

# THE SPRINGFIELDER

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## Contents

### EDITORIAL

Theological Constructs: Eternality or Temporality?

### LOUIS H. BETO MEMORIAL LECTURE

SCHLEIERMACHER AS PROPHET: A RECKONING  
WITH HIS CHRISTIAN VIEW OF HISTORY

RICHARD R. NIEBUHR, Professor of Divinity,  
Harvard University

### LIVING IN THE LIGHT OF ETERNITY.

A CHAPEL ADDRESS

HOWARD W. TEPKER, Department of Systematic  
Theology, Springfield, Illinois

### THE EVANGELICAL WAY

C. A. GAERTNER, Zion Lutheran Church, Dallas, Texas

### BOOK REVIEWS

### BOOKS RECEIVED

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# Book Reviews

THE ZONDERVAN EXPANDED CONCORDANCE. Zondervan Publishing House, Grand Rapids, 1968. 1848 pages. Cloth. \$14.95.

One of the interesting developments of our times is the great interest manifested by the Christian public in modern speech translations of the Scripture. At no time in church history have so many different translations been available to the modern student of Holy Writ. However, as Dr. Charles Conn stated in the foreword to the Concordance:

The availability of these translations, however, has created some confusion in the mind of the Bible student, especially in an effort to remember just what translation gives a particularly helpful rendition of some specific passage.

*The Zondervan Expanded Concordance* is an attempt to aid the Biblical student in making available the results of various modern speech translations. The following translations have been incorporated in this Concordance: *The Amplified Bible*, *The Berkeley Version of the Bible*, *The New Testament in Modern English* by J.B. Phillips; *The Revised Standard Version*, *The New English Bible*, *The English Revised*, *The King James Version* (including new words from the *Scofield Reference Bible*).

The volume has 1848 pages of text with more than 250,000 references printed on glare-free paper. The reader will find that key word headings stand out clearly and are printed in bold face type for easy location. The word headings are centered in columns so that words and passages may easily be located. The key word in each passage is in italics. Each entry will be found to have a Biblical entry. Many words accompanied by modifiers are separated according to alphabetizing of the modifiers. As an example: According to *all*, After *all*, Before *all*, For *all*, From *all*, etc. The inclusion of synonymous terms under specific headings is a very helpful feature of the Concordance.

According to the publisher's blurb churchmen like Doctors Ockenga, Richard Halverson, Wayne Ward, Sherwood Wirt, Charles Conn, Oswald Hoffmann have all been favorably impressed with this new tool for Biblical study. Dr. Hoffmann, the Lutheran Hour Speaker, is listed as having given the following endorsement:

*The Zondervan Expanded Concordance* is a valuable work of reference for pastors, teachers, and all students of the Bible. For teachers of the Bible at any level it may prove to be invaluable, informing the text with meaning as it guides the user to the path that he is seeking or to cross references in word study of the Scriptures.

Raymond F. Surburg

**HISTORICAL SURVEY OF THE OLD TESTAMENT.** By Eugene H. Merrill. Craig Press, Nutley, N. J., 1966. 322 pages. Cloth, \$5.95. (Paper, \$4.50).

In this ten-chapter book the author presents a text-book covering the story and literature of the Old Testament for the conservative freshman and sophomore student. In the preface Dr. Merrill wrote:

Being firmly committed to the conservative school of thought, he has had to eliminate work, which because of their critical historical and theological biases, were completely unacceptable for the conservative freshman or sophomore student who is in the rudimentary stages of Old Testament study. And yet many of the conservative books either have not the depth of scholarship necessary for a college approach or have gone beyond the ability of the beginning student in their details and presuppositions. Moreover, many of them are restricted to too narrow an approach, such as an emphasis on content, historical background, doctrine, or other specific areas (p. viii).

In chapter 1, Introduction, the author sets forth the presuppositions that control his approach to the Old Testament. He accepts the inerrancy of Scripture and states that "where the Old Testament does speak historically, it has yet to be proven in error" (p. 19). Dr. Merrill evaluates and rejects the higher critical approach to the Old Testament, which was fostered and influenced by rationalism and naturalism. Higher criticism, he believes, has completely demolished the integrity of the Scriptures in this respect, for it claims that all kinds of alleged unhistorical or nonhistorical Biblical references had been uncovered (p. 19).

In the author's opinion higher critical scholars cannot do justice to all the dates of the Old Testament because of their antisupeanaturalistic bias which of necessity rejects the concept of direct revelation from God to man in terms of propositional statements, repudiates the miracles of the Old Testament and will not allow for true prophecy. With the advent of modern scientism there also came an assault on the scientific accuracy and reliability of the Old Testament. Thus he wrote:

The same rationalistic spirit which attempted to undermine the authority of the Word of God in matters historical is also the genius behind the "Bible-Science" conflict. This should come as no surprise, for if the Old Testament can be proven invalid in one of these areas, there is likelihood that it will be proven to be so in others as well (p. 23).

Dr. Merrill divides his history of the Old Testament into nine major periods. He concludes his presentation with the Persian period, during which the last canonical books were written and the canon of the Old Testament was completed.

While the reviewer finds himself in basic agreement with the overall position taken by the author, there are statements here and there with which he disagrees. However, those interested in a conservative interpretation of the literature of the Old Covenant will find this a serv-

iceable volume. It will be useable in college, or as a reference book for Sunday School and Bible Class teachers. Those pastors, teachers, and laymen who would like material to supplement A. W. Klinck, *Old Testament History*, one of the volumes in the *Concordia Leadership Training Program*, will find the viewpoint of Merrill's book similar to that in Dr. Klinck's. It would be a good volume to place in the congregational library.

*Raymond F. Surburg*

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**EXPOSITORY SERMONS ON THE BOOK OF DANIEL.** Vol. 1. By W. A. Criswell. Zondervan Publishing House, Grand Rapids, 1968. 123 pages. Cloth.

Dr. W. A. Criswell is pastor of one of the largest Baptist churches in the world. He has a filled auditorium (seating about 4000) nearly in every service.

The volume of ten sermons represents one in a series of books of sermons on Daniel. The sermons are for the most part apologetic. In view of the virulent and bitter attacks on the part of almost all higher critics this can be understood and ought to be appreciated. A man's faith in Christ of the Scriptures and consequently his acceptance of the Holy Scriptures that bring us Christ becomes most evident when he is challenged to choose between scholarly wisdom and biblical knowledge. Not that such a choice is ever truly necessary, but the total claim of man's fallen reason forces the Christian to turn to Him who makes all wisdom of man foolishness. Dr. Criswell is not unaware of the arguments raised against the authenticity of Daniel by heretics from Porphyry to whatever eminent critic to-day denies, ridicules, and disbelieves the Book of Daniel.

For pastor and student and for any layman these sermons will present this Book of the Prophet in simple and clear arguments. If the word millennial occurs Dr. Criswell, who has written another volume on *Our Home in Heaven*, does not in this book particularly present a doctrine of a millennium. As an introduction to the Book of Daniel these ten sermons could well be the basis for a number of Bible studies in a congregation.

*M. J. Naumann*

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**ONCE UPON A LIFETIME.** By Sylvan D. Schwartzman. Union of American Hebrew Congregations, New York, 1965. 134 pages. Cloth. No price given.

The editor's introduction calls this a textbook that will enable children of the Liberal Reform Jewish homes cherish those Jewish observances that occur Once Upon A Lifetime.

As a textbook for children it is very well done in every respect. For anyone who would like to know what the various holidays and observances of the Jews are all about this is an introduction to the main events in the life of a Jewish family. The family is of course fictional and its ex-

periences bring in all the events that come once in a lifetime. There are many pen and ink illustrations. Some of them picture items connected with the rituals. The Chair of Elijah caught our eye as almost like the one we had bought as second hand shortly before seeing this book. Every chapter has a motto taken from some prayer for the occasion discussed and printed in the margins in Hebrew and in English.

Any pastor or teacher of the Christian church should have a little volume like this enabling him not only to know and understand the life of the Jews in his community but also to illustrate Old Testament stories.

One reads about a circumcision; a Bar Mitzvah; a confirmation (page 16), a list of statements of the purpose of confirmation—; a wedding with the marginal quote from a prayer: "who makes his people holy through marriage"; a funeral service is described, we learn what the Yiddish is and we hear the rabbi say: "Our bodies return to the earth, but our souls return to God for they can never die."

*M. J. Naumann*

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**PERSONALITIES AROUND DAVID.** By Holmes Rolston. John Knox Press. Richmond, 1952. 144 pages. Paper. \$2.45.

Holmes Rolston is editor in chief of the Board of Christian Education, Presbyterian Church U.S.

The author gives a portrait of 22 men and women whose lives were sometimes very much sometimes less involved with the life and career of King David. The last two chapters discuss David and Christ. Another series of studies that will serve well in Bible Classes.

The abiding interest and relevancy of the story of David and the personalities around him rest not only in the fact that David's life and history point to David's greater Son, but also lies in the down to earth reports of holy writer and Scriptures' deep knowledge of the inner workings of the heart of man. The first chapter stresses the Age of David as being relevant to-day.

*M. J. Naumann*

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**THE INFALLIBLE WORD.** By the members of the faculty of Westminster Theological Seminary. Presbyterian and Reformed Publishing Co., Philadelphia. 1967. 308 pages. Paper. \$3.95.

The reprinting of these essays is evidence enough for the book's continuing importance as a valuable apologetic for the article on Scripture. Christians have always known that Scripture represents a unique conjunction of divine and human agencies. But because of the human element serious threats have perennially been launched against the fully divine, inspired, inerrant character of Holy Writ. It is in order to express some basic ground rules here. If the human factor inevitably precludes an infallible Scripture, then obviously it is impossible to assert Scripture's inerrancy. Moreover, if Scripture itself does not assert inerrancy for itself, then we have no right to do it. On the other hand, if it is found that the Scriptures do not only not adversely criticize themselves in any

way but consistently and throughout attest with a great deal of evidence to their divine origin, inspiration, authority, infallibility, then it falls upon the church and its members to support Scripture's testimony faithfully. The significance of Scripture's "it is written" is, after all, very plain: What Scripture says is what God has said, because it is His Word; it is God's Word because it is Scripture; and it is Scripture, because it was given by His divine inspiration. The circle here is unreasonable to unbelief only.

"If the testimony of Scripture on the doctrine of Scripture is not authentic and trustworthy," writes John Murray in an excellent first chapter, "then we must not think that the finality of Christ remains unimpaired even if the finality of Scripture is sacrificed. The rejection of the inerrancy of Scripture means the rejection of Christ's own witness to Scripture" (p. 41). This corresponds exactly to the considered opinion of J. Gresham Machen, the leading figure in the founding of Westminster Seminary, "that in the modern attack on the historical foundations of Christianity (he was referring to the Word of Scripture) nothing less is at stake than Christianity itself and the Christian gospel" (p. 239 f). E. J. Young, in the second chapter, attests eloquently for the fact that "the Old Testament books claim to have been spoken by the Lord" (p. 84). In similar vein, in the third chapter, N. B. Stonehouse shows convincingly that the New Testament authority is not something superimposed but derives from "an authority which the books possessed from the very moment of their origin" (p. 93). John H. Skilton's chapter on the "Transmission of the Scriptures" delves into the question whether a present-day Christian can be assured that the Bible he has in his hand is God's Word, or, to put it another way, whether in the Greek and Hebrew editions of the Bible the Biblical scholar has substantially the autographic text. A helpful chapter on Scripture's relevancy is contributed by the editor of the third revised printing of this book, Paul Wooley; and equally useful to the preacher is R. B. Kuiper's chapter on Scriptural preaching. "Nature and Scripture" is the final chapter. Cornelius Van Til, with close reference to the Westminster Confession, gives the reality, meaning and scope of natural or general revelation, also tracing in helpful summaries the subject of natural theology in the main theological systems of the past. In this connection he shows the debt which Barth and Brunner, *et al.*; owe to the philosophical phenomenism or existentialism of Kierkegaard and Heidegger.

Having referred to Barth, one should also state that there is timely, incisive critique of the Swiss theologian's theology of the Word interspersed throughout the book. Murray, for example, shows correctly that for Barth Holy Scripture is never and can never be "an existing corpus of truth given by God to man by a process of revelation and inspiration in past history," that the Scripture therefore can never be thought of as possessing "binding and ruling authority by reason of what it is objectively, inherently and qualitatively," and that it is at most a unique record and medium of witness to the revelation God has given in the past, a thing that presently "makes it the fit medium for the ever-recurring act of divine revelation" (p. 43 f). If it is "to be revelation it must be a

momentary, contemporaneous, divine act," (p. 104) according to Barthian understanding of the nature of revelation, Stonehouse points out. He no doubt has his colleagues' full agreement in concluding that "the Barthian theology of the Word is basically as antithetical to the historic Christian doctrine of the canonicity of Scripture as the Ritschlian" and that it sustains a far larger measure of continuity with that thought than it does with traditional orthodoxy" (p. 104).

Here is a good book with which to fly through the eye of the wild theological hurricane which threatens to wipe out conservative Christian thinking on the important article of Scripture, and with it the very Gospel itself! Lutheran circles, after all, have not escaped the "Barthian influence" on the Word, as various writers, whether wittingly or naively and unconsciously, have attempted to sell this theology to the church. There is a solemn word of caution expressed in the book's foreword which is worth taking to heart: "It is part of the indifferentist attitude and spirit fostered and encouraged by ecumenical thinking of a wrong sort, which, in some, places fellowship before truth, and bonhomie and intellectual respectability before integrity--and in others allows the 'problem of communication' so to occupy their attention that they forget that that is the prerogative of the Holy Spirit, and that our task is to be faithful to 'the truth once and for ever delivered to the Saints'" (p. xi).

*Eugene F. Klug*

OFFENBARUNG SCHRIFT KIRCHE. Dokumentarband der deutsch-skandinavischen Theologentagung zu Sittensen 21. bis 25. Februar 1968, herausgegeben von Pastor Peter Hartig. R. Brockhaus Verlag, Wuppertal. Verlag Steiten & Co., Bremen, 1968. 212 pages. Paper. \$4.00.

This is a most significant discussion of theological issues among Lutherans today, a paperback report on the meeting of the "no other gospel" movements in German provincial and the Scandinavian state churches. The meeting of these conservative evangelical elements in Lutheran Europe was held at Sittensen near Hamburg on Feb. 21-25, 1968. The circumstances are paradoxical when viewed from America, but most instructive. These Lutherans are all in the broad but uneasy fellowship of the Lutheran World Federation. They are conscious of the serious breakdown of church life because of liberalism and theological laxity.

The report here published shows that these concerned Christians can no longer endure the bypassing of the issues which the Christian must face in the twentieth century. They form protest and study organizations, not fearing the displeasure of the bishops of the churches; they meet for mutual study and strengthening and publish their papers and decisions. Among the essayists there are such names as Dr. Walter Kuenneth, professor at Erlangen, Prof. Dr. Martin Wittenberg of Neuendettelsau, Prof. Dr. Joachim Heubach of Kiel, Prof. Dr. Karl H. Rengstorf of Meunster, Bishop Bo Giertz of Goeteborg, Prof. Dr. Regin Prenter of

Aarhus, Denmark, Prof. Dr. Sverre Aalen of Oslo, and the list of other speakers and participants is impressive.

The various theological issues are grouped around the key words: Revelation—Scripture—Church. There is no diplomatic evasion of the issues which have so long corrupted the confessional fellowship of European Lutheranism, in fact, there is a hunger for the Word, for the balm in Gilead, which is the only hope for churches long in the slump of a dead liberalism.

The Lutherans in America should not fail to examine this record of a nonconfessional fellowship, against which a broad protest has arisen in Europe.

In addition to the theological essays there are most interesting reports on the Scandinavian churches, suggestions for further work, greetings from the various groups—a vital report on an important event in Lutheranism.

It would be interesting to promote such a meeting among the conservative Lutherans in America, from which one might expect a report of the issues to be considered in America. Is it possible that the members of American synods are less free than the members of state-related churches in Europe? Is the American churchman in his affluence less ready to take the risk, which his European brother takes?

Lutherans in America cannot afford to be uninformed on developments in the world of Lutheranism elsewhere.

*Otto F. Stahlke*

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BY OATH CONSIGNED. By Meredith G. Kline. William B. Eerdmans Publishing Company, Grand Rapids, Michigan. 1968. 110 pages. Cloth. \$3.75.

The author, a scholar in Semitics, applies a wealth of Old Testament background in presenting the doctrine of Baptism in a way totally compatible with the tenets of Reformed theology. The major thesis of the Scriptures, which is then also applied to the understanding of Baptism, is that God enters into a covenant with people. Within this covenant God distributes mercy or judgment according to His people's faithfulness or the lack of it. Of course this is immediately recognized as the traditional covenant theology of the Reformed. Though this reviewer will take issue with the covenant theology in the lines below, he must salute the author in using the suzerain-vassal relationship of the ancient Middle East in explaining God's relationship to His people. The Abrahamic and Mosaic covenants can certainly be better understood in the light of archeological evidence. These covenants with oaths, promises, and curses fit the typical scheme of political treaties.

However, does the covenant theology actually meet the Biblical data? Obvious as it might seem, it is right on the matter of the Law and Gospel that Lutheran and Reformed theologies part. Reformed theology sees the Law as a requirement which God places on His people from Adam, to Noah, to Abraham and then finally to the New Testament church. To break the covenant is to bring the judgment of the covenant down on



head. Baptism, as did circumcision, ushers a person into a situation in which God dispenses covenantal judgment and mercy. God's election is associated with the covenant itself or the entrance into it, but how individual acts after he has entered the covenant. In keeping with the juridical activities within the covenant, circumcision is seen as being put under the knife of God's judgment and the water of Baptism substitutes the ordeal by water. The author pushes and peddles God's judgment on every page. The morbid symbolism of the knife or circumcision and the destructive waters of the Flood in connection with Baptism militate against individual pericopes as well as the entire intent of God's covenant of love and grace. This is after all the Bible's central message. The author interprets John's Baptism as an opportunity to flee to God's mercy instead of *from* it.

If anything is clear from the writings of Paul, it is this, that the covenant of God with Abraham was one solely of promise and was a different nature than the Sinaitic one. Baptism, as was circumcision, is a sign of God's continual promise of grace. Baptism, and not my action, is the basis of my election. To join oneself to Christ is to be put under His grace and not covenant judgment.

No, it is not exactly fair for a Lutheran to criticize a contribution by a Reformed theologian especially on a matter like Baptism, since the Reformed view the entire Scripture from a different perspective than do the Lutherans. For them it is the concept of the covenant and for us it is the Law-Gospel. But some obvious exegetical strictures must be leveled. The Pauline phrase "circumcision of Christ" (Col. 2:11) hardly refers to Christ's own circumcision. As Paul does not usually mention specific events in the life of Jesus, as do the Gospel writers, the suggestion seems absurd. Another possible meaning put forth by the author is that the phrase refers to Christian experience. The best interpretation of the phrase referring to Baptism is not even suggested. The phrase "circumcision of Christ" is better biblical evidence for the baptism of infants than the author's attempt to link it to suzerain-vassal treaties of the ancient world. The author claims that as the treaty of Esarhaddon with Ramataia bound sons and grandsons, even the unborn, so Baptism, a symbol of the covenant relationship, obligates families and descendants. If this argument were pushed, then any descendent, no matter how far removed, would be *per se* entitled to Baptism. Absurd! The pericopes of the parents bringing their children is dismissed in a few words as referring to Jesus' approval of parents who exercised their authority in bringing them to Jesus. Even form criticism would propose that these words suggest a time in the early church where children were being excluded from their rightful place in the kingdom. This reviewer sees more value in these pericopes in explaining infant Baptism than in the treaty of Esarhaddon. Dr. Kline has been very resourceful in shoring up the Reformed covenant doctrine of Baptism with the evidence of the most recent archaeological finds. However, Lutheran and Reformed theologians are going to continue to interpret the Biblical data differently.

David P. Scaer

**THE SOURCES OF DOCTRINES AND THE FALL OF ORIGINAL SIN.**

By F. R. Tennant. Schocken Books, Inc., New York, 1968. 390 pages. Paper. \$2.45

F. R. Tennant is probably best remembered for his two volume *Philosophical Theology*. He also published three books on the general subject of sin. The third is the book under review. After presenting an exegesis and a literary criticism of the Fall—story, in which he makes reference to the “crude naivete of J’s delineation of Jahveh” the author offers a rather detailed study of the ethnological origin and relations of the Genesis account. He derives elements of the biblical record from the early Hebrew religion and points to parallels in Phoenician, Egyptian, Babylonian, Greek, and Indian accounts. He concludes “that the material is too scanty to enable us to reconstruct Israel’s religious state and legendary possessions with any degree of completeness previously to the nations entrance into Canaan.” In his discussions of the psychological origin of the narrative of the Fall Tennant declares that whether a corrupt state of human nature was preceded by an incorrupt state or not, this is the most vivid and natural way of exhibiting the truth that in God’s primary purpose man was incorrupt so that evil might be regarded as having a secondary character. Not limiting his treatment of Original Sin to the biblical accounts alone, the author carefully examines the teachings of Ecclesiasticus, the Oracles, Philo, the Rabbinical literature of Judaism, and the Pseudepigraphic literature. He then turns to the teachings of St. Paul, the post-Augustinian Fathers, and concludes that the development of the highly complicated doctrine of Original Sin was less the outcome of a strict exegetical pursuit than the exercise of speculation. He grants that the speculation was guided by the Scriptures; but it was also influenced by materials afforded by contemporary science and philosophy. A provocative study of the concept of death as introduced by Ben Sirach and the treatment of Philo’s method of combining Hebrew exegesis and Greek philosophy are illuminating to any student of the inter-testamental period. In her introduction Mary Frances Thelen observes that teachers in the major liberal seminaries during the first third of the twentieth century concerned themselves very little with the subject of sin. Their work was done in natural theology and in metaphysics; they had little time for the more special questions of revealed theology. Professor Tennant broke this silence on the subject of sin and man as the sinner when he produced this work. An index of authors and subjects is fortunately included in the text.

John F. Johnson

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**THE ENCOUNTER BETWEEN CHRISTIANITY AND SCIENCE.** By Richard Bube. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1968. 315 pages. Cloth. \$5.95

This symposium volume is intended for those individuals who are confronted by what they believe are apparent conflicts between traditional Christian doctrine and the claims of modern scientific research. This book is aimed especially at those whose Christian faith is threatened by

and questions that have been raised by their use of the scientific method in the areas of biology, astronomy, geology, the social sciences and psychology.

Richard R. Bube, professor of Materials Science and Electrical Engineering at Stanford University, has edited this volume with the help of Owen Gingerich, F. Donald Eckelmann, Walter R. Hearn, Stanley J. Stein and David O. Moberg. Concerning the men who wrote the chapters comprising this volume the editor stated in his preface: "This volume has been written by men who profess to be servants, disciples, and followers of Jesus Christ. They acknowledge Him as the Savior and Lord of their lives. They are at the same time recognized in the scientific community as responsible contributors to the various fields of scientific knowledge. Four of the contributors are listed as members of The American Scientific Affiliation, an organization comprised of Christian scientists and theologians.

*Encounter between Christianity and Science* is organized into ten chapters and begins with a basic discussion of the nature of science and of the Christian faith so that the terms of the subject matter will be apparent to the reader from the outset of the presentation. This is then followed by a description of methods for understanding both the natural world and the biblical record and an attempt is made to show that each has its own domain and no conflict should result between the two areas of revelation. The last six chapters present the relation of the sciences of astronomy, the physical sciences, the biological sciences, psychology and the social sciences to Christianity.

Each contributor has concluded his chapter with a bibliography for further research. An index of subjects and of names of theologians and scientists quoted complete the symposium.

The position taken by Dr. Bube and his colleagues is to the effect that the Bible has no answers to give to questions raised by the sciences. According to these men the purpose of the Bible is to set forth the gospel of Jesus Christ, to tell sinners how to be saved and the Scriptures do not purport to give information on such sciences as astronomy, cosmology, geology, the social sciences, psychology or on any phase of human existence which can be investigated by the mind of man.

Nine of the ten chapters of this symposium have been written by the co-authors of the book, Dr. Bube, who in 1955 published through the Moody Bible Institute the book: *To Every Man an Answer; A Systematic Study of The Biblical Basis of Christian Doctrine*. Although the latter volume does say much about God as Creator or describe the creation of the first man, Dr. Bube does accept the statement of St. Paul that Adam was the father of all men, that he sinned and as a result of Adam's fall sin has passed on to all men. However, in *The Encounter between Christianity and Science* Bube is willing to accept organic evolution as well as the development of man from some form of animal life. The co-authors of the symposium all assume the validity of the interpretations of science and where these are in direct conflict with the Bible, the clear Scriptural statements must be reinterpreted. Dr. Bube correctly has realized that the conflict between the Bible and the sciences is a matter of interpretation

and thus in chapter 4 he devotes a number of pages to a discussion of the rules of Biblical interpretation. The primary sense of the text is the literal, a rule Bube does not conveniently state. Dr. Bube does not comprehend that a number of significant doctrinal interpretations of the New Testament rest on a literal, not a symbolical or allegorical interpretation of the first three chapters of Genesis. That there is a difference between science and scientism is a fact that Bube does not take into consideration. The assumption of the editor and his colleagues is that the interpretations of science are correct, even though scientific views are constantly changing. In their bibliographies the contributors list only those scientists and theologians who advocate and support their position. That there are scientists and theologians who disagree with the basic presuppositions underlying the approach of the authors of this book to science and religion, no reader would suspect from the reading of this volume.

*Raymond F. Surburg*

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**THE GOSPEL OF BAPTISM.** By Richard Jungkuntz. Concordia Publishing House, St. Louis. 137 pages. Paper. \$2.50

Much of recent discussion and research is now made available to the laity in this very readable paperback by the executive secretary of the Missouri Synod's Commission on Theology. There has been in recent years a resurgence of interest in the sacraments, especially Baptism. The author uses biblical imagery in a very creative style and analysis. His first chapter is a very creative and imaginative homily on the significance of water in the Bible through which the author links creation and redemption. Use is made of the recent Qumran finds in describing the baptisms of John and Jesus. The author is at his theological best in those chapters which tie Baptism together with the resurrection and the whole of Christian life. A chapter on baptismal ceremonies will make this book an ideal gift for the adult convert or the parents of baptized infants.

*David P. Scaer*

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**THE SHORTER CATECHISM ILLUSTRATED.** By John Whitecross. The Banner of Truth Trust, London, 1968. 171 pages. Cloth. \$2.50.

Published first in 1828, *The Shorter Catechism Illustrated* is a catechism for Puritans with the Bible passages replaced by short illustrative stories. The preface is correct in its remark that even the general reader will not find the material uninteresting. The Lutheran pastor will find many of these anecdotes, in spite of their captivating content, little more than succinct examples of pious moralizing. For example, under the commandment dealing with adultery the virtues of a slave ship captain are extolled who fasted while he was transporting female slaves in order to keep himself morally pure. Under baptism there is mention of a minister who refuses to baptize the dying child of parents described as "depraved." In refusing to administer the baptism and in calling down the bereaved parents, the minister is pictured heroic. The Puritanical approach seems

that for the glory of God, it is necessary to awaken fear in people's hearts. After fear has been awakened in the heart, then the people should strive after great works of religious piety. This is for the Calvinist way of thinking, a sign of God's grace. It is no wonder that the Lutheran clergyman, whose theology centers in the cross as the expression of God's love and forgiving grace rather than in the awesome glory of God, will find the material strange and himself feeling a little uncomfortable. With these warnings, and they are solely Lutheran in character, a qualified endorsement can still be given to the *The Shorter Catechism Illustrated* as a type of religious Readers Digest—frequently not profound, but always very interesting. Just the reading of it gives the feeling that the reader is somewhere on the craggy, cold damp coast of Great Britain, huddled in an English peasant's hut, as he strives to know the law of God and fulfill it in the fashion of the English free Protestants.

David P. Scaer

THE MARK OF CAIN. By Stuart Barton Babbage. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1966. Paper. 157 pages. 6/-net.

MAN: THE NEW HUMANISM. By Roger Lincoln Shinn. Vol. VI in *New Directions in Theology Today*. Westminster Press. Philadelphia. 1968. 207 pages. Paper. \$2.25.

UNFINISHED MAN AND THE IMAGINATION. By Ray L. Hart. Herder & Herder, New York, 1968. 418 pages. Cloth. \$9.50.

Man is his own favorite subject, something these three books have in common. But there the similarity ceases. Babbage admirably depicts man's plight, as well as his hope, with a sprightly overview of the poets, as Aristotle called all literary men. Shinn, as usual crisp and clear, details the new humanism currently sweeping through theology as well as through society. Hart's effort, much more ambitious, digs at the roots and ontology of revelation, man's problem of knowing himself, God, and things in general.

The great merit of Babbage's book (as also his earlier *Man in Nature and Grace*) is that he is able not only to trace the fact of man's sin, its gravity, its accompanying *Angst* and alienation, its ineradicability, its close connection with the terrifying enigma of death—illustrating this all with pertinent references to the best in current literature—but then goes on to nail down this "serious business of heaven," as C. S. Lewis puts it, of how God in Christ is our exceeding joy. The book is bound 1) to afford the preacher with a lot of good, ready-made illustrations from recent literature; and 2) goad him on to a little more reading on his own, in order to keep abreast of what his people, especially his high school and college students, are reading.

Shinn begins with the truism that "man is constantly struggling to understand himself." Neo-orthodoxy had stressed anew for our time the sinful depravity of man, but, as Shinn shows, a retooled humanism is the new mood in theology, an optimism about man and his potential. Stimulated by such factors as the new technology, urbanization, social engineer-

ing, mass communications, etc., the new humanism throbs with 1) profound appreciation for and celebration of the secular; and 2) ceaseless quest for identity and meaning on the part of the individual who finds himself in a world that, on the one hand, threatens him with obliteration, and, on the other, with alienation from his fellows. In his second part Shinn surveys happenings in the dialog between theology and the other disciplines on the problem of man, specifically the new biology, the changing realm of psychology, the always volatile social sciences, and finally the very contemporary philosophies of life like existentialism and Marxism. His third and concluding section is an attempt to bring theology up to date and thus, hopefully, to help the church speak more relevantly to the times. The danger as "the contemporary Christian doctrine of man opts for the open future rather than for a fixed nature of man" (p. 137) is, as Shinn correctly warns, that "sometimes it forgets that man is a creature." (p. 153) When the new humanism thus raises a flag for man, it does so with naive sort of optimism about human perfectibility and with the old tendency of acting as God. Over against this, says Shinn, "it is the Christian faith that in Jesus Christ men have seen a new revelation of divine love and human possibilities" (p. 179) and Christian humanism of the right sort is that "the man Jesus has the compelling grace that calls out of others the recognition of God and of their brothers" and in so doing of "self-recognition." (p. 181) This, we can say, is a great and pious hope, but, as Luther showed the theological world so convincingly in his great *Commentary on Galatians*, it makes the mistake of Augustine, which has plagued the church ever since, of mixing sanctification and justification by speaking of faith as formed and adorned by charity, good works, or sanctifying grace—or whatever other name it is given—instead of the reverse: Charity, love, good works, sanctification, being formed and adorned by faith which alone justifies and which, like a fecund mother, brings all the rest with it.

"Perhaps not since John Henry Newman's Anglican study . . . has a theological treatise been so significant in its import, so sophisticated in its argument, so learned and so literate," is the prediction of the summary on the jacket of Hart's book. Those are broad claims which this reviewer has no mind to debate; but one thing is sure, Hart weaves an almost incredibly difficult and intricate pattern—largely the result of a heavy, educationist sort of jargon—as he probes the problem of man's self-understanding, and the meaning and significance of revelation. It leaves the work somewhat long on linguistic analysis and short on clearly delivered content. A writer has a perfect right to make his readers stretch their mental muscles to the limit, but, in turn, the readers have a need to stop short of mental hernia. Hart seems to be at his best when he sifts between tradition and imaginative discourse in the theological task. Also his "Appendices," which occupy the last hundred pages, are considerably more transparent and accessible. With his rejection of Neo-orthodoxy's theology of crisis (It is "now in a state of terminal illness," along with existentialistic theology, according to Hart), as well as conservative Biblical theology, he seems to opt for a kind of *Schleiermacher redivivus*, a revival currently going on in theological circles. Hart's foreword indi-

cates that his work is the fruit of his teaching at Vanderbilt's divinity school, though much of it took shape during pleasant summers in a cabin near Polebridge, on the North Fork of the Flathead, in Montana. This is great country, with the towering peaks of Glacier Park lying just to the east. Having read the charming tale of reminiscence by Chet Huntley (*The Generous Years*), who is a native Montanan, simultaneously with Hart's production, the thought inevitably crossed my mind that the latter would have benefited immeasurably by having absorbed a little more of the homespun and down-to-earth sagacity of the Big Sky Country's citizens and some of the piercing, pointed clarity with which Glacier's lofty peaks penetrate the heavens, all of which make living in the Flathead one of life's greatest experiences (the "seven fat years" in this reviewer's ministry).

E. F. Klug

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**RUDOLF BULTMANN IN CATHOLIC THOUGHT.** By Thomas F. O'Meara and Donald M. Weissner. Herder and Herder, New York. 1968. 254 pages. Cloth. \$5.95.

*Rudolf Bultmann in Catholic Thought* does not present anything new or astonishing in the way of *Bultmannia*. An expression of gratitude from the Marburg theologian appears in the forward, but unlike Walther Schmithals' *The Theology of Rudolf Bultmann*, recently published in English translation by Augsburg, it does share the *nihil obstat* of the great theologian himself. While Schmithals attempted to remain neutral during the autopsy, the Catholic theologians have vivisected the corpse without fearing to identify diseased and healthy organs. In reviewing this kind of a book, this reviewer is continually amazed at the vitality and the vivaciousness with which the Catholic theologians are attacking theology. You might even say that their attitude is downright Protestant! Since Bultmann is not one of their 'boys', they can view the whole scene with an attitude of aloofness without incriminating themselves with a self-styled objectivity.

There are ten contributors, all with impeccable credentials, if their views had to be summarized into one sentence, it would be this. Bultmann has seen a valid thrust of the text in reading it for the existential analysis, but this one thrust certainly does not exhaust all what the Bible intends to convey. All of the chapters are well written and the reader can look forward to some delightful theological treats. Some of the usual anti-Bultmannian things are said here again. Typical examples include: Why doesn't Bultmann demythologize Christ out of religion? Isn't Bultmann a Kantian after all? Hasn't Bultmann made all theology merely anthropology? In addition, there are some contributions not previously found in the Bultmann analysis books. A chapter on "Demythologizing in the School of Alexandria" studies a very early precursor of the Marburg theologian. While Bultmann saw reality and myth throughout the Bible, the Alexandrians considered the Old Testament myth and the New Testament reality. Schnackenburg's chapter on "Form-Criticism and the Gospels" is one of the sanest contribution in this field. If the method can be

divorced from Bultmann's virtually agnostic view to past history and events, it actually begins to open the meaning of the Bible. It sees so much value in a word, it can actually be called the "proof word" method and builds a strong foundation beneath the doctrinal foundation of the church. The most critical essay is offered by Josef Blank in "Bultmann and the Gospel According to John." Bultmann is justly chastised for his non-historical view which in the end limits the incarnation to a "that" and destroys the very fiber of John's Gospel. A chapter entitled "The Sacraments in Bultmann's Theology" is not unexpected in a Catholic book. Aside from the fact that Bultmann might be dead wrong in attaching the sacraments in Hellenism instead of Qumran, the author sees a prominent contribution in that the church is now regarding the sacraments not as magic but as preaching. The concluding chapter by the editor, O'Meara, gives an overview of theology in the wake of Bultmann. Short descriptions of Ebeling, Fuchs, Metz and Moltmann—are given. This is the kind of book that makes even the most general type of reader feel like an expert at completion. Highly recommended for all who want to know more about what the fight is all about.

David P. Scaer

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ROYCE AND HOCKING AMERICAN IDEALISTS. By D. S. Robinson.  
The Christopher Publishing House, Boston, 1968. 175 pages. Cloth.  
\$5.00.

Josiah Royce and William Ernest Hocking are recognized as the founders of a distinctly American school of idealism. In his book Dr. Robinson has provided a series of essays on the philosophy of both men. The essays deal mainly with the logical and metaphysical concepts of the two men, although their ideas concerning God, political philosophy, and education are also treated. In part III of his book the author offers a number of letters of both Royce and Hocking. Bibliographies of both men are appended.

One of the most helpful essays in the book deals with Royce on the origin and development of philosophical terminology. Royce contributed articles to the *Dictionary of Philosophy and Psychology* on Greek, Latin, Scholastic, Kant's, and Hegel's terminology. The author summarizes Royce's conclusions on the development of Greek terminology by distinguishing a pre-critical stage in which philosophers modified common terms, a critical stage, in which philosophical terms were deliberately correlated with philosophical systems, and a post-Aristotelian Hellenistic stage in which philosophical terminology was considerably enriched. He also shows how Royce stresses the influence of Aristotle on the Scholastics, going back to the commentaries of Boethius and tracing the development of the medieval scholasticism identified with Thomas. Royce notes that "the central character of the whole scholastic vocabulary remains its elaborate use of distinctions. The method of distinctions had already been carried forth by Aristotle. . . Scholasticism made the method of distinctions more and more an ideal" (p. 39). The author also shows how Locke



injected caprice in the use of terms, thus bringing about a certain disorganization of technical language.

He finds in Kant a great lover of analysis and synthesis and points to the oft evaluated question of the influence of Kant upon the later terminology of Hegel. In his essay on Hegel Royce pointed out what students of philosophy often have to learn the hard way, namely, that a superficial knowledge of the terminology employed by Hegel can be extremely misleading. It is necessary, says Royce, to summarize the whole of Hegel's *Logik* in order to restate his definition accurately.

Hocking, a student of Royce at Harvard, is recognized as the leading representative of absolutistic personalism in the United States. His *magnum opus*, entitled the *Meaning of God in Human Experience* (1912), sought to relate personal experience to a reality which is beyond physical nature as well as beyond the separate minds of others, a reality which can be described as a being with whom a personal communication is possible. That ultimate reality is of course, God; because we can know this "other mind" we can also know "other minds." The fact of God in human experience, says Hocking, makes possible not only the development of self-consciousness but also social consciousness. Sooner or later in their philosophizing idealists get back to the ontological argument. Hocking summarizes it this way: I have an idea of God, therefore I have an experience of God. Reality dwells in the self, in nature, or in another mind; God includes these three. For Hocking God is the all-inclusive being who unites self, other minds, and nature in a communal spiritual reality that is ineffable, but known in the mystical experiences of men. God is metaphysically real even though his essence might surpass the powers of human comprehension.

While philosophical idealism might not be one of the burning issues of our day (either in philosophy or theology) this reviewer feels that some sort of idealistic-intuitive interpretation of reality might become the "ism" to creep into the vacuum caused by the demise of the death of God theology and the growing impatience with an anti-metaphysical analytical philosophy. Bertrand Russell once opined that every philosopher is sometime or other haunted by the idealist lurking deep within his soul.

John F. Johnson

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INCLUDE ME OUT. Confessions of an Ecclesiastical Coward. By Collin Morris. Abingdon Press, Nashville and New York, 1968. 99 pages. Paper. \$1.25.

Morris cuts the theological air like a hot knife cuts through butter. The obvious iconoclastic intent of the author could be dismissed except that Dr. Morris has been the president of the United Church of Zambia. The author was driven to this scathing critique of the contemporary church from an obvious feeling of impatience with the church's much talking and little doing. This reviewer found himself falling into the sin of giving Dr. Morris a theological classification and rating, e. g. fundamentalist, old time liberal, Tillichian, etc. But to state this here would

destroy the author's intent and prejudice the reader. Stones are tossed in every direction, so the reader should not feel prematurely safe.

Christianity is a bread and butter issue. Whoever brings home the bacon, carries the ball and stands up to be counted at the critical time can be called Christian. Fitting into this category are Catholic and Bible believing missionaries, massacred in Africa, as well as a Unitarian who rowed his boat into a nuclear blast area. The culprits are negotiators for the Anglican-Methodist Union and the theologians with their long voluminous productions and seemingly self-contradictory statements. Such issues as the choice between fermented and unfermented beverages or between ordination, re-ordination, or commissioning become small issues in comparison to paganism and starvation in Africa. Though not immune to modern theological thought, Dr. Morris throws some of his jibes in that direction. Is the world that rejected the traditional God going to accept the 'God beyond God' *ala'* Tillich and Robinson? Cut to the core are those whose acquaintance with the theological giants is limited only to the cult of devotion and name dropping. Bonhoeffer's *Letters* and Barth's *Commentary on the Romans* are "venerated by all and read only by those looking for a suitable Ph. D. subject." Morris's words on church assemblies, with their traditional dictums on international problems is well worth the modest price of this paperback. Someone has to have the gall and the guts to tell the king about his non-existent new clothing. Dr. Morris has done this for the church—like it or not.

David P. Scaer

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THE THESES WERE NOT POSTED. By Erwin Iserloh. Translated by Jared Wicks. Beacon Press, Boston, 1968. 116 pages. Cloth.

If this title suggests a negative view on the Reformation, the author, professor of medieval and modern church history at the University of Muenster, and a Roman Catholic, readily removes any such thought with his concluding chapter on "But the Reformation Began on October 31, 1517." Iserloh, who studied under Joseph Lortz (often credited with initiating a more accurate and fair appraisal of Luther in Roman Catholic scholarship), is concerned merely to prove a theory, which has been bandied about in Germany for the last few years, that the dramatic *nailing* of the 95 Theses on the church door at Wittenberg never really took place, but that Luther, following accepted scholarly procedure, *mailed* his missile, which was destined to shake the world like it had never been shaken before, to the proper officials, like Archbishop Albrecht of Mainz, on that date, October 31. Only later did the Theses become public, according to Iserloh.

It is one of history's interesting propositions, some 450 years later, and Iserloh argues for it in considerable detail; but, after all the firing, the traditional view seems still to be left unshaken, because some of his evidence is tenuous at best. In the process, however, Iserloh goes over events and material connected with the beginning of the Reformation in a sympathetic and objective manner. Luther is given generally fair treatment, as is the church of that day, too, which desperately needed

reform. Iserloh closes the argument for his position with the thought, that, only if the posting of the 95 Theses is understood as a legend, will we see "to what extent the theological and pastoral failures of the bishops set the scene for Luther to begin the divisive Reformation we know, instead of bringing reform from within the church" (p. 110). The apodosis of his conclusion seems to be grounded in some fact and validity, but the condition he sets down in the protasis of his argument, of the posting of the Theses being understood as a legend, seems unwarranted.

*E. F. Klug*

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**PRESBYTERIAN WORSHIP IN AMERICA.** By Julius Melton. John Knox Press, Richmond, 1967. 173 pages. Cloth. \$5.75.

Tension between freedom and order in worship has always existed among American Christians. In this book, the first fully documented historical survey of American Presbyterian worship from the time of the Revolution to date, Professor Melton shows how Presbyterians have dealt with the problem of free versus formal prayer, uniformity versus diversity, the use of the old prayer forms versus the creation of new forms. From the first, Presbyterianism has stressed Word-centered liturgies, employing in worship only that which was commanded by the Word of God. But such liturgies have also been influenced by the Anglican approach to worship as well as by the approach to worship of groups stemming from the "radical Reformation." Depending on the situation at the time they set sail, Presbyterians arrived in the new world with varying worship attitudes. The result was a large degree of tolerance in colonial Presbyterianism. The author shows how through the succeeding decades Presbyterians reshaped their worship and its theory to fit their changing views and their nation's changing culture. He sets forth the ideas and practices of North and South, Old School and New School, pro-liturgical and anti-liturgical vicars, clergy and laymen.

The interaction between Presbyterianism and the camp meeting type of service on the American frontier is detailed in delightful fashion (p. 44ff.). The "new measures" of Charles G. Finney were seen as necessary by the New School Presbyterians who made evangelistic effectiveness the criterion of proper worship. The author presents the worship views of men like Charles W. Baird, Charles and A. A. Hodge, Levi A. Ward, and Charles W. Shields. Princeton Seminary's Charles Hodge desired a "wide and safe middle ground" between Puritan and Anglican practice—namely, "the optional use of the liturgy, or form of public service, having the sanction of the church." Hodge's most important contribution, according to Melton, was his suggestion that the denomination produce an officially approved prayer book (p. 75).

The keen interest some mid-19th century American laymen took in matters of worship is exemplified by the actions of Levi A. Ward, a wealthy and prominent insurance broker and member of one of the pioneer families of Rochester, New York. Ward had constructed in 1853, opposite his family's estate, a Presbyterian church which became unique not only because of its handsome Romanesque building but because of its liturgical

service. Ward wanted Presbyterian services to afford more opportunity for congregational participation. He desired both an impressive setting and expressive worship (p. 94).

The ferment during the second half of the 19th century in matters touching upon worship forms led to the publication in 1906 of the first book of common worship among American Presbyterians. The features of this officially sanctioned pattern of worship, which has continued to the present day, are: the union of Word and Sacrament as the normal diet of worship, readings from both testaments on a regular systematic basis, considerable congregational participation, inclusion of each of the familiar elements of adoration, confession, thanksgiving, supplication, and intercession, and the provision of a lectionary built around the Christian year.

Melton's concise, well-researched, and well-written book will be valuable for students of American religious history as well as for pastors and laymen responsible for guiding the worship of their congregations.

*Gerhard Aho*

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GROWTH AND LIFE IN THE LOCAL CHURCH. By H. Boone Porter, Jr., The Seabury Press, New York, 1968. 124 pages. Paper. \$2.50.

This is still one more book added to the massive renewal literature. It is a very practical book. It does not attack the viability of the parish form of the church, but assumes it.

The author begins with the assumption that the churches must grow. A church which continues statically has suffered a shift of motivation. It loses sight of its professed objectives and continues for reasons other than that for which it was founded.

The author attempts to provide some solutions. The discussion which this reviewer found most fruitful and interesting revolved about the problem of manpower. The author looks at the many small parishes which can't get anywhere because of lack of clergy leadership. He points out that some small, rural churches deliberately seek out uninspiring, incompetent pastors because they know that is the only kind of man they can hold.

In offering practical solutions for church growth, Porter suggests that we ought to remember that people often join churches for seemingly inadequate reasons. Rather than rage against this, we should accept it and use these people who are the "new edge" of being in the church as those who can most effectively communicate with those outside the church. Older members may, indeed, develop motivations which are too complex and too theological to appeal to the unchurched.

As for the manpower problem, Porter offers two suggestions which merit attention. The first is the use of men of limited education and training who can adequately serve the many small churches. He suggests that they be given "crash courses" and then ordained. This limited ordination would not make them available to all positions in the church, but for a restricted ministry. He envisions these men as remaining in their secular jobs until retirement.

The second solution to the manpower shortage is to have married men of the parishes ordained to the diaconate as a lifelong position. To this

reviewer, this suggestion has real interest. The process of electing men as "elders" or "deacons" for short periods of time with little or no training leaves much to be desired. Porter refers to the growing number of capable men who have retired early in good health. He feels that a specific call and some training would permit these men to serve capably to augment the professional ministry.

These two solutions are not original with Porter, but he does hold a good brief for them.

A large part of the book is taken up with a detailed report of a parish renewal project in Evansville, Indiana. This report gets tiresome, especially in view of the fact that so many similar reports are being published.

The book has several bright spots. It seems too long and too expensive for the number of ideas.

Richard J. Schultz

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SEX AND THE SINGLE EYE. By Letha Scanzoni. Zondervan Publishing House, Grand Rapids, 1968. 142 pages. Cloth. \$3.95.

This is a very good book about the Christian philosophy of sex. The reviewer makes this judgment on the basis of a number of premises.

The book is honest. It is honest about what "the new morality" says about sexual behavior. The writer does not engage in ill-considered generalizations or misquotations. She gives credit where credit is due. She carefully distinguishes humanism, hedonism and the new morality. She is honest also in reporting the folly of the church in promulgating an unbiblical and frightful view of sex life. Above all, she is bluntly honest in stating again and again that only those who have "the single eye," that is, sincere acceptance of Jesus Christ as Lord and Savior, can hope to agree with or live by the Christian philosophy of sex.

The book is courageous. Mrs. Scanzoni comes down hard, with both feet, on the proposition that there is a matter of *obedience to God* involved in this matter of sex behavior. While patiently considering all sides of an issue, the writer does not hesitate to operate with the principle that the word of God is decisive for a Christian.

The book is informed and scholarly. Mrs. Scanzoni's husband is a professor of sociology at Indiana University. She indicates her debt to his scholarship in chapters relating the anthropological and sociological implications of sex and marriage. Beyond this, however, she displays sound scholarship in handling the Bible. There is some excellent exegesis in this book. The contextual meaning of the Greek noun *porneia* is thoroughly explored. Many other passages relating to sex in both the Old Testament and New Testament are carefully studied.

The book is readable. Mrs. Scanzoni addresses herself to educated young adults. She is thinking primarily of college students. Despite the depth of scholarship, the writer displays a straightforward, delightful style. When the going gets rough, she resorts to a directly catechetical style to make sure her points get across.

The book is helpful. It recognizes the dilemmas of young people. It sympathizes with them. It takes up, one after another, the answers which people today are trying to give to sexual morality. The person reading the book will quite readily find his own problems treated.

The book is evangelical. The explanation of the Song of Songs is beautiful. The Postscript elucidates very clearly the forgiveness which we have in Christ and the possibility of starting over after offense. The writer displays a bright and abounding faith in the Gospel. In the face of questions which are being asked of the church she says, "... if one is really confident of God's revelation of Himself through Jesus Christ, if one is really sure of moral guidance He has given us in the Scriptures, if one is really convinced that God *does* have something to say to us in this matter, is there any reason to fear that the entire Christian faith will be toppled because some honest questions are being raised?"

*Richard J. Schultz*

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COMMUNICATION-LEARNING FOR CHURCHMEN. Vol. I. Communication for Churchmen Series. B. F. Jackson, Jr., editor, Abingdon Press, Nashville, 1968. Cloth. 303 pages. \$5.95.

This is the first volume in a projected four-volume series designed to give a basic knowledge of the media available for church use. Future volumes, which will focus on Television-Radio-Film for Churchmen, Audio-visual Facilities and Equipment for Churchmen, and Creative Communication Skills for Churchmen, will point out the strengths and weaknesses of each medium and consider the effectiveness of specific media in varied communication situations. The reason for this series is stated by the editor in the introduction to Volume I: "Many employed and volunteer leaders in the three major faiths in the United States believe the future of the church depends on its ability and willingness to make better use of the processes of communication and learning." Surely the church needs to examine its teaching methods and patterns of communication with a view to up-dating its use of these processes and employing them to greater advantage. In a day when we are experiencing a revolution in technology and communications, this four-volume series is indeed welcome.

Volume I contains a discussion by four separate authors of the meaning of communication in the church, the learning situation, and the use of printed and audiovisual resources.

William F. Fore, the writer of the communication section, avers that completely successful communication is impossible, and that therefore the problem is how to reduce the probability that we will be misunderstood. He describes the process of communication, using the Shannon and Weaver communication model (source, encoding, signal, decoding, destination). He also explains the communication principles of redundancy, feedback, retro-active inhibition, the sleeper effect, and selective perception. The formal teaching methods which the church has used for the past few hundred years are inadequate in terms of good communication, says Fore. Not only have these methods failed to take communication principles suffi-

ently into account, but they have failed to relate the church's message to the real world of the person in the pew.

But Fore himself fails to support some of the assertions he makes in Chapter VIII, "A Theological View of Communication," and in Chapter IX, "The Church's Communication Task." For example, he writes: "Communication becomes distorted when the Bible is substituted for God as the object of ultimate loyalty and faith" (p. 83), but he does not cite a single instance of such adulation of the Bible. Again, he says: "The vocabulary which was once used to express the Christian faith to the world has almost totally lost its power to communicate" (p. 89). It is certain that the Christian vocabulary fails to communicate to many people. But can we be certain that the Christian vocabulary is more outmoded today than it was in the days of the apostles? It appears that terms like justification, sanctification, sin, righteousness were just as incomprehensible in the Greco-Roman world as they are today. Jesus and the apostles continually sharpened for their hearers the meanings of religious terms. And so must we.

Fore disregards the uniqueness of the Bible as a revealer of God. He understands the Word of God to include every revelation of God in history, present events, art, and symbols (p. 81). He goes so far as to say: "When the Bible and the Word of God are interchangeable, we no longer affirm something about either" (p. 98). On the contrary, by such an identification we affirm a great deal, both about the nature of the Bible and the nature of the Word of God. Fore operates with the assumption that there is no objective truth, that revelation is in no sense a communication of information, and that doctrinal statements are somehow fatal of faith and fail to communicate. This is a Kierkegaardian view which is not necessarily supported by the results of communication research. If one cannot really communicate the uncommunicable (God), why bother to write a book about communication in the church?

How do the views of Marshall McLuhan fit into the church's communication task? According to Fore, the great contribution of McLuhan is that he has succeeded in placing the question of the effects of media into a total cultural context (p. 49). McLuhan's insight, that the type of information conveyed is not so important as the medium by which it is conveyed, applied to the church, would mean that essentially the message of the Christian church is communicated by its own life and witness. In this sense the church itself is a medium of communication (p. 98).

The section on Learning and the Church, by Howard W. Ham, discusses the four major theories currently being advanced as explanations of what it means to learn and what happens when one learns—theories propounded chiefly by Edward C. Tolman, B. F. Skinner, Clark Hull, and Robert M. Gagne. Ham goes on to show how these theories can be employed in the church's educational task, depending on what the church is trying to accomplish. The discussion of motivation, perception, evaluation and timing in relation to learning should be extremely helpful to the person who must engage in teaching in the church. The qualities of a good teacher are listed, and the relation of teaching to learning is pointed up.

The sections on Print as a Resource for Learning, by B. F. Jackson, Jr., and on Using Audiovisual Resources, by James C. Campbell, give excellent guidelines for the use of these media in the church.

On the whole, this is a fine book. Its value, for this reviewer, is lessened by some of the assumptions and conclusions expressed in chapters VIII and IX.

*Gerhard Aho*

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**THE MANIPULATOR AND THE CHURCH.** By Maxie D. Dunnam, Gary J. Herbertson, and Everett L. Shostrom. Abingdon Press, Nashville, 1968. 176 pages. Cloth. \$3.50.

Manipulation and actualization are the key words in this volume. The manipulator is "one who exploits, uses, and/or controls himself and others as things or objects" (p. 2). The actualizer "is an individual who appreciates himself and others as possessors of unique worth and potential" (p. 23).

It is one of the contentions of this book that out of the raw clay of the manipulator may be molded the actualizer, and a congregation bound in the fetters of manipulation may break forth into the freedom of actualization (p. 24).

Both congregation members and pastors can function at the low level of manipulation. Church members try to manipulate the congregation and the pastor by such devices as concealing the pledge, withdrawing from participation, creating dissension, etc. Ministers, too, can attempt to use people as pawns by appealing to the power of their profession, the weight of their authority, or the degree of their training.

To move from manipulation to actualization, it is imperative that congregations and pastors allow people to be persons, that they appreciate individual differences, and that there be a healthy ministry-laity relationship, the pastor serving as player-coach.

An actualization-centered church will foster worship which permits shared meaning *koinonia* which affords people the freedom to be honest, and *diakonia* which gives opportunity for authentic service.

The purpose of life together in the church is to help people become authentic individuals who are aware of themselves, of others, and of God. When we know that through Christ we are loved of God, we can love ourselves and others.

What would happen if you discussed this volume at your next church council meeting? My guess is that plenty could happen.

*Henry J. Eggold*

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**THE BITTER ROAD.** By John H. Baumgaertner. Concordia Publishing House, St. Louis, 1969. 104 pages. Paper. \$1.95.

"From the ecstasy of heaven to the agony of upraised timbers on a blood soaked hill—this is the bitter road" (p. 13).

In this volume of ten Lenten sermons, the author, pastor of Capital



Drive Lutheran Church, Milwaukee, takes us on a journey that began in time for Christ in Bethlehem and ended in the garden beyond the wall.

With a deft touch both for scenes and human emotions, the author takes us to Bethlehem, Egypt, Nazareth, Jericho, Bethany, Gethsemane, Jerusalem, Calvary, and the garden; but with crushing realism he confronts us with our world, torn and bleeding, a world for which Christ died and in which we are to be little Christs.

One example will suffice: Hardly has the blood of the Holy Innocents begun to dry before:

... we who ourselves ought to be willing martyrs for Christ are imposing on others the martyrdom of a painful and deadly neglect. We who have been so proud to be undeserving recipients of the forgiving love of God in Christ have consigned the less fortunate among our brothers and sisters in the race of man to a life that is starving for love and demonstrates the symptoms of its hunger and its sickness in rebellion and violence and crime (pp. 29 f.).

Diagnosis is generally followed by helpful prescription, but at times the Gospel's answer to man's malady could have come through more sharply.

For directness, compelling style, and relevancy, these sermons prove to be helpful reading.

Henry J. Eggold

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AWAY WITH COMPLAINING. By Betty Carlson. Zondervan Publishing House, Grand Rapids, 1968. 62 pages. Paper. \$1.00.

Constructive thinking, a forward-looking view of life, is not too common, but it is abundantly available in *Away With Complaining*. In twenty-seven inspirational devotions for women, Betty Carlson maintains that chronic complainers are looking through the wrong end of the binoculars, and she lightly but surely leads the reader away from the wrong end—heads her toward constructive views, and enlarges the proper aspect.

The fulcrum for the change is a loving-trusting relationship with God, our Savior. One of my favorite essays, number twenty-three, relates the joy of the small congregation at finally dedicating a lovely pipe organ. Shortly thereafter the organist marries and moves away. "... And so all winter long ... you would hear someone in our community pray, 'Dear Lord, we hate to keep bothering You, but it would mean a lot to us to have an organist. Thank You.' Let me warn you. Go easy when you pray with miracle-minded people. ... We now have six organists, all excellent musicians, and the seventh arrives next week.

Annoyances and frustrations enter our lives constantly, and we each know someone who is a chronic complainer. Indeed, if we are honest, we must also acknowledge times when such frustrations have brought out the worst in us. But with Betty Carlson we can keep or regain perspective; refresh our memories as to the destructive power of complainers—who

once shouted, "Crucify Him!"; but, best of all, when we find ourselves complaining, look to see what with God's help *we* can do to remedy the problem—and then do it—and away with complaining!

*Daniel G. Reuning*

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THE MISSIONARY BETWEEN THE TIMES. By R. Pierce Beaver. Doubleday and Company, Inc., Garden City, New York, 1968. 196 pages. Cloth.

In the course of writing this review, I received some observations of a newly sent missionary from overseas that contained this statement: "First of all throw away any materials or books older than five years. The mission field has changed tremendously in the last decade." He was writing to seminary students who are interested in world missions.

The changed and changing situation in other lands as well as ours comes to our attention again. But has anything come from the printer to replace the books that we might discard? In the last decade a number of authoritative and helpful books on mission, missions and the missionary have been published. This past year R. Pierce Beaver has added an excellent treatment of one of the most popular mission subjects—the missionary himself.

With obvious understanding Beaver analyzes the changed role of the missionary as he finds himself "between the age of the separate histories of peoples and regions, on the one hand, and of world history, on the other; of European or Western hegemony over most of the earth and the emergence of some new order; of agrarian and urban industrial societies; of unilateral sending mission from a geographic Christendom and the entire secular-partially religious world being a new mission field approached from a base of Christian churches and communities diffused throughout the entire earth; of revolution in mission and in the world."

In such a time as this he answers questions that everyone is asking: Why send missionaries? Who should go? How do others see the missionary? Why the vocational? He goes on to say that "a renewal of mission is urgent. Not fewer missionaries, but more—more than ever were sent before—are required by the magnitude of the challenge." On the basis of the Scriptural theology of the apostolate of the Church that he outlines at the beginning of his book, Beaver stresses again and again that the lending of personnel and subsidy to sister churches overseas is only part of the apostolate and does not excuse Western churches from sending missionaries. "Neither can the young churches of Asia, Africa, the Pacific, and Latin America be excused from sending missionaries on the plea that the local evangelistic task is gigantic and the resources small." Nowhere in the world and at no time is the necessity of sending missionaries eliminated. The great Christian Imperative to go still stands for all Christians in the world, the West included.

Beaver thinks that dialogue would be the best means of communicating the Gospel in our times, and "is now even an evangelistic necessity." His thoughts on the relationships of the missionary with the indigenous church in other lands and his home church are lasered in on today's

problems. His insights into the development of the indigenous church are enhanced by his vast knowledge of church history and history of missions.

There are a few statements in his book that raise questions in my mind. But on the whole Beaver has some very pertinent, Scriptural and wise things to say about the missionary between the times. His treatment of the subject is not exhaustive, but what he says is exceptionally helpful.

He writes in his foreward that the book grew out of lectures given to newly appointed and furloughed missionaries, to members of mission boards, and to conference audiences of laymen and ministers. This reviewer recommends this easily readable volume to all missionaries, mission executives and to all others mentioned above. Mission educationists at all levels in our Synod would do well to update their understanding of the missionary and his task with this book.

*Otto C. Hintze*

## BOOKS RECEIVED

- If Man is To Love.* By Beverly Madison Currin. Abingdon Press, New York and Nashville, 1968. 174 pages. Cloth. \$3.50.
- Include Me Out.* By Colin Morris. Abingdon Press, New York and Nashville, 1968. 94 pages. Paper. \$1.25.
- The Western Philosophers.* By E. W. F. Tomlin. Revised edition. Harper & Row, Publishers, New York, 1968. 326 pages. Paper. \$1.95.
- It's Always Too Soon To Quit.* By Mel Larson. Zondervan Publishing House, Grand Rapids, 1968. 153 pages. Cloth. \$3.95.
- Justification of The Ungodly.* By Wilhelm Dentine. Translated by Ruth and Eric Gritsch. Concordia Publishing House, St. Louis, 1968. 173 pages. Cloth. \$5.95.
- Great God Here I Am.* Concordia Publishing House, St. Louis, 1968. 96 pages. Paper. \$1.95.
- Winning A Hearing. An Introduction To Missionary Anthropology And Linguistics.* William B. Eerdmans Publishing Company, Grand Rapids, 1968. 162 pages. Cloth. \$3.95.
- Does Inspiration Demand Inerrancy?* By Stewart Custer. The Craig Press, Nutley, New Jersey, 1968. 120 pages. Paper. \$3.50.
- Introductory Studies in Contemporary Theology.* By Robert L. Reymond. Presbyterian and Reformed Publishing Company, Philadelphia, 1968. 242 pages. Paper. \$4.50.
- Theological Dictionary of The New Testament.* Gerhard Friedrich, editor. English translator and editor, Geoffrey W. Bromiley. Wm. B. Eerdmans Publishing Company, 1968. Volume V. 1031 pages. Cloth. \$22.50.
- Rebellion in The Wilderness.* By George W. Coats. Abingdon Press, New York and Nashville, 1968. 288 pages. Cloth. \$6.50.
- The Knowledge of God in Ancient Israel.* By Robert C. Dentan. The Seabury Press, New York, 1968. 278 pages. \$7.50.
- Knowing The Living God.* By Harold L. Phillips. The Warner Press, Anderson, Indiana, 1968. 128 pages. Paper. \$1.75.
- Philosophical Movements and Theological Trends.* By John F. Johnson. Concordia Seminary Printshop, Springfield, Illinois, 1968. 157 pages. Paper. \$3.70.
- Woman's Mission To Humanity.* By Wilmon Henry Sheldon. The Christopher Publishing House, Boston, Mass., 1968. 93 pages. Cloth. \$3.95.
- Luther's Works: Lectures on Titus, Philemon, and Hebrews.* Vol. 29. Tr: Jaroslav Pelikan, Walter A. Hansen. Concordia Publishing House, St. Louis, 1968. 266 pages. Cloth. \$6.00.
- The Place Called Calvary.* By Marcus L. Loane. Zondervan Publishing House, Grand Rapids, 1968. 159 pages. Paper. Price not given.
- Repentance—The Joy-Filled Life.* By M. Basilea Schlink. Zondervan Publishing House, Grand Rapids, 1968. 63 pages. Paper. \$1.50.
- From Science to Theology.* By Georges Crespy. Abingdon Press, Nashville, 1968. Cloth. 174 pages. \$4.00.
- Cybernetics and the Image of Man.* By Harold E. Hatt. Abingdon Press, Nashville, 1968. 304 pages. Cloth. \$5.95.
- Eugene Ionesco and Edward Albee: A Critical Essay.* By Nelvin Vos. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1968. 48 pages. Paper. 85¢.
- Philip Roth and Bernard Malamud: A Critical Essay.* By Glenn Meeter. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1968. 48 pages. Paper. 85¢.
- Par Lagerkvist: A Critical Essay.* By Winston Weathers. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1968. 47 pages. Paper. 85¢.
- William Styron: A Critical Essay.* By Robert H. Fossum. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1968. 48 pages. Paper. 85¢.
- Unfinished Man and the Imagination.* By Ray L. Hart. Herder and Herder, New York, 1968. 418 pages. Cloth. \$9.50.
- Kapitene of the Congo Steamship Lapsley.* By Arch C. McKinnon and *Treasures of Darkness.* By Fannie W. McKinnon. The Christopher Publishing House, Boston, 1968. 295 pages. Cloth. \$4.95.
- Mental Health Through Will-Training.* By Abraham A. Low, M.D. The Christopher Publishing House, Boston, 1966. 393 pages. Cloth. \$5.00.

- The Will to Win: Faith in Action in the Lives of Athletes.* By James C. Hefley. Zondervan Publishing House, Grand Rapids, 1968. 106 pages. Cloth. \$2.95.
- Welcome Home Sara.* By William R. Bushong. The Christopher Publishing House, Boston, 1968. 557 pages. Cloth. \$4.95.
- Communication—Learning for Churchmen.* By F. F. Jackson, Jr., General Editor. Abingdon Press, Nashville, Tennessee, 1968. 303 pages. Cloth. \$5.95.
- God Reigns: Expository Studies in the Prophecy of Isaiah.* By James Leo Green. Broadman Press, Nashville, 1968. 178 pages. Cloth. \$4.50.
- The Hungering Dark.* By Frederick Buechner. The Seabury Press, New York, 1969. 125 pages. Cloth. \$3.95.
- Justification of the Ungodly.* By Wilhelm Dantine. Concordia Publishing House, St. Louis, 1968. 173 pages. Cloth. \$5.95.
- Experiences in Community: Should Religious Life Survive?* By Gabriel Moran and Maria Harris. Herder and Herder, New York, 1968. 205 pages. Cloth. \$4.95.
- Isaiah: A Study Guide.* By D. David Garland. Zondervan Publishing Co., Grand Rapids, 1968. 115 pages. Paper. 95¢.
- Knowing the Living God.* By Harold L. Phillips. The Warner Press, Anderson, Indiana, 1968. 128 pages. Paper. \$1.75.
- The New American Revolution.* Andrew J. Buehner, Editor. Lutheran Academy for Scholarship, St. Louis, 1968. 89 pages. Paper.
- The Church and the Visual Arts.* Andrew J. Buehner, Editor. The Lutheran Academy for Scholarship, St. Louis, 1968. 189 pages. Paper.
- All the Holy Days and Holidays.* Sermons and Sermon Ideas for Every Day of the Year. By Herbert Lockyer. Zondervan Publishing House, Grand Rapids, 1968. 283 pages. Cloth. \$4.95.

- A Short Life of Christ.* By Everett F. Harrison. Wm. B. Eerdmans Publishing Company, Grand Rapids. 1968. 287 pages. Cloth. \$5.95.
- Jesus and The Twelve.* By Robert P. Meye. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1969. 257 pages. Cloth. \$4.95.
- Contemporary Evangelical Thought.* Carl F. H. Henry, editor. Baker Book House. Grand Rapids, 1968. 320 pages. Paper. \$3.95.
- A Church Truly Catholic.* By James K. Mathews. Abingdon Press, Nashville, 1969. 160 pages. Paper. \$2.45.
- The Saviour's Seven Statements From The Cross.* By Robert G. Lee. Grand Rapids, Zondervan Publishing House, 1968. 146 pages. Cloth. \$3.50.
- The Foundations of Social Order.* By Rousas John Rushdoony. Presbyterian and Reformed Publishing Company, 1968. 232 pages. Cloth. \$4.75.
- Jesus—Human and Divine.* By H. D. McDonald. Zondervan Publishing House, Grand Rapids, 1968. 144 pages. Cloth. \$3.95.
- Sourcebook of Poetry.* Compiled by Al Bryant. Zondervan Publishing House, Grand Rapids, 1968. 767 pages. Cloth. \$9.95.
- Those Who Love Him.* By Basilea M. Schlink. Zondervan Publishing House, Grand Rapids, 1969. 96 pages. Paper. \$1.50.
- Mark The Evangelist.* By Will Marxsen. Abingdon Press, Nashville, 1969. 222 pages. Cloth. \$5.50.
- Is The U.S.A. in Prophecy?* By S. Franklin Logsdon. Zondervan Publishing House, Grand Rapids, 1968. 64 pages. Paper. \$0.95.
- Audience Criticism and The Historical Jesus.* By J. Arthur Baird. The Westminster Press, Philadelphia, 1969. 208 pages. Cloth. \$6.50.
- How The World Will End: Guide to Survival.* By Salem Kirban. Salem Kirban, Inc., Huntingdon Valley, Pa., 1968. 278 pages. Paper. \$1.95.
- Love Looks Deep.* By W. Norman Pittenger. A. R. Moberly & Co., Ltd., London, 1969. 101 pages. Paper. 10s 50p.
- The Christian Encounters Crime in American Society.* By Richard Knudten. Concordia Publishing House, St. Louis, 1969. 125 pages. Paper. \$1.25.
- The Lost Christ in A Lost World.* By Roud Shaw. The Christopher Publishing House, Boston, 1969. 182 pages. Cloth. \$3.95.
- The Lenten Sourcebook.* By Dr. Herbert Lockyer. Zondervan Publishing House, 1968. 190 pages. Cloth. \$4.95.
- Protest and Politics: Christianity and Contemporary Affairs.* By Robert G. Clouse et al.—editors. The Attic Press. Greenwood, South Carolina. 1968. 271 pages. Cloth. \$5.95.
- A Funny Thing Happened on The Way to Heaven.* By Dan Harman. Warner Press, Anderson, Indiana, 1969. 112 pages. Paper. \$1.75.
- Go, Man Go!* By Frances E. Gardner. Warner Press, Anderson, Indiana, 1969. 96 pages. Paper. \$1.50.
- The Book of Obadiah.* By Don W. Hillis. Baker Book House, Grand Rapids, 1968. 75 pages. Paper. \$1.95.
- The Books of Nahum and Zephania.* By T. Miles Bennett. Baker Book House, Grand Rapids, 1968. 101 pages. Paper. \$1.95.
- Modern War and The Christian.* By Ralph L. Moellering. Augsburg Publishing House, Minneapolis. 1969. 94 pages. Paper. \$2.50.
- A Vow from The Pew.* By Howard Paris. The Warner Press, Anderson, Indiana, 1969. Pages not numbered. Paper. \$1.00.
- Civil Disobedience and The Christian.* By Daniel B. Stevick. The Seabury Press, 1969. 211 pages. Cloth. \$6.95.
- Hearers of The Word.* By Karl Rahner. Herder and Herder, New York, 1969. 180 pages. Cloth. \$6.50.
- Chats From A Minister's Library.* By Wilbur M. Smith. Baker Book House, Grand Rapids, 1951. 283 pages. Paper. \$2.95.
- Up From Grief. Patterns of Recovery.* By Bernadine Krois & Alice Pattie. The Seabury Press, New York, 1969. 146 pages. Cloth. \$3.95.
- The God-Players. How Not to Run Your Life.* By Earl Jabay. Zondervan Publishing House, Grand Rapids, 1969. 151 pages. Cloth. \$3.95.
- By Life or By Death.* By James C. Hefly. Zondervan Publishing House, Grand Rapids, 1969. 208 pages. Cloth. \$4.95.