



# THE SPRINGFIELD

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# Book Reviews

**YAHWEH'S LAND.** By Alfons Senfter. Herder and Herder, New York, 1969. 117 pages. Cloth. \$5.95.

The purpose of the book is outlined on the dust jacket—"Through a planned series of fifty-five magnificent photographs and the notes that accompany them the author has captured aspects from the life past and present of Yahweh's Land. This book is neither a history nor a travelogue. The author's purpose is to offer through his photographs and his notes some impressions of the land in which Christianity began, to whet the appetite of those who plan to visit it, to provide extensive documentation to those who cannot, to offer guidance to its visitors and a memento to those who know it."

Who can argue with such a noble purpose? The photographs are excellent, far surpassing those I took on a recent visit to the Holy Land. However, it is beyond me how the author was able to eliminate the "human intruders" who seem to dominate the majority of my slides. Consistent with my previous comment, I acknowledge the author's attempt to authenticate the traditional view of the Holy Land at the time of Christ, but any present-day visitor would immediately detect that this book completely omits relevant modern growth, especially metropolitan development.

A word of caution, unless the reader is unconcerned about the price tag, is appropriate in all fairness—cheaper but useful books (even the *National Geographic*) are available that fulfill the same purpose intended by our author.

*William F. Meyer*

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**LUTHER AND THE OLD TESTAMENT.** By Heinrich Bornkamm. Translated by Eric W. and Ruth C. Gritsch. Edited by Victor I. Gruhn. Fortress Press, Philadelphia, 1969. 307 pages. Cloth. \$9.75.

I suppose that what any man thinks of the Old Testament is not that important unless that man is Martin Luther. The great reformer, who claimed that the great principle of justification by faith was taken from the Bible, spent ten times more time with the Old Testament than he did with the New Testament. This fact alone makes Luther's views on the Old Testament a matter of vital concern for those who bear his name. Luther's great contribution was that for him the entire Old Testament preached Christ and that it had one literal sense. Christ could be found twice in every passage. Christ was preacher and the one preached about. The major task of the prophets was to preach Christ. What Luther says about the Old Testament will not come as much of a surprise to those who have been brought up on his way of thinking. Since he saw Christianity mirrored on all of its pages, he found it to be a proclamation of Christian doctrine, including the Trinity.

Bornkamm, whose qualifications as a Luther scholar need no further endorsement, presents the issues in a very attractive, concise, and still comprehensive way. For a church body, which quotes Luther perhaps more

than it does anyone else, besides maybe the writings of the Holy Ghost, our clergy just cannot afford not to read this summary of his position. A few points are cleared up. For example, Luther's adversity and almost hatred for the Law in deference to the Gospel were directed to the Law's condemning function and not to the natural Law, with its jurisdiction over all human actions. For Luther the Antinomians are disciples of Satan. This will say something to those who unjustly oppose Law and Gospel. Luther's treasuring of Jesus Christ as salvation's center is reflected in that he found Christ predicted everywhere in the Old Testament. David in Psalms 2 and 110 reaches the pinnacle of messianic predictions. In finding Christ in the Old Testament, Luther refused to resort to types in finding Him. There was only one reality everywhere in the Old Testament and that was Christ.

Bornkamm's writing preserves the vitality of Luther's love for the Old Testament. Luther saw how Paul used the Old Testament and following the Apostle's lead, he plunged into the prophetic writings with the same abandon. He claimed that the Jews loved the Book of Esther because of "their blood thirsty, vengeful, murderous greed and hope!" As Bornkamm points out that a scholar committed to modern historical research will not come to Luther's "radical prophetic-Christological interpretation." (I could add that he won't enjoy it as much as Luther did.) To read Christ into the text after the historical meaning is found is to violate Luther's principle that each pericope had one meaning.

Here the Lutheran churches have to answer some serious questions. Are we really *Lutheran* if we accept Luther's justification principle which hung suspended from Christ and faith and then use a method which finds it impossible to find Christ in the Old Testament? Remember that Luther claimed that he found this principle in the Bible and that he used the Old Testament ten times more than he did the New Testament. Does our amazement of the ferocious vigor of our progenitor, who went like a boar through the vineyard of the Lord in the Old Testament (to make a poor paraphrase of the Pope's condemnation) make us his heirs? In any event, Luther's total plunge and complete submergence is a lot more refreshing than the approach of the critic who sticks his toes in one by one and fails to see any divine unifying thought. Maybe modern scholarship has re-chained the Old Testament in the scholar's study and that even though it can be read by all, it can be interpreted only with the help of one of the church's new breed of priests. Don't let the slight three hundred and some pages keep you away from this book. Bornkamm has enough cross references and scholarly material to keep the reader busy and away from some less rewarding literature.

*David P. Scaer*

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INSPIRATION AND CANONICITY OF THE BIBLE. By R. Laird Harris. Zondervan Publishing House, Grand Rapids, 1969. 316 pages. Paper. \$2.45.

The Bible obviously needs no defense, but no book has been so attacked.

battered around, scrutinized and defended as frequently. This is not unexpected, since the Christian Church regards its contents as the voice of God speaking to men. In spite of all disclaimers, there is no such a thing as not having a doctrine of the Holy Scriptures. There is no prominent Christian theologian who does not have his views on the Bible. The question is not *whether* we hold to a doctrine of the Scriptures but to *which* doctrine are we going to hold.

Harris provides a handy and comprehensive overview of the typical arguments for the traditional doctrine of inspiration and has updated a previously published volume with data from the Dead Sea Scrolls. Those who are well acquainted with the older view of inspiration will find this to be a handy refresher. Those who take the divine origin of the Scriptures lightly owe it to themselves to study seriously the arguments on the basis of Scriptural data without being entrapped in the dogmatic terminology, ala Heinrich Schmid.

Frequently current Biblical studies with its atomistic approach, suggesting an IBM machine for the author rather than a rational mind, leaves the impression that the final product is the conglomerate result of an unknown mysterious process. Harris' approach gives a brief pause from this ordinary and definitely monotonous confusion. Are the Scriptures just the religious literary production of an ancient people which just happened to survive or is there something special about them that they alone should survive and have a universal impact?

Occasionally the Christian likes to see a presentation showing that the Bible does speak rationally and that it does describe things as they actually were. Harris provides more than an occasional example for the Christian scholar hungry for this. An interesting case in point is Jeremiah 39:3 with its listing of the Babylonian princes. The KJV lists six princes and the RSV four. Robert Dick Wilson shows that these are really three princes. The RSV reading of "Nergalsharezer, Samgarnebo, Sarsechim the Rabсарis" should read "Nergal-Sharezer of Samgar, Nebo-Sarsechim the Rab-Saris." Not too significant until it is realized that the first name given was Nebuchadnezzar's chief lieutenant who succeeded him in the kingdom. Since the Bible is always taking it on the chin, a "we told you so" retort might be unkind, but it is forgivable. The price of the volume is right and contains enough ready made answers for the difficult and embarrassing moments of a theologian's life.

David P. Scaer

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THE GROWTH OF THE BIBLICAL TRADITION. The Form Critical Method. By Klaus Koch. Translated from the second German edition by S. M. Cupitt. Charles Scribner's Sons, New York, 1969. 233 pages. Cloth. \$6.95.

This volume by Professor Klaus Koch has been eagerly awaited in the English reading world by those who are convinced that form criticism has much to contribute to Biblical interpretation. The first German edition appeared in 1964, with a second edition published in 1967. Koch's book is

an introduction to form critical research which has been in use in Germany since the beginning of the century. It is a method that was inaugurated by the writings of Herman Gunkel and Hugo Gressmann. The author states that he undertook the task of writing a manual on the form critical method at the suggestion of Gerhard von Rad. From a small guide it has grown into a volume of over 200 pages, and represents ten years of work. Most of the pertinent literature Koch claimed was found in scattered journal articles, many of which were inaccessible to the average student.

Dr. Koch's book consists of two parts: Part I sets forth the methods that are to be employed in determining the different literary genre that are found in both the books of the Old and New Testaments. Part II (pp. 111-220) gives selected examples. Most of the latter are taken from the literature of the Old Testament.

The German title of this book is: *Was Ist Formgeschichte? Neue Wege der Bibel Exegese*. There is no denying that the proponents of form criticism have rendered a valuable service to Biblical exegesis by their thorough analysis of Biblical literature relative to the various types of literary form that are found in Biblical literature. However, it should not be forgotten that form criticism was developed by Gunkel, Gressmann and others because they had become dissatisfied with the results of over a hundred years of higher criticism with its tendency to divide and fragmentize the books of the Old Testament. We can be grateful to form criticism for reminding readers of the Bible that it is a book that exhibits a rich variety of literary forms. The comparison with the genres of other Near Eastern literature undertaken by form critics has been instrumental in more brightly illuminating the Biblical literary genres. Form criticism has in some respects corrected some of the radical views set forth by Biblical scholarship.

Nevertheless, it is difficult for those who hold a high view of the inspiration of the Scriptures to accept the methodology of Dr. Klaus Koch. The form critical method is based on a continued acceptance of erroneous presuppositions adopted by the critical school. Form criticism attempts to trace the prehistory of many Biblical documents and assumed documents and believes that it can ascertain the life situation for each literary genre; then determine how a literary genre was taken up into a cycle of tradition and then also show how the redactor finally used the materials handed down orally before they were put into written form. Any person who examines the book by Professor Koch will find this a rather complex type of exegetical work. Let the reader examine the pages that deal with the Decalogue or with the Beatitudes to see what this hermeneutical approach does to these two important portions of the Scriptures.

Form criticism assumes that the Old Testament contains sagas, myths and legends, literary genres not formerly recognized as existing in the Sacred Scriptures. Large portions of the Pentateuch, the books of Joshua and Judges are no longer considered to contain reliable history but are said to be replete with etiological myths. Books like Ruth, Esther and Daniel are rejected as containing reliable history and are interpreted by

the form critics as books representing such literary genre as parable, midrash and apocalyptic.

Form criticism is a new method of exegesis. It is very complex and cannot in any way be harmonized with a reliable and verbally inspired book, as the New Testament so clearly teaches about the Old Testament.

*Raymond F. Surburg*

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AN INTRODUCTION TO THE NEW HERMENEUTIC. By Paul J. Achtemeier. The Westminster Press, Philadelphia, 1969. 190 pages. Cloth. \$6.50.

Paul J. Achtemeier is professor of New Testament at Lancaster Theological Seminary. In this volume he endeavors to acquaint English readers with the hermeneutical thinking of a group of German scholars who have become the proponents of a new system for the interpretation of the New Testament. Those who are unable to read German will be grateful to the author for having set forth the views of Ernst Fuchs and Gerhart Ebeling.

Professor Achtemeier correctly stated in the introduction of his volume that the matter of interpretation is the key to present day theological problems. "Its solution is necessary not only for any kind of "ecumenical" theology within the "coming great church." It is therefore a question that needs serious reflection by any who are concerned with the Christian faith in the twentieth century" (p. 7).

The "new hermeneutic" has posed the question of whether a past event, and the text to which it gave birth, have any real significance for our life now. Fuchs and Ebeling and those who claim to be practitioners of the new hermeneutic hold that the Christian faith today cannot be made identical to the manner in which it was understood and set forth on the pages of the New Testament.

In the first section of the book the author places before his readers the background information they need to understand the origin and scope of the problems with which the new hermeneutic deals. In order to understand the new hermeneutic it is essential to be acquainted with the philosophical presuppositions with which the new hermeneuticians begin. Without the philosophy of Martin Heidegger and the appropriation of Heideggerian thought by Rudolf Bultmann it would be impossible to understand Fuchs and Ebeling, both disciples of Bultmann. The "background section" is concluded with a chapter, entitled, "Language, Perception, and Reality."

The second section (pages 85-184) deals thematically with the content of the new hermeneutic as a theological movement. The new hermeneutic claims to use language in a new fundamental role. The author shows how the new school of philosophy treats the theological concept of faith and what the consequences are for a theological stance. Professor Achtemeier clearly and accurately shows how this new system of interpretation proceeds to interpret the data of the New Testament. Since much of this interpretation is found in the writings of Ernst Fuchs, the author's discussion might also be considered as an introduction for English readers of this German New Testament scholar's views.

In the final chapter "Reflections on the New Hermeneutic" the author offers a critique of a number of the basic positions offered by Fuchs and Ebeling and counter arguments to them.

Those who believe that the Bible is God's inspired Word will quickly discover that the new hermeneutic brushes aside the *sola Scriptura* principle of Luther. It allows another authority alongside the Bible because it permits such factors as contemporary culture, scientific insights and modern philosophy to reshape the message of the Bible, and to produce a gospel which is quite different from the one set forth in the Holy Scriptures.

Raymond F. Surburg

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CHRIST: THE THEME OF THE BIBLE. By Norman Geisler. Moody Press, Chicago, 1968. 128 pages. Cloth. \$2.95.

The author of this volume is Assistant Professor at Trinity College, Deerfield, Illinois. He is co-author of the recent evangelical work, *A General Introduction to the Bible*. In the preface the author has stated that this is a book which is not merely emphasizing that in the Old Testament there are numerous Messianic prophecies in the Bible. While he recognizes that the Old Testament does contain prophecies and types about Christ, the scope of his book is intended to be more extensive. After years of study Professor Geisler has come to the conviction "that Christ is the key to the interpretation of the Bible." The Bible has Christ as its thematic unity, a unity that spans the whole of scriptural revelation. This book wants to take seriously the statement of Christ, who said: "Everything about me in the law of Moses and the prophets and the psalms must be fulfilled." (Luke 24:44).

The Christological approach in this book is not limited to a mere study of types or direct predictive prophecies, but rather endeavors to depict Christ as "the unity and unfolding message of the whole of Sacred Writ." Jesus is set forth as the tie between the Two Testaments, the content of the two canons, as well as the unifying theme of every book of the Scriptures.

While the great theme of the book is to emphasize the Christological unity of the Sacred Scriptures, such doctrines as the inspiration of the Bible and the deity of Christ are clearly enunciated. The author is at pains to show that it was the purpose of the propositional revelation which God has given to present Christ, the Savior of mankind. It was also Geisler's purpose to show that the Bible is the instrument of God to convey the message of Christ. The Bible should be searched not for its own sake but for Christ, for as Peter stated "to him all the prophets bear witness" (Acts 10:43).

This is a volume written in the tradition of those who have accepted at face value the assertions made in the New Testament about the Old Testament. The author adopted the rule followed by historical Protestant interpretation: Scripture interprets Scripture. If Luther were living today he would have been greatly pleased with this volume, because the

Wittenberg reformer is known for his Christological interpretation of the Old Testament.

*Christ: The Theme of the Bible* is a devotional exercise which offers a depth of meditation seldom attained. This book can serve as a Bible study that will open new vistas for those who desire a fuller look at Jesus. The reader will find the material interestingly organized and discover a presentation here that is nowhere else duplicated.

*Raymond F. Surburg*

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THOSE INCREDIBLE CHRISTIANS. By Hugh J. Schonfield. Bernard Geis Associates. New York, 1968. 268 pages. Cloth and Paperback.

Dr. Schonfield has kept publishers busy for some years with his pro-Jewish apologetics. He is thoroughly acquainted with Christian scholarship in Biblical studies and makes telling use of this knowledge. Thus *The Passover Plot* was almost a textbook on messianic prophecy in reverse, i.e., the modern results of the historico-critical method were accepted to the utter removal of messianic prophecy.

In this volume Dr. Schonfield takes up the times of the apostles and the early church. He shows considerable sympathy with the early Hebrew Christians, but he holds that they did not accept Jesus as divine, Son of God. This interpretation of the Hebrew Christians seems to have gained some popularity today, but this reviewer cannot square this position with the evidence. Various Jewish Christians can come under this designation. Ebionites, Essenes, Hebrews, Jews, etc. While there was much insistence upon the Law, it was not one of the common features that they rejected a divine Messiah.

Dr. Schonfield is very happy to cite Biblical critics, with whom he finds himself in agreement, to the intent that the New Testament books all appear at the end of a long history of the community, after much change and adaptation, so that the original historical truth can no longer be established, nor can the theology of Christ or the apostles any longer be known. Paul is the great perverter of true Christianity; the chapter is entitled "Odd Man Out." There was much conflict and propaganda, until by a clever forgery Peter was found to be in agreement with Paul!

The author writes well and has his material well in hand, but his purpose is propagandistic and poorly advised. The Christians are not about to give up the faith in their divine Savior, and it is a false hope of a Judaeo-Christian reunion behind a banner which denies the deity of Christ.

*Otto F. Stahlke*

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NEW TESTAMENT DEVELOPMENT OF OLD TESTAMENT THEMES.  
By F. F. Bruce. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1968. 122 pages. Cloth. \$3.95.

The eight chapters that comprise this volume are the Payton Lectures delivered at Fuller Theological Seminary, Pasadena, California, in 1968. Dr. Bruce was asked to discuss the topic: "The Relationship of the Old



Testament to the New." The author was encouraged to develop this topic along his own approach. This Dr. Bruce did by the selection of a few Old Testament themes which have been taken over in the New Testament "as vehicles for expressing, in a diversity of ways, the Christian paradox that the crucified Jesus is universal Lord." The book is an expansion of the materials orally delivered in California.

In the opening chapter, entitled "Organizing Old Testament Theology," the author surveys some of the different organizing principles advocated by scholars like Jacob, Koehler, Vriezen, Eichrodt and von Rad. He briefly discusses the positions of Vischer and Knight and indicates that he cannot go along with their reading of Christ into the Old Testament. He also discusses the views of Rowley and Porteous.

The main themes of the book do not run along the traditional lines of finding New Testament events foretold in the Old Testament. Dr. Bruce refers to the words of Peter in Acts 2: "This is that which was spoken by the prophet." But he does not seem to believe that the major events in the life of Christ were foretold by the Old Testament prophets. What else does Peter mean when he said: "To him all the prophets bear witness?" Dr. Bruce, professor of Biblical Criticism and Exegesis at the University of Manchester, has been too much influenced by Old and New Testament critics who do not believe in direct Biblical Messianic prophecy, as was set forth by Chapter IV of the *Constitution on Divine Revelation* adopted by Vatican II and cited by Bruce in his book.

Bruce follows the idea that the New Testament writers reinterpreted and gave a new interpretation to the data of the Old Testament. According to Bruce it is not necessary to interpret the Old Testament in the light of the New, as the Vatican Council on Divine Revelation has so correctly stated the matter on this issue.

In chapters 2-9 the unity between the Two Testaments is shown by a discussion of the following themes: the rule of God, the salvation of God, the victory of God, the people of God, the Son of God, the Son of David, the Servant Messiah and the Shepherd King. The author shows that the New Testament writers saw in Jesus the promise fulfilled, the covenant renewed, the law vindicated, salvation brought nearer, that in Jesus of Nazareth the Son of David has come to inaugurate the kingdom of God. As the Ancient of Days, as the Servant of the Lord, who bore His people's transgression, Jesus was portrayed by Himself and the New Testament writers. But that it was the Old Testament's purpose to predict these things of the coming Messiah, Bruce claims one need not adopt on the basis of the Old Testament itself.

*Raymond F. Surburg*

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JEWISH CHRISTIANITY. By Hans-Joachim Schoeps. Translated by Douglas R. A. Hare. Fortress Press, Philadelphia, 1969. 163 pages. Cloth. \$3.50.

St. Paul and St. Luke's writings present the cause of the Gospel in the early church from a Gentile point of view. Without attempting to

question the authority of the Scriptures, these New Testament writings show, perhaps in a biased way, the victory of Gentile Christianity over Jewish Christianity with its various legal demands. Now Schoeps states the case for Jewish Christianity and what it thought was essential for the Gospel. The doctrinal position of the Jewish party within the early church is only minimally elucidated in the New Testament with only a few references to circumcision and the keeping of certain ceremonial laws. Acts 15:5 with its reference to the party of the Pharisees indicates that the Jewish party did have a voice at the council at Jerusalem. Schoeps contends that the Ebionites had their spiritual descendants already at the council of Jerusalem and that the mother and family of Jesus belonged to this tradition. The episcopacy of Jerusalem was part of this movement and was kept within Jesus' family as long as possible. The major apostle for the group was James and not Peter. Paul is considered an apostate. By the fifth century Ebionite Christianity was virtually wiped out in favor of Greek and Latin types.

There are three points of Schoeps worth remembering: 1. The early church, even the one centered in Jerusalem was not monolithic but suffered from divisions which were not unlike ours today. 2. Jesus was an historical person since relationship to Him was a prerequisite at first for the bishopric at Jerusalem. 3. The Ebionites were not Gnostics, but were in fact in the front line of attack against the followers of Valentinus and Marcion. This evidence rules out the validity of there being any indigenous Gnosticism on Palestinian soil and the search for it in the Palestinian New Testament writings is tenuous at best.

The book is recommended simply because it sympathetically and interestingly represents the cause of a people who were caught between their Jewish culture and the overwhelming fact that Jesus was the Christ.

*David P. Scaer*

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IF GOD IS GOD. By Richard E. Koenig. Concordia Publishing House, St. Louis, 1969. 100 pages. Paper. \$1.50.

Big things sometimes come in small packages. Undoubtedly this is the ground and hope on which Koenig's book is offered and marketed. And to a large extent the dream is realized. As Lutheran campus pastor for several western Massachusetts colleges Koenig has his finger on students' pulses and on what he calls "the topics that surface most frequently": the need for and existence of God; faith and the realities on which it is based; religious doubts, their agony and their service; God's apparent silence as regards the problem of evil and suffering in the world; the deity and mission of Christ; the freedom of the Christian man, particularly as this concerns godly living.

Excellentlly tooled and trenchantly written there is much to commend in this little apologetics for the Christian faith. Pertinent passages from literature currently on the reading lists of college students add interest and help sustain the attention of searching but skeptical students or readers who "have detached themselves from Christianity."

There are "soft" spots theologically. To mention a few: failure to drive home the depravity of man and man's pretensions of righteousness, outside of which there can be no effective proclamation of the justification of the sinner *coram Deo* through Christ's righteousness (especially to sophisticated and effete eggheads); describing faith as an existential development rising out of man's encounter with nature, history and God's self-disclosure rather than through the Spirit's efficacious power in the God-chosen, though despised, means of grace which inspired Holy Writ reveals to us; an over-play on the value of doubts, almost as though they had sacramental service; a catering to nomenclature which speaks of Christ's "divinity" rather than of His deity (to many slippery deniers of Christ's true deity cover themselves with this term); correspondingly, a lack of clarity on the Incarnation itself and what occurred here as God was manifest in the flesh in the theanthropic Christ; and inclination to settle on Aulen's *Christus Victor* view of Christ's work rather than on the full scope, meaning and relevance of the vicarious atonement; and finally, a somewhat ambiguous explanation of the absolutes of God under which the Christian lives gladly and freely and which keep him from being aimlessly adrift "in arriving at ethical guidelines for our times."

We agree with the author that "this is a great time to be alive," a time in which "the new freedom of today's society allows us to display the authentic life style of the Christian, which is liberty—not the false liberty of those who succumb again to the bondage of self or society but real liberty of love in Jesus Christ." If this is the kind of freedom that marches in step with the steady drummer from the Damascus road, well and good. We know what manner of liberty, freedom, love, service, self-denial, etc., he spoke of in the great Galatian Epistle, all for the Gospel's sake! But if the freedom implied here is the shallow kind of Juergen Moltmann, and his ilk, with *their* theology of hope, geared in the final analysis to the elevating of man in his heroic struggle in and towards the realm of freedom for the alleviating of human bondage—political, social, physical—then we must enter a demurrer.

E. F. Kline

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IN GOD'S IMAGE. By Jacob Rosin. Philosophical Library, Inc., New York, 1969. 81 pages. Cloth. \$4.00.

Jacob Rosin purports to write a science of prophecy, outlining its seven basic laws: 1. Any prediction concerning humans should be completely divorced from the time element; 2. All predictions have to be based on and derived from the assumption that science and technology are going to continue to progress; 3. Anything which is theoretically possible will be achieved; 4. Anything we predict in accordance with the first Three Laws represents only the minimum of what is going to be achieved; 5. All predictions should be limited to positive statements of future achievements and should not contain negative predictions referring to the impossibility of achieving certain goals; 6. A prediction should be limited to the description of the principle of an event of permanent significance and

should contain no concrete technical or historical data; 7. Predictions should be limited to inevitable events and should include nothing which is merely probable.

These seven laws describe prognostication rather than prophecy. The author argues from the fact, not at all new, that science predicts according to known laws. His concept of prophecy has nothing in common with Biblical prophecy nor with *Prophecy in Our Time* as treated by Martin Ebon (1968). Jacob Rosin predicts that man will be able to create life, that he will overcome death, that he will attain divine attributes (title: *In God's Image*), that he will eliminate all evil-doing, and become immortal. Those who wish to share in that future advancement can have that immortality now through cryobiology, having their bodies frozen until such a time when Rosin's prophecies have been realized. The last chapter reads like a sales pitch for a freezer installation in Los Angeles with room for 5,000 "patients" at \$8,000 per patient, "a relatively low price for immortality!"

Otto F. Stahlke

MELANCHTHON: REFORMER WITHOUT HONOR. By Michael Rogness. Augsburg Publishing House, Minneapolis, 1969. 165 pages. Cloth. \$4.95.

Dr. Michael Rogness, assistant professor for research at the Ecumenical Institute of the LWF at Strasbourg, France, and son of the president of Luther Seminary and cousin of the Missouri Synod's Preus brothers, has made his theological debut with this work on Melanchthon. It is written from the viewpoint of systematic theology rather than historical theology, and this is reason enough to label it as refreshing. Rogness discusses the various periods. Melanchthon is the Humanist who became Reformer. The title of the book indicates the sympathetic treatment that Melanchthon receives at Rogness's hands and it is not altogether undeserving. This in no way means that the author overlooks the flaws in this Reformer's personality. According to Rogness, Melanchthon has been blamed for teachings which were really promulgated by his disciples and not by himself. For example, in the synergistic controversy, Melanchthon was quoted as supporting the idea that the human will is one of the three causes of conversion. However under closer examination Melanchthon was speaking not of the moment when a person becomes a Christian but of the entire Christian life. In fact as late as 1557 Melanchthon claims that the will has nothing to contribute to what we call becoming a Christian. His position on the adiaphoristic controversy in Saxony is explained. Melanchthon, fearing that the evangelical faith would be stamped out in Saxony as it had been in Swabia, thought that concessions in non-essentials would be the better course. What he thought was an act of diplomacy turned into what was considered an act of cowardice.

Rogness's unwritten message throughout the book is that considering all that Melanchthon did for the Lutheran Church he should receive more honor than he does. His lectures as Humanist and later as Lutheran Re-

former show the profound theological change he underwent. He did willingly assent to Luther's doctrines on anthropology with their weight on the seriousness of sin, and on grace and faith with their glorification of the work of Christ. It is a pleasure to read a writer that is not driving false wedges between Luther and Melanchthon. Those who are acquainted with Luther's writings and Melanchthon's *Augsburg Confession* and the *Apology* will recognize what Rogness shows, that while Luther is the preacher, Melanchthon is the teacher of the Reformation.

It is unfortunate that the original more extensive German manuscript submitted to the University of Erlangen for the doctor's degree in theology, was not totally translated into English. For example Melanchthon's *Variata* in 1540 of the *Augsburg Confession* is explained in a regretfully short section on page 133. Rogness's choice of translation gives a much more "Lutheran" interpretation to Melanchthon's words in the Latin than what the Reformer himself would want to suggest. "... quod cum pane et vino exhibeantur corpus et sanguis Christi vescentibus in coena Domini," is somewhat misleadingly translated "... the body and blood of Christ is truly given with the bread and wine to those partaking in the Lord's Supper." "Shown" is better than "given." Rogness is right in saying that Melanchthon's chief interest was in what the sacrament *did* rather than in what the sacrament *was*. The latter was Luther's chief concern. However, on an important point as this, it is only fair for the author to show that Melanchthon was willing to allow a non-Lutheran view on the sacrament, even though he would not hold to it himself. However, this slight stricture should not detract from a very well organized and written presentation. This volume should have wide circulation in the Missouri Synod, since in reading Melanchthon's theology our pastors will recognize that much of their theological training is obviously dependent on this man's faith and the formulations of his faith.

David P. Senter

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**PATTERNS OF REFORMATION.** By Gordon Rupp. Fortress Press, Philadelphia, 1969. 427 pages. Cloth. \$9.50.

Quite naturally Lutherans have looked at the Protestant Reformation as a mere extension of the personal biography of Martin Luther. There is nothing inherently wrong with this approach, but the impression is not too infrequently given that Luther's ideas were really the only ones afloat at this time. Rupp, who is first and last a Luther scholar, discusses five different personages who were active on the continent at the same time: Johannes Oecolampadius, Andrew Karlstadt, Thomas Muntzer, Vadianus, and Johannes Kessler. The bulk of the material is centered on Karlstadt and Muntzer, and not without good reason.

Rupp treats his characters sympathetically without fearing to draw lessons from history. The essay on Karlstadt is perhaps the most interesting for a Lutheran, since this theologian was one of the midwives in the birth of the Reformation in Wittenberg. Karlstadt does come forth as a pathetically comic character. This is not to deny his significant contribu-

tions. His personality comes more to the fore than his theology. This is especially seen in his academic career. He picked up two doctor's degrees at the university in Siena in a matter of weeks. Later he renounced academic degrees as standing in the way of the Gospel. But later when he joined the Swiss Reformation in Basel, he demanded that all public teachers should have doctor's degrees. Even the unbiased student would have to say that there was something unstable about this man. Of course it was Karlstadt and not Luther who was responsible for the "protestantizing" of Wittenberg. Melancthon who was in Wittenberg at this time seems to have gone along with the iconoclastic Karlstadt, as he raised no voice of protest. Irony of ironies, it was Luther, whom Karlstadt had personally attacked, who took Karlstadt into his home when his life was in danger for his association with the peasants in their rebellion. The life of Karlstadt can perhaps be best explained as No. 2 man in regard to Luther, and then out of a feeling of frustration, he tried to establish his own theology. Karlstadt's venom against icons as being worse than adultery is an obvious exaggeration totally in-keeping with his flamboyant personality.

The chapters on the life of Thomas Muntzer are also beautifully done. Here was a man who did have more influence on the course of history than the unstable Karlstadt. Muntzer was mystic, prophet, and an apocalyptic revolutionary. His mysticism lead him to his "Gospel of All Creatives" which was nothing else than blatant universalism. This Gospel embraced all creatures. The chapter entitled "Thomas Muntzer's Liturgical Experiments" is slightly jarring, since it is hard to imagine a classical iconoclast as having interest in liturgical nuances. Strangely enough the liturgies are not marked by the subjectivities that would naturally be expected.

This work of Rupp is a classic and will be of great service to the church for a long time to come. In a more technical vein, Rupp is probably right in asserting that Melancthon received the sacrament under both kinds. Clyde Manschreck in his *Melancthon the Quiet Reformer* had interpreted the same evidence in a letter of Sebastian Helmann to mean that Melancthon had actually celebrated the Eucharist.

David P. Scaer

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GOD IN AN AGE OF ATHEISM. By S. Paul Schilling. Abingdon Press, Nashville and New York, 1969. 239 pages. Cloth. \$5.50.

Strange as it might seem the basic question in theology today is 'God.' At least for the time, the old time favorite controversies concerning communication of attributes, Trinity and the others should be momentarily shelved in deference to the question concerning 'God.' The chairman of the division of theological studies at the University of Boston has prepared a handy introduction into some current questions that seem to be a plague to Christianity in every corner. He traces the current atheistic thought from Feuerbach, Marx, Lenin and Nietzsche. What is more impor-

tant is his grappling with the current Marxist thought, especially as we have it in the philosophy of Ernst Bloch. Also treated are existentialism, humanism, linguistic philosophy and the "God-is-dead" theologians; the latter group seems already to be outdated in spite of the headlines it received just a couple of years back. The "in group" now is the "theologians of hope" which are greatly dependent on process philosophy.

Schilling himself seems to be influenced by this group. He develops his own position in the chapter entitled "Signposts" and even though he has words of censure for Jürgen Moltmann, the affinity to his position is quite obvious. Here is a brief overview of Schilling's own position. God Himself does not stand outside of time but is intimately associated with the creative processes. In these processes man has his own freedom and responsibility in contributing to the cosmic and historic processes. God is no longer the "Wholly Other", to borrow a famous phrase from Karl Barth. God is rather subject to temporality as He opens new possibilities to man in the future.

I, for one, a few years back wondered what school of theology would shine forth next on the horizon. In America this century has seen the Liberal School of von Harnack replaced by the Neo-orthodoxy of Barth and in the sixties the theology of Tillich reached full bloom in the meteoric rise of the "God-is-dead" theology. It was brilliant but transient. The new light today on the horizon is the theology that sees God as part of this world's tragedies. Schilling has aligned himself with this school.

For the pastor who has a desire to keep abreast with the latest theological developments, this book is strongly recommended, as an introduction. So you put away your Barth and Tillich for the time and launch out into something new.

*David P. Soter*

**FUNDAMENTALS OF THE FAITH.** Edited by Carl F. H. Henry. Zondervan Publishing House, Grand Rapids, 1969. 291 pages. Cloth. \$5.95.

From 1965 through 1968 many readers will remember that thirteen booklets were attached to the center fold of *Christianity Today*. These booklets discussed various aspects of the Christian faith from a contemporary point of view. Because of their obvious popularity, Editor Carl F. H. Henry has published them all under a hard cover edition. If you remembered to pull these booklets out of your copies, you will have no need to buy the book. But if your study looks like mine, they are probably eternally lost under the paper debris.

*Christianity Today*, which is just a little over ten years of age, has skyrocketed to journalistic fame overtaking the older and perhaps the more prestigious *Christian Century* and *Christianity and Crisis*. Its influence is so great in the Missouri Synod that both Richard Jungkuntz and John Warwick Montgomery have used its pages to put forth opposing views on the question of the American Lutheran Church fellowship before Denver. This is an interesting admission of the success of *Christianity Today*. Both men must have reasoned that this was an effective means of

reaching Missouri Synod clergymen, even though the periodical is hardly an exclusively Lutheran journal.

*Fundamentals of the Faith* will enjoy the same success as the parent journal which conceived it. Since the Lutherans have been reluctant to publish a contemporary dogmatics, shedding some of the more hoary terms, the Reformed have stepped in to fill the gap. This volume may be considered for all practical purposes a refreshing updated dogmatics. As the title suggests, just the basic issues are discussed: revelation, God, Trinity, creation, Christ, Spirit, church, heaven, hell, etc. Don't expect anything on baptism, communion and other similar areas where the Lutherans have shined forth in the past. You might not like the chapter entitled "The Reformed Doctrine of Sanctification" but the rest of the book is obviously useful. The only thing that might keep the sales down is if the pastors start rummaging through their desks looking for the back issues.

David P. Sauer

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**ZEHN FRAGEN AN DIE KIRCHE.** By Christoph Ehmann, Heinrich Kuhfuss, and Jens Litten. Friedrich Wittig Verlag, Berlin, 1969. 355 pages. Paper. No Price Given.

The title refers to ten questions of current theological interest in Germany. The respondents include sixty notables on the scene today, representing laymen, administrators, and theologians on every facet of the theological kaleidoscope. A brief biography of the respondents is helpful, offering also a list of their literary productions.

The questions touch on the unrest among the youth and ask which authoritarian positions customarily asserted can now be given up in the dialog; in which areas can there be a more democratic practice in the church; which are the most disturbing elements in the relation between youth and the church; should the church become a part of the general revolution of the day and agitate for political changes; if the establishment does not relinquish its powers, is it then not necessary to apply force; if the church continues to offer moral guidance as in "*Humanae Vitae*," does it not tend to become a punitive legislator; under what circumstances could a union of Marxism and Christianity be considered; why does the division of the schools along confessional lines continue (in Germany); since the churches have repeatedly been discredited because of their liaison with the state—what arguments do you offer for the complete separation of church and state; is it meaningful for the church to receive its income from a tax levied by the state; how should the church in the future defray its costs?

The answers reveal an amazing uniformity of opinion on this limited set of questions. At might be expected, even the liberal state-employed theologians do not advocate revolution, not in Germany.

Of special interest are the answers of Pastor Hans-Lutz Poetsch, the speaker on the German Lutheran Hour, a member of the Lutheran Free



Churches. Pastor Poetsch is expected at our seminary as visiting instructor in this spring quarter.

*Otto Stahlke*

**THE SACRAMENTS.** By Ernest J. Fiedler and R. Benjamin Garrison. Abingdon Press and Fides Publishers, Inc., Nashville, 1969. 144 pages. Cloth. \$3.50.

Subtitled "An Experiment in Ecumenical Honesty," this book, authored by a Roman Catholic priest and a Methodist minister, discusses the meaning and significance of the sacraments in terms of the principles of history and the priorities of today. The authors recognize doctrinal differences. At the same time they maintain that the distance between the Protestant and Roman Catholic interpretations of the sacraments is far less than they originally anticipated. The starting point for any study of the sacraments is the recognition of a human need for cleansing. But that is not all. According to the authors the sacraments additionally express the need for wholeness, manhood, forgiveness, mystery, the presence of God, community, and the need for celebration. At the same time it must be insisted that the sacraments have their origin in God. A Lutheran reviewer cannot help making the very significant point that the authors realize the intimate connection between the sacraments and Jesus Christ. Schillebeeckx is quoted: "The human encounter with Jesus is the sacrament of the encounter with God." Vatican II is also quoted to the effect that Christ is always present in His Church, "especially in her liturgical celebrations." Christ is present in the sacraments "so that when a man baptizes it is really Christ himself who baptizes. He is present in his word, since it is he himself who speaks when the Holy Scriptures are read in the church." Four chapters of the book are devoted to baptism as birth and life, and the Holy Eucharist. In discussing the "lost sacraments" the authors observe that while Roman Catholics have made the bad mistake of restricting the power of forgiveness to the ordained priesthood, Protestants have made a worst mistake by not exercising absolution at all. It is quite obvious that this is too broad a statement, especially for a Lutheran! In discussing the number of sacraments Karl Rahner is invoked. For Rahner the church itself is the primal sacrament. The institution of a sacrament follows simply from the fact that Christ founded the Church with its own sacramental nature. In fact, the idea that some sacraments have always been more important than others is upheld by a reference to Gregory VII: "Holy Church, the mother of all, has received several sacraments. There are, however, a few of them, two given by the Lord Himself, others instituted by the apostles." Vatican II also asserted that the church is the universal sacrament of salvation; accordingly the church within the world is the sign and instrumental of the renewal of the world which God intends in his Son. The chapter on "the Spoken Sacrament" will warm a Lutheran's heart. Reference is made to the statement of the Commission on Faith and Order. "Sermon and sacrament are complementary. The sacrament is upheld by, and is the bringing to life of, our Lord's words of institution:

the sermon in which God Himself addresses the congregation, though through human channels, is an action by means of which God's grace reaches man." All and all this is an engaging book. It speaks to the issues of contemporary ecumenism with an honesty that must never be overlooked if we are to attain eventual understanding and unity. The book concludes with an incident that took place when a Protestant minister was invited to preach at a Roman Catholic mass. At the same service he was invited to join the Roman Catholic clergy as the celebration of the sacrament proceeded. When it came time for communion, both priest and pastor were uneasy. The Protestant did not receive the Host. Immediately the priest stepped to the altar and said: "We have participated in a demonstration of both our unity and our disunity in Christ. A brother in Christ has broken for us the bread of life. Yet because of a regulation of the church he has not been permitted to receive the Holy Communion. Let each of us go out from this place determined to labor in love for the removal of what he has called the agony of our disunity." The authors comment: "That event, the unity and disunity it embodies and declares, expresses where we are."

*John F. Johnson*

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**THE CASE OF BIBLICAL CHRISTIANITY.** Essays by E. J. Carnell. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1969. 186 pages. Paperback. \$3.50.

Gathered here are essays by the late president of Fuller Theological Seminary in Pasadena, California. The essays all previously published in theological periodicals are a fine tribute to a theologian who made an impact on conservative theology in spite of his relatively early death. There are sixteen essays or chapters in all. Four deal with Reinhold Niebuhr in one way or another. Three are devoted to the topic of church fellowship. Two speak of orthodoxy and another two with Jesus Christ.

Edward John Carnell was somewhat of a maverick in the Fundamentalist camp in Christendom. (If he were living, he would strongly denounce such an appellation as "Fundamentalist.") He was in fact an antagonist of the "Fundamentalist" mentality which only enlisted the church's doctrine in support of the negative. "Orthodoxy" is scored with equal vigor. The next sentences speak volumes. "Orthodoxy does not have all the answers; nor does it always ask the right questions. And when it gives the right answers to the right questions, it often corrupts its claims with bad manners."

But then again, as Carnell points out, it is not only the right wing in Christendom that has this mentality. Wherever there is toleration of one's own prejudices, but not anothers, there you will find "Fundamentalism."

Carnell attempted to place himself in the middle of current theological debate and like a lightning bolt tried to clear the wet air, so heavily weighted with an overuse of cliches. His words on both camps still broadcast severe prophetic doom. Take these words for example. "If orthodoxy

neglects destructive criticism out of a respect for the testimony of Christ, the critics neglect the testimony of Christ out of a respect for destructive criticism. Not only is the neglect mutual, but it is by no means clear that the neglect of the critics is more praiseworthy, let alone more Christian, than of orthodoxy." These essays make for both easy and enjoyable reading and will help to sharpen theological thinking.

David P. Scaer

THE UNIVERSAL WORD: A Theology for a Universal Faith. By Nels F. S. Ferre. The Westminster Press, Philadelphia, 1969. 282 pages. Cloth. \$9.00.

By his own admission this is the author's *opus magnum* in which he sums up his own theological position. What we have here is obviously not a Christian theology, but a universal philosophy of which all men everywhere are capable. Essential to Christian theology is that God revealed Himself within Jewish culture. Ferre cannot limit himself to this. "Consequently, revelation at its full heart cannot be limited to or by any historical faith." God is not known through arguments or through history. He is known through experience. Such experience is basic to theology and must be accepted by faith. The marks of God's activity in the world can be identified by the presence of Love, Peace, and Perfection. He is in the creation in such a way that He can respond to the call of His creatures. With such a concept of theology, there is no one point in eternity where God calls creation out of nothing. God is always part of the creative processes and may not be substracted from them and discussed in the abstract. Creation may thus be defined as God's own experimentations. There is no one perfect creation, but in different processes God is reaching a variety of goals. God is eternal creativity. Since God as Spirit is creative, creation is not a one time act but a process. The creative process can be understood because the creative Spirit is motivated by Love and directed by Purpose. This Spirit is both distinct and identical with the world. Nothing is perfect or complete because the creative Spirit is continually recreating in the sphere of this world. In this plan there is no moral evil. "Evil is, however, mostly a matter of wrong adjustment or wrong choice in terms of distortion or destruction." The concept of eternal life is reinterpreted to mean that the soul does not continue after death as a separate identity, but that the one eternal Spirit is potentially present in each soul and this Spirit continues to live on in other historical manifestations.

Ferre's book appears on the theological scene at a very appropriate time in conjunction with the 'theology of hope.' What we have here is obviously process philosophy presented along with a few theological terms. The question of whether there is a personal God must perhaps be left unanswered even though Ferre gives enough reason here to deny this concept. God seems to become the impersonal spirit force in the world. "Thus love is the theme of a theology for a universal faith. Love is the

personal Spirit, the Universal Word." Love, wherever it is found is the manifestation of God. There can be no doubt however concerning the finiteness of God in this philosophy.

What Ferre says is very much related to the theology of Jürgen Moltmann. Ferre makes little attempt to get out of the philosophical categories, while Moltmann is much more biblical in his language. Ferre is a top level philosopher theologian in process theology and this book is destined to become a standard for those who want to know this material firsthand.

*David P. Scaer*

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THE CHURCH IN EXPERIMENT. By Rüdiger Reitz. Abingdon Press, Nashville and New York, 1969. 205 pages. Cloth. \$4.75.

No area of theological study is showing as much imagination as the restructuring of the Church and Rüdiger Reitz has succinctly capsulated the major new forms. This book is superior to previous publications because it surveys the entire field. The ingenuity of new forms of church organization is absolutely intriguing. Later some serious strictures must be made against the motivation of some of these projects and the ultimate effectiveness of some of the more bizarre forms is questionable; however, these forms represent honest attempts of churches to reinforce their grasp in a culture and society which has little use for them. The purpose of ecclesiastical reform on the local level is to provide more opportunity for church members to do more for each other and the community. The general theme is to put the church where the action is.

For example, one church was built without any religious symbolism at all and the adult classes were conducted around a soda fountain with the pastor usurping the place traditionally reserved for the soda jerk. Another congregation gathered in four different places on four successive Sundays for discussions, the most formal of which was a dialogue-sermon. The whole range from coffee houses to high rise apartment ministries (which has not experienced too much success) is discussed. Since ecclesiastical restructuring is in the air, the pastor owes it to himself to become acquainted with all of the possibilities offered, some of them exciting and others bordering on the humorous. For example one group brought their lunches to church every noon to celebrate communion. Why ruin a good secular institution, like lunch, with an intrusion of the supernatural?

Regardless of the potential of these new forms, serious questions must be raised. The church situation in America, regardless of denomination, is congregational. Like it or not, the congregation makes all church work financially possible. Are these new forms financially viable without some congregation tossing in the bread? In spite of the variety of ministries in the New Testament, the local congregation is the center of God's activities on earth. Even Reitz seems to intimate that the ultimate goal of experiments in church forms is the establishing of a congregation in spite of its routine monotony. C. F. W. Walther was not too far off the beam on this point. Perhaps the most important point, author Reitz does not give

any statistics to show whether these new forms really scratch the service. Here I might be revealing my provincial attitude as a faithful reader of the *Statistical Yearbook*, but as an extremely pragmatic pastor, I must know whether it works or not. No figures are given to measure success. Spiritual success might not be measured in numbers, but as the sainted president of the Atlantic District, Dr. Karl Graesser used to point out, one of the books of the Bible was called "Numbers." The church should try new forms, but the church's pastors should not regard themselves as church reorganizers with the mentality of executives at General Motors. But for the pastor who has found *Advance* too timid, here are some real changes to chew on.

David P. Seeger

**MAKING ALL THINGS HUMAN.** By Melvine Schoonover. Holt, Rinehart, and Winston, New York, Chicago, San Francisco, 1969. 188 pages. Cloth. \$4.95.

This book should be must reading for all smug, self-satisfied church members, who manage year after year to close their eyes to the injustices perpetrated upon minority groups in the United States, and their ears to the cries of the oppressed. It is written by a white pastor who served an integrated church of white people, negroes, and Puerto Ricans, in East Harlem.

The book should be of profound interest to all pastors serving minority groups, because it is written by a man who learned to understand the underlying difficulties of this kind of work, and who had a modicum of success in it.

It should, however, interest a wider audience in the church. It is really a ringing outcry against the racism and the injustices which are practiced by white society in America against racial minorities. It puts the finger on one of the difficulties in the average white church, when the author declares, "Apparently it is easier to rouse church people about pornography than about inhumane social conditions."

The book is well written throughout and calculated to arouse the consciences of church people. It is a needed call to repentance.

Of particular importance is the last chapter entitled, "Black and White." The thrust of the book may be summed up in the following quotation from the final chapter:

The black man is now making "demands" rather than "requests." The white man is told he must acknowledge his racism. The black man is saying that no white man is completely free of racism—as our tolerance of a society that practices dual standards of justice and morality makes clear. Even more importantly, white men must be brought to acknowledge how they have exploited black men throughout the nation's history, how they still exploit them in a thousand different ways, and how this exploitation has been so expertly rationalized that it has come to seem natural and right.

Finally, the black man demands that the white man "Get off my back." The white man does not have to love, or even like him; the black man merely insists that "Whitey" should stop being a parasite, robbing the black man of his manhood and his rightful inheritance. The black man demands the right to develop his life and his society for his own benefit and comfort. He is willing—no, determined—to accept responsibility for his own destiny. He is prepared to live and move and have his being in the ghetto, among his own kind; but he is determined that he shall control the ghetto's institutions so that they will genuinely serve him, and that he will profit from the ghetto's commerce. Since his labor contributed significantly to the wealth of this nation, he intends to share in the benefits of that affluence. No longer is he a supplement for his "piece of the action"; now he is prepared to demand and, if necessary, to take it. This change in approach seems possible because the myth of white benevolence has been shattered, and blacks feel a strong sense of unity with their brothers.

All this does not mean that the author approves of everything that black people are doing to gain their rightful place in the nation. He says:

This does not mean that Black Power does not also contain some dangerous undercurrents; as one of my militant black friends put it, I have "theological hangups." Like many others, I am disturbed by the emphasis on violence, . . . although I share the conviction that "confrontation" has gains for the black poor, still it is axiomatic that society cannot survive indiscriminate violence . . .

*Fred Kramer*

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**NOT MADE FOR DEFEAT.** By Douglas Hall. Foreword by Billy Graham. Zondervan Publishing House, Grand Rapids, 1969. 192 pages. Paper. No price given.

This vivid biographical tale of an extraordinarily successful evangelist and pastor is called "The Authorized Biography of Oswald J. Smith." Considering the abundance of homely detail, the word "authorized" may appear incongruous, except that it expresses the very high regard in which the pastor of People's Church in Toronto is held. There is no attempt to beatify or to canonize the subject.

Here is a tabernacle gospel preacher who in his youth was active in a variety of jobs, located partly in British Columbia. When he decided to enter the ministry at a somewhat advanced age, he asked the lord in prayer, spending hours on his knees, where he should go to study. The Lord clearly told him: the Toronto Bible Training School, but instead he went to Manitoba College, Winipeg. He speaks encouraging words to those who later in life choose the ministry, but he does not in the same manner recommend Manitoba College. The description of the life in western Canada reminds one of the tales told by Dr. Rehwinckel, formerly of Edmonton.

After various pastorates or vicariates near Toronto, Chicago, Harlan, Ky., Toronto, Vancouver, he accepted the languishing Parkdale Tabernacle in Toronto, which grew and flourished. On his evangelistic journeys he reached Los Angeles and Moscow. People's Church on Bloor Street became a power house under Smith's guidance perhaps unequalled in the annals of the modern church. A local mission policy was developed, which grew to such a figure that in 1968 the congregation contributed to the support of 326 missionaries in 21 major fields. Pastor Smith fourteen million dollars for missions in his years, seven million dollars from People's Church. Some of the missionary policies read: "1) Each year a missionary convention is held at which time a faith promise offering is taken for the next twelve months. Only societies who have missionaries supported by the church are invited. 2) Speakers are invited upon the understanding that no direct or indirect solicitation of the congregation will be made. 3) Missionaries are accepted for support upon the understanding that they will make no appeal for their extra needs. 4) Only missionaries of societies accredited by the Interdenominational Foreign Mission Association of North America are supported. 6) No attempt is made to administer the work on any of the fields. All arrangements are made between the church and society. 9) Physical needs are not emphasized with congregations. All efforts are directed to appealing on a spiritual level. 11) Payments are continued for one year following the missionaries' return home on furlough. 17) Natives are not supported because it is the opinion that this is the responsibility of the host nation."

This is indeed an amazing record of one pastor's and one congregation's performance in missions. It is heartening in the twentieth century that the Gospel can still be preached to the salvation of many, and that the pessimistic outlook of the ecumenical movement, which reports grandiose meetings but vanishing evangelistic efforts, does not obtain in all parts of contemporary Christendom.

*Otto F. Stahlke*

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**WALKING AND TALKING WITH GOD.** By Arthur Graf. Faith Publications, Jefferson City, 1969. 174 pages. Cloth. \$3.95.

This volume, authored by one-time professor of practical theology at Concordia Seminary, Springfield, Illinois, and now pastor in Jefferson, Missouri, contains two series of sermons, one on Old Testament characters and the other on the Lord's Prayer.

In the Preface the author says that "an earnest effort is made to keep Christ as Savior central, to avoid ostentation, and to apply doctrine to life through the use of stories and illustrations."

In both of the series the author has succeeded in his endeavor. The reader will find these sermons simple, direct, and provocative of further reflection.

*Henry J. Eggold*

CHRISTIAN ART IN AFRICA AND ASIA. By Arno Lehmann. Translated by Erich Hopka, Jalo E. Napola, and Otto Sohn. Concordia Publishing House, St. Louis, 1969. 283 pages. Cloth. \$12.50.

The author of this volume is Professor at the University of Halle-Wittenberg, a theologian and a student of world religions. In 1955 Dr. Lehmann published his book, *Die Kunst der Jungen Kirchen* (The Art of the Younger Churches), a work which gained him international attention. The present work appeared in German in 1966 as *Afroasiatische Christliche Kunst*. Professor Lehmann was a pastor for a number of years in one of the younger churches and has been a participant in ecumenical conferences, thus enabling him to acquire first hand experience and knowledge of the fields described in *Christian Art in Africa and Asia*.

Most of the examples of the Christian art discussed concentrates on Africa and Asia, although the reader will find some examples of the creations of the Eskimos and Indians of North America and a few samples of the creative efforts of the Christians of Central America. The art forms that are presented and described include painting, wood carving, sculpture, architecture, poetry, drama, dancing, and music. By means of 282 illustrations the reader is taken on a global tour. These illustrations are interesting from the view point of how the younger African and Asian churches understand the Christian message. On pages 9-73 Dr. Lehmann acquaints the reader with the stormy history of the art of the younger churches. A study of the art forms of this volume indicates that the art of New Guinea, Indian, Japan and various of the nations of Africa has assumed an independent form when compared with religious art of the churches of America and Europe, which were responsible for establishing and for many years supporting the program of the churches in Africa and Asia, New Guinea and Central America.

The materials given in the illustrations were collected over a period of many years. *Christian Art in Africa and Asia* will no doubt become a standard reference volume, consulted by Roman Catholic and Protestants alike as well as by students of the history of art. Dr. Lehmann's book will also draw attention because of the new attitude toward the culture and civilizations of the nations of Asia and Africa. In recent years Europeans and Americans have become interested in Asia and Africa not merely from a political point of view, but from the view that these continents have a culture worthy of study. In place of the haughty attitude of the period of colonialism, many are coming to appreciate the exotic and foreign character of Oriental and African artistic forms. This new attitude does not only apply to the secular arts but also the productions of Roman Catholic and Protestant artists of the younger churches.

Raymond F. Surburg

PERIL BY CHOICE. The Story of John and Elaine Beekman, Wycliffe Bible Translators in Mexico. By James C. Hefley, Zondervan Publishing House, Grand Rapids, 1968. 195 pages. Cloth. \$4.95.

Wycliffe Bible Translators has become well known in Protestant church circles in the last decade or so. They are second only to the



Southern Baptists as to the number of workers (approx. 2400) they have sent out.

But exactly what the men and women they send out do and what they have to go through to do it is not so well known. *PERIL BY CHOICE* is a well-written, gripping story of a couple who trained under Wycliffe and went to work among the Chol Indians in Chiapas, Mexico. In a flowing style the author describes the life and work of these translators—their adjustments to people of another culture, their joys, problems, narrow escapes and final satisfaction of accomplishing what they set out to do. The first reactions of the Chols, their becoming Christians, consequent persecution, and their life in Christ makes interesting reading.

John Beekman was a competent translator, and since has risen high in the ranks of the Wycliffe organization. He is now the Translation Coordinator for all of Wycliffe work around the world.

Pick up this book and become better acquainted with the Wycliffe Bible Translators. It will also help you to understand the life and work of personnel sent out to do the same job under the auspices of our parallel organization, the Lutheran Bible Translators.

Otto C. Hintze

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**SECULAR ART WITH SACRED THEMES.** By Jane Dillenger. Abingdon Press, Nashville, 1969. Cloth. 143 pages. \$7.50.

The format agrees with the artistic purpose of this book, allowing for the publication of larger pictures. The text is in two wide columns placed side by side.

Jane Dillenger provides an excellent introduction and comment on a select number of paintings and sculptures. The title may be difficult to justify, but the discussion of Thomas Eakins' *The Crucifixion* loses none of its value because the author discusses a sacred painting by a man who produced little in this category. Eakins' work is compared with *Christ on the Cross* by Diego Velasquez. Andre Derain's *The Last Supper* is compared with that of Duccio di Buoninsegna. Marc Chagall's *Calvary* and *The White Crucifixion* are extensively discussed . . . also Giacomo Manzù's *The Door of Death*, commissioned for St. Peter's in Rome by Pope John XXIII. The discussion includes also such modern works as Picasso's *The Man with a Lamb* and Barnett Newman's *The Stations of the Cross*.

The author, Jane Dillenger, directs the reader's attention to the form, subject matter, symbolism, and history of each of the works, offering thoughtful explorations. Over fifty photographs of the works and details aid in following the text. This is a helpful guide for anyone who would undertake to lecture on a series of sacred works of art, not necessarily those included in this book—though these are worthy and representative selections for our modern time.

Mrs. Dillenger is associate professor in Christianity and the Arts at San Francisco Theological Seminary and The Graduate Theological Union in Berkeley. She has taught at Drew and served on the staffs of the Art Institute of Chicago and other museums of art.

Otto F. Stahlke

## BOOKS RECEIVED

- A Theology of Human Hope.* By Rubem A. Alves. Corpus Publications, Washington, 1969. 199 pages. Cloth. \$5.95.
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