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# Book Reviews

INVITATION TO THE OLD TESTAMENT. By Jacob M. Myers. Doubleday & Company Garden City, New York, 1967. Paper. \$1.95.

This book is intended as a laymen's guide to the major religious messages of the Old Testament. The contents of the volume were originally written for *The Lutheran*, the official organ of The Lutheran Church in America. The book was first published in 1965, with its copyright being held by the Commission on Church Papers of the United Lutheran Church in America. The fact that Doubleday & Company has decided to publish it in paperback will make its contents available to many more readers outside the Lutheran Church in America.

The views set forth by this well known professor of Old Testament at Gettysburg Seminary are those that the student can find in any number of critical Old Testament introductions. While the book contains much helpful material, the author rejects the inerrancy of Scripture as well as its reliability on matters reported in the Old Testament. All the major distinctive positions of Biblical criticism that have been standard in critical circles for a long time have been embraced by Dr. Myers. For him parts of the Old Testament are based upon pagan myths which the Hebrews borrowed from their environment. The documentary hypothesis, the multiple authorship of Isaiah, Zechariah and other books are adopted, as is the second century date for Daniel. Isaiah 53, referred to frequently in the New Testament as a prophecy of the death, crucifixion, resurrection of Christ was not a direct Messianic prophecy, but applied in the first place to the Israelite nation.

*Raymond F. Surburg*

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THE OLD TESTAMENT UNDERSTANDING OF GOD. By J. Stanley Chestnut. The Westminster Press, Philadelphia, 1968. 192 pages. Paper. \$2.45.

The author is Associate Professor of Religion and Associate Director of Summer School, Florida Presbyterian College. In the preface the writer states: "This book is about ideas of God in the Old Testament. It attempts to discover the most significant expressions of ancient Israel's understanding of God, who was known to her as Yahweh, and to relate these expressions to the ongoing history of Israel's religion." Dr. Chestnut states that his book is not to be regarded as a response to the so-called "death of God" theology. The Old Testament simply assumes the existence of God as fact.

In ten chapters the author sets forth the different ideas about God held from patriarchal times to the latest period of Old Testament religion as reflected in the wisdom literature and in the poetry of the Old Testament.

The Hebrews would not have debated with any of the moderns about the question of whether or not God existed. That was beyond debate.

They believed in God because they had encountered Him in the every day experiences of their lives. After acknowledging that God *is*—one is still forced to ask: What does the Old Testament say *about* God? The answers to this question are not altogether clear. Old Testament writers did not concern themselves with the matter as to how God made Himself known.

The most important way that God revealed Himself in the Old Testament was by means of history. Israel's religious life was the product of an historical faith that centered in God.

In dealing with Old Testament theology Chestnut claims the student ought not concern himself about "religious institutions and rituals, the nature of worship, system of ethics, or anything else but the fact of God and His relation to man" (p. 18). According to this method the doctrines of man, the world, sin, salvation, death and the future life are not central, but obtain their significance from an understanding of the existence and deeds of God.

While there is a certain unity in the Old Testament, Dr. Chestnut claims that there is also a surprising variety. Thus he asserts: "Consider the theological naiveté of the Yahwist traditions in Gen. chs. 2 and 3, against the monotheism of Second Isaiah. Or the reflections of demonism in Gen. ch. 32, and Ex. ch. 4, against the awareness of the presence of God in Ps. 27 and Isa. ch. 6."

Dr. Chestnut avers that one of the most challenging insights coming from twentieth-century Biblical criticism is the suggestion of Bultmann to demythologize the mythological world view of the Bible. How to use Bultmann's methodology in the Old Testament field needs to be pursued further so as to make the Old Testament relevant for people today.

While the author states that in the past the Old Testament was approached in a wrong manner by assuming that the Old Testament did not simply grow from animism to polytheism to monotheism in the space of a few centuries, yet Dr. Chestnut portrays the religion of Yahweh developing from polytheism to monotheism. However, this position is not according to the New Testament where the God of the patriarchs was the same God that Jesus came to make known. According to our author there was no explicit monotheism known in the days of Moses. There are no direct prophecies in the Old Testament, a truth emphasized again and again by Christ and the Apostles. The idea of God as depicted in this volume is more a matter of discovery than that of divine revelation. The volume is helpful in showing what conclusions Old Testament students reach when they adopt the historical critical method and the theories that have been developed by its devotees.

*Raymond F. Surburg*

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THE BOOK OF AMOS. By Page H. Kelley. Baker Book House, Grand Rapids, 1966. 98 pages. Paper. \$1.50.

This volume is designed as a study guide and represents another volume in the incomplete Old Testament series, at present being published by Baker Book House. This book follows the general pattern of the other books in *The Shield Bible Study Guides*. There is an instructive intro-

duction and a clear logical outline of the Book of Amos. This is followed by a brief but thorough commentary which will serve any group or individual well as a guide in studying the Book of Amos.

The author, Dr. Page H. Kelley, is professor of Old Testament Interpretation at The Southern Baptist Theological Seminary, Louisville, Kentucky. Those of our readers who have specialized in the Book of Amos will recognize that the author is well versed in the literature dealing with this prophetic book. Amos has been extremely popular with those religionists who have been and who are advocates of the social gospel. Dr. Kelley claims that the Christian pastor and laymen must be concerned with the social ills of our time, that preaching on social issues ought to be a part of the pastor's duty. However, "at the same time," he opines, "one must recognize the danger of a secularized social ethic. Some would adopt the ethic of Amos but reject his theology. There are those who admire the teachings of Jesus but will not accept the atonement. Against this kind of "social gospel" there is a legitimate protest. To follow this road is to fail to recognize that the prophet's ethic was grounded in his theology. A purely secularized social ethic will always lack the dynamic that one encounters in the prophets. They became crusaders for justice precisely because their knowledge of God demanded that they do so" (p. 24).

Professor Kelley believes that the Book of Amos has a number of messages which are relevant for today. The discerning reader will note how the author has successfully pointed out the parallels between Amos' day and our own.

The Book of Amos ends on a note of hope. In the last five verses there has been depicted a glorious picture of the golden age to come. Scholars have differed on the question of whether or not the concluding verses were penned by Amos or whether some one later added them. In Kelley's opinion it would not matter if they were later added by an individual; nevertheless the verses could still be inspired by the Lord. Regrettably nothing is said about the fulfillment of this prophecy in the days of the Apostolic Church, as James informs the participants in the Apostolic Conference in Jerusalem, meeting about A.D. 45 (Acts 15).

We agree with the author's remarks in the preface where he expresses the hope that this book should not only be studied in the seminary classroom and the church Sunday School, but that men in many walks of life ought also study this book wherein they will find light and truth.

*Raymond F. Surburg*

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CREATION VERSUS CHAOS. By Bernhardt Anderson. Association Press, New York, 1967, 192 pages. Cloth. \$4.95.

Dr. Bernhardt W. Anderson, formerly of Drew Theological Seminary and now a member of the Princeton Theological Seminary faculty, author of the well known book, *Understanding the Old Testament* has written a volume in which he has endeavored to show the dependence of the Biblical doctrine of creation upon the primordial water chaos belief as found in the Babylonian *Enuma Elish* epic.

Although Hermann Gunkel has been dead since 1932, it may be said that though dead, yet he speaketh. Through his writings and books, as the father of form criticism he is influencing scholarly studies in the Old Testament field. Gunkel was also a proponent of the school of comparative religion (religionsgeschichtliche Schule). Anderson admits that the inspiration for *Creation versus Chaos* came from Gunkel's *Schöpfung und Chaos*, published in 1895. He follows the lead of Gunkel in labelling the early chapters of Genesis as mythological. Even though Dr. Anderson is aware of the fact that myth is not the proper term to be used when discussing the Biblical materials in Genesis 1-11, yet with the help of another scholar he still manages to find a definition of myth which he then applies to the opening chapters of the Scriptures.

His interpretation of Genesis is worked out within the framework of the documentary hypothesis and other critical views that have characterized the history of theological liberalism. Anderson has adopted Mowinckel's view that an annual new year festival was celebrated in Israel similar to the enkitu festival of the Babylonian, at which it was customary as a part of the liturgical proceedings to recite the Enuma Elish epic, which gave the Babylonian version of the creation of the world and of man. The Princeton professor is further concerned to show that the Babylonian story is found in many other passages of the Old Testament. The word "sea" is interpreted by him as a direct or indirect reference to water-chaos of the Enuma Elish epic. There is no reference whatever to the fact that this interpretation has been questioned by Assyriologists and Semitists.

The reason that Dr. Anderson can present such extreme views on the doctrine of creation can only be accounted for by his seriously deficient view of inspiration and revelation. A proponent of revelation by the "mighty acts of God," he only allows for a few acts by which God revealed Himself and all else is man's response to these Divine acts.

Thus in the Old Testament we merely have the impressions which the Israelites had of God in history, rather than recognizing that in the Old Testament we have a record of God's revelation of how God dealt directly with men like Adam, Noah, Abraham, Moses, Samuel, the prophets and communicated not only Himself but also made known to them divine truths in propositional statements, which Christians to this day can read and are expected to accept and obey. We prefer to believe that in Genesis 1-2 we have accounts that are reliable because their contents were revealed by God.

Raymond F. Surburg

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HESED IN THE BIBLE. By Nelson Glueck. Translated by Alfred Gottschalk. With an Introduction by Gerald A. Larue. Edited by Elias L. Epstein. The Hebrew Union College Press, Cincinnati, 1967. 107 pages. Cloth. \$5.00.

In 1927 Alfred Töpelmann in Giessen published the doctoral dissertation which Glueck had submitted at the University of Jena and which has been written under the supervision of Professors Willi Staerk and

Hugo Gressmann. In this dissertation Glueck endeavored to show that *hesed* was an idea that was not born full blown. It evolved with logical and dynamic consequences in connection with the development and deepening of the socially equitable and divinely based relationship of man to man and to God and especially in the refinement of the covenant relationship of the brotherhood of man under the fatherhood of God.

In this volume Glueck concluded that "the significance of *hesed* can be rendered by 'loyalty,' 'mutual aid,' or 'reciprocal love,'" the attribute which is in order among the people united by some bond. According to Young's *Analytical Concordance* the King James version translates the Hebrew root *hesed* by eleven different words, with the meaning "mercy" used most frequently.

Although much water has run under the bridge of Old Testament studies since 1927, Dr. Glueck writes in the 1960 preface to the second German edition of his study published again by Alfred Töpelmann: "I have had occasion during the intervening years to reexamine it and have found no reason to change its methodological approach or its final conclusions."

The translation by Elias Epstein has made this lexicographical study available to a larger reader audience. In the preface Mr. Larue refers to other important studies of *hesed* that have appeared since 1927. After surveying them he concludes that despite these new studies, "there can be no doubt that Glueck's interpretation has remained primary."

This is a book which the serious student of the Hebrew Old Testament will want to have in his library, so that he may consult it from time to time.

Raymond F. Sarburg

EVANGELICAL, WHAT DOES IT REALLY MEAN? By Ernst Kinder.

Translated by Edward and Marie Schroeder. Concordia Publishing House, St. Louis, 1968. 105 pages. \$2.75.

In a day such as ours when the word "evangelical" is so frequently misunderstood and misused, it is refreshing to read a book which seeks to clarify this rich and vital term by tracing it to its root word *euangelion* in the New Testament. Ernst Kinder has performed a valuable service for the church by conducting this study. This small but very readable book contains much interesting and relevant material.

The author contends that this significant word has unfortunately lost much of its meaning and vitality and has degenerated into little more than a label indicating a Christianity that is not Roman Catholic. In other instances it is equated with an easier, broader Protestantism without substance or commitment, or a more modern, more enlightened, more liberal and progressive form of Christianity that implies a permissiveness in doctrine and life.

On the contrary, says Kinder, if the church is to be truly evangelical, then its attitude, profession, and life must be "shaped by the Gospel and attuned to the Gospel." The author then proceeds to define what he means by the term Gospel. He deals with such important subjects as

sin, law and Gospel, justification, faith and new life. All of these, implies Kinder, are to be included in the term Gospel.

Kinder then relates all of this to the Reformation. The Reformation was truly evangelical because it rediscovered this Gospel as the true, living principle of Christianity and the church. The author claims that the reformation actually did not introduce anything substantially new; it only established a new priority. It provided that the Gospel, which is the genuine heart of the church, should now be consciously and admittedly the center of the church, dominating everything else.

If Lutheranism today is to be evangelical, it must identify itself with this same principle, rather than aligning itself in some slavish commitment to the person of Martin Luther as if to appropriate all of his opinions and expressions and consider all of his measures unconditionally correct and worthy of imitation. The church must instead concentrate on the Gospel of Christ and have this become the controlling principle for everything instituted and undertaken in the church, with everything in the church obediently related to it.

According to Kinder, to be evangelical implies furthermore that the Christian must be incorporated into the total life of the community of faith. Thus the author sees the church as a very important factor in evangelical Christianity. Evangelical, he says, implies community and fellowship. He laments the existence of what he calls unevangelical, individualistic Protestantism. He even goes as far as to claim that "personal faith in the Gospel cannot exist without the church." One wonders at this point how he defines the church.

Carrying his argument one step further, Kinder suggests that evangelical also implies ecumenical or catholic. He arrives at this conclusion by calling attention to the Reformation doctrine of the "oneness" of the church. He argues that Lutherans at the time of the Reformation confessed on the basis of Scripture that there is only one church which consists of all believers. In this one church were both Lutherans and Catholics, said the reformers. This unity existed under the Gospel. From this he concludes that an evangelical spirit or attitude must have an ecumenical perspective. But does this follow?

Kinder grants that the one church of Jesus Christ, of which the Lutheran confessions speak, is not an external organization. Still the Christian today should seek to express something of this oneness. This, of course, is an attitude shared by many Lutheran theologians of the past. But important is the question: "How shall Christians give expression to this unity of all believers in Christ?" Kinder suggests that unity does not necessarily have to show itself in uniformity, or identical organizations and forms, as valuable as this might be. But it strives by all means for expression "through a common binding confession of the true center of the church, the Gospel in Word and Sacrament." Kinder then asserts that where there is unity in this respect, "there the essential oneness of the church appears in sufficient measure that one can practice church fellowship." But is this in fact a sufficient basis for such fellowship? Did the Lutheran Church at the time of the Reformation consider it sufficient?

Did they not require subscription to the entire *corpus doctrinae* as expressed in the confessions before fellowship be established?

Finally, Kinder discusses what contribution the Evangelical Lutheran Church can make in the current ecumenical struggle. He suggests that "the Evangelical Lutheran Church's contribution must be its Gospel-centered view of the one church of Jesus Christ." But is this the extent of the Lutheran contribution?

These have been a few of the major points in the book that seem particularly significant. Many others could be highlighted with profit. Kinder has performed a valuable service for the church particularly in reemphasizing the central place of the Gospel in Lutheran theology. It is also heartening to note the author's comment that "according to the Reformation, commitment to the Gospel must also be expressed by commitment to the truth revealed in the Gospel. There can be no participation without also confessing the contents of the Gospel. This is dogma in the evangelical sense of the term. It is not right to see Gospel and dogma as incompatible opposites as did a later Protestantism, when evangelical was erroneously thought to be a thoroughly nondogmatic and anti-dogmatic form of Christianity."

Kinder is also to be commended for such statements as: "The closer each church comes to the Gospel, the closer the churches come to one another. The path to the center is the path to oneness."

But many Lutheran readers will find in this book certain disappointments, especially when the author relates evangelical to ecumenicity. Are we to assume that the Lutheran Church is something less than evangelical if it cannot arrive at an external union? Must we take for granted that the Reformation doctrine of the oneness of the church necessitates church fellowship?

Furthermore, one might wish that the author had expressed his views more completely concerning the content of that Gospel which must shape the faith and life of the church if it is to be evangelical. Specifically, which doctrines are to be included in the term Gospel? What is the extent of the Gospel which determines fellowship? Is the term Gospel intended to include the entire *corpus doctrinae* as they are set forth in the confessions?

Finally, one might wish that the author had given a more detailed description of his views regarding such vital doctrines as justification and faith since he includes them in the term Gospel. Is justification a forensic act of God as the confessions state? Is faith to be thought of as trust in the redemptive work of Christ, or does it include man's obedience?

There can be little doubt that this book will be read by many, particularly since it is now appearing in English translation; and its influence on Lutheranism in America will be deeply felt.

Howard W. Tepker

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THE CRISIS OF PIETY. By Donald G. Bloesch. Wm. B. Eerdmans Publishing Company. Grand Rapids, 1968. 168 pages. Cloth. \$3.50.

Donald G. Bloesch, a United Church of Christ pastor, now currently



serving as a professor at a Presbyterian seminary, is destined to make his mark on the American theological scene in a constructive way. It is already known to many of our readers through recent articles in the Missouri Synod related *Lutheran Forum* and *Christianity Today*. *The Crisis of Piety* follows one year behind *The Christian Life and Salvation* which as the review in this journal indicated was a high water mark of fresh and original approaches to theology. Bloesch, who identifies himself as a "conservative" does not suffer from the disease so common to many conservatives in that he is constructive rather than destructive. And here his approach is different.

Faced with the near eradication of personal and corporate piety in the wake of the secular theology, Bloesch lays out a course of action for the Christian which involves recovery of the devotional life and understanding conversion and commitment. The purpose is here in a sense polemical in that he wants to restore a prominence to Christian sanctification in a theological system which has blurred the lines between the religious and the secular. Espoused is the cause of "evangelical devotionism" which is based on the message of the justification of the ungodly, followed necessarily by the lifelong process of sanctification. Careful consideration is given to other options such as an extreme mysticism or an extraneous involvement in the world. Refreshing in Bloesch's approach is that while he distinguishes the church's missions for the concerns of this world and the next world, he does not separate them. One is continually impressed by Bloesch's broad understanding of historical theology from which he effortlessly demonstrates his thesis. Bloesch's sacramental theology is at times a little less than consistent. While he chastises the Lutheran doctrine of Baptism as approaching "sacramental objectivism," he does not see that he comes under the same verdict with his own espousal of a bestowal of the Holy Spirit on the child at Baptism. Bloesch's thesis seems very much to be related to Jürgen Moltmann's *Theology of Hope* where "the kingdom is both radically future and this worldly."

One of the side benefits for the reader in Bloesch's approach is that the reader enjoys his assessment of at least 250 theologians and a number of denominations and religious societies. How many of our readers know the "ultra-conservative evangelicalism" of "such neo-Anabaptist groups as the Society of Brothers"? Did you also know that Angelo Folino prayed for the death of her family so that she might be able more effectively to serve God? In bringing a wide background of knowledge to demonstrate a point, Bloesch succeeds in making theology both accessible and interesting. Readers of this journal will take special interest in the fact that Jaroslav Pelikan and the founder of the Springfield seminary, Wilhelm Loehe, are called part of the school of Evangelical Catholicism because of their insistence that the Bible must be read in the church. The reader must at times forgive Bloesch's native devotion to Calvin over against Luther on many points, but the reader will find here a knowledgeable voice intruding itself in what frequently is a very confusing theological situation.

David P. Scott

WHAT'S NEW IN RELIGION? By Kenneth Hamilton. A Critical Study of New Theology, New Morality and Secular Christianity. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1968. 176 pages. Cloth. \$3.50.

The name Kenneth Hamilton is appearing as author on an ever increasing number of books dealing especially with secular theology. The Canadian divine is not only a gifted theologian, but also a penetrating analyst and interesting writer. This recent book follows quickly behind others dealing with Paul Tillich and the phrase "God is dead." Even apart from any discussion of theology proper, the first two chapters with their discussion of what exactly is meant by "new," so popular in contemporary theological jargon, is both devastating and delightful. Hamilton well sums up the present situation:

As each generation rebels against the values and attitudes of the previous one, the historian of culture who tries to see the larger picture beyond the immediate clash of "new" and "old" is likely to view the successive rebellions as so many swings of the pendulum.

Those who are imbued with a "new" and "revolutionary spirit," or who at least make these and similar words prominent in their vocabulary are embarrassingly reminded of Martin Heidegger's whole-hearted endorsement of the Austrian house painter:

The new courage must be conditioned into steadfastness, for the struggle for educational strongholds of the leaders will take long. It will be fought with the energies of the new state which the people's chancellor Adolf Hitler will bring to reality.

Somehow this language reminds this reviewer of present day movements. Columbia University, anyone?

Getting down to the business of the "new theology," Hamilton has some deep cutting but still pleasant to read observations. He is very critical of the procedure used by the "Honest to God" bishop, Dr. John Robinson, in that he clumps theologians together who have no business being tarnished by association. Rescued from the family tree of the 'God is dead' theologians is surprisingly enough Dietrich Bonhoeffer. After reading Robinson and the others one receives the impression that Bonhoeffer was a more radical Biblical critic than Rudolf Bultmann. When in reality, Bonhoeffer was as much a biblicist as any German theologian could possibly be. He wished for death of religion so that "there would be 'a clearing of the decks for the God of the Bible.'" These are hardly appropriate words coming from a man designated as a step-father, or at least one of the god-fathers, of the secular theology. In prison Bonhoeffer read the Bible piously and observed the church year rigorously. This hardly sounds like the religionless Christianity of Altizer *et al.*

Cox is put forth as a disjointed theologian. He has taken concepts applicable to the Biblical description of the kingdom of God and simply superimposed them on the city, or to use the more technical term, "teach-nopolis." In the chapter on the "New Morality" Hamilton is at his

devastating best. He chastises "New Morality" theologian Fletcher for his absurd blessing of Truman's decision to use the atom bomb as "'a loving use of force.'" The "New Morality" which prides itself in its ethic of freedom from rigid codes is itself especially rigid and cabalistic. In supporting abortion, Fletcher writes, "*'no unwanted and unintended baby should ever be born.'*" (the italics are Fletcher's). Hamilton points out that Fletcher with the words "no" and "ever" is establishing a universal rule. Thus the "New Morality" has a legalism all of its own.

This book would fit perfectly into the decor of the pastor who has the opportunity to steal away into the living room on a quiet evening to study a contemporary theological problem without drowning himself in a sea of technicalities. The tongue in cheek attitude of Hamilton is demonstrated in his own self-assessment as he assesses the secular theology.

As it is, my role has been apparently that of the wicked fairygod-mother at the baby princess's christening. Where everyone else had blessed the child and predicted a happy and fortunate future, I have thought it my duty to cast a gloom over the proceedings by foretelling a disaster.

At the head of every chapter and scattered here and there through the text are little ditties placed there for wisdom and for what appears to be comical relief. This reviewer could not avoid the nasty temptation of including this one.

I often think it's comical  
How Nature always does contrive  
That every boy and every gal  
That's born into the world alive,  
Is either a little Liberal,  
Or else a little Conservative!

David P. Scaer

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CHRIST THE TIGER. By Thomas Howard. J. B. Lippincott Company, Philadelphia/New York, 1967. 160 pages. Paper. \$2.25.

If I recall correctly, it was the ancient cynic, Diogenese, who in a period of national crisis rolled an empty barrel through the streets of Athens because he was of the opinion, so he said, that in such crucial times everybody ought to be doing something! In the critical times in which we live, many people seem to think that it is vitally necessary to write books, analytical or autobiographical, about human existence—and almost every one of these books leaves the impression that its author was the one who *discovered* human existence, or at least some insight into human existence known to no one heretofore.

The safest way, of course, to write about human existence is to use the autobiographical method. You tell the story of *your* life, and state the understanding of human existence at which *you* arrived on the basis of your *own* experience; and if anyone challenges the validity of your interpretation, you look him straight in the eye, and with all the intensity

and earnestness that you can muster, you declare simply and solemnly: "I *lived* it!" No one can argue with such a claim.

This reviewer does not intend to argue with Howard's book, first, because you can't argue with a report of a man's own inner and private experiences; secondly, because I agree with that part of the book which I think I understand; thirdly, because it wouldn't be good sense to argue with the part I don't understand—the more sensible procedure in this case is to ask the author to say more clearly whatever it is that he is trying to say.

The part of the book I think I understand covers roughly the first 150 pages. As nearly as I can make out, the author in these pages traces the route by which he arrived at the conclusion that human existence abounds with ambiguities, entails considerable risk, and is marked by limitation. While it is highly doubtful that anyone else ever arrived at such a conclusion by precisely the same route, it is very improbable that there are many people old enough to grow a beard who have not discovered for themselves that human existence is too fragile to permit much "coziness." There are many of us who are quite ready to grant the validity of the author's observations about *human existence*—but some of us would ask by what logic this rules out the possibility of inspired Scriptures, or necessarily implies the incertitude of orthodox Christian dogmas!

The part of the book I do not understand begins at page 153 where the author begins to talk about "redemption." Read his own words to see what you can get out of them:

The Christian vision affirms mythic and mimetic imagery. It sees here the heroic attestation by human consciousness to perfection and worth in the face of our experience of fragmentation and havoc. It sees here the human suspicion that there is an order which is unconditionally significant, and which is not necessarily or immediately apparent to technological inquiry.

But Christian vision steps beyond aesthetics when it affirms that at a point in history the mythology was actualized. Perfection and beauty became visible. Glory and truth appeared. The epiphany was, to be sure, a disappointing one. The terms were not auspicious. Nevertheless, the Christian understanding is that in the figure of Immanuel the human eye sees the final and the perfect actualization of the myth. (page 153)

. . . But I could think that in the figure of Jesus we saw Immanuel, that is, God, that is, Love. It was a figure who, appearing so inauspiciously among us, broke up our secularist and our religious categories, and beckoned us and judged us and damned us and saved us, and exhibited to us a kind of life that participates in the indestructible. And it was a figure who announced the validity of our eternal effort to discover significance and beauty beyond inanition and horror by announcing to us the unthinkable: redemption. (page 154)

He appeared as a man and demonstrated a kind of life wholly foreign to all of our inclinations. For he showed us what a man's life is like

when it is energized by *caritas*, and in doing this, he became our judge, because we knew too well that it is that other love, *cupiditas*, that energizes us. He told us of a city, the City of God, in which *caritas* rules. He told us that all who participate in this are citizens of that city. (page 155)

It would seem that this kind of language does not express the traditional, orthodox understanding of redemption.

The back cover of the book reports that Martin Marty said: "*Tiger* burns bright." Whatever this remark means, it can hardly mean that *Tiger* shines with the light of the Gospel of Christ's substitutionary life and death which atones for the sins of all men, and brings pardon and peace to everyone that believeth.

H. A. Huth

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HISTORY OF THEOLOGY. By Bengt Hägglund. Translated by Gene J. Lund. St. Louis: Concordia Publishing House, 1968. Cloth. 425 pages. Subject and person index. \$9.95.

"It looks good," a history department colleague who borrowed my copy commented, before I was able to turn attention to it. Having read it I can now add the personal conviction: It is good. The fact that by 1966 it went through three editions in Sweden alone is evidence enough that a major important work had been launched. History of theology books do not ordinarily attain such distinction in this day and age. That fact also led to its translation, a good, readable one incidentally. Concordia Publishing House has therewith rendered a distinct service in broadening the book's field of penetration. It is really not a long book, considering the vast scope, and yet it succeeds in laying out the whole picture of Christian theology. As everyone knows, this is an intricately involved tapestry. The great merit of Hägglund's work is that it is so clear, and proceeds with such grace from period to period, trend to trend, thinker to thinker, all the while keeping hold of the mainstream and central thrust of the Christian, evangelical core. The book's jacket describes Hägglund as objective in his work. I think this is so. But no man approaches any task with complete *Voraussetzungslosigkeit*, without presuppositions. We know his predecessors, Harnack, Seeberg, Loofs, had them, and we know, too, the effect that these "glasses" they were wearing had on what they said and on where they came out. Hägglund clearly has a love for conservative Christian truth, for the consistency of Luther and the Confessions, and he ultimately draws everything into critique before this position, although he does this so subtly and softly that even the liberal will hardly notice it while he is having his hide tanned or his scalp lifted. This holds true also for the fine concluding chapter, an addition to the third edition, "The Theology of the Early 20th Century: Contemporary Trends." Barth, Tillich, Bultmann, etc., receive what can only be described as an excellent bit of summarizing, brilliant because of its sharp, short, fair analysis, meaningful and useful because of its incisive critique. Hägglund does not simply stand there

with mouth open and eyes transfixed for holy awe of the modern theological "giants." He knows both dogma and history, and with admirable *egalite et elan* he demonstrates where the philosophical and historical roots of modern theologizing are to be found.

Very little can be said to be missing in this survey of Christian theology. Without question this, plus the fact that the author never loses his readers with tiresome parade of facts, accounts for the book's appeal. But it is scholarly. One can travel from the apostolic fathers, Clement, Ignatius, Polycarp, etc., all the way to the three "B's" (Barth, Bultmann, Brunner) and feel that the story of Christian theology and its vicissitudes is there. The outline is eminently lucid and easy to follow. Probably that is more properly the book's title, "Outline" of Christian Theology, because of the relative brevity of its chapters. But frankly this is no real weakness, and Hügglund has not failed his readers in this respect, for he evinces the kind of sagacity of the sander in the lumber mill who knows when to bear down with more pressure and when to let up. Generally an excellent balance of material is maintained. Individual tastes and favorite focal points are, of course, things to reckon with. But Hügglund has managed to keep from getting on any specific "kick," even let us say as to a special treatment for the Scandinavian theologians (which might have been expected and excusable), and as a result has achieved a *magnum opus* of a kind. The footnote- and detail-snooper will of course be disappointed, as will also the "fans" of theology's hall-of-famers, since for the former Hügglund could not care less (not that he is not precise in detail! he just does not belabor them!), and, as for the latter, he was shown that their idols fit after all into their little niches and that they often have feet of straw.

Where does he stand? That's a good question, and it is not left unanswered. His emphasis at the right places, with fuller and more detailed handling, show this, for it is Athanasius, Augustine, and especially Luther, who come in for the most solid treatment and underlining. And why not? That also accords with history. Without really saying it in so many words, the book reaches the top of Everest with Luther, because, as Hügglund puts it, "his writings have to a greater or lesser degree served as a direct source of inspiration for theological thought and the preaching of the Word throughout all of the epochs which have passed since the time of the Reformation" (211). Melancthon, Zwingli, Calvin, etc., get appropriate coverage, but all in good balance to their lesser significance in Christian theology. The treatment of the theologians of Lutheran Orthodoxy is more sensitive and sensible than has recently appeared anywhere except in conservative Lutheran circles. This is refreshing because it is more accurate historically and theologically. Hügglund's delineation of Pietism's place in theology is superb, as is also the period of the Enlightenment, and then the muddled 19th century with Schleiermacher, Hegel, the Erlangen school, etc., brief though all of these sketches are. Perhaps this brevity accounts for the fact that in treating the conservative forces in 19th century theology Hügglund omits mention of America's theological giant in the Lutheran church, C. F. W. Walther. Perhaps, on the other hand, this points up the one weakness the book

shows: the predilection for characterizing *all* "free" churches as throwbacks to a kind of Donatist tendency, or simply omitting all mention of them as is the case with the Lutheran groups, whether American or European. (Cf, 124-26; 365-66 where they are given the old "repristination" tag; 384 where they are linked with Pietism in Sweden.) This kind of lumping is neither accurate nor understandable. Also puzzling is the omission of reference to the Prussian Union of 1817 which had such far-reaching effect on the theological scene in Germany and beyond. Devotees of contemporary glamor figures in the theological realm, like Bonhoeffer, Niebuhr, Pannenberg, Küng, etc., will be let down. Hägglund does not bother with them. Wisely so, no doubt. Time will tell whether what they have said, or still will say, has made any lasting impact on theology or whether it was after all theologically peripheral. The pace-setters through twenty centuries are all there, and Hägglund deserves kudos for a work well done.

Concordia Publishing House has as usual done its knitting well, too, in the printing makeup, and as usual its price also is high. Too bad on that last point! The book deserves wide reading and a lower price with volume sales might have made up the difference.

*E. F. Klug*

MODERN THEOLOGIANS, CHRISTIANS AND JEWS. Edited by Thomas E. Bird. The University of Notre Dame Press, Notre Dame, Indiana and Association Press, New York, 1967. 224 pages. Cloth. \$5.95.

Presented here are theological evaluations of ten theologians. Of the ten theologians evaluated, three are Protestant (Hick, J.A.T. Robinson and Hromadka), two are Jewish (Buber and Heschel) and the remaining five are Roman Catholic (Murray, Häring, Schillebeeckx, Lonegran and Lubac.) Since there are ten different authors, the essays differ in quality. Lowell Streiker's essay on Buber consists mainly in large blocks of quotations from his subject and unfortunately lacks in evaluation. The same could be said of the same man's analysis of the "Honest to God" Bishop, Dr. Robinson. The Protestant clergymen will find the value of this collection in their evaluation of Catholic theology today. The Dutch Catholic theologian, Schillebeeckx' reinterpretation of scholastic theology in personalistic terms is almost essential in understanding an important trend in Roman Catholicism today. While not denying given theological realities, he does allow for a change in conceptual cognition of these realities. Rothchild's essay on Rabbi Heschel clearly shows how neo-orthodoxy, generally associated with Protestantism, can also fit into the scheme of Judaism. Though the four sections of the book classify the theologians according to these four topics, dialogue, life of the church, intellectual renewal, and mystical experience, the editor might have done well merely to have limited himself to Roman Catholics writing on Roman Catholics. The Protestant churches are in dire need of understanding the theological currents in the Church of Rome today. Here are a few steps in the right direction. An exhaustive bibliography on each theologian is appended at the back of the book for those inclined to additional research.

*David P. Scaer*

PHILOSOPHY FOR EVERYMAN, by Dagobert D. Runes. Philosophical Library, Inc., New York, 1968. 148 pages. Cloth. \$4.75.

Carrying the sub-title, *From Socrates to Sartre*, this handbook of philosophical thought offers the reader brief (some too brief!) studies of an imposing array of philosophers, touching on their background, concepts, and impact on modern civilization.

Dr. Runes has undertaken a truly impressive task, too impressive in fact! Because he devoted his research less to schools of philosophy than to the philosophers themselves he often leads the reader from one thinker to another without quite making a meaningful connection between them. In discussing the early philosophers, for example, he does not point out differences and similarities between the Ionians, Eleatics and Hylozoists. A mere twelve pages take one from Aquinas to Francis Bacon! Christian Wolff merits but eleven lines and Schleiermacher rates only nine. Orthodox theologians of his day and a few decades after his day might retort that Wolff and Schleiermacher could have been skipped entirely but all must agree that to give David Hume one paragraph simply will not do—not when an assessment of philosophical thought is under consideration. Logical Positivism is taken care of in twenty four lines, about half of which describes Moritz Schlick's tragic death and philosophical methodology. Under Existentialism Jaspers, Heidegger, and Sartre each get a paragraph with scant mention going to Kierkegaard.

This does not suggest that there are no nuggets to be found in this mine of information. I think that one gets a different perspective on the life and work of Fichte when he reads that his *Lectures on the German Nation* already carried overtones of Germanic racial superiority. And the author serves some very palatable food for thought when he observes that reactionaries like Fichte, Schelling, and Hegel could get away with their rash philosophic ramblings because they always were careful to remain loyal to the government. The social reformers could fight for liberty; the philosophers proposed simple panaceas of resurrection in the next world and subjection in this one.

*Philosophy for Everyman* is described by the cover as an interesting reference book for quick consultation. I guess it can qualify for that. Dr. Runes would undoubtedly be among the first to recognize that justice can impossibly be done the giants included in his survey when one dashes from Thales to Sartre in 139 pages followed by nine pages of notes.

John F. Johnson

CHRIST AND THE JEWS. By Cornelius Van Til. The Presbyterian and Reformed Publishing Company, Philadelphia, 1968. 99 pages. Paper. \$1.95.

This is a monograph in the series of the International Library of Philosophy and Theology (Biblical and Theological Studies). The editor is Robert L. Reymond who has also written a preface to the volume.

We call attention to this "monograph on Jewish Apologetics" as the author calls it, because of the comparatively large number of books and essays on the problem of the Jew which have appeared since the "Six



Days War." The events of the last conflict between Jew and Arab have focused the attention of all kinds of theological convictions on the problem of the conversion of the Jews with many and varied eschatological and eschatomillennialistic views. Add to that the so-called "ecumenical" thrust of our day which spreads its arms to embrace as spiritual brothers any and every religion and we have a veritable psychedelic whorl of opinions and beliefs.

It is a relief to have men say, as Reymond in the preface to "Christ and the Jew:" "The Christian should love the Jew, certainly, but the sooner the Christian realizes that the Jew is as hopelessly lost and as hopelessly blind, if not more so (Rom. 11:6-11), than the Gentile, and that to win the Jew to Christ he must crush any and every hope for salvation which is related in any way to the fact that he is a Jew and a "son of the Torah," the sooner the Christian will honor his Lord by his witness to the Jew and the more effective will his witness become."

The author sets Jewish thought, both ancient and modern over against Christian thought and demonstrates that there is no possible reconciliation between the two. Moreover, he shows that modern Protestantism makes a mission to the Jew impossible by denying the infallible revelation of God in the Old and New Testament.

The four chapters treat Philo, Two Types of Faith, the Torah, The Lord of History. The chapter on Two Types of Faith discusses Martin Buber. Of Buber Van Til says in his introduction: "When Buber speaks of Jesus as his "great brother" without speaking of him as his divine Savior, this is still to reject Christ" (page 2).

God's Word has power to give life. All men, dead in trespasses and sins need the message of Christ's atonement. So we preach Christ to Jews and Greeks and know that the Word of Life can bring men to the knowledge of their Savior. This book can help us to understand the problem of our mission to the Jew.

*M. J. Naumann*

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TOURIST IN ISRAEL. By S. M. Houghton. The Banner of Truth Trust, London, 1967. 220 pages. Paper. 5 shillings.

Excellent reading for those who are planning a Palestine tour; delightful for those who have made the pilgrimage. In a few instances the viewpoint is English, but this may be counted as added charm. Well selected pictures and poetry accompany the text. The "Tourist" goes somewhat beyond the boundaries of "Israel," since Amman and Petra are also visited. The narrative brings Biblical, archaeological, and historical information to bear upon the places under discussion. The hope that God must have some great future destiny for Israel is strongly expressed "God's calling of Israel is irrevocable."

The author was in Palestine shortly before the outbreak of last year's hostilities; the picture of the national boundaries is in accord with that fact. The thousands of Lutheran "tourists in Israel" will also enjoy this book and find themselves with the author in the company of many ancient and modern pilgrims.

*Otto F. Stahlke*

READINESS FOR RELIGION. By Ronald Goldman. The Seabury Press, New York, 1968. 238 pages. Cloth.

This reviewer agrees with Marvin A. Johnson, Educational Research Associate of the Board of Parish Education of the Lutheran Church in America, that "... this is not an important book, it's a *very* important book."

Originally published by Routledge and Kegan Paul in 1965, this First Seabury Edition brings to the American public more of the concerns of Ronald Goldman about religious education. Much of the book refers to the British setting of teaching religion in the state schools pursuant to the Education Act of 1944. These references can be overlooked. Essentially, Goldman is asking, "Why is religious education so ineffective?" He ignores the logical answer that teaching *about* religion cannot be equated with teaching the faith for life. Rather, he examines the theoretical bases for curriculum and method and suggests drastic changes.

Goldman gives us a popular application of the developmental psychology of Jean Piaget. We seem to be in the midst of a Piagetian fad. Nevertheless, educators of all kinds would do well to familiarize themselves with the concepts.

Following Piaget, Goldman suggests that before deciding what and how to teach religion to children, we must understand that their cognitive and emotional abilities advance in rather specific stages. Prior to the age of thirteen, a child does not possess the mental structures to think abstractly. Since the Bible is a book written for adults, much of it is unteachable to children without "translation."

Children are ready for religion from a very early age. Goldman insists that this must be qualified in terms of what kind of religion they are ready for. "To teach the Christian faith 'pure and undefiled' in an adult form to children is impossible because it is unrealistic." In the early years, the child is extremely egocentric and forms concepts of only very concrete things. Goldman arrives at the principle that religious education for young children should be built directly upon their own experiences with nature. Immature concepts of time and space make systematic and chronological teaching of biblical events unsatisfactory.

Goldman's thesis explains our problems with youth Bible classes. Just when they begin to get the mental equipment to understand the abstractions of religion, their willingness to think strenuously about it seems to die. This, says the author, is because their concepts of God have been based upon the parental relationship. In adolescence the youth begins to reject his parents, and God goes with them.

It is interesting to note that the traditional practice of confirming children at the age of thirteen has strong support in Piaget-Goldman terms. Both intellectual and emotional readiness for doctrine are developed at that point.

One cannot follow Goldman in his estimates of Scripture. Depending upon one's psychological bias, one may not wish to follow his methodological directives. The important point seems to be that here at least a man has held to a consistently developed psychology of child growth

and development and translated it into practical pedagogy. If Piaget falls, so will Goldman. In view of Piaget's highly vulnerable (one almost writes "sloppy") research techniques and his peculiar intermingling of scientific research and philosophical genetic epistemology, the practical educator reads with interest but abides by the wise adage, "Caveat emptor."

Richard J. Schultz

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VISION AND TACTICS. By Gabriel Moran. Herder and Herder, New York, 1968. 158 pages. Cloth, \$3.95; Paper, \$1.95.

This reviewer finds himself heartily in accord with the basic theses of Moran's book. Practical Christian educators need the theologians to build a strong theological foundation under our practices. (Hence the title, *Vision and Tactics*.) Too much Christian education is a patchwork of various (and often conflicting) learning theories, philosophies of education, theological fancies and orthographic tricks. Furthermore, we clap for joy to read that if one takes seriously the theology of the Scriptures, the whole focus of Christian education will shift from children to adults. Lutheranism, as well as Roman Catholicism, suffers from a misplaced emphasis on children. The whole theological emphasis on the theology of renewal, the church as God's people on mission and the theology of the laity will not be implemented until we have a radical change in the age-focus premise of Christian education.

Moran's principles and proposals ought to be of interest to theologians and churchmen, even if they are not particularly interested in child education. He proposes not merely new content and new method of religious education, but "the large-scale changing of institutional patterns." His book belongs in the "renewal of the parish" literature.

One can readily take this book as a Roman Catholic polemic against Roman Catholic parochial schools. It has such an element. The new element is that the author would not merely drop schools. He would replace quantity with quality. He insists that theology can't be taught to children. To face our kind of world, however, we need Christians who can theologize.

Moran's proposals are, by his own admission, revolutionary. Several readings of his book would be required to grasp and work out the implications of his position. He is deliberately strong on "vision" and sketchy on "tactics." This is evidenced, for instance, by his suggestion that henceforth teacher-training consist of sophisticated theology and the eliminating of the old content-method approach. Teachers are to become rather high class theologians so that they can assist in the formation of the body of Christ and in helping Christians to face their mission in a secular world. Lay people would have to be committed to something like two full years of theological study before teaching in the parish. Their teaching would be mostly adult education.

The new Dutch Catechism is defended as a "catechism come of age." It is theology for the laity *vis-a-vis* the secular world. It takes the ques-

tions of the contemporary world and throws the light of the Gospel upon them, claims Moran.

In general, Moran demonstrates what embracing recent Catholic trends would mean in a program of parish education. One finds here applause for freedom of conscience, denial of ultimate authoritarianism, the theology of hope vs. the theology of faith, the arrival at orthodoxy via inductive reasoning rather than deductive assimilation, the social dimensions of Christian morality and many others.

Perhaps the specific post-Vatican II content of this book is not the significant element for a non-Catholic reader. Rather, the kind of task which the author sets for himself is the intriguing reality. He boldly faces the probability that new theological accents cannot be merely lubricated into existing institutional forms. The forms themselves must change. New wine requires new skins. The book is stimulating and highly informative about Catholic theology and practice on the farthest frontiers.

*Richard J. Schultz*

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**TINDER IN TABASCO.** By Charles Bennett. William B. Eerdmans Publishing Company, Grand Rapids, 1968. 213 pages. Paper. \$2.95.

Charles Bennett writes an excellent analysis of the recent Presbyterian missions in Tabasco, the south eastern most province of Mexico. Among his qualifications one may include the author's statement: "Before initiating the formal study of the Tabasco Church, I had visited 109 of the 244 congregations on one or many occasions during an eight-year period, attending regular services in most cases. During the same period I had made over 10,000 low-altitude flights over Tabasco and had come to know every community and almost every chapel and meeting place by sight."

For those who must evaluate and report the work in any mission field this little book can serve as a model. The writer has "written with much devotion and love," but also "with uncommon concreteness of conception." He is not blind to some of the mistakes and the "overhang" of European methods and idealism. The indigenous church is dear to his heart, even if the local ministry will be deficient in academic training for a time. Bennett also defends the Pentecostal leaders, whose work is not of such "poor quality" that merits the condescending smile.

Since Tabasco borders on Guatemala and Honduras, this mission deserves close scrutiny on our part, since we are working among similar people.

*Otto F. Stahlke*

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**DICTIONARY OF PRONUNCIATION.** By Samuel Noory. A. S. Barnes and Company, Inc., New York, 1965. 519 pages. Cloth. \$7.50.

There is little doubt that all English-speaking people pay a heavy cultural price for the way they spell their words. English spelling is one of the most difficult and archaic in the world. Imagine the time that could be saved and the headaches avoided if we would write our language in a letter-to-sound manner.

These thoughts prompted this reviewer to bring Noory's book to your attention again, though it has been off the press for 3 years, in hopes that more of you will take a good hard look at it and join forces with those of us who would like to improve the crazy spelling of English.

Mr. Samuel Noory worked 25 years to produce his *Dictionary of Pronunciation*, which is not only an excellent guide for pronunciation, but also is a lucid analysis of English speech. The dictionary "distinguishes variable spellings at a glance (*gray, grey*); cross-references and defines, again for the first time in any dictionary, the ambiguous English homonyms (such as *write, wright, right, rite*); and introduces other original features."

But more than that. His dictionary introduces an *epoch-making phonetic alphabet for English* that is based entirely upon the reading and writing habits of English speakers. The alphabet that he proposes is simple and easy to read. He uses 26 symbols for the 37 basic sounds that he distinguishes. All but two of these are the same alphabet with which we grew up. The two new characters are but slight modifications of the familiar *e* and *u*. Thus the phonetic writing that results does not appear to be difficult or outlandish. Between Phontypy, with its many unfamiliar letters, and the partial reform represented by Simplified Spelling, that still contains many "irregular spellings," lies Noory's practical, and linguistically sound alphabet.

In his article in the front of the book, *Why Johnny Can't Read*, Noory parries the usual objections of etymology, intelligibility, pronunciation, and homonyms with skill and true linguistic insight. The last pages contain Lincoln's inaugural address both in the ordinary and phonetic spellings, placed side by side.

Noory feels that his work is the first realistic approach in its field. He believes that it will "simplify immensely the phonetic idea in English, and pave the way for a pronouncing system, and ultimately for a spelling, as easy to learn and as virile as the language itself."

Otto C. Hintze

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THE PREACHER'S HERITAGE, TASK, AND RESOURCES. By Ralph G. Turnbull. Baker Book House, Grand Rapids, 1968. 178 pages. Paper. \$2.95.

The author is pastor of the large First Presbyterian Church of Seattle, Washington. He formerly served as Professor of Homiletics at Western Theological Seminary, Pittsburg, Pennsylvania, and has held pastorates in Great Britain, Canada, and Philadelphia, Pennsylvania. A frequent lecturer at Pastor's Institutes, Church Conferences, and Seminaries, the core of his book consists of ten lectures in the field of practical theology and preaching modified for presentation in book form. Under the preacher's heritage the author discusses the Puritan, Evangelical, and Liberal influences and their interaction. The preacher's task is considered in terms of its aims, difficulties, and opportunities. In connection with the preacher's resources the author speaks of the use of Puritan and Reformed

standards, the urgency of preaching, the evangel in preaching, and the importance and influence of the pulpit.

In the first part of the book the author contends that neither humanism nor scientific naturalism can explain the American way of life. That social concerns, materialistic pursuits, and idealistic politics dominate our life does not obviate the fact that "we are the heirs of religious forces" (p. 80). "The history of America testifies abundantly to the power and influence of the preacher with the Christian message" (p. 12). The pulpit, he believes, still has a unique opportunity to reach men. No other agency secures the minds of men to listen. People do not come out every week, year after year, to listen to a politician. But millions still attend the word of the preacher, expecting to hear some Word of the Lord through his lips (p. 76).

Other millions do not listen to the preacher, however, and it is with this problem of reaching people outside the church that the author concerns himself in the second part of the book. After describing man as seen through modern fiction, he makes clear that men will not be converted (conversion is one of the aims of preaching) by lowering our standards or by changing our message. Not even a change of language to become like "the outsider" will do it. While Paul and his companions presented their message in the speech of that day, they also brought new ideas, new words, new concepts. A Roman world order, a Greek-speaking people, were confronted with Hebrew ideas. The breakthrough was accomplished not by accommodation but by the preaching of truths which answered the questions in the profound depths of man's being. At the same time, the preacher must be vital in spirit. Fervor and conviction are needed. This does not call for shouting but intensity. Furthermore, the preacher who would win men must have the shepherd-heart; he must be knowledgeable and experienced, watchful and sincere.

The author does not oversimplify the task of preaching. In the third part of his book he points out that the Gospel must be preached in the light of man's needs in this generation. Every age has its special perils and needs. Prophetic preachers are needed who have the insight to see the times in which we live in the light of God. This calls for wisdom and discernment. What was originally preached and recorded is then "repreached as eternal truth for the present age" (p. 150).

Turnbull is well acquainted with the Bible and with other literature. The bibliography at the end of the book reveals a judicious use of a wide range of theological works. From this material the author draws striking vignettes and perceptive insights. His own solidly Scriptural and evangelical stance together with his sensible conclusions combine to produce a book on preaching that is instructive and inspiring.

*Gerhard Aho*

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**FROM THE ROCK TO THE GATES OF HELL.** By Andrew W. Blackwood, Jr. Baker Book House, Grand Rapids, 1968. 127 pages. Cloth. \$3.95.

Son of the late homiletician at Princeton, Andrew Blackwood, Jr. has a claim to fame as a preacher in his own right.

This series of eight sermons is specifically directed to the church whose skies are more and more darkened by the verbage and the problems of the secular theology. The concerns of the recent movements in Christianity are applied constructively to the man in the pew. More specifically, each sermon centers around a different aspect of the church's corporate life. Topics discussed include the origin of the church, the church as the body of Christ, the church as the center of the Spirit's activity, the church as it confronts the ecumenical movement, worship, Christian leadership, the church and civil affairs, and the future of religionless Christianity. This book will serve well that pastor who wants to take a doctrinally sound approach to the church in the contemporary setting. But for those pastors, whose consciences are not so tender, these sermons can be preached *in toto* with only a few alterations here and there. Blackwood's method of inundating a congregation with Biblical data and contemporary concerns in rapid fire succession would make for successful preaching in any pulpit.

*David P. Scaer*

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THE SILENT THOUSANDS SPEAK. By Charles E. Blair. Zondervan Publishing House, Grand Rapids, 1968. 149 pages. Cloth. \$3.95.

It was Niebuhr who said, "There is nothing so irrelevant as an answer to a question that is not being asked." Ministers, of course, have often been accused of answering questions that no one was asking. This book represents the results of trying to determine, scientifically, what people really wanted to hear from the pulpit. After methodically polling large audiences from both inside and outside the church, the written requests of five thousand respondents were analyzed by a computer, and arranged in order of the ten subjects people wanted most to hear discussed. The poll revealed not only the general subjects of highest interest but also those details within each subject that people wanted to have explained. Armed with this information, the author prepared and delivered a series of "The Ten Most Asked-For Sermons Of Our Day."

Charles E. Blair is the pastor of Calvary Temple, Denver, Colorado, an interdenominational church that is something of a phenomenon on the American scene. This single church supports wholly or in part, one hundred three missionary families in forty-three countries. Blair has an hour-long Sunday telecast from his church each Sunday, and conducts a half-hour radio counselling service five days a week.

The ten topics that the respondents listed are: Where Are We In Prophecy? How Can I Find God's Will For My Life? What Will Heaven Be Like? What Is The Formula For a Happy Home Life? How Can I Live a Full and Effective Life? How Can I Overcome Fear? How Can I Pray Effectively? What Exactly Is Salvation? How Can I Deal With Emotional Stresses? How Do I Have Faith?

By and large the sermons are soundly Scriptural and exude great warmth and understanding. The style is plain and direct. While some of the sermons are scattered, not as tightly structured as they might be, Blair does a masterful job of letting the Scripture speak to the various needs of people. His quoting of Scripture is pertinent, and his illustra-

tions make many of the abstract religious concepts meaningful. There is always the danger in problem-centered preaching that one focuses more on people than on Christ and the Gospel, but Blair has achieved a healthy balance. His down-to-earth discussion of people's needs and God's answers to those needs is worthwhile reading.

*Gerhard Aho*

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**ALL LOVES EXCELLING.** American Protestant Women in World Mission. By R. Pierce Beaver. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1968. 227 pages. Paper. \$2.95.

Again Dr. Beaver comes forth with more very useful material on the rise and development of American missions.

This time he surveys the American protestant women's world missionary movement that began with a Cent Society and a women's mite. Carefully he traces its development from a Miss Mary Webb, an invalid in a wheelchair, who gathered together 14 Baptist and Congregational women on October 9, 1800, and organized the Boston Female Society for Missionary Purposes. Women were to contribute their mites toward the work of the Gospel. Their dues were \$2.00 annually. Soon other women all over New England and eventually all over the country copied the example of the women in Boston. They met with stiff opposition from the men who thought that women had no place in such work on their own. At length they overcame this opposition, but never completely.

Women's mission efforts centered on home missions at first, but around 1812 branched out into foreign missions. The sailing of the first party of missionaries from America to India had much to do with that.

Wives of missionaries in overseas countries elicited a great deal of interest and support from women at home. Widows who stayed on or returned in place of their deceased husbands became the forerunners of single women missionaries whom boards eventually sent abroad. Here again was much opposition to the sending of single "defenseless women."

Gradually the women formed their own boards which were sending agencies. It was the only way in which they were able to get a role in policy making, determining strategy, and administration. At every level—children, teen-age girls and young women—there was intensive cultivation of stewardship and systematic giving to support the overseas programs of an evangelistic, educational, medical and philanthropic nature. They sent out many single women who did outstanding kingdom work.

Women's boards united to accomplish things that individual ones could not.

With full participation in the world mission by the women, allegations from the officials of the denominational boards (men) concerning confusion, duplication, over-emphasis on one aspect of mission work, loss of money for the general cause, etc. arose more frequently and forcefully. Then between 1910 and 1964 the women's boards were integrated into the denominational boards, at times being coerced to merge. However, this process was generally achieved by the end of the 1920's.



Women continued to exert influence thru the administrative posts allowed them. But progressively throughout the years the number of these posts has declined, as has the influence of the women. As these waned, so also did the participation in the world mission effort. Now, since the decade of 1810 to 1820, commitment to world missions has never been so low.

Dr. Beaver's book makes informative and inspiring reading for anyone, but especially for the members of our Lutheran Women's Missionary League. There is a good sprinkling of the life stories of great women throughout his book. It is a must for the officials of the League to read, for there are many important lessons to be learned from the history of the work of other women. Finally, those in our Synod who are making a study of the relationship of the Lutheran Church-Missouri Synod and the Lutheran Women's Missionary League should ponder Dr. Beaver's interpretation and conclusions.

*Otto C. Hintze*

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