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Book Reviews

HANDBOOK OF THE OLD TESTAMENT. By Claus Westermann. Translated by Robert H. Boyd. Augsburg Publishing House, Minneapolis, 1967. 285 pages. Cloth. \$5.95.

INTRODUCTION TO THE BIBLE. By Pierre Grelot. Translated by G. Patrick Campbell. Herder and Herder, New York, 1967. 448 pages. Cloth. \$7.50.

EXPLORING THE SCRIPTURES. By John Phillips. Foreword by Stephen F. Olford. Moody Press, Chicago, 1965. Seventh printing, 1967. 288 pages. Cloth. \$3.95.

All three books are written by European born and trained theologians; the first by a German Lutheran, the second by a French Roman Catholic, and the third by a British evangelical. Westermann and Grelot have adopted the critical position that the Old Testament accounts are based on traditions handed down for hundreds of years and must be evaluated for their reliability. The presuppositions underlying the form critical method are accepted and the conclusions are likewise accepted without question. Westermann's volume deals only with the Old Testament, while those of Grelot and Phillips treat of both testaments.

Claus Westermann, professor of Old Testament at Heidelberg University, is the author of *A Thousand Years and A Day, The Praise of God in the Psalms, Essays in Old Testament Hermeneutics* (editor), and *Basic Forms of Prophetic Speech*. He has become famous for his use and development of the form critical method, conclusions that flow from the application of this methodology are also found in *Handbook of the Old Testament*, which is a translation of the introduction and Old Testament section of the Heidelberg professor's *Abriss der Bibelkunde (Handbücherei des Christen in der Welt, Band I)*. Westermann's book is directed to those who have a familiarity with the critical method but who have no or little acquaintance with the Bible. This handbook grew out of the German professor's teaching beginners in a course entitled *Bibelkunde* ("Bible content") at the *Kirchliche Hochschule* in Berlin.

The reader of Westermann's book will find, as the translator, Professor Boyd, states in the preface, that the author "does not lose himself in cumbersome and intricate detail but opens a clear pathway into the Scriptures themselves, exciting the reader's interest, whetting his appetite, and preparing him for the delight of pursuing Bible study on his own. In this little guide he succeeds in providing an overall view of the vast scope and significance of the Biblical message."

Westermann wants his handbook to carry out the Reformation principle, *Sacra Scriptura sui interpres*. Scripture is used to interpret Scripture. However, how Scripture is understood and how parts are related to other parts will depend on what kind of hermeneutics the interpreter employs. That Westermann interprets Scripture by Scripture is not true because the Biblical claims with regard to authorship and date are frequently either ignored or contradicted. This reviewer has found one of

the main values of the book in the simple and clear manner in which the author has laid out conclusions, regarding the composition and analysis of Old Testament from the literary and form-critical viewpoint by means of charts and outlines.

Grelot's volume reflects the great change that has developed in the approach to Scriptures by many European and American Roman Catholics, especially since the publication of Pope Pius' *Divino Afflante Spiritu*, which was interpreted as allowing and encouraging a critical approach to the study of the Sacred Scriptures. The present work is a revision of the second French edition. The sections devoted to the New Testament have been considerably enlarged, while chapters dealing with the Old Testament have been revised in varying degrees. One gets the impression that Father Grelot is aiming his book at Roman Catholic groups that regarded the Bible as the infallible Word of God. The Roman Catholic scholar's introduction is quite different from such Roman Catholic Biblical introductions as are represented by Bonaventura Mariani, *Introductio in Libros Sacros Veteris Testamenti*; Louis Hudal and Joseph Ziegler, *Kurze Einleitung in das Alte Testament*; or John F. Steinmueller, *A Companion to Scripture Studies*, 2 volumes. Against those who refuse to accept the critical presuppositions and the conclusions that flow from the application of the historical critical method, Grelot makes the following statement:

On the other hand, certain spirits, frightened by the Modernist danger or disturbed in their intellectual ruts, confused the dogmatic tradition of the Church with the conservative position of yesterday's exegetes and cling without profit or serious arguments to the obsolete and scientifically valueless solutions.

Grelot's *Introduction to the Bible* tries to show that there was a great gradual development of the people of God as reflected in the Scriptures of the Old and New Testaments. Scriptural texts are examined and on their basis, with the aid of extra-biblical texts, he outlines a development in terms of political, literary, and doctrinal history by means of a century-by-century analysis of events, showing how groups of disparate tribes were welded into a nation. Twelve chapters of the book deal with the Old Testament and the centuries before the coming of Christ, while seven chapters treat of the New Testament. Scattered throughout the entire volume are 55 extra-biblical texts, designed to show the relationship of the Biblical materials to the historical background to which they were intimately related. The final chapter sets forth the views of the Roman Church on inspiration, inerrancy, interpretation and tradition. While Roman Catholic biblical scholarship has changed its position on many matters, it still adheres to the apocryphal books as canonical and to the position that the magisterium of the Church is the God-appointed interpreter and custodian of the teachings of the Sacred Scriptures!

Exploring the Scriptures, by John Phillips, is an introduction which is quite different from those of Westermann and Grelot. The hermeneutics and isagogics in the former are traditional and conservative. Just as Westermann gives no hints to his readers that another way of dealing

with the Old Testament is employed, so Phillips completely ignores and refuses to use the historical-critical method when dealing with the books of the Biblical canon. He says nothing of a documentary hypothesis, of three Isaiah's, two Zechariah's, of a canon still undetermined by the time of Christ's birth. Phillips does not question the historicity of Genesis 1-11 or suggest that we cannot be certain about the activities of the patriarchs. He does not classify the historical books of Ruth, Esther, Jonah, and Daniel as parables, fiction or historical romances. Form criticism as applied to the books of the Old and New Testaments is obviously rejected. In the gospels the author believes we have reliable information about the life and teachings of Jesus Christ.

The method followed in *Exploring the Scriptures* is to "first analyze and then to synthesize the contents of a given Biblical book." The volume is concerned with an analytical approach; it endeavors to see the Bible as a whole. The studies dealing with each book average from four to five pages, which are too brief for dealing adequately with most books of the Bible. This reviewer found a number of Phillips' outlines helpful and instructive.

Raymond F. Surburg

THE COTTON PATCH VERSION OF PAUL'S EPISTLES. By Clarence Jordan. Association Press, New York, 1968. 158 pages. Paper. \$2.25. (Cloth, \$4.50.)

Of the publishing of translations of the New Testament there is no end. Yet Dr. Jordan has done more than produce another newly worded English equivalent of the Greek words and phrases of Paul. He has used the rich and colloquial language of the southern cotton patch in order to address Paul's concerns and ideas to the social issues and problems of twentieth century America.

The charm of the translation, as well as its impact, is not so much in its clarity as in its way of turning a phrase. The idioms and terms are sometimes earthy ("Hell, no!"), sometimes humorous ("the God movement is not doughnuts and coffee"), most frequently current ("the sinful habit that's in my driver's seat"), and regularly colloquial ("getting banged up makes us tough"). All of this is the author's way of using the turn of a phrase to take the Scriptures out of the classroom and stained glass sanctuary and put them out under God's skies, specifically southern skies. Some readers may decide that the author has used a foreign tongue, but any southerner recognizes the altogether typical conversational language of the deep south on every page.

In the Cotton Patch Version Paul speaks to Atlanta and Birmingham and Washington instead of to Corinth and Ephesus and Rome. Every reference to "Jew and Gentile" has become reference to "what man and Negro." The most exclusive of the Jews have become white American Protestants—occasionally even pure Anglo-Saxon Baptists. Names of people have been modernized or changed entirely. In this way Paul gets to be a part of a new time and setting; he is given the platform on which he can speak out on such matters as racism, brotherhood, and the like.

There is some problem whether every concept remains Pauline in this new setting, but the concepts are surely current and understandable.

Most unfortunate about the Cotton Patch Version—and any translator deserves to be lynched for this—is the fact that the major themes of Paul and his carefully devised arguments and explanations with regard to the core of the Christian faith lose their punch too frequently in this translation. Some of the great classic chapters of Romans on grace and justification are only shadows of their former selves. The bold absolutes and universals of the letter to the Galatians, now addressed to the Georgia Convention, have been narrowed severely. Whether this is because Dr. Jordan has not understood Paul or because he is totally preoccupied with social concerns, this writer cannot tell. But it is a pity that the real beauty and wonder of Paul's theology is not also addressed in no uncertain terms to those in the cotton patch.

Paul is not adequately represented by this translation; yet the book recommends itself for the beauty and meaning and wit with which Paul speaks through many of its sentences and paragraphs.

Ray F. Martens

STUDIES IN LUKE—ACTS. Leander E. Keck and J. Louis Martyn, editors. Essays presented in honor of Paul Schubert of Yale. Abingdon Press, Nashville and New York, 1966. 316 pages. Cloth. Price not available.

Contributors to this significant *Festschrift* are: van Unnik, Vielhauer, Goodenough, Wilckens, Cadbury, Klijn, Minear, Wm. Robinson, Dahl, Moule, G. Bornkamm, Fitzmyer, Haenchen, Knox, Käsemann, and two essays each by Eduard Schweizer and Hans Conzelmann. All nineteen essays appear in English.

In the opening essay, the Dutch theologian van Unnik calls Luke—Acts “a storm center in contemporary scholarship” second only to the ongoing “quest for the historical Jesus.” Students and pastors familiar with this volume and the nearly 7,000 entries in Mattill and Mathill's *Classified Bibliography of Literature on the Acts of the Apostles*, edited by Bruce M. Metzger (Leiden: Brill, 1966) will heartily concur.

Many readers of this volume will appreciate C. F. D. Moule's laudable practical concern regarding theological study in general:

What matters most, however, is that any true insights into the meaning of Luke or of his sources should not be left on a merely academic level, but should be made available to the church's witness at the present time (p. 159).

Some of the other contributors evince an almost total disregard for seeking to effect a marriage between biblical scholarship and the urgent ongoing task of equipping the saints for the work of the ministry and for building up the body of Christ.

As is frequently true of scholarly presentations, one finds some of the most exciting material in the footnotes, of which there are many at the conclusion of each essay. The bibliographical references alone afford

the serious student of the New Testament a wealth of valuable suggestions for further study.

If this reviewer may be permitted a footnote to a footnote (#21, p. 183) concerning "the old suggestion that Acts 17:18 is meant to imply that the Athenians misunderstood Paul to be proclaiming a male and female deity," is not the writer perhaps being a bit hasty in summarily dismissing this view as "absurd" (*contra* the opinion of the editors of *The Oxford Annotated Bible*, p. 1342, et al.)? One might well seriously hesitate adopting Conzelmann's alternative suggestion on pp. 229-230, however, that Luke was perhaps here being facetious in deliberately making the audience misunderstand Paul.

A few other points might be raised. Sufficient lexicographical evidence exists to consider seriously the possibility that in Acts 6:2 the apostles' problem was one of bookkeeping rather than that of waiting on tables (cf. p. 52). In the essay entitled "On preaching the Word of God (Luke 8:4-21)" the author unfortunately fails to take account of the words *en hypomonee* in Luke 8:15.

Studies in Luke—Acts presents a series of critical essays intended for critical reading. The reader will encounter some rather fantastic sweeping generalizations, little convincing evidence to support the contention of certain essayists that Luke and Paul are theologically incompatible. The essayists frequently disagree with one another on subjects ranging from the date of Acts to Luke's view of history and theological purpose. At the same time, there can be little doubt that this volume is indispensable to the serious study of Luke—Acts. But first be sure to read Luke—Acts!

Kenneth Ballas

PAUL AND THE AGON MOTIF: TRADITIONAL ATHLETIC IMAGERY IN THE LITERATURE. By Victor C. Pfitzner. Supplements to *Novum Testamentum*. E. J. Brill, Leiden, 1967. X, 222 pages. Cloth. Hfl. 28.—

The author, an instructor in New Testament at our sister seminary in Australia, originally presented this material in the form of a doctoral dissertation to the University of Muenster in Germany. Dr. Pfitzner's purpose is to explain the origin and the meaning of Paul's use of athletic terminology in the epistles. Such terms as "race", "prize", "boxing", and "running" are familiar to most Lutheran pastors who have delivered sanctification sermons on the basis of the Pauline epistles. However, this detailed and thorough scholarly work is hardly intended for homiletical purposes.

The main conclusion of this research is that though Paul uses the imagery of the Greek games, he is not dependent for his thought content on the Hellenistic tradition. Paul's imagery is so general and lacking in concrete details that it would be next to impossible to reconstruct the Greek games merely from his epistles. An interesting sidelight is that, considering the Jewish abhorrence for the Greek games which always had pagan religious overtones, it is highly questionable to speak of Paul's

love and familiarity in connection with the games. The Pauline language, especially the word "agon", struggle or conflict, resembles the popularized language of the Stoic moral philosophy; but with Paul the meaning is entirely different. With the Stoics "agon" dealt with the individual striving for personal moral perfection. With Paul the term applies to qualifications for the apostolic office and a description of the life of faith. Parallels are also drawn between Paul who comes as the special messenger of Jesus Christ and the Cynic and Stoic sage who suffers while carrying out his duties for Zeus. The Christian is compared to the runner who is still running but has not obtained the final goal. While in the Greek games the runner ran for his own glory, the Christian has been inducted by Christ into His service.

Dr. Pfitzner has covered what seems to be about every facet of the Greek games in the ancient world. Chapters are included describing what the games meant to the Greeks and how they were interpreted in the ancient writings, *e.g.*, Zeonphanes, Plato, Aristotle, Philo, Josephus, *et alii*. Most of the discussion here centers around the word "*agon*." A few pages are devoted to the death agony of Jesus on Gethsemane (Luke 22:44, "And being in an agony he prayed more earnestly"). The Lord is not struggling for peace of soul or for inner composure for the cruel fate that awaited Him in the Stoic sense, but He is struggling with death in order that mankind may have the victory.

Throughout the work one can see the hand of Dr. Pfitzner's mentor, Professor Karl-Heinrich Rengstorf, who, perhaps more than any other scholar in our generation, has defined the apostolic office and who sees in the New Testament more Judaic influence than Hellenistic. Though the subject is of limited scope, as in most dissertations, it is quite evident that the author with his research opposes the theses of von Harnack and Bultmann in seeing the Pauline epistles as products of the Hellenistic influence. The pastoral epistles are considered to be of Pauline authorship and the athletic imagery, including the all important "*agon*", lends itself to this conclusion. The bibliography is extensive and an appendage on the early church's use of the athletic imagery adds a further recommendation to this excellent contribution to New Testament studies.

David P. Scaer

WHERE FAITH BEGINS. By C. Ellis Nelson. John Knox Press, Richmond, 1967. 231 pages. Cloth. \$4.75.

The author, a specialist in religious education at Union Seminary in New York, offers an understanding of the Christian faith and its transmission according to the categories of sociology and anthropology. The lines from theology and the social sciences bisect each other in the concept that "faith" is a mark of the community, whose cultural norms are available for study. Perhaps the most useful chapter is the one on culture, undoubtedly the author's forte. Culture, more than anything else, is responsible for the individual's world view, values and even his own self-esteem. Shown also is its relation to knowledge, language, conscience, and self-identification. As the community is the major factor in passing on

culture, so the Christian community serves the same function for faith. While communication through the community is held as the ideal, communication through the mind (traditional orthodoxy, rationalism), through experience (nineteenth century vintage liberalism), through selfhood (Bultmann and Tillich), and through the church (Roman and Eastern Orthodox Communions and High Church Anglicans) are all villainous. The critiques offered here do indicate theological perception. But the author should also indicate that his own views seem to be Schleiermacher's "old wine" poured into the "new bottles" of sociological categories. This sentence is very much in the style and thought content of the Berlin theologian.

My thesis is that faith is communicated by a community of believers and that the meaning of faith is developed by its members out of their history, by their interaction with each other, and in relation to the events that take place in their lives. (p. 10).

With such an understanding of faith, it is not difficult to understand that conscience and the Bible are considered products of the community's tradition, *i.e.*, their culture. Of course, this almost perfect identification of faith with culture necessitates and comfortably results in the higher critical view that both testaments are products of communities rather than specially appointed individuals. Revelation comes through the events of the community. A final chapter offers suggestions in molding the child through the church according to the principles of culture for service in the community.

The author has taken a bold and interesting step in understanding theology according to the terms of the social sciences—and this reviewer's thoughts were continually challenged and sometimes changed. But the final and also unfortunate result is that Biblical terms are given new meanings. Granted that the Bible was formed *for* the community, but is it really the product *of* the community? Is faith only a description of a relationship to God? Is time really the test for religious truth in the community? Is revelation "a disclosure of the real significance of one's traditions?" Is it true that there is no church "until believers are gathered together in a conscious, voluntary fellowship with common allegiance to Christ?" Is faith limited by the community—what about Luther, Wesley, *et al*? A believer for the author is one old enough for psychological experience within the community—children not included (p. 33).

It is always interesting to look at the church as a human organization through the glasses of a social scientist. But the focus is never clear, because the church is not a human organization but a divinely established group with supernatural roots, imperceptible to the human eye. The Holy Spirit is responsible for community and Scripture—not the reverse.

David P. Scaer

FIFTY KEY WORDS IN THEOLOGY. By F. G. Healey. John Knox Press, Richmond, 1967. 84 pages. Paper. \$1.65.

With theology changing as rapidly as it does with the addition of new terms and the redefinition of the older ones, there is a greater need for

guidebooks like this one. As the author, Dr. Healey, currently professor of systematic theology at Westminster College, Cambridge, points out, his purpose is not only that of lexicography but also of theological introduction. The fifty words chosen, running from "analogy" to "Word of God" are alphabetically arranged but dogmatically presented. The wide diversification includes "atonement", "cosmological arguments", "epistemology", "ontology", and "teleological arguments." After the word comes a brief but adequate explanation, in general no more than two or three sentences. Then follows a brief essay indicating the origin of the term or idea and its subsequent use in the church. While the author gives a fairly adequate explanation of the term in classical Protestant theology, *i.e.*, Luther and Calvin, he seems to favor newer definitions. For example "faith" in the Biblical sense is correctly stated to be *fiducia*, but a definition of faith that strongly represents Schleiermacher's is favored. "A community as a whole may be governed by beliefs which restrict the range and quality of the religious experiences of all its members." The section on Holy Scripture relies heavily on Barth both in content and words. It is explained as a "medium of revelation", "unique authority as historical witness" and "a contemporary medium for God's continuing self-disclosure and self-giving" by which God "addresses" men. The section on "Christology" sees Jesus as definitely different from other men but considers His relationship to God as an unanswered theological question. What is said on "atonement" mentions the various historical theories but leaves the reader in the air since the author favors what seems a combination of the ideas of Anselm and Abelard. Unfortunately the section on "Trinity" suffers from the same duplicity since it seems to make of equal value what have been three exclusive ideas—modalism, traditional trinitarianism, and tritheism. The section on "myth" is disappointing, with the first meaning given as "out-moded beliefs concerning the world and man." Another meaning for myth is symbol, such as "God's right arm." None of the meanings given fit the typical dictionary meaning of legend, invented stories, imaginary things or persons, and fables.

The writers of the Bible, our Lord (*sic!*) in the days of his flesh, the apostles and later Christian teachers, undoubtedly held some beliefs about the world, about man, and about past history which we now know were defective, or altogether mistaken.

When Dr. Healey uses the word "undoubtedly" does he mean that he is not absolutely sure that they were mistaken or that he has not bothered to examine the evidence? The author's motives are good in desiring to bring order in theological linguistics but his attempts lack the certainty and clarity which are the characteristics of the lexicographer. For the second edition the initial sectional sentence, "HOLY SCRIPTURE is a title for Christian doctrine concerning the Bible," should be reworded. Holy Scripture is not so much the name of a doctrine as it is a synonym for the Bible itself. (Cf. Rom. 1:2, 2 Tim. 3:15 ff., and 2 Peter 3:15 f.)

David P. Scaer

CRISIS IN LUTHERAN THEOLOGY. Vol. II. An Anthology Edited by John Warwick Montgomery. Baker Book House, 1967. 194 pages. Paper. \$3.00.

The subtitle of this volume is "The Validity and Relevance of Historic Lutheranism vs. Its Contemporary Rivals." Volume II of *Crisis in Lutheran Theology* concerns itself with the same issues with which Volume I dealt. While Volume I was comprised of five essays written by Dr. Montgomery, Volume II contains twelve essays and articles written by eight different Lutheran pastors and professors. Four of the essays in Volume II are by Dr. Robert D. Preus of Concordia Seminary, St. Louis. The essays in Volume II appeared in various magazines and journals between the years 1960 and 1966. Five of the eight contributors are members of The Lutheran Church-Missouri Synod, and all but two teach at theological seminaries or a theological college. The articles are reprinted from the following periodicals and journals: *The Christian Century*, *Christianity Today*, *The Evangelical Society Bulletin*, *The Springfielder*, *Concordia Theological Monthly*, and *Lutherischer Rundblick*.

This anthology of essays was arranged by Dr. Montgomery under two rubrics: "Revelation and Inspiration" and "Biblical Interpretation and Eumenicity in Light of Luther and the Confessions."

In the introduction to both volumes of *Crisis in Lutheran Theology* is the evaluation of the historian Winthrop S. Hudson, who concluded his Chicago History of American Civilization volume on *American Protestantism* (1961) with high praise of Lutheranism:

The Lutheran churches . . . exhibited an ability to grow during the post-World War II years, with the Lutheran Church-Missouri Synod making the greatest gains. The Lutheran churches are in the fortunate position of having been, in varying degrees, insulated from American life for a long period of time. As a result they have been less subject to the theological erosion which so largely stripped other denominations of an awareness of their continuity with a historic tradition. Thus the resources of the Christian past have been more readily available to them, and this fact suggests that they may have an increasingly important role in a Protestant recovery. Among the assets immediately at hand among Lutherans are a confessional tradition, a surviving liturgical structure, and a sense of community which, however much it may be the product of cultural factors, may make it easier for them than for most Protestant denominations to recover the "integrity of church membership" without which Protestants are ill-equipped to participate effectively in the dialogue of a pluralistic society.

American Lutheranism, according to Professor Hudson's analysis, was believed to be in a position to help the future of American Christianity because Lutheranism had not experienced the theological erosion that has affected other denominations. However, developments during the past years have shown that American Lutheranism, including that of The Lutheran Church-Missouri Synod, has been experiencing "theological ero-

sion." From the standpoint of confessional Lutheranism there are trends that portend a departure from Scriptural positions. The essays and articles in both volumes of *Crisis in Lutheran Theology* point to the extreme peril of the current theological situation.

Lutheranism is being tempted to give up its traditional doctrine of verbal and plenary inspiration of the Bible. Modern erroneous theories about revelation are being adopted and promoted by Lutheran theologians and pastors. The inerrancy of the Bible is being rejected by Lutherans who heretofore held to it in deference to adjusting their views in line with the mainstream either of neo-orthodox or liberal Protestantism. Some Lutherans are willing to yield the Sola Scriptura principle of historic Lutheranism and allow reason and religious experience to serve as sources for religious authority. The new hermeneutic of Ebeling, Fuchs, Ott and others is being adopted together with a rejection of a biblical hermeneutics that operated with the principle of the unity of Scriptures and which accepted New Testament interpretations of the Old Testament. There are also theologians in the church of the Reformation who are asserting that it is improper to find "propositional truth" in the Scriptures. Other Lutherans are depicting Martin Luther as an exegete who if he were living today would favor the critical approach to the Scriptures and who reject the understanding of Lutheranism as found in the age of orthodoxy. In the interest of affiliating themselves with the ecumenical movement of world Protestantism, Lutherans are toning down distinctive Lutheran teachings so that they might appear to be in tune with the theological views of the Reformed, Eastern orthodox and Roman Catholic communions.

It is to the above mentioned developments in American and European Lutheranism that the essayists in both volumes of *Crisis in Lutheran Theology* have directed their attention. As in Volume I, so in Volume II, articles dealing with sound hermeneutics are presented by professors Bohlmann and Preus. The importance of the doctrine of the inspiration is set forth by Dr. Herman Sasse of Australia. Dr. Spitz, Sr., shows what is involved in adhering to Luther's Sola Scriptura principle. The Rev. Douglas Carter, a renowned English Luther Scholar, portrays Luther as exegete. Dr. Friberg stresses the importance of believing that in the Biblical canon we actually have the Word of God and not merely witnesses to that Word. In another contribution he emphasizes the fact that "propositional truth" is found in the Scriptures.

In the nineteenth century, as Dr. Montgomery points out in the introduction to both volumes, American Lutheranism was also experiencing a time of crisis. Charles Porterfield Krauth, who fought and won a battle for sound Lutheranism, has made in his *Conservative Reformation and Its Theology* a statement worthy of being heeded today:

Had a war of three hundred years been necessary to sustain the Reformation, we know that the Reformation would ultimately have repaid all the sacrifices it demanded. Had our fathers surrendered the truth, even under that pressure to which ours is a feather, how we would have cursed their memory, as we contrasted what we were with what we might have been.

And shall we despond, draw back, and give our names to the reproach of generations to come, because the burden of the hour seems to us heavy? God, in His mercy, forbid! If all others are ready to yield to despondency, and abandon the struggle, we, children of the Reformation, dare not. That struggle has taught two lessons, which must never be forgotten. One is, that the true and the good must be secured at any price. They are beyond all price. We dare not compute their cost. They are the soul of our being, and the whole world is as dust in the balance against them. No matter what is to be paid for them, we must not hesitate to lay down their redemption price. The other grand lesson is, that their price is never paid in vain. What we give can never be lost, unless we give too little . . . If we maintain the pure Word inflexibly at every cost . . . we shall conquer . . . through the Word; but to compromise on a single point, is to lose all, and to be lost.

Raymond F. Surburg

THE PREMATURE DEATH OF PROTESTANTISM. By Fred J. Denbeaux. J. B. Lippincott Company, Philadelphia/New York, 1967. 155 pages. Paper. \$2.25.

Those whom the author calls "conventional" Christians (p. 14) will find much in the first chapter of this book which will immediately get their attention and approval. Two quotations will make this evident.

It will not be long before the conventional Christian discovers that the world at large cannot help but view him as a curiosity, and like his Jewish cousins, he will discover that Christianity has a staying power which does not rely upon the approval of the civilization in which it participates.

It is unlikely that the Christian is going to solve the problem of his awkwardness by committing cultic suicide. By now he will know what the earlier disciples knew—that a Christian will always be a little out of step, a little alien to his civilization. He will also discover, if he has not already done so, that he will serve his civilization best not by obscuring what he believes but by being sure that his life, his thought and his piety reflect his lonely service to his art. As he composes his response to the mystery which shaped him he will forego keeping a commercial eye on marketability.

And yet the Christian cannot be indifferent to his world even though he confesses daily that his citizenship is from heaven. Civilization, creative and important as it is, is not the mirror in which he finds his identity. At the same time he does not seek to erase civilization. What he seeks to do is to offer, out of his own peculiar resources, some word which may be helpful to that civilization in which he participates, but to which he does not owe an ultimate loyalty."

However, already in the first chapter and throughout the remaining six, there are paragraphs which make the "conventional" Christian wonder exactly what the author's conception of a "conventional" Christian,

or, for that matter, of Christianity itself is! What should a "conventional" Christian think of the following paragraph?

Not in whining but in faith we walk forward into a future which will be more responsible, in which men will administer better governments, compose better music, paint better pictures. Putting away our worldly nostalgia for the past, refusing to hunger for the fleshpots of Egypt, we can act in faith and trust that the man, the humanity, that God has created will create better and more truly than ever before. Christ did not come that a civilization should go down the drain, but that man may, because God asks it of him, exercise a creative power which will cause the angels to cheer.

There is still more that puzzles the "conventional" Christian. After a scathing denunciation of a shriveling empiricism which is wholly absorbed with chaotic contemporaneity in which "universals collapse" in an "endless process," and which resulted in the loss of cultural creativity and the fading of the American dream in an age that "began with Walt Whitman singing of Life immense in passion, pulse and power and ended with Norman Mailer saying: '. . . all I know is that a man feels good when he commits a murder.'", there follows a plea for the recognition of the value of our "legacy," and the reader is offered a hope as ambiguous and nebulous as this:

Thus as we enter the ecumenical age, the age of true dialogue, it is becoming clear that many will find that their legacy is, to choose a few points of concretion, Catholic, Protestant, Jewish and "Platonic." Legacy enables one to escape the present contempt for institutional religion without being a slave to the institution. Christianity, by nature, is synthetic, opening itself as it does to the Hebraic and to the Classical. It is thus possible to think of legacy both in terms of open confessionism and in relation to those who, troubled by the shapelessness of sheer contemporaneity, seek to absorb something from the vitalities of the past. It may even be possible that the time will come when a concept of legacy will be freed from a confessional requirement so that the past can be shaped by those who are bound by the Christian synthesis and by those who will see themselves as friends and critics of that synthesis.

Because the author of this book seems to think of man, made in the image of God, as a "maker," and of Christianity's function chiefly in terms of promoting free cultural "creativity" without falling into the snare of absolutizing the relative, he is able to write things that confuse the "conventional" Christian. This is what he has to say in the chapter titled, "Christianity, Civilization and Sex":

Christianity neither makes culture divine nor sees culture as mere debris. Thus at this point theology must be most dialectical. It must neither absolutize the human nor deny man his grandeur. As the Christian thinker turns his attention to the institution of marriage he must recognize that man as well as God is a truly crea-

tive being and that his creations do not necessarily belong to drift and decay. "Our first assumption, therefore, is that the organization of man's sexual life belongs inexorably to his destiny."

The church must encourage the community, for instance, to change its laws regarding homosexuality. While the church recognizes that the culture has a right to define heterosexual marriage as the norm it does not have the right to define as criminal those who create a different biological and social order.

Our second assumption is that the new morality is no more a final answer than was the rigid morality which it sought to correct. The apparent nihilism of the new morality is little more than a reaction against a system of middle-class ethics which had absolutized its sexual order. The new morality aims at loosening-up Victorian structures, structures which had mixed human creativity with God's creativity. Excessive relativization must be understood as an answer to excessive absolutization. Christianity, committed to man's total humanization, cannot be comfortable with a system which identifies the divine will with a social norm. Christianity is committed to the dogma that no man (or woman) is queer before the eyes of God, although he may seem to be so by conventional standards. The redemptive mercies of God are not limited to those who exist within statistical normalcy. The church can be grateful that the new morality has shaken easy absolutes. The church may have followed the line of least resistance and identified itself with bourgeois institutions but the living God is not a shopkeeper.

At the same time the church must be as critical of Bohemianism as it is of the middle class. If the norm of the middle-class man cannot be equated with the divine neither can the expectations to the norm be made into a quasi-religion. The disciples of a more experimental attitude toward sexuality are not free from metaphysical pretension; chaos is not the goal of human creativity. The goal is achieved as man is enabled to honor process by being flexible, to honor structure by achieving definition. The church must be sympathetic to man as he achieves his definitions and as he holds those definitions with gentleness of spirit.

This is the kind of book concerning much more could be, probably *should* be said, but this is enough to indicate that it is the kind of book which makes interesting reading, but which requires critical reading.

H. A. Huth

CHRISTIANS ACTIVE IN THE WORLD. By Yves Congar. Herder and Herder, New York. 1968. 218 pages followed by an index of names and an index of subjects. Cloth. \$5.95.

The cover tells the reader that this book "is a selection of Father Congar's writings . . . Writings that were influential in creating the theological climate in which the decrees of Vatican II were nurtured and have flourished." The author is a man who "had already achieved renown as

a distinguished ecclesiologist, a pioneer ecumenist, a spiritual writer of the first rank, and an earnest advocate of Church reform" when the names of Rahner, Lonergan, and von Balthasar were still "relatively unknown." All this makes this book worthy of the attention of anyone who wishes to be informed about Roman Catholic thinking about the Church and social problems.

In eleven chapters such diversified topics as lay participation in Church affairs to interracial marriages are discussed. Chapter five is titled "Outlines for a Theology of Catholic Action," and is of special importance for understanding the Roman Catholic conception of the role of the Church in the world, and for seeing the theological principles upon which this conception rests.

"The Christian Idea of History" is an especially valuable chapter, and for this reader the last paragraph was an "experience" that deserves sharing with all who read this review:

It is not for nothing that the Creed, in which our faith is summed up, that Creed we are about to recite together, begins with the words 'I believe', but ends with the words 'I expect'. I believe in God and in Jesus Christ his only Son, but I expect the world to come. Amen.

The first chapter is titled, "Respect for the Apostolate of the Laity." While one should not expect to find the Lutheran doctrine of the priesthood of all believers in this chapter, one does find a scholarly investigation of the question "how, in what context, and therefore why, initiative on the part of the laity has sometimes been neglected and even unknown" (p. 3); and one finds also what Father Congar thinks the relation of priests to laity ought to be:

Clearly the relation between priest and lay people can only be one of full collaboration, of apostolic and missionary action in common.

This collaboration between priests and laity has often been described by the names of 'team' (or 'crew') or even the 'priesthood-laity couple'. I like this expression for its mental associations, and also for its accuracy. The couple is both a community and a hierarchy, a friendship and a legal structure, a diversity and a mutual completion.

The following paragraphs (from the chapter which discusses "The Christian's Attitude in a Divided World") makes it quite clear this book was written by a Roman Catholic theologian:

Here it is necessary to recall the Catholic principles in all their force. It is very dangerous, and a wrong method of action, to propose a theory of fact before proposing a theory of right, or to propose a theory of life before that of the structure. Life exists and must be respected, but in the framework of the structure. The fact exists, but must be written into the framework of the right. Such are the general and practically classical principles received in Catholic theology (I say theology because they are not dogmas).

First principle:

There is a religious truth, there is a revelation proceeding from God, a religious truth or positive revelation of which the Church has charge, with the charismata or graces appropriate to that charge of teaching; graces of truth.

Second principle:

The chief end of men, and of the world too, is in fact supernatural. God has created the world for himself, for communion in his own innermost life. Further, temporal society has no other end but that of individuals, and their last end is supernatural.

Conclusion:

The temporal authority must so arrange the social order as to favour that supernatural end, with which the Church is essentially concerned. Now the temporal authority cannot succeed in this unless it obeys the Church. The ideal is therefore a temporal society directed by the Church. I remark that in my opinion this does not present the manner in which we conceive the relations of the Church with temporal society. This in no way implies the idea of what has been called a jurisdiction of the Church over the city, a thesis which I for one do not support. I believe that the requirements of Catholic doctrine are satisfied if the relations of the Church with temporal society are conceived, not as relations of jurisdiction, but as those of a magisterium. This position has been called in theology a 'directive power'.

This book should be read by all serious Lutheran theologians who want to keep abreast of Roman Catholic thinking in several major theological and sociological areas.

H. A. Huth

THE MODERN VISION OF DEATH. Edited by Nathan A. Scott, Jr.
John Knox Press, Richmond, 1967. 125 pages. Paper. \$1.95.

Nathan A. Scott, professor of Theology and Literature in the Divinity School of the University of Chicago and canon theologian of the Cathedral of St. James, writes in the introduction: "The sole purpose of this little book which the John Knox Press asked me to put together is that of offering a small body of evidence that the issue of death does indeed lead very directly into the central issues of human experience, most especially as it is felt along the pulses of the people of our own time." Scott called upon six distinguished writers and scholars to provide a very diverse collection. The meaning of human existence amid the limitations of death has made interesting subject matter for novelists, poets, philosophers, and modern existentialist writers. As Martin Heidegger once put it, man is a creature whose life has death as its capital possibility. Human existence is a being-toward-death, and authentic life can be lived only in the presence of death. Modern existentialism was, however, not the first movement to be taken up with this solemn and profound subject. Pascal already had written in the *Pensees*, "When I consider the short duration of life, swallowed up in eternity past and to come, the

little space which I fill, and even can see, engulfed in the infinite immensity of spaces of which I am ignorant and which know me not, I am terrified and am astonished at being here rather than there; there is no reason why here rather than there, why now rather than then."

Amos N. Wilder writes on mortality and the contemporary literature. Subtle changes have profoundly altered men's outlook and sensibility to death, he says. This effects those who cherish traditional religious images. Modern literature dwells on meaninglessness, vacancy, non-being; it tries to take hold of the problem of mortality in terms of the problem of meaning and personal identity. He acknowledges a great debt to the avant-garde French theatre and its "modern secular wrestlings" with the awful reality of death. J. Glen Gray, professor of Philosophy at Colorado College, discusses the problem of death in modern philosophy. Spinoza's age believed that a free man and a wise man did not think about death; he rather thought about life, even though Socrates has defined philosophy as "the pursuit of death." In the 20th century death has been rediscovered as a philosophical idea and problem. A proper understanding of death is a necessary factor of genuine human experience. The existentialists feel that a proper attitude toward death is a *sine qua non* of gaining illumination about the nature of the world. In describing the so-called "boundary situations" of life, Karl Jasper includes death along with guilt, suffering, and conflict as constitutive of genuine human existence. Both Jaspers and Heidegger advise modern man to view death as a constitutive part of life, not as a mere end of life. Death is a phenomenon within life; it is a fountain of possibility and of potentiality.

Hans J. Morgenthau, professor of Political Science of the University of Chicago, discusses death in the nuclear age. He maintains that the possibility of nuclear death has reduced to absurd cliches any noble words of yesterday about the meaning of life or death. To die with honor is absurd, he says, if nobody is left to honor the dead! Joseph Haroutunian, professor in the Divinity School of the University of Chicago, adds his contribution under the title "Life and Death Among Fellowmen". He analyzes the problem posed by existentialist theories. Referring to Paul Tillich's three types of anxiety, one being about fate and death, he observes that "a really solid and meaningful life is inseparable from anxiety about death and anxiety about guilt" (p. 81). Anxiety about death, however, is not properly explained in terms of self-consciousness or the losing of one's life; the being which is annihilated by death is a *being with*, a coexistence, a fellowmanhood. "Death, therefore, is not the cessation of physical life or the dissolution of the organism as such, but the separation of fellowmen, one from another" (p. 85).

The author includes a sermon written by Paul Tillich on "The Eternal Now." The Christian message, he says, "acknowledges that time runs toward an end, and that we move toward the end of that time which is our time . . . There is no time after time, but there is eternity above time, (p. 100). "The hope for a continuation of this life after death is, he says, a deception. People expect an endless future in which they may achieve or possess what has been denied them in this life. Tillich says that this prevalent attitude simply denies there is an end. It refuses

to accept that we are creatures, that we come from the eternal ground of time and return to the eternal ground of time and have received a limited span of time as *our* time. One power surpasses the all-consuming power of time—the eternal. He is the one who gives us rest in his own eternal presence. Joseph W. Matthews concludes the list of contributors to *The Modern Vision of Death* with a simple recounting of the time his father died. For him death is the commemoration of his father's journey in the historical community of the faithful. However distantly, however feebly, however brokenly, he had walked with the knights of faith: Abraham, Amos, Paul, Augustine, Thomas, Luther, Wesley, Jesus. Life and death are good simply because creation is good. A selected bibliography is appended which contains some basic texts to be consulted in any attempt to take account of the distinctively modern vision of death.

John F. Johnson

CONFLICTING IMAGES OF MAN. Edited by William Nicholls. The Seabury Press, New York, 1968. 229 pages. Paper. \$2.25.

The presupposition on which the eight essays in this volume (first published in 1965) stand is "that any reformulation of the doctrine of man in our own time must, as in the past, be carried on in dialogue with the thought of the secular world." (Editor's preface) Here is the book's strength, as well as its weakness. Of interest always will be what man at any time in his history is thinking about himself; of more ultimate concern, however, is the diagnosis—and so, the verdict!—which God presents for man's solemn attention, if he is to know himself, in the pages of Holy Writ. The team of eight writers assembled for the task succeeds better on the first count than on the second.

Nathan A. Scott, Jr., who has gained considerable reputation as an analyst of religious implications in contemporary literary and art forms, contributes the opening chapter on "The Christian Understanding of Man." Some distinctive Biblical accents shine through, but Scott is too strongly committed to the theological extrapolations from the whole range of current theological "lights" or "greats" for any clear evangelical note to sound through. An effort at portraying "Post-Renaissance Man" constitutes the second chapter, with the author, Ronald Gregor Smith, contending that "the modern view of man comes from the biblical faith," but then, after this good insight, he proceeds to look through the myopic lenses of modern-day gnostics, like Tillich, instead of relying on the "sound doctrine" about which Paul spoke to Timothy. James M. Gustafson's chapter, "Man—In Light of Social Science and Christian Faith," is good, especially as he draws into question the too easy asseveration that the scientific method and perspective, particularly of the social sciences, are able really to interpret man and competent to pass critical judgment upon the Christian perspective. We agree with his conclusion that "the Christian carefully interprets and uses the knowledge from the social sciences in his own particular interpretations of men, and in his ethical considerations" (p. 70). Keith R. Bridston offers "A Christian Critique of Secular Anthropologies," covering Darwinian, Marxian,

Freudian views on man in a short chapter. These are useful delineations, but the chapter itself is a little weak on the Christian side, particularly in his notion (Scott and Smith join him) that "true man" must be discovered in the person of the only True Man who has ever lived, Christ. This Barthian idea reverses what Paul has to say about "God sending His own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us . . ." (Rom. 8, 3f.)

D. G. Brown presents "The Secular Challenge to the Christian View," deftly jabbing at what "Christian" theology so often proposes for its "Gospel," "that the life of Jesus was a revelation of the possibilities of human beings" (p. 98). "This," he says quite appropriately, "is not Christian doctrine." But then he expects no more help from Christian theology either, in the final analysis, than from a dozen other sources, apparently hoping that by a kind of process philosophy each man will ultimately be his own best authority. Pieter de Jong's chapter on "Teilhard's Vision of Hope" succeeds admirably in unraveling this puzzling thinker's viewpoint, although this does not mean that the reader's vision of hope will be enlarged! Also excellently done is Reginald H. Fuller's sympathetic treatment of Bonhoeffer's "The World Come of Age" theme, in which he endeavors to defend the German martyr's "religionless Christianity" as a new understanding of the Christian life in terms, not of a Gospel which proclaims forgiveness, life and salvation, but of participation in the suffering of God at the hands of a godless world. Fuller admits finally, however, when it comes to "a critique of the autonomous world from the perspective of the God of the Bible," that "Bonhoeffer offers little or nothing here" (p. 161). He is kinder than most, in view of the fact that the God-is-dead crowd like to trace their lineage back to Bonhoeffer. The editor's own concluding chapter, "Christ and Man," challenges, among other things, the mechanism of basing Christian anthropology on Christology (see above!). As a possible solution to the present human dilemma, Nicholls cancels out the various alternatives which come from the side of secularism and which exalt the autonomy of man, and then he suggests in their place what he terms "theonomy" (Tillich's term), in which man sees himself living under and before the sovereign Lord, like Christ, for, as Nicholls contends, "no one but Christ himself has fully demonstrated the theonomous life" (p. 219). Even though he hedges this about carefully as "a gift of Christ" (p. 220), it is difficult to see how such "theonomy", no matter how sophisticated the theologizing, can be distinguished at its best from old line Calvinism, or at its worst from simple Pelagian thinking.

E. F. Klug

THEOLOGIE DER EVANGELISATION. By Hans-Lutz Poetsch. Verlag Stelten & Co., Bremen, 1967. 167 pages. Cloth. DM 14.4. (\$3.75 Concordia Publishing House, St. Louis).

Pastor Hans-Lutz Poetsch is the *Lutheran Hour* speaker in Germany. In this little book the author addresses himself to the problem of evangel-

ization in Germany, both to the readers of the Free Churches and to the *Landeskirchen*. It is very instructive for the American reader, who can only with difficulty understand the difficulties of evangelization in a land whose citizens have twice in this century lost confidence in their church-state unity, loose as this unity is.

Pastor Poetsch treats "Evangelization as the question addressed to the church," "The answer from the Confessions," "The bearers of evangelization," "Evangelization in the narrower sense," "The problem of the evangelistic approach," "The evangelistic message," "Evangelization practically considered," "Evangelization and the mass media."

It becomes clear to an American reader that the nature and form of the *Landeskirche* is indeed a roadblock which the American church does not encounter. When the *Landeskirche* considers its ecumenical relations as a part of the rebuilding of the good name of Germany, the problem is only intensified. If the interdenominational evangelization is proposed in a land where Lutheran and Reformed already intercommune, and almost everyone belongs to a church by virtue of the payment of his taxes, the questions regarding the proper approach and the nature of the message need indeed to be asked.

Otto F. Stahlke

CONCORDIA CATECHISM SERIES. Walter M. Wangerin, Editor. Concordia Publishing House, St. Louis, 1967.

The 1959 Convention of the Lutheran Church-Missouri Synod authorized the Board for Parish Education to develop graded catechism materials. The Concordia Catechism Series, the product of eight years of work by the Board and its Catechism Committee, represents the fulfillment of the convention's assignment. The Catechism series was prepared to help the catechist in his task.

The Series consists of 16 books. Six catechism *Readers* introduce the primary and middle-grade child to simple fundamentals of faith. This is followed by three sets, each of three books, each book containing 62 lessons. These are designed essentially for Junior High pupils: *When God Chose Man*. This is intended for grade seven, give or take one grade. In this course Bible History, a record of God's great acts, chronologically presented, provides the basis. The next course, *This Is The Christian Faith*, follows the six chief parts as given in Luther's Small catechism. This is designed for grade eight students and is presumably the second and final year of regular confirmation instruction. *And Live Under Him* is the third year course and may be taken up for study in the third year of a three-year confirmation preparation, or in the post-confirmation year. This course draws largely from the materials already presented in the two previous courses, but is designed and structured to develop the *worship life* of the newly confirmed, or given in the third year of pre-confirmation instruction. This appears to be the fulfillment of the sainted missionary's prayer at a synodical conference on Education, "Would that all knowledge could now become worship."

Now for a closer look at each of the three books that make up the set

for each year. *When God Chose Man*. The authors, and there are many, each a theologian and an educator, hope that students in about the seventh grade will find this an exciting way of learning about God's work for the sinners' salvation. The 62 lessons are subdivided into larger-than-lesson units of work. The first unit, or section as they are called, begins with the story of the child's baptism. It thus personalizes God's great acts from the very beginning. The sections follow:

God's Covenant With Me
God's Plan for Man
God's Covenant with Israel
God's Activity in Israel, His Own People
God's Covenant in Jesus Christ
God's Holy Spirit Builds Christ's Church

The seventh and last Section is titled

I Praise God for His Plan of Salvation

Each Lesson in this basic text book in each set has: A Bible Story. A Closer Look. To Help us Remember. What This Means to Me. My Prayer. An appropriate hymn verse. Each Lesson is profusely illustrated with symbols and sketches.

Next to the text book comes the *Pupil's Guide*. This is a typical work book. It contains a great variety of questions to be answered, based on the Bible story; Bible texts to be memorized; symbols and their meanings; request for answers to thought-provoking questions; searching of the Scriptures. While this course is basically a Bible History Course, the Catechism parts relevant to the main lessons, applications to personal, to family and parish life, are constantly in evidence.

Then comes *The Teachers Edition*. In this the teacher's book, the contents of the basic text are literally reproduced in smaller print (on the left hand side of an open page) and the Pupils Guide is likewise literally reproduced in smaller print, (on the right hand side of the Teachers Edition). This is done to stimulate and aid the teacher to enrich still more the content of the total unit exposure. It has in each lesson paragraphs on Preparation, Opening Devotion, Approach, Helps to Remember (and memorize), Worship. The content and purposeful selection of materials, to keep the focal point and the desired outcome constantly before the pupils, all is planned for the teacher. He could enter into the teaching-learning situation without any preparation and planning. But, there is still room for the teacher to enrich and to keep his personal experiences in the total unit of experience. Questions and discussions are regularly provided for.

A similar description of content and organization of materials could be given of the other two sets of three books: *This is the Christian Faith* and *And Live Under Him*, the former following Luther's Small Catechism, content and organization, and the latter concentrating on sanctified living with special emphasis on many facets of corporate and personal worship. This latter course is a somewhat novel emphasis on the Church Year to transfer learning to living, whether given in the third pre-confirmation

year of instruction or in the post-confirmation year. There is in the entire course hardly a single theological and psychological principle of effective curriculum assimilation which does not find a place in this new Catechism series. Unless it be that the most important factor in effective curriculum assimilation, the pastor (teacher) is tempted by the tremendous amount of planning which meets him, to feel that he needs to do no planning and that he is perhaps a superfluous factor in the total learning situation. As one experienced Catechism teacher (pastor) said recently: "I observed and listened to them with such interest that when I looked at my watch I found the time was up and I had done no teaching yet."

Let the user of these materials be alerted to the temptation to which all work-book users are subject to again become 'bookish' in the teaching of the Christian religion. The Holy Spirit can use and can dispense with many audio-visual aids, of which there are many suggestions in the Teachers Edition, but the personal face to face teaching is a vital factor in communicating effectively the seriousness of sin and the jubilant joy of grace. The Holy Spirit wants and needs YOU the teacher in the process of vitalizing doctrine and making the catechism 'come to life'.

Candidates and professors at our Springfield, St. Louis, River Forest and Seward seminaries will join this reviewer in saying, Well done, writers, illustrators, Catechism Committee members and Editor Walter M. Wangerin. Congratulations!

Henry J. Boettcher

PARTNERS IN PREACHING: Clergy and Laity in Dialog. By Reuel L. Howe. The Seabury Press, New York, 1967. 127 pages. Cloth. \$3.50.

Howe contends quite correctly that preaching at its best is dialogical. It is a failure when it is monological. Whether or not preaching will be dialogical depends not only upon the preacher but also upon the listeners. In preaching the clergy and laity are partners.

Preaching will be dialogical only if the speaking of the preacher penetrates the barriers to meaning in the mind of the listener.

As aids to dialogical preaching Howe recommends the use of study groups to help the pastor see how laymen interpret the faith. He suggests, too, feed-back sessions to help a pastor see how the sermon he preached was interpreted by the laymen. Anyone who wants his sermons to be more than just talk will be interested in this volume as well as Howe's earlier work, *The Miracle of Dialog*.

Henry J. Eggold

FAITHFUL REBELS. By Roy Blumhorst. Concordia Publishing House, St. Louis, 1967. 101 pages. Paper. \$1.75.

This book is a report of Roy Blumhorst's two-year ministry in the high-rise Marina Towers in Chicago.

The volume describes Blumhorst's attempt to reach the segment of society that has fled to the central city and to apartment living. The citizens in Marina Towers are those who prefer the anonymity and free

dom from household chores which apartment living affords. Although many are not irreligious, they are surfeited with the programs of the institutional church. They are faithful rebels, indeed.

How do you reach people who don't want to be bothered? "Dig wells," says Roy Blumhorst. His book tells how he provided opportunities for small group discussions, building bridges from art, music, philosophy, and other disciplines to Him in whom all things consist.

This volume is helpful, not only for the one who wants to get a glimpse of life in the high-rises, but also for the person looking for an analysis of the urban man. Reflecting on his work in the high-rises Blumhorst adds significantly: "I am increasingly convinced that the proper adjective is not high but urban, and that urban man is increasingly to be found in the suburbs and towns as well as the tall towers of the city" (p.10).

Henry J. Eggold

CALLS AND VACANCIES. Oscar H. Reinboth, editor. Concordia Publishing House, St. Louis, 1967. 70 pages. Paper. \$1.00.

This little volume is one which belongs in every church library. It offers helpful guidelines for the pastor considering a call, for the congregation sending a call, and for ministry during a vacancy.

It is a book that answers the question, "What do we do now?" when a pastor receives a call. It offers sage advice both to pastors and congregations on proper procedure when a pastor receives a call and when a congregation is calling a new pastor.

In the final chapter, Reinboth reminds congregation members that they are indeed ministers. Sometimes it takes a vacancy to help Christians understand both their privileges and their responsibilities.

Reinboth helps them see.

Henry J. Eggold

CONTEMPORARY PRAYERS FOR PUBLIC WORSHIP. Edited by Caryl Micklem. Wm. B. Eerdman's Publishing Company, Grand Rapids, 1967. 141 pages. Cloth. \$3.00.

Prepared initially for use in Congregationalist worship services, these prayers are intended to answer the demand for a comprehensive collection of prayers which make use of modern language and thought-forms. The prayers may be of little direct use in the fixed liturgy of the Lutheran main Sunday worship service. But because the use of modern language in prayer no less than in preaching must be faced by members of all liturgical traditions, these prayers are a helpful contribution to the general liturgical conversation.

The book is intended to be used as a working manual by ministers of the Free Churches in England and the Church of Scotland. In the Introduction the compilers declare that their chief stimulus has been the publication and regular use in their churches of the New English Bible. They point out that once it was only in the sermons and the church

notices, if then, that modern language was heard in church, and that lessons, prayers and hymns were all solidly archaic. But since 1961, this bloc, too, has been breached. And now, not only in the Free Churches but also in the Church of England, it has begun to seem plainly incongruous that the people who have just listened to the ancient gospel record in the language of their own time should be asked to make their personal up-to-date response to the gospels in the language of the day before yesterday. In this situation, modernization of the language of public prayer is the obvious starting-point.

The compilers have come up with a book of prayers that are clean-cut, true to experience, and models of directness and verbal economy. There is dignity and clarity in the choice of words. This book should prove stimulating to the Lutheran Pastor who is seeking new words in which to clothe the permanent truths in Christian worship. The material is classified under three headings: Prayers for General Use, Prayers in Connection With Sacraments and Ordinances, and Prayers for the Christian Year. The prayers epitomize an approach which guards against triviality, wants neither "palliness with the Deity" (to use H. H. Farmer's phrase) nor the consigning of God to a realm outside our everyday world. This approach is evident, for example, in the following confessional prayer: "Merciful God, we confess to you now that we have sinned. We confess the sins that no one knows and the sins that everyone knows: the sins that are a burden to us and the sins that do not bother us because we have gotten used to them. We confess our sins as a church. We have not loved one another as Christ loved us. We have not forgiven one another as we have been forgiven. We have not given ourselves in love and service for the world as Christ gave Himself for us. Father, forgive us. Send the Holy Spirit to us, that He may give us power to live as, by your mercy, you have called us to live. Through Jesus Christ Our Lord" (p. 38).

These prayers show that the use of modern English in public worship does not necessarily deprive the congregation of the devotional treasures of the past or cut it off from catholic liturgical tradition.

Gerhard Aho

ASLEEP IN JESUS. By J. H. Hartenberger. Baker Book House, Grand Rapids, 1967. 120 pages. Paper. \$1.50.

Here are twenty-three funeral sermons, first published in 1937, now revised in part and prepared for publication by the author's son, Henry W. Hartenberger. The collection includes sermons preached at the funeral of a suicide, an aged blind convert, a young man who died suddenly, a premature child, a young father. J. H. Hartenberger, pastor for many years in Red Bud, Illinois, did not write these sermons with a view to having them appear in print. They are simple in language, homely and unadorned in style. But for this reason, they are also refreshing, for the preacher speaks plainly and goes right to the heart of the matter at hand. He takes the text seriously, relating it to specific circumstances in the life and death of the deceased. There is in the sermons both an empathic and an authoritative note. The preacher speaks the comfort of the

Gospel with concern for people and also with the authority of a sure Word of God. It is well that Baker Book House has reprinted, in its Preaching Helps Series, this book of funeral sermons by a Lutheran pastor who knew how to speak Law and Gospel to people's needs.

Gerhard Aho

HIGHLIGHTS OF CHRISTIAN MISSIONS. By Harold R. Cook. Moody Press, Chicago, 1967. 256 pages. Cloth. \$4.95.

"A History and Survey" is the subtitle of this brief, popular history of missions in the New Testament church. The history of missions is reviewed in ninety pages from the days of the apostles to the ecumenical movement. The next forty pages treat "A Survey of Home Missions," touching the Indians, the Negroes, frontiersmen and highlanders, rural and city missions. The various continents are reviewed in 110 pages, including India, Pakistan, Ceylon, Southeastern Asia, China, Japan and Korea, the Middle East, Africa, Latin America, Oceania, and Europe. A selected reading list is added, and an index. The author keeps the promise of the title, "Highlights," in a pleasant style. For high school, Saturday instruction, a Bible Class series, and similar applications this brief history deserves to be recommended.

Otto F. Stahlke

ROOSTERS LOUD IN AFRICA. By Irmgard Muske. Translated by Erich Hopka, art by Betty Wind. Concordia Publishing House. St. Louis, 1968. 126 pages. Cloth. \$3.75.

This is the story of Gerda Helvig, doctor in a South African mission hospital. The style of writing and the makeup of the book recommend this simple tale to the candy-striper set, who might well be recruited for service in mission hospitals. Their mothers in the Lutheran Women's Missionary League will also find it pleasing and instructive reading. This reviewer can vouch for the authenticity of the narrative after a brief visit to several missionary hospitals in Nigeria and an extended visit with Bantu pastors and missionaries of the new Evangelical Lutheran Church of Southern Africa. The story also demonstrates that the relations between the races are everywhere not so vitiated by the apartheid problem as the American reader might have come to believe.

Otto F. Stahlke

THE SIGN LANGUAGE OF OUR FAITH. By Helen Stuart Griffith. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1966. 96 pages. Paper. \$1.95.

This is one of the finest little books we have seen for teaching Christian symbolism to the laity. The author intends that the reader or student will become acquainted not only with the "pictures" of the faith, but with the faith which is expressed by symbols and emblems and figures.

We see a number of excellent devices in this paperback edition. Technical terms are kept to a minimum. The drawings of the ecclesiastical symbols are crisp, clear and simple. There is a striving for authenticity. Scripture and church fathers are quoted in a responsible manner. Moreover, the author has chosen the most significant symbols. She has not cluttered the book with remote or confusing references.

This is a fine reference book for the church library. It could also be profitably used for a course in symbolism in youth or adult classes. The symbols provide a good review of the acts of God, the person of Christ, the apostles, and the chief doctrine of the holy, Christian faith.

Richard J. Schultz

CHURCH MUSIC IN TRANSITION. By William Loyd Hooper. Broadman Press, Nashville, 1968. 208 pages. Cloth. \$4.00.

The dust cover of this volume states:

Most studies in church music are devoted primarily to development within the three large liturgical denominations of Europe and America—the Roman Catholic, the Lutheran, and the Anglican (Episcopal). *Church Music in Transition* is distinct in that it is written from the perspective of nonliturgical denominations . . . the history of church music from Bible times to the present, with major emphasis on the evangelical groups in the United States.

Contents include a historical survey of music in the Old and New Testaments, music in the Early Church, during the Reformation, in the Singing School, the Gospel Song, the music of the Baptists, Methodists, Presbyterians and Disciples, music in worship, and problems and prospects for better church music.

The author wisely cautions against the danger of ritualism in liturgical and nonliturgical worship, both of which can fall into the pitfall of rigid inflexibility (pp. 176-177).

Church Music in Transition is both readable and informative. This volume will assist liturgically-oriented Christians to gain a better understanding of the corporate worship life of millions of nonliturgical evangelicals. We have unfortunately done precious little to appreciate and understand the others' point of view.

Most Lutheran readers, however, will also finish reading this book thanking God for the rich musical heritage of their own church. It is a shame that we do not make fuller use of what we have.

Kenneth Ballas

BOOKS RECEIVED

- Luther for an Ecumenical Age.* Carl S. Meyer, editor. Concordia Publishing House, St. Louis, 1967. 311 pages, Cloth, \$9.00.
- The Mountain That Moved.* By Edward England. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1967. 126 pages. Cloth. \$3.50.
- Suffering: A Personal Perspective.* By T. B. Maston. Broadman Press, Nashville, 1968. 87 pages. Cloth. \$2.50.
- Jesus and the Christian.* By William Manson. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1968. 236 pages. Cloth. \$5.95.
- Christians Active in the World* By Yves Congar. Herder & Herder, New York, 1968. 227 pages. Cloth. \$5.95.
- Great prayers.* By Harry N. Huixhold. Concordia Publishing House, St. Louis, 1968. 104 pages. Cloth. \$2.75.
- Stir-Change-Create.* By Kenneth L. Pike. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1967. 164 pages. Paper. \$2.65.
- Famous Biblical Hoaxes, or Modern Apocrypha.* By Edgar J. Goodspeed. Baker Book House, Grand Rapids, 1956. 124 pages. Paper. \$1.95.
- Warnings to the Churches.* By J. C. Ryle. Banner of Truth Trust, London, 1967. 171 pages. Paper. 5s.
- Job, Our Contemporary.* By H. Harold Kent. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1968. 65 pages. Paper. \$1.25.
- The New Testament in the Contemporary World.* By Warren W. Jackson. The Seabury Press, New York, 1968. 154 pages. Paper. \$2.50.
- The Harvest of Medieval Theology.* By Heiko Oberman. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1967. 495 pages. Paper. \$3.95.
- A Creed for a Christian Skeptic.* By Mary McDermott Shideler. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1968. 167 pages. Cloth. \$3.95.
- Growth and Life in the Local Church.* By H. Boone Porter, Jr. The Seabury Press, New York, 1968. 124 pages. Paper. \$2.50.
- Treat Me Cool, Lord.* By Carl F. Burke. Association Press, New York, 1968. 128 pages. Paper. \$1.75.
- The War Against the Jew.* By Dagobert D. Runes. Philosophical Library, New York, 1968. 192 pages. Cloth. \$6.00.
- The American Far Right.* By John H. Redekop. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1968. 232 pages. Cloth. \$4.50.
- The Secular Saint.* By Allen R. Brockway. Doubleday & Company, Inc., New York, 1968. 238 pages. Cloth. \$4.95.
- Gunter Grass.* By Norris W. Yates. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1968. 48 pages. Paper. 85c.
- Saul Bellow.* By Robert Detweiler. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1968. 48 pages. Paper. 85c.
- Kathleen Raine.* By Ralph J. Mills, Jr., Wm. B. Eerdmans Publishing Company, Grand Rapids, 1968. 48 pages. Paper. 85c.
- John Updike.* By Kenneth Hamilton. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1968. 48 pages. Paper. 85c.
- The Holy Spirit in Five Worlds.* By Wayne D. Oates. Association Press, New York, 1968. 123 pages. Cloth. \$3.95.
- Your Teen-Ager and You.* By Anna B. Mow. Zondervan Publishing House, Grand Rapids, 1967. 95 pages. Cloth. \$2.95.
- God in Action.* By Frederick M. Morris. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1968. 77 pages. Paper. \$1.65.
- The Cross and Flame.* By Bruce Shelley. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1968. 191 pages. Cloth. \$3.95.
- The Invitation of God.* By Adolf Koerberle. Translated by Roy Barlag. Concordia Publishing House, St. Louis, 1968. 238 pages. Cloth. \$5.95.
- Luther's Works. Lectures on Genesis Chapters 26-30.* George V. Schick and Paul D. Pahl. Translators. Concordia Publishing House, 1968. 411 pages. Cloth. \$6.00.
- Modern Theologians, Christians and Jews.* By Thomas E. Bird, editor. Association Press and University of Notre Dame Press, New York, 1968. 224 pages. Cloth. \$5.95.

- Principles of Biblical Interpretation in the Lutheran Confessions.* By Ralph A. Bohlmann. Concordia Publishing House, St. Louis, 1968. 139 pages. Cloth. \$4.95.
- Primary Questions Historical Answers.* By Albert E. Avey. Alvin F. Nelson, editor. Christopher Publishing House, Boston, 1968. 224 pages. Cloth. \$6.50.
- A Devotional Treasury from the Early Church.* Compiled by Georgia Harkness. Abingdon Press, Nashville, 1968. 159 pages. Cloth. \$3.50.
- Protestant Crosscurrents in Mission.* Norman A. Horner, editor. Abingdon Press, Nashville, 1968. 224 pages. Cloth. \$4.50.
- Life in Two Worlds: A Biography of William Sihler.* By Lewis W. Spitz. Concordia Publishing House, St. Louis, 1968. 199 pages. Cloth. \$3.95.
- The Free Church Today: New Life for the Whole Church.* By Arthur A. Rouner, Jr., Association Press, New York, 1968. 159 pages. Cloth. \$4.50.
- The Righteousness of the Kingdom.* By Walter Rauschenbusch. Max L. Stackhouse, editor. Abingdon Press, Nashville, 1968. 320 pages. Cloth. \$5.50.
- First Aid in Counselling.* C. L. Mitton, editor. T. & T. Clark Edinburgh, 1968. 223 pages. Paper. \$ 12s 6d.
- Journey into Light.* By Emile Cailliet. Zondervan Publishing House, Grand Rapids, 1968. 117 pages. Cloth. \$3.95.
- Covenant and Community.* By William Klassen. Wm B. Eerdmans Publishing Company, Grand Rapids, 1968. 211 pages. Cloth. \$4.95.
- God's Impatience in Liberia.* By Joseph Conrad Wold. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1968. 225 pages. Paper. \$2.95.
- A Trilogy on Learning to Love: Learning to Love God, Learning to Love Ourselves, Learning to Love People.* By Richard Peace. Zondervan Publishing House, Grand Rapids, 1968. 63, 61, and 73 pages. Paper. 3 book set \$2.75.
- The Toastmaster's Handbook.* By Morry Carlson. Zondervan Publishing House, Grand Rapids, 79 pages. Paper. 95¢.
- When You're a Widow.* By Clarissa Start. Concordia Publishing House, St. Louis, 1968. 138 pages. Cloth. \$3.75.
- God, The Atom, and the Universe.* By James Reid. Zondervan Publishing House, Grand Rapids, 1968. 235 pages. Cloth. \$4.95.
- Portrait of Paul.* By E. W. Hunt. A. R. Mowbray & Co., Ltd., Oxford, 1968. 275 pages. Cloth. \$ 50s net.
- The Dynamics of School Integration.* By Donald H. Bouma & James Hoffman. Wm. B. Eerdmans Publishing House, Grand Rapids, 1968. 158 pages. Cloth. \$3.95; Paper. \$2.25.
- Praying Together.* By Rosalind Rinker. Zondervan Publishing House, Grand Rapids, 1968. 128 pages. Cloth. \$2.95.