We have here a subject which is in a state of rapid development, with new facts constantly modifying the old assumptions" (p. 6). The author is certainly right when he asserts that a knowledge of the geographical environment of the Scriptures is important for the proper understanding of the Bible and of writings dealing with later periods in the history of the Holy Land.

Raymond F. Surburg

THE LANGUAGE OF THE KING JAMES BIBLE. By Melvin E. Elliott. Doubleday & Company, Inc., Garden City, New York, 1967. 227 pages. Cloth. \$5.95.

For 356 years, the King James Version has been the best-loved translation of the Bible. Millions of copies are still sold each year. Despite the existence of the RSV and modern speech translations, the Authorized Version still has a traditional appeal and will remain as an unexcelled monument of the prose of the English language. Modern readers, however, have difficulties with its vocabulary; some words have dropped from use, thus making it difficult for many of today to grasp the true meaning of many passages. These will become perfectly intelligible when their meanings have been set forth. For example, "We do you to wit" means "We cause you to know." "Who goeth at warfare at any time at his own charge?" takes on much more significance for the reader when he learns that *goeth at* means "takes up an occupation or means of livelihood"; naturally, no person would take up an occupation and pay his own way.

The author also points out that since Elizabethan times some words have changed greatly in meaning so that a modern reader, assuming that he understands one of these changed words, will miss the true significance of a passage. When Jesus said, "The kingdom of God cometh not

with observation," (Luke 17:20). He certainly did not employ the word *observation* in the sense in which it is used today. In Shakespeare's time *observation* meant the practice or the act of observing laws, rules, and customs.

In explaining and translating unfamiliar or obsolete expressions, Mr. Elliott gives the meaning of words such as *ability* (material wealth), *charity* (love), *passion* (suffering), *chapman* (a traveling merchant), *ear* (to plow), and *besom* (broom). Wherever a word or a phrase is used to convey more than one meaning, the glossary shows the alternate meanings as used in specifically mentioned passages of the Bible.

In the introduction the author writes: "It is not my intention to deprecate the many later versions and translations of the Bible. However, I know by observation and experience that many of you still read and teach from the much-loved and time-hallowed pages of the King James Version, and this book is for you."

Over 2,000 words and forms were tabulated by the author and thus he provides an ideal guide through the complex eloquence of the 17th century translation which will always be considered as one of the greatest of all biblical versions. This volume should help to make this great English prose work more understandable for layman and scholar alike.

Raymond F. Surburg

WISDOM FOR TODAY. By Georg Stoeckhardt. Trans. by Arthur E. Beck. Wisdom For Today, Swanville, Minn. 401 pages. \$3.95.

It is too much to hope that the pastors and teachers of the Lutheran churches of America would be trained in the use of the German language to such an extent that they would have available to them the vast treasure of literature produced by Lutheran theologians and preachers, especially in the first hundred years of the history of the Lutheran Church-Missouri Synod. When one looks at the row of *Lehre und Wehre*, *Lutheraner*, *Synodalberichte* and *Homiletisches Magazin* filling shelves in every one of the libraries of our synodical training schools, and seldom sees one of these volumes checked out or consulted by the student of today we can only regret that the language key to these treasures has been lost. Only two ways are open to the writings of our fathers, who were to a great extent university men with a deep insight into the doctrines of Scripture and the Lutheran Confessions. One way is to learn the language thoroughly enough to appreciate even the fine points of their presentations. The other way is to have someone translate and publish these works. Our own committee on scholarly research feels that more translations of standard works of our synod's early literature should be provided. An old volume of *Lehre und Wehre* will surprise one by the variety of matters presented and by the expertise on questions of theology, with fine confessional "Fingerspitzengefuehl," which is related and allied to "Sprachgefuehl." Those brethren in the theological work that find so many a crumb of wisdom in some of the contemporary writings of theologians probably would be astounded at the many things that our fathers had said long before our day, so that it

is evident that some of the modern claims and theories were "old hat" to the faculties of our seminary of 75 to 100 years ago.

There has seldom been an Old Testament and New Testament Bible History like the volumes Dr. Georg Stoeckhardt prepared. In years past no pastor or teacher of our church could be without it. These volumes were read as devotions in the homes of our people, were used in preparation of sermons and catecheses. They contain not just a rehearsal of the material or an abbreviation of Biblical history, these stories are told with deep exegetical insight and present God's plan of salvation by application of true Biblical hermeneutics.

It is for such reasons that we want to say a word of recommendation for the author of the translation of Dr. Stoeckhardt's New Testament Bible History. The translator probably wished to emphasize the catechetical or instructional value of the work of Dr. Stoeckhardt and divided the stories into smaller paragraphs heading each with a question. E.g.: How is the kingdom of heaven like a net? Answer: Finally the Lord compares, etc. (page 68). The paragraphs intended to be the answers to the questions do not always lend themselves to this scheme readily and in spite of some adjustments in the text the combination often seems awkward. The merit of the task attempted and accomplished is such that one hesitates to do anything criticizing at all. Those familiar with Dr. Stoeckhardt's German and fully at home in this language, will find that where Pastor Beck endeavored to be faithful to the original, it affected the English, and where Pastor Beck wanted to stay within the idioms of the English, he frequently lost nuances of the text of Stoeckhardt. In the more than 400 pages of text one therefore finds rough places. We are sure that Pastor Beck will soon be able to revise the text. It is hoped that the original edition will soon be sold out.

M. J. Naumann

WHICH WAY TO LUTHERAN UNITY? By John H. Tietjen. Concordia Publishing House St. Louis, 1966. 176 pages. \$4.95.

Dr. Tietjen, formerly editor of the *American Lutheran*, and very recently elected executive secretary of the Division of Public Relations of the Lutheran Council in the United States of America (LCUSA), is well qualified by education and experience to write a book on this subject.

The book is well-written, interesting, brief enough for general reading and yet detailed enough to satisfy those who want to learn more than they knew before. The timing of the book is good, since the author brings us right up to the present, and the year 1966 was a very significant year for American Lutherans.

The main thesis of the book is that there have been three routes used in American Lutheranism to achieve union: (1) The General Synod way of inclusive federation; (2) The General Council way of Confessional subscription; and (3) The Synodical Conference way of unity in doctrine and practice. After a discussion of each of these methods, author Tietjen opts for the General Council way of Confessional subscription.

This book will constitute a challenge to the Missouri Synod which up to this time is still operating with the Synodical Conference approach of demanding unity in doctrine and practice before establishing altar and pulpit fellowship or union. While our approach in dealing with the ALC has not specifically asserted this fact, neither the Missouri nor the ALC commissioners have rejected the traditional Synodical Conference way, which was used by both groups quite consistently. It will be interesting to see if Tietjen's challenge will be accepted. He is clear in his espousal of the General Council approach and equally clear in his repudiation of the Synodical Conference way. His main argument for repudiating it is that it simply will not work, e.g., page 154, "To make such a demand is to ask for the impossible." He finally concludes that the real touchstone for doctrinal unity is the doctrine of the Gospel. This is being stated in many areas of Lutheranism today, but often with the result that the material principle of Christianity is also made the formal principle. A further result is that the doctrine of *Sola Scriptura* is being set aside. Yet this is the very cornerstone of the theology of the Lutheran Confessions. Tietjen does not say this in *expressis verbis* but his thrust leaves us no other alternative.

There are many points at which one would like to take a much closer look at this interesting and significant book, but it touches on one point which has long been a sore one with this reviewer, so while it may not be the main thrust of the book, I would like to digress for a moment on it. In his last section entitled, "The Imperative to Unity," page 157, Dr. Tietjen says, "The most compelling reason for Lutherans to reach unity is the New Testament view of the nature of the church. Lutherans must be one because there is only one church." From all that has been said in the book, I think the word "unity" in this sentence means either organic union or at least pulpit and altar fellowship. It does not mean complete unity of doctrine and practice, nor does it refer to the unity of the *Una Sancta Ecclesia*.

To return to Tietjen's statement, there seems to be a great *non sequitur* here. We will point it up by asking a question. If the church is one, as Tietjen—together with the Confessions, Walther, Pieper, and all the rest of us—states, and if—as all of us also state—the Lutheran church belongs to this one church, then what is the "compelling reason" for the Lutherans to reach a unity which they already share with not only each other but with all Christians? Tietjen has, of course, anticipated this question. He says, page 158, "Lutherans cannot find consolation in their division in the fact that the church of Christ is one in spite of its divisions. The church is not a Platonic society that exists only in an ideal world, as the Apology of the Augsburg Confession points out. It is a spiritual reality ever so present in the world as a congregation gathered about Word and Sacrament. Its essential spiritual unity must be empirically expressed. The fact of our unity in Christ compels us to manifest our unity in common worship and witness and in mutual edification and love. To be unconcerned about the church's lack of unity is to assist in tearing apart the body of Christ." Here is the nub of it. We have a school of thought today which wants to reject the distinction which

Luther and the Lutheran dogmaticians made between the visible and invisible church. While we are making no brief for this terminology, which we realize is not in the Confessions, we do maintain that these terms were used to describe the fact that we believe in the holy Christian church. The church is a matter of faith, not of sight. From the reference to "a Platonic society" (although the Confessions are speaking in another connection) we assume that our author dislikes the distinction of visible and invisible church. Yet his entire argument here implies that if we do not use such terms we should do so, for everything he says demands that such a distinction must be maintained. He is saying what has always been said, namely, that on the one hand the church is one. What church? Certainly no outward, organized "visible" church. Which then? Only the *Una Sancta*. But since this cannot be seen, it must therefore be "invisible." It cannot even be seen, as it is "gathered about Word and Sacrament." Its presence can only be recognized by the fact that the marks of the church, the Word and Sacraments, are there. The author does concede that "the church is one in spite of its divisions," that it is "a spiritual reality ever so present in the world," that its unity is "essentially spiritual." Thus, he still operates with the concept of the *Una Sancta* which is invisible and undivided (albeit not Platonic) and he also operates with the concept of a divided outward church, which has to be visible, if for no other reason than that we can see its divisions. Now, if we are back at the point where we do think of the church both in a visible and invisible sense, then in the invisible sense the church by the common consent of all is one. Thus it would seem that Dr. Tietjen is a little strong in saying that "to be unconcerned about the church's lack of unity is to assist in tearing apart the body of Christ." I don't think he really believes that.

If, on the other hand, the church as one has divisions, some of which are caused by differing interpretations of Scripture which have come to be expressed in crystallized form in confessional statements, such as the Book of Concord, are we really "tearing apart the body of Christ", if we are a little reluctant to throw over these Scripturally-based documents in the interest of the outward union of the church which by common consent we all agree is already one in essence? Thus we really do not "tear apart the body of Christ." The church always lives in the tension of the desire for sound doctrine on the one hand and outward unity on the other.

Dr. Tietjen's statement on page 158 will also raise the question of where do we stop in this drive toward an outward expression of the inward fellowship? Certainly the Lutheran Confessions do not separate Christians from non-Christians. Are we in danger of embarking on a course in which we shall gather about Word and Sacrament with all who call themselves Christians? Are we ready for this?

Now to return to the book. One has difficulty with the old Synodical Conference position, and the break-off by Wisconsin and the Evangelical Lutheran Synod is indicative of the difficulty of this position. Tietjen is correct on page 155 when he speaks of this as a matter of application of doctrine. But there is also a great problem in the General Council

approach, in that it may make the Confessions static (nothing of any doctrinal significance has happened since 1580), and it may make possible many serious errors. Our author seems to feel this himself on page 154, when he says, "In the course of Lutheran history there have been theological controversies over issues not treated in the Lutheran Confessions, for example, the inspiration of the Scriptures." Tietjen does not say whether he thinks this is a subject on which we can have justifiable controversies. But your reviewer thinks this is a pretty important point and something that could be divisive of church fellowship.

It seems to me that our Confessions point the way toward a solution to this problem in Augustana VII, "It is sufficient for the true unity of the church that the Gospel be preached in conformity with a pure understanding of it and that the Sacraments be administered in accordance with the Divine Word." The document drawn up between the commissioners of the Missouri Synod and the ALC dealing with this subject is very helpful. This is probably the best of the papers produced by the joint commission. This paper points out the all-encompassing nature of the Gospel which thus includes all doctrines of Scripture, and yet it shows that the Gospel is to be the touchstone by which all teaching is to be judged.

To put it another way, we do not want to be more intolerant than our Confessions permit, but on the other hand we do not want to be more tolerant than they are either. And a careful reading of the Confessions and a genuine subscription to the Confessions will serve to keep us within extremely respectable limits ecumenically speaking. The problem we have is that some people want to water down the Confessions to say much less than they actually do. The reason that the Lutheran churches of the world have many doctrinal aberrations is that they have not used the Confessions as fully as they should. In this day of inter-Lutheran relationships, this is an emphasis which the Missouri Synod ought to make loudly and clearly.

The author is a fine writer. We expect and predict good sales for his book. Read it, brethren, it deals with one of the most important subjects before our church. We do not agree with everything that Dr. Tietjen says, but he has raised an issue from which our church cannot escape.

J. A. O. Preus

HISTORY IN ENGLISH WORDS. By Owen Barkfield. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1967. 246 pages. Paper. \$2.65.

This is a revised edition of a book that was first published in Great Britain by Faber & Faber, Ltd., in 1953. The American revised edition embodies minor corrections and additions suggested by Mr. Barkman's friend, Mr. Colin Hardie of Magdalene College, Oxford. W. H. Auden has supplied the book with a foreword.

Since the appearance of *History in English Words* in 1952 many books have appeared in the United States and in Great Britain dealing with the history of the English language. Mr. Barkfield has organized

his materials in two parts: Part I, "The English Nation", Part II, "The Western Outlook." The first part (four chapters) outlines on the basis of the English language as we now have it what the modern linguist can discern of the history of the English race from its remotest Aryan origins. This is done in an interesting, compact and sound manner. In the second part (chapters 5-11) the author traces the history of Western thought and its feeling as they are reflected in the changes of language, in the introduction of new words and in the gradual introduction of new meaning for old words.

Mr. Barkfield has not merely written a book about words but as Cyril Connolly of London's *The Sunday Times* has said: "It is about important words, and is extremely well written, with one source in literature and the other in semantics.

Those interested in the effects of religion on civilization will realize from Barkfield's presentation that Christianity has had a tremendous and wide-spread effect on words in the English language. The reader will find *History in English Words* a learned, imaginative and fascinating book. Although the work is concerned with showing how interesting historical facts are embedded in hundreds of words in our vocabulary, it at the same time carries its great theme of the development of the mind of man.

In his afterword the author indicates his indebtedness to *The Oxford English Dictionary*, the great authority for the history and use of English words. Those who desire further to study the history in English words will want to consult its fascinating volumes. In case anyone of the book's readers should question Barkfield's etymological interpretations, the author writes: "I should like to take advantage of this opening to point out that the O. E. D. is the authority for practically all the English etymological and semantic material on which my book is based."

We heartily recommend this volume to our readers.

Raymond F. Surburg

BAPTISM THROUGH THE CENTURIES. By Henry F. Brown. Pacific Press Publishing Association Mountain Valley, California, 1965. 122 pages. No price given.

Gathered here is a wealth of citations and pictures from the history of the church to defend the Baptist position that infants should be denied Baptism and that its only correct form is immersion. If the reader is alert to the unabashed bias of the author in his interpretation of the evidence he will undoubtedly find this book a helpful resume of baptismal practices. Brown's approach is to substantiate from church history what he believes to be the New Testament teaching on Baptism. While being very meagre in exegetical discussion, the book abounds in a wide assortment of quotes from the earliest church fathers right up to Luther and the English Reformers. Luther, as it is pointed out, preferred total immersion for infants. The iconography and photographs giving a pictorial history of Baptism is well worth the price of the book. The development from total immersion to sprinkling is portrayed in pictures of

the earlier large type baptistries, to the "bathtub" like fonts, up to the smaller ones now in use. Though the author is adamant on immersion, he places on the back cover a fresco from the third century showing a child being baptized by pouring. A very informative section is included on the baptistries in Europe and their development in style. In the chapter "Protest of the Centuries" the author presents what he considers a revival of more legitimate forms of Baptism among certain groups. But one questions the propriety of mentioning the Montanists, the Novatians, the Donatists, the Paulicians, the Bogomils, and the Seventh Day Adventists in support of any argument. Much of what is interperated as a theological corruption of the original New Testament practice can better be explained as matters of convenience. For example, when the time came in Europe that virtually all the adult population had been baptized, it was quite natural to construct fonts adequate only for infants. Since there seems to be much more evidence for total immersion in the Mediterranean countries than in the north, one could possibly hazard the guess that it became unpopular sooner in the colder climates for obvious reasons. A handy reference to Baptism in the history of the church, this book can be used with some profit by the pastor.

David P. Scaer

THE CHURCH REDEMPTIVE. By Howard Grimes. Abingdon Press, 1958. 191 pages. Paper. \$1.45.

Grimes describes his work as a confession of faith rather than a reasoned argument. He writes because many Protestants fail to see the significance of the church. The church must understand what it truly is; of all of the meanings attached to the church today, the one he holds to be crucial is the thought of the church as the people of God, the fellowship of men with God and with each other.

Theologizing about the church must not be theoretical, but existential. It is not an ideal conception of the church that counts, but rather what the church actually does in the real world in which we live. On the other hand, the church must not be understood merely in a pragmatic sense. Grimes wants to investigate the divine nature and mission of the church and its human character and response. The church, he says, must be called back to its original mission to be the body of Christ in the world, to worship, to witness to the Gospel, to nurture in its fellowship those who respond to the call of Christ. He quotes a pastor in France who says, "All of our churches suffer from the same evil: clericalism. They have become priest churches: they form in practice a closed spiritual and ecclesiastical domain from which the men who live in the world and struggle with the world's problems are more or less excluded and in which they felt less and less at home" (p. 16).

In Part I he discusses *The Nature of the Church* under these headings: the body of Christ, the people of God, the fellowship of the spirit, and the call of God. Part II he entitles *The Mission of the Laity* and discusses: the church as a worshiping community, nurturing life within the community, group life within the fellowship, the outreach of the

fellowship, providing leadership for the fellowship, and administering the fellowship.

Looked at through the eyes of faith the church is the continuation of the life of God in Jesus of Nazareth—His body, and extension of life in the world through the continued activity of the Holy Spirit (p. 22). This view is broader than any one church, one denomination, a group of denominations, or the WCC. This view has not always been accepted. Romanism corrupted the concept into a "body of the hierarchy"; others perverted it into a view which makes the church a collection of individuals. The first is the "imperial" view of the church, the other the "contractual." Neither theory takes the church seriously. The church is an organism, a unity and community of persons. It is a covenant community.

T. W. Manson treats the church as the people of God. He attributes the rediscovery of this concept to Luther. In order to understand the meaning of the universal priesthood, one must go back to the Old Testament concept of God's call to Israel. The people of God are the "summoned ones." *Ekklesia* and *Qaha* emphasize God's action in calling a people to Himself.

The second concept of the church he discusses is the fellowship of the Spirit. No word is used more glibly in the speech of the church, he says, than that word "fellowship." But how much fellowship is really Christian? He defines fellowship as the essence of the New Testament *Ecclesia*—the oneness of communion with Christ by faith and brotherhood in love. "The church is a redemptive fellowship; yet the church is divided into denominations, races, and class churches. Where can transformation and renewal begin? A local church can be so insensitive to human need, so sealed off from the Spirit of God, that it has cut itself off from hope" (p. 57). The recognition by a few in the congregation of the importance of the church's being a redemptive fellowship is the beginning of a transformation. By deed and word those who preach and each must make known the reality and power of God, love, acceptance, and forgiveness. Modern man with his deep anxieties and loss of moorings needs the *koinonia* of the Christian community.

Under "The Call of God," he discusses the meaning of Christian vocation. As definitions of "Christian vocation" he prefers the biblical and reformation sense of the entire range of human viewing. Vocation is the "totality of our existence. The Bible evaluates daily work as honorable service to God and man. God calls each person into service." "Our secular occupations are to be regarded not as ends in themselves but as means to the service of the kingdom of God. They have Christian value only insofar as they can be made means to the end of the Gospel." He holds that in theory Protestants have tended to maintain the dichotomy of Aquinas with regard to various occupations. A true understanding of Christian vocation involves two primary factors: first, the recognition that God calls a person to His service in the totality of everyday existence, with the consequent breakdown of the division of sacred and secular callings; second, the realization that the church can be effective in our civilization only as those not engaged in its profes-

sional activities witness to Christ in the world in which they live. In the life and work of the lay membership the church must manifest its regenerative redemptive power" (p. 63). He grants that the on-going enterprise of the church must have the devoted service of a professional worker. But if we are to preserve the biblical concept of the call, we must see that the work of the church is not done only through the local or national institutions; these organizations may actually get in the way of the work of Christ. God's work must be done in the world. The church, he says, may have to lose its life in order to find its life; the church alive in the world is the church witnessing to its Lord.

In Part Two, the *Mission of the Laity*, he discusses the church as a worshipping community. Man is called to worship and service. He discusses the meaning of the word *leitourgia*. There are two primary meanings: first, comes service to the state voluntarily assumed; and second, service laid upon the citizen capable of rendering some service. In the New Testament it applies to service rendered by man to man, service done before God, and service laid upon the Christian to be an evangelist to others (p. 74).

He emphasizes the importance of corporate worship and prods Protestantism to a reconsideration of its worship life, the Sacrament, and the relation of worship to the *koinonia*.

After discussing Christian education within the community, he comes to the outreach of the fellowship. Service within the fellowship suffers because of the perennial problem of securing workers in the church school, adult leaders for young people, etc. But it is in evangelism, the outreach of fellowship, that the real problems are to be found. He quotes the 1954 meeting of the WCC: "Evangelism is the participation of the total Christian community in Christ's mission in the world." The new emphasis is the witness of the Christian in his total life, especially in his daily work. Members of the church must understand more fully the meaning of their own discipleship; they must then reach out in profound concern for the spiritual welfare of others; they must reach out into the community by means of service and action.

Another area of outreach is "missions." Much rethinking of how this mission should be expressed has occurred in recent years; the local congregation participates through its financial contributions. Another type of outreach is the ecumenical movement. So significant is this movement, he says, "it is quite probable that the Christian who supports it by word and deed is participating in a reformation of the church as far reaching as the Protestant Reformation of the 15th and 16th centuries" (p. 137).

He concludes his work by chapters providing leadership for the fellowship, and on administering the fellowship. "Protestantism must examine itself with respect to the danger of professionalism. Lay leadership must be enlisted; it must participate in a program of calling on new members, presentation of leadership needs to various groups in the church, personal contacts with people who have special contributions to make to the life of the church, and continuous emphasis on Christian commitment. There are dangers in administration. The first is seculari-

zation of the church. Another danger is activism. People become so involved in the church program that they think they are building God's kingdom by their own efforts. Another danger is that of being unwilling to make changes in the structures from the past, while refusing to accept the structures from the past at all. A proper approach is as follows: 1) know the church and its faith; 2) know the situation and its people; 3) prepare yourself and involve the people; 4) decide what organization is necessary for specific planning of program; 5) constantly rethink the program."

Grimes concludes his book with the very relevant paragraph:

If the Church is to be the Church of Jesus Christ, it must see itself as His body. We cannot use God to serve our purposes; we can allow Him to use us to serve His. His purposes can be realized through us. His work can be done through us. (p. 168)

John F. Johnson

PROTESTANTISCHES CHRISTENTUM IM ZEITALTER DER AUFKLAERUNG. By Friedrich Wilhelm Kantzenbach. G. Mohn, Guetersloh, 1965. 244 pages. Cloth. DM 9.80.

Professor Kantzenbach of the seminary at Neuendettelsau has made several outstanding contributions to the history of the Protestant church as it developed in Germany. This volume on the German Protestant Rationalism of the eighteenth century can be added to his other works on the Reformation, Protestant Orthodoxy, Pietism, and the theological development of the seminary at the University of Erlangen. Rationalism, though its effects were perhaps just as far reaching as the Reformation theology of the sixteenth century, has not really received adequate consideration. This book is an attempt to fill the gap and it does the job very well. Mark Twain's description of the weather might apply to the church's attitude to Rationalism: "Everyone talks about it, but nobody does (knows) anything about it."

Here is a very readable volume with some detailed information. While political, social, and historical questions are not overlooked, the author's main concerns are with religious spirit of the times. The marks of the Enlightenment, as the age of Rationalism was more euphemistically called, was typified by a spirit of criticism and stubborn inquiry with which man evaluated his religion. While Rationalism was found in all of the major Protestant groups, Kantzenbach limits himself to the study of it in the Lutheran churches. The positions of Leibnitz, Wolff and the "Neologists" are presented. Very informative is the account of Lessing's publication of the *Wolfenbuetteler* Fragments. His discussion of "History as Revelation" will remind the reader of the current debate on the same issue in Protestantism and Catholicism. Other theologians mentioned are Edelmann, Bahrtdt, and the more famous Semler.

Since all present day deviations from the traditional theology can be traced directly back to the age of Rationalism, this book will be of extreme value for the more serious student.

Kantzenbach writes simply and clearly and his style and arrangement make for easy reading. This is another of his books that should be made available to the English speaking audience.

David P. Scaer

DIE PHILOSOPHISCHEN WURZELN DER THEOLOGIE ALBRECHT RITCHLS. By Paul Wrzcionko. A. Toepelmann, Berlin, 1964. 264 pages. Cloth. DM 36.

This outstanding scholarly contribution to both theology and philosophy was originally presented to the University of Muenster as a doctoral dissertation in theology. The author shows how Albrecht Ritchl was influenced by the philosophies of Immanuel Kant and Rudolph Hermann Lotze and how he differed from them. From the horizontal perspective, Dr. Wrzcionko compares Ritchl with two other intellectual giants of the nineteenth century, Schleiermacher and Hegel. For Ritchl the norm for knowledge was to show that a certain idea *worked*. The American reader will of course see here the roots of pragmatism that has permeated theology in this country, from the Social Gospel down to present day perversions. This pragmatic view of theology and of God, as Wrzcionko points out, is really only a deification of Kant's idea of "practical reason." The "moral imperative" was absolutized into a deity. On the surface it would appear as if a book of this kind with its deep philosophical concerns would be of little or no interest to the American theological audience. Though dealing with a problem in German philosophy and theology, this book explains very much of what is happening in the church today. Social activism, with its political view of the kingdom of God, can be traced back to Walter Rauschenbusch, who leaned heavily on Ritchl. Wrzcionko goes back one step further and shows that social and political activism is not of biblical origin, but of philosophical, being based on Immanuel Kant's idea of the categorical imperative.

David P. Scaer

THE GREEK ORTHODOX CHURCH: FAITH, HISTORY AND PRACTICE. By Demetrios J. Constantelos. Seabury Press, New York, n.d. 127 pages. Paper. \$1.25.

Father Constantelos has provided a very readable introduction into the doctrine, practice and background of the Greek Orthodox Church. While the doctrines of this communion are given without variation from the traditional stance, the historical and cultural background contributes to an appreciation of this position. A case is presented for a certain priority of Greek culture in the church with the implication that this carries with it a certain ecclesiastical supremacy. While the author is entitled to be somewhat proud of his church's Hellenistic background, he overstates his case in saying that "the Greek Orthodox Church of today is the organism, the faith, and the culture that was born out of the mating between the incarnate *Logos* and Hellenism." In another point dealing with Holy Orders and apostolic succession, he claims that on

the basis of Acts 13:3 Barnabas and Paul were ordained by the Twelve. The text in question clearly identifies this ordination as the action of the congregation at Antioch. These strictures are not intended in any way to detract from the obvious value of the book.

Topics included are such diverse subjects as to how the church acquired its name, history, doctrine, sacraments, worship, and involvement in the ecumenical movement. A plea is made in behalf of recognizing the Greek Orthodox Church as a major body alongside of Protestant, Roman Catholic and Jewish groups. A section is included on prominent members from this church who have made significant contributions in our country. A legitimate feeling of denominational pride is clearly stamped on every page and one cannot help but admire the author's convictions. Style and arrangement make this book useful for congregational study and in comparative symbolics courses up to the seminary level. Father Constantelos has performed a service in providing a clear-cut and attractive presentation on the Greek Orthodox Church.

David P. Scaer

20th CENTURY DEFENDERS OF THE FAITH. By Alec R. Vidler. The Seabury Press, New York, 1965. 127 pages. Cloth. \$2.50.

The name of Vidler is not as well known as his former colleague, John Robinson, the famous "Honest to God" bishop, or his student, James Pike, erstwhile Anglican bishop of San Francisco, but he is without doubt more of a theologian than they are. The contents of this book were originally presented to the University of Glasgow as a series in the annual Robertson Lectures. This accounts for the clear and lucid style in sketching five theological movements: Liberal Protestantism, Roman Catholic Modernism, English Liberal Catholicism, Neo-Orthodoxy, and Christian Radicalism. While not a profound exposition of these positions, and this was not the author's intent, it gives an overview from an Anglican point of view of theology since the beginning of the century. Special attention is given Adolf von Harnack, Jean Reville, and Reginald John Campbell. This reviewer read with great interest how von Harnack's principles, set forth in *What Is Christianity?*, were adopted by some Roman Catholic and High Church Anglican scholars. All three worked with the principle of organic growth in doctrine, though they differed among themselves on what was the original Christian message. In presenting the various theologies, Vidler always gives historical and biographical data showing how certain men came to accept certain positions. This makes for interesting reading.

While most of the prominent theologians go from a conservative to a liberal position, there are several exceptions. Campbell, a famous non-conformist preacher at London's City Temple, whose reputation as a Protestant Liberal was based on his book *The New Theology*, regretted that he wrote it, recanted and was reordained into the Anglican clergy.

Another case in point is D. R. Davies who, because of his concern for political and social affairs, was called the British counterpart of Reinhold Niebuhr. In 1939 he did an about-face with the publication of his book *On to Orthodoxy*, in which he repudiated his former "Christian

Liberalism" and accepted the basic doctrines of orthodox Christianity, i.e., physical resurrection, actual return of Christ, etc. His final chapter on "Christian Radicalism" describes a movement of which the author considers himself a part. The author mentions, obviously with some regret, how *Honest to God* overshadowed his own work, *Soundings*, which first contained many of the ideas for which Robinson later would become famous.

The English theologians have traditionally shown the ability to distill theology and to present it in an abridged form. This book belongs to this useful service and is recommended for those who want a bird's eye view of current trends. It does not have to be said that the title, *20th Century Defenders of the Faith*, might be misleading to those who are looking for a current exposition of the *traditional* faith.

David P. Scaer

NEW BRANCHES ON THE VINE, From Mission Field to Church in New Guinea. By Alfred Koschade. Augsburg Publishing House, Minneapolis, 1967. 175 pages. Cloth. \$4.50.

There is gain in reading this book both for the pastor who resides and works in the midst of our American culture and the missionary who labors in a different one.

Reading rewards for the pastor include an interesting vignette of the birth of the Evangelical Lutheran Church of New Guinea; a theology of the Church that takes into account the relationship of his church with the younger churches all over the world; insights into what makes a church truly indigenous and the influence it has on the culture in which it finds itself—plus a well-put look into the distinctive thought of another people who until recently were stone-age primitives.

The missionary will, of course, be rewarded with the same in a special way. He will receive the bonus of viewing the transition under discussion through the eyes of a former missionary who uses the Evangelical Lutheran Church of New Guinea as a specific example throughout his book. He will appreciate Koschade's constant reminder that the indigenization of the Church is a "theological task." In his last chapter Koschade has assembled his and others thoughts with regard to the indigenization of the Christian Faith. This proves to be very valuable to the westerner who is concerned with the transfer of the unchangeable Gospel to peoples of the world to whom his own eastern-western formulations are foreign and difficult to communicate. One must first understand Koschade's usage of the term "theology" (p. 69) before he is able to grasp the import of such statements as:

"Therefore there can be no uniformity or finality in theology." "The theology of central Europe cannot be the same as that of the church in central Africa, even though it is the same Church, one body in Christ."

Koschade's book is a stimulating Lutheran contribution in the field of the theology of the younger church. It is printed in attractive and readable form.

Otto C. Hintze

THE YEAR OF THE LORD. The CHURCH YEAR: ITS CUSTOMS, GROWTH, AND CEREMONIES. By Theodore J. Kleinhaus. Concordia Publishing House, St. Louis, 1967. 115 pages. Paper. \$2.25.

Of all the books on the church year and on the liturgy this is surely one of the most readable. The account of the origin of the major as well as some of the minor church festivals and saints' days is positively fascinating. Particularly engrossing is the explanation of various customs such as the "Lucy Bride" and the wreath in Advent, caroling and the evergreen tree at Christmas, pretzels and hot cross buns in Lent, spring cleaning between Palm Sunday and Easter, and egg painting and rolling, ham, and new clothes at Easter. All this is interspersed with intriguing notes on the etymology of words like Lent, Easter, Maundy Thursday, and Whitsunday, and on such things as the clerical collar, the little known "Farewell to Hallelujah" ceremony to express the mood of Lenten sorrow, and even the Jack-o-lantern.

The author is an Air Force chaplain of our church whose travels and stays or residence in many lands have given him an opportunity to observe Christian customs of various cultures and traditions. But he writes also as a church historian of no mean ability. The scholarship is there, albeit unobtrusive (no footnotes for one thing). The book is written in a condensed and lively style that will appeal to those who do not have time or sufficient interest to delve into the volumes of Gregory Dix, Luther D. Reed, and Pius Parsch.

The book is replete with nice insights into the origin and meaning of the Christian festivals. He points out, correctly, that the names of pagan festivals were generally retained but infused with Christian meaning. This procedure was championed by Gregory I (540-604) as a means of winning men's confidence and then gradually educating them. Even the name Sunday for the first day of the week is of pagan origin. Sunday became the cornerstone of Christian worship and of the church year not so much because "the *disciples* decided to replace the Sabbath," but because "in their opinion *God* had already replaced it, as a symbol that He had set aside the Old Covenant and established the New" (page 3). Martyrs' days were, of course, purely Christian in origin. They were celebrated because, "to the ancient church the day of a Christian's death and his heavenly birthday was far more important than the day of his earthly birth" (page 9). Discussing the origin of the saints' days, the author remarks in humorous vein regarding St. Joseph's Day, March 19: "Joseph's Day was a big boost for the carpenter's guilds since Saint Joseph, the carpenter, was their patron saint. Of all the guilds they alone could host a lively pageant and feast during Lent, when everyone else was restricted from celebrating" (page 106).

The author's balanced viewpoint comes to the fore in his discussion of the church's interest in liturgy and worship from the 10th to the 15th century. After pointing out some of the weaknesses and evils—the use of charms to ward off the devil, a general ignorance of Scripture, a lack of interest in preaching, the use of a language that none but the educated could understand, the votive masses—he says: "Yet in an age when communication was poor and learning was rare, the church had to serve

both as entertainer and teacher, first winning the attention of serf or craftsman and then involving him in an act of faith" (page 31). With regard to Christmas cakes and feasts and gifts he writes: "If the child of God really understands the reason for his celebrating, there is nothing wrong with celebrating. But if he celebrates just to be celebrating, without knowing why, then Christmas is no longer Christmas" (page 41). There is a similar sensible attitude toward saints' days: "It is still possible to revere them (the saints) without depending on their works. It is still possible to remember them without asking that they pray for us. And their lives and witness still serve as an example as we too finish our pilgrimage" (page 111).

In the opinion of this reviewer, the author has a fine emphasis on worship as remembering (page 113). His stirring appeal for Christian joy certainly needs to be heeded today (page 114). There is some repetition, but this is hard to avoid because of the way in which the author saw fit to organize his material. Pastors who are looking for a book that will give an overview of the church year, sketching its history and its customs in a most interesting manner, will do well to order this new Concordia paperback for their own and for their church library.

Gerhard Aho

HOPE IN GRIEF. Reuben C. Baerwald, editor. Concordia Publishing House, St. Louis, 1966. 154 pages. Cloth. \$3.50.

In this volume, the campus pastor of Southern Illinois University gives a rationale for the funeral service and supplies twenty-one funeral sermons by clergymen of The Lutheran Church-Missouri Synod.

Lamenting the fact that services at weddings and funerals "have become least distinctive in their Christian witness," the author pleads for the concept of worship as the central factor in the funeral service. The worshipping congregation gathers at a funeral to glorify God for His redeeming grace in Christ Jesus, and to respond in faith, praise, joy, hope, courage, and obedience.

The author suggests the use of Christian hymns centering about the theme of Easter and the triumphant fellowship of the saints. In addition, he finds the orders of Matins and Vespers as surprisingly adaptable to the task of speaking the Word of God to one another.

The sermon, rather than being a mere eulogy or "intimate words," to the bereaved, ought to reflect the great themes of our Christian faith: the triumphant resurrection of Christ; the victory of Jesus Christ as evidence in a Christian death; God as the Lord of history; the communion of saints; the continuing task of life facing the bereaved; and simple praise to God for His goodness.

Part II of the volume contains the twenty-one sermons by Missouri Synod clergymen. The occasions for the sermon are varied: death of a lonely man, of a suicide, of a young theologian, of four students killed in a highway accident, of a church official, and of a youth counselor.

In general, the sermons are textual and theocentric, pointing to the mercy of God in Christ, the Savior, as the ground of our hope of ever-

lasting life. Characteristically Lutheran, the sermons reflect man's alienation from God through sin and God's redeeming grace in Christ.

Pastors will find the sermons stimulating for themselves, professionally and helpful for their members who have sustained the loss of a loved one.

Henry J. Eggold

PEN PICTURES IN THE UPPER ROOM. By Bernard C. Clausen. Baker Book House, Grand Rapids, 1967. 187 pages. Paper. \$1.50.

This volume of fourteen communion sermons is a Baker reprint of the work originally published in 1927 by Fleming H. Revell Company.

True to its title, the work reflects the moods of the upper room. The author has succeeded quite admirably in becoming a late participant in the Passover celebration and the institution of the Lord's Supper.

However interesting his background material, the author quite consistently misses the opportunity to relate his material to the Gospel, the forgiveness of sins, purchased by Christ and offered, given, and sealed in the Lord's Supper. As a result, one closes the volume with the feeling that he has read some moral maxims only. The Lord's Supper is reviewed symbolically.

Henry J. Eggold

DAS GEHEIMNIS DER FROEMMIGKEIT. By Guenter Wachler. Evangelische Verlagsanstalt GmbH, Berlin. 1964. 506 pages. Cloth. \$4.00.

"The secret of piety" could be a translation of the title of this volume of genuinely Lutheran sermons. Choosing texts from various series and offering a full church year of sermons, the author, a pastor of the Lutheran Freechurch in the German Democratic Republic, wants to serve old, lonely, or sick people who need this spiritual food. He also offers help to congregations that are without a pastor on a Sunday and want to have a "Lesegottesdienst," a reading service. Some of the older generation of our pastors will remember this term and the pun that made of it a "lazy gottesdienst."

A sizable number of pastors would appreciate a series of simple, yet well written German sermons, both for their own use, when they must preach in German, as well as a volume to give to shut-ins or elderly German members who miss their German services. Both in our country and in Canada many German nationals and immigrants are lost to our church because less and less of our seminary graduates can speak German well enough to approach this mission material. The German of Pastor Guenter Wachler's sermons is the modern German and yet kept very simply in vocabulary and sentence structure so that anyone with a working knowledge of German can read them. These sermons would not sound as strange to the 20th century German as the otherwise unexcelled sermons in German by Dr. Walther. The price of this volume is given at 12 Marks (East). Ordered from Concordia Publishing House or from the undersigned the book would cost about \$4.00, certainly well worth this price.

M. J. Naumann

LIVING FOR A LIVING LORD. DEVOTIONS FOR WOMEN'S GROUPS.

By Lucy J. Pelger. Concordia Publishing House, St. Louis, 1967. 97 pages. Cloth. \$2.95.

Lucy J. Pelger's insights deserve to be read by her fellow Christians. As a church secretary and as a housewife and mother in Des Moines, Iowa, Mrs. Pelger has been alert to difficulties Christians experience and to ways in which the Gospel relates to them. In these 30 talks, originally prepared as live devotions for her church women's circle, she applies the Gospel to human loneliness, fear, inadequacy, and uncertainty. The first part of the book contains twelve devotions, one for each month, based on a national holiday or on a Christian festival. The eighteen devotions in the second part of the book deal with various aspects of Christian growth. The truths she stresses need to be brought to the attention of Christians, both men and women. The Church can be grateful for a woman like Mrs. Pelger who expresses these truths so well. She speaks the Law sharply and tells the Gospel warmly. Her manner is friendly, and her style is lucid and direct.

Mrs. Pelger gives a new twist to the old saw about hypocrites in the church. She says: "There are worse places for hypocrites—and their critics—to be on Sundays and holidays than in church. Exposure to the Word of God and the Sacraments is a wise course of action—even for hypocrites. The Holy Spirit operates through this medium, and even a poor excuse for a Christian might be moved by what he hears to engage in a serious spiritual evaluation" (page 42). She points up the meaning of Thanksgiving Day for the Christian when she avers: "The divine Paschal Lamb, rather than the traditional bird roasted to a turn, is the symbol and trademark of Thanksgiving Day. And Thanksgiving Day for the Christian comes every day of the year" (page 34). The antidote she gives for loneliness is the practical one rooted in the servanthood of our Lord. "Once the heart reaches out to others, there is less tendency to turn in upon itself. Once we think of 'the other fellow,' our eyes begin to see the legion who have troubles worse than our own" (page 11). The spirit of this book of devotions is perhaps best exemplified by the following moving appeal to listen to the voice of God: "How much anguish we would be spared if we would listen to His still small voice, let it bring us the quiet and peace, the strength and courage we need, the reassurance that we have a Savior who loves us. God help us to listen and to obey" (page 85).

This book will help Christians to grow in faith and in the fruits of faith. It can also serve as a source book for devotional leaders in the church and in the home.

Gerhard Aho

MONEY MANAGEMENT FOR MINISTERS. By Manfred Holck Jr., Augsburg Publishing House, Minneapolis, 1966. 150 pages. Cloth. \$4.75.

Manfred Holck Jr. is assistant to the president of Wittenberg University, Springfield, Ohio, and lecturer on stewardship and church finance at Hamma School of Theology.

The purpose of the book is to supply the minister with the information and aids which would assist him in the handling of his own money. It will also help him in counseling his members in this area of stewardship.

The chapter headings indicate the scope of the book: Family budgeting, Family financial records, Installment buying, Insurance, Buying a house, Savings and investments, Retirement planning, Wills and other legal documents.

The minister will appreciate this book because of the practical material, record forms, as well as the Christian philosophy which pervades much of the book.

Arthur E. Graf

THE COMPLETE FUNERAL MANUAL. By James L. Christensen. Fleming H. Revell Co., Westwood, N.J., 1967. 160 pages. Cloth. \$2.95.

The book intends to offer resource material for the pastor for his ministry to his people from the time of death to the committal in the cemetery. The Christian pastor will find the select number of Scripture sentences of help to be used with the critically ill. The chapter on Funeral Service Materials has readings for various age levels on topics like the Resurrected Life, True Security, or Victory over Tribulations. Each reading is a compilation of Scripture texts dealing with the particular topic or age level. The young minister will find some guidance on questions to ask in making the funeral arrangements.

This reviewer can't say much in favor of the meditations. They are far too short and lack the Scriptural base which alone can give solid comfort or assurance in the hour of bereavement. Theologically the author is hazy on such important questions as the physical resurrection (p. 34) and what happens to man at the moment of death. Fortunately, his meditations and theological comments constitute a small portion of the book, so that as a whole the book will be found useful to many ministers.

The author is the Senior minister of Central Christian Church, Enid, Oklahoma.

Arthur E. Graf

BOOKS RECEIVED

(Acknowledgment of a book does not preclude a review in a subsequent issue)

- Cantors at the Crossroads: Essays On Church Music In Honor of Walter E. Buszin.* Johannes Riedel, editor. Concordia Publishing House, St. Louis, 1967. 238 pages. Cloth. \$6.75.
- Service in Christ: Essays Presented to Karl Barth on his 86th birthday.* James I. McCord and T. H. L. Parker, editors. Wm. B. Eerdmans, Grand Rapids, 1967. 223 pages. Cloth. \$6.95.
- Be Still and Know.* By John A. Nimick. Philosophical Library, Inc., New York, 1966. 47 pages. Cloth. \$3.00.
- Your First Year of Marriage.* By Dr. Tom McGinnis. Doubleday & Company, Inc., 1967. 202 pages. Cloth. \$4.95.
- Genesis.* By Nathaniel Kravitz. Philosophical Library, Inc., 1967. 83 pages. Cloth. \$3.95.
- Christianity and the Affluent Society.* By Reginald H. Fuller and Brian K. Rice. Wm. B. Eerdmans, Grand Rapids, 1967. 190 pages. Paper. \$2.45.
- History of the Reformation.* By John P. Dolan. New American Library, New York and Toronto, 1967. 366 pages. Paper. 95c.
- Give Me This Mountain.* By Helen Roseveare. Wm. B. Eerdmans, Grand Rapids, 1966. 166 pages. Paper. \$2.75.
- Implementing Vatican II in Your Community.* By Stanley I. Stuber and Claud D. Nelson. Association Press, New York, 1967. 239 pages. Paper. 75c.
- The Early Christian Church.* By J. G. Davies. Doubleday & Company, New York, 1967. 414 pages. Paper. \$1.75.
- Bible Story Devotions for the Family.* By Martin P. Simon. Standard Publishing Company, Cincinnati, Ohio, 1967. 112 pages. Paper.
- Arch Books, Series D. Mary's Story, The Fishermen's Surprise, The Man Caught By A Fish, Three Men Who Walked in Fire, The Walls Came Tumbling Down, The Boy Who Gave His Lunch Away.* Concordia Publishing House, St. Louis, 1967. Six Books, Paper, \$2.00 per set. 35c each.
- The Gospel According To St. John.* By Dagobert D. Runes. Philosophical Library, New York, 1967. 97 pages. Cloth. \$2.75.
- The New Testament and Criticism.* By George Eldon Ladd. Wm. B. Eerdmans, Grand Rapids, 1967. 222 pages. Cloth. \$3.95.
- Evangelicalism in America.* By Bruce Shelley. Wm. B. Eerdmans, Grand Rapids, 1967. 134 pages. Cloth. \$3.50.
- The Christian Life and Salvation.* By Donald G. Bloesch. Wm. B. Eerdmans, Grand Rapids, 1967. 164 pages. Cloth. \$3.50.
- Faith and Freedom: A Study of Theological Education and the Episcopal Theological School.* By George L. Blackman. The Seabury Press, New York, 1967. 400 pages. Cloth. \$7.50.
- A Philosophy for Adult Education.* By Paul Bergevin. The Seabury Press, New York, 1967. Cloth. \$4.95.
- Worlds of Youth.* By Herbert Brokering. Concordia Publishing House, St. Louis, 1967. 112 pages. Paper. \$1.25. Worlds of Youth Companion LP album, \$3.50.
- John Dewey.* By Richard J. Bernstein. Washington Square Press, Inc., New York, 1967. 213 pages. Paper. 60c.
- The Story of the Bible.* By Sir Frederic Kenyon. Wm. B. Eerdmans, Grand Rapids, 1967. 150 pages. Paper. \$1.95.
- Three Philosophies of Education.* By Henry J. Boettcher. Philosophical Library, Inc., New York, 1966. 248 pages. Cloth. \$5.95.
- Good and Evil.* By William Fitch. Wm. B. Eerdmans, Grand Rapids, 1967. 183 pages. Paper. \$2.65.
- A Prayer for the World.* By Georg F. Vicedom. Edward & Marie Schroeder, Translators. Concordia Publishing House, St. Louis, 1967. 168 pages. Paper. \$2.95.
- Martyrdom and Persecution in the Early Church.* By W. H. C. Frend. Doubleday and Company, Inc., New York. 1967. 377 pages. Paper. \$1.95.
- Asleep in Jesus.* By J. H. Hartenberger. Baker Book House, Grand Rapids, 1967. 120 pages. Paper. \$1.50.
- Worldly Theology.* By Carl Michalson. Scribner's, New York, 1967. 243 pages. Paper. \$2.95.

- Good Lord, Where Are You?* By Leslie F. Brandt. Concordia Publishing House, St. Louis, 1967. 66 pages. Paper. \$1.75.
- The Christian and Social Concerns.* By Rudolph F. Norden. Editor: Oscar Feucht. Concordia Publishing House, St. Louis, 1967. Study Guide, 72 pages, paper, 35c. Leaders Manual, 71 pages, paper, 85c
- The Indomitable Baptists.* By O. K. Armstrong and Marjorie Moore Armstrong. Doubleday & Company, New York, 1967. 392 pages. Cloth. \$5.95.
- The Church of the Lutheran Reformation.* By Conrad Bergendoff. Concordia Publishing House, St. Louis, 1967. 337 pages. Cloth. \$9.00.
- We Condemn.* By Hans-Werner Gensichen. Translator: Herbert J. A. Bouman. Concordia Publishing House, St. Louis, 1967. 213 pages. Cloth. \$7.50.
- Personalities of the Old Testament.* By Fleming James. Scribner's, New York, 1939. 632 pages. Paper. (No price given.)
- The System and the Gospel.* By Kenneth Hamilton. Eerdmans, Grand Rapids, 1967. 249 pages. Paper. \$2.45.
- Three Philosophies of Education.* By Henry J. Boettcher. Philosophical Library, Inc. New York, 1966. 248 pages. Cloth. \$5.95.
- Early Low-German Bibles.* By Kenneth A. Strand. Eerdmans, Grand Rapids, 1967. 48 pages. Cloth. \$4.00.
- A Philosophy for Adult Education.* By Paul Bergevin. The Seabury Press, New York, 1967. Cloth. \$4.95.
- Faith and Freedom: A Study of Theological Education and the Episcopate Theological School.* By George L. Blackman. The Seabury Press, New York, 1967. 400 pages. Cloth. \$7.50.
- The Christian in Business.* Andrew J. Buehner, editor. The Lutheran Academy for Scholarship, St. Louis, 1967. 104 pages. Paper. \$2.00.

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- BIBLE LANDS SEMINAR.** Bible Lands Seminar. M. J. Naumann. 28:3 (Autumn '64) 44-45.
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- DEATH OF GOD THEOLOGY.** A philosophical-theological critique of the death of God movement. J. W. Montgomery. 30:1 (Spring '66) 18-50.
- ECUMENICAL MOVEMENT.** Evangelical unity in the light of contemporary Orthodox Eastern-Roman Catholic-Protestant ecumenicity. J. W. Montgomery. 29:3 (Autumn '65) 8-30.