

# Concordia Theological Monthly



F E B R U A R Y • 1 9 5 1

## BOOK REVIEW

*All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.*

HEBREW-ENGLISH LEXICON, Containing All the Hebrew and Chaldee Words in the Old Testament Scriptures, with Their Meanings in English. Samuel Bagster & Sons Ltd., 80 Wigmore Street, London, 1794. Harper and Brothers, New York. 287 pages,  $4\frac{1}{4} \times 6\frac{1}{2}$ . \$1.50.

This is a useful little lexicon for handy reference. "The lexicon is specially designed to put into the hands of the English student, in a compressed and compendious form, the contributions of modern philology to the interpretation of the Hebrew Scriptures" (p. v).

Since this work presents the 27th edition, it is not a newcomer in this area of research. The reason for this new edition is given thus in the Preface: "The best modern authorities have been consulted in this preparation of the present work; and we have endeavored to give the results of their researches in as condensed and convenient a form for reference as possible" (p. iii).

WALTER R. ROEHRS

A STUDY OF THE PROPHET MICAH. "Power by the Spirit." By B. A. Copass and E. L. Carlson. Baker Book House, Grand Rapids, Mich. 1950. 169 pages,  $5\frac{1}{2} \times 7\frac{3}{4}$ . \$2.00.

Monographs on the Minor Prophets have appeared in mild profusion in recent years. Some have treated all of these twelve Old Testament books, e. g., *The Modern Message of the Minor Prophets*, Raymond Calkins, 1946; some deal with several of these Prophets, e. g., *Meet Amos and Hosea*, Roland E. Wolfe, 1945, or *Two Hebrew Prophets: Studies in Hosea and Ezekiel*, H. Wheeler Robinson, 1948; or a whole volume is devoted to a single Prophet, e. g., *Prophet Without Portfolio: Studies from Amos*, P. C. Jones, 1949.

The present volume dedicates 169 pages to a study of the Prophet Micah. The first chapter (pp. 13—41) presents a history of the development of prophecy in the ancient world and in Israel from the time of Balaam down through "the schools of the prophets," to the men of God whose messages are retained in our prophetic canon. This section unfortunately has the savor of the evolution of religion: "From magic and the casting of lots to the remarkable spiritual penetration of the Prophets of Micah's period is a long way; and men had been able to traverse it only because through moral intelligence and spiritual honesty they had worked under God's guidance" (p. 22). Chapter II (pp. 43—77) gives the reader the historical background, political, social, economic, of Micah's message. In Chapter III

(pp. 79—94) the person of the Prophet receives attention. The remainder of the book explains the message of Micah. The exposition is sound and scholarly.

Not too technical for Sunday school and Bible class teachers, "it is designed as a textbook for use in a survey course in the Old Testament, or for a more intensive course in Old Testament prophecy."

This book represents the joint endeavor of two professors of Southwestern Baptist Seminary. After the manuscript had been prepared, one of the authors, B. A. Copass, passed to his eternal reward. He had served Southwestern Seminary since 1918. The co-author, E. L. Carlson, is the successor of Copass.

WALTER R. ROEHRS

**BIBLE COMMENTARY.** By James Comper Gray and George M. Adams (formerly published as *Biblical Encyclopedia* and *Biblical Museum*).

Five volumes, 6½ × 10. Zondervan Publishing House, Grand Rapids, Mich. \$4.95 a volume; the whole set, \$23.95.

A Bible commentary which many theologians consider a great Christian classic is here given to the world in a new printing. Its contents are correctly described in the terms "expository notes, usable sermon outlines, effective illustrations." The five volumes, which vary in size from 760 to 1008 pages, treat the following books respectively: 1. Genesis—Second Kings; 2. Chronicles—Proverbs; 3. Ecclesiastes—Malachi; 4. Matthew—Acts; 5. Romans—Revelation. Each Biblical book is prefaced by an introduction and a synopsis. The commentary is unique in that on the individual passages excerpts from the writings of famous Bible scholars are submitted. Among those quoted are Augustine, Baxter, Brooks, Calvin, Clark, Edersheim, Farrar, Henry, Luther, Maclaren, Meyer, Moody, Spurgeon, Talmage, Wesley. Naturally, at times statements are made which the reader will find unacceptable, the theological positions of the men quoted varying greatly. Looking at the notes on some passages, I find the commentary quite helpful. Some samples will serve my purpose better than mere assertion. On Gen. 4:1 the comment on the word "Lord" reads: "Lit., I have gotten a man, the Jehovah. They perhaps thought this man child was the promised Seed, the destined Deliverer." On Mark 4:31 f. these words are cited from Thompson *The Land and the Book*: "We are not to suppose that the mustard seed is the least of all seeds in the world; but it is the smallest which the husbandman was accustomed to sow; and the 'tree,' when full grown, was larger than the other herbs in his garden. To press the *literal* meaning of the terms any further would be a violation of one of the plainest canons of interpretation. This ample size, with branches shooting out in all directions, yet springing from the very smallest beginning, contains, as I suppose, the special meaning and intention of the parable." The pastor will find this work a great aid in preparing for sermons and Bible class discussions.

W. ARNDT

THE JEW AND PALESTINE IN PROPHECY. By M. R. De Haan, M. D.  
Zondervan Publishing House, Grand Rapids, Mich. 183 pages,  
5½×8. Price, \$2.00.

It is with melancholy feelings that one reads this book. The author is a former physician, who now devotes his time and energy to Bible teaching, serving as radio Bible class instructor on the full Mutual Network and a number of independent stations, whose voice is heard not only in this country but in Canada, Alaska, Hawaii, South America, Cuba, the West Indies, and Africa. Reading the addresses which constitute this book, all dealing with the general topic of Bible prophecies pertaining to Israel and their fulfillment, one cannot escape the conviction that the author is an ardent disciple of Jesus and a staunch defender of the divine character of our Scriptures. While this makes us rejoice, one is saddened by the bald chiliastic literalism with which the Bible prophecies are interpreted. To the author what is taking place now in Palestine is the fulfillment of what Isaiah, Ezekiel, and the other Old Testament prophecies foretold long before the coming of Christ when they spoke of the glories that would envelop Palestine in the Messianic age. To give the point of view of the author, the following sentences from p. 53 may be quoted: "I have often been asked why I did not make a trip to the land of Palestine, and have been invited to join parties for a trip to the Holy Land. I have never desired to go at all at this time. My Bible tells me all I need to know about the land during these days of Israel's dispersion. Moreover, I am going to the Holy Land some day anyway, and without any expense, absolutely free, for when Jesus returns to earth, all believers will be with Him, and He will come directly to Canaan in Judea before Jerusalem. I can afford to wait until I make that trip of all trips with the Messiah as my Leader and Guide." How one wishes that the author would give more serious consideration to the word of Jesus "My kingdom is not of this world" (John 18:36) and to the words of Paul "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). Whoever wishes to inform himself on the precise views of Pre-millennialism can hardly do better than order this book.

W. ARNDT

PROBLEME ALTCHRISTLICHER ANTHROPOLOGIE. Biblische Anthropologie und philosophische Psychologie bei den Kirchenvätern des dritten Jahrhunderts. "Beitraege zur Foerderung christlicher Theologie," 44. Band, 2. Heft. Von Heinrich Karpp. 256 pages, 6½×9½. C. Bertelsmann Verlag, Guetersloh, 1950.

One of the most important problems in the history of Christian thought is the influence of philosophical ideas upon the development of theology. And one of the most important areas for a consideration of this influence is the history of the Christian doctrine of man, specifically the process

by which the Greek doctrine of the rational and immortal soul intruded itself upon Christian anthropology and became an accepted element of many Christian dogmatic systems.

The crux of this development is the thought of St. Augustine, as Erich Dinkler's *Die Anthropologie Augustins* (Stuttgart, 1934) has shown. But a reading of patristic theology before Augustine shows that almost all the significant theologians of the first three centuries addressed themselves to this question. The present volume, originally composed as a dissertation, is an attempt to fill in some of the pre-Augustinian background on the history of Christian speculation about the origin of the soul.

Operating by hindsight from later discussions of the soul, Karpp divides the main body of his book into three sections — traducianism (pp. 41—91), creationism (pp. 92—185), and the theory of pre-existence (pp. 186—229). This presentation is preceded by a brief examination of the relevant Biblical and classical materials, and followed by a survey of the development up to and including Augustine. The author thus seeks to set the Church Fathers he examines — Tertullian as traducianist, Clement of Alexandria, Lactantius, and Arnobius as creationists, and Origen as teaching the pre-existence of the soul — into their historical environment and to assess their respective historical achievements.

On the traducianism of Tertullian, Karpp comes to the conclusion (p. 66) that while Tertullian did not use his theory about the transmission of the soul as a proof for original sin, he did provide later generations with a rationale for explaining how sin is inherited. The differences between Tertullian's viewpoint and that of Clement of Alexandria are not as sharp as most historians make them; "die Unterschiede liegen vor allem in der Abkehr des Klemens vom stoischen Materialismus, in seiner Verwerfung einer angeborenen Verderbnis des Menschen und der damit zusammenhaengenden Anschauung, dass der wertvollste Teil der Seele nicht mit fortgepflanzt werde" (p. 130). Karpp sees the psychology of Origen as an attempt to be Biblical, which failed because of Origen's Platonic presuppositions (pp. 223—229).

Viewed as a whole, Karpp's dissertation is a careful, scholarly, and Biblically sensitive piece of theologico-historical research. Like most dissertations, it is sometimes a trifle fastidious in its use of literary materials. Two major omissions occur to this reviewer. In his discussion of the Biblical background, Karpp should perhaps have laid more stress upon the distinctiveness of the Christian doctrine of resurrection in contrast to the Greek view of the soul. And in view of the entire problem and especially of his claim that Gnosticism influenced Tertullian (pp. 64—66), Karpp should perhaps have done more about Gnosticism than merely to refer to the admittedly excellent work of Kaesemann *Leib und Leib Christi* (p. 39).

An examination of Karpp's material convinces one again of the wisdom

with which Lutheranism has declared this entire problem an open question (Pieper, *Dogmatik*, I, p. 105, n. 387). No study of the history of Christian anthropology can afford to ignore what Karpp has discovered and interpreted.

JAROSLAV PELIKAN

DIE KIRCHE UND IHRE DOGMENGESCHICHTE. By Werner Elert. Evangelischer Presseverband fuer Bayern in Muenchen. 1950. 22 pages, 6×8½. 0,90 DM.

What is the relation of the history of dogma to the Church? This treatise is Werner Elert's answer to the question. It is at the same time a reply to men like Harnack and Kaehler and, in general, to all who are indifferent to dogma. To Elert, one's attitude with regard to dogma is a criterion of one's membership in the Church. "Because we believe in the inner unity of the Word of God," he says, "we also believe in the inner unity and consistency of the history of dogma, because and in as far as it transpires in dependence on the Word of God." This, he admits, is indeed purely a statement of belief, and whether one can defend it depends on one's viewpoint—it depends on whether one is in the Church or outside of it. Apart from its intrinsic value, this treatise is another manifestation of the growing confessional consciousness in the Lutheran Church of Germany.

L. W. SPITZ

THE IMITATION OF CHRIST. By Gerard Zerbolt of Zutphen, Teacher of Thomas à Kempis. Edited by Albert Hyma. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 1950. 116 pages, 3½×5½. \$1.00.

This little treatise is not to be identified with the *Imitatio Christi* by Thomas à Kempis. According to the translator and editor, it was written by Gerard Zerbolt, the teacher of Thomas à Kempis. Later on à Kempis used this treatise and added three chapters, publishing the entire work under the well-known title *Imitatio Christi*. However, the spiritual power of Zerbolt's treatise is lacking in à Kempis' edition. Students who are acquainted with the first chapter of à Kempis' book will recognize the similarity as well as the great dissimilarity between Zerbolt and his famous pupil.

F. E. MAYER

BOOKS OF FAITH AND POWER. By John T. McNeill. Harper & Brothers, Publishers, New York and London. 183 pages, 5×7½. \$2.00.

This delightful little volume is the result of a series of lectures on the subject "Classics of Western Religion." The eminent author, for many years professor of European Christianity at the University of Chicago and since 1944 occupying the chair of Auburn Professor of Church History at Union Theological Seminary, selected for a creative interpretation the following writings:

Martin Luther: *On Christian Liberty*  
 John Calvin: *Institutes of the Christian Religion*  
 Richard Hooker: *The Laws of Ecclesiastical Polity*  
 John Bunyan: *The Pilgrim's Progress*  
 William Law: *A Serious Call to a Devout and Holy Life*  
 John Wesley's *Journal*

To know the author is to respect his sound scholarship and sincerity of purpose. The present volume may serve two kinds of readers. Some it will acquaint with the authors and their objectives as seen by another; others it will encourage to read the originals. It is quite probable that the author had particularly the second group in mind.

In answer to attempts of W. R. Inge and Peter F. Wiener to link up Luther with Hitler, Dr. McNeill declares: "As one who has given a good deal of attention to the Reformer's political thought, I feel justified in saying that Luther would have abhorred Hitler and all his works" (page 24). He does believe, however, that Luther had an exaggerated respect for the "powers ordained of God" and recognizes as in part a result of this the prevailing submissiveness toward the State which marks the history of German Lutheranism (*ibid.*).

L. W. SPITZ

THE APOSTOLIC FATHERS. An American Translation. By Edgar J. Goodspeed. Harper & Brothers, Publishers, New York. 321 pages, 5½×8. \$3.75.

Dr. Goodspeed, who himself has written a respectable library during his half century of New Testament and patristic scholarship, here submits a new version of a dozen writings of the Apostolic Fathers in the same lucid and appealing style in which he translated the New Testament some years ago. Prefacing each with a brief introduction dealing with authorship, date, occasion, and purpose, he has the following writings appear in modern English: The Teaching of the Apostles—The *Doctrina*; The Teaching of the Twelve Apostles—The *Didache*; The Letter of Barnabas; The First Letter of Clement—To the Corinthians; The So-called Second Letter of Clement; The Shepherd of Hermas; The Letters of Ignatius; The Letter of Polycarp to the Philippians; The Martyrdom of Polycarp; The Apology of Quadratus; The Fragments of Papias; The Address to Diognetus. In the appendix Dr. Goodspeed shows the place of the *Doctrina* in early Christian literature. The esteemed author merits the sincere gratitude of all students of patristics and the history of dogma.

L. W. SPITZ

MANY INFALLIBLE PROOFS. By Arthur T. Pierson. Zondervan Publishing House, Grand Rapids, Mich. 2 volumes, 152 and 128 pages, respectively, 5×7½. \$3.00 per set.

This is another addition to the publishers' library of reprint classics. The author needs no introduction, since he has been known as a faithful

apologist for more than two generations. The reader will enjoy the nineteenth-century flavor of his apologetics. If he were to write today, he might substitute several present-day illustrations in place of some that he used, though basically he would have to make but few changes. The truth which he defends is the same today as it was at the time of his writing, but in the light of recent scientific discoveries he could defend it even more successfully than he did. To appreciate his defense of divine truth, it is not necessary to agree with all of his exegesis nor with all of his doctrine. In Volume I he discusses prophecy and fulfillment, the possibility and probability of miracles, the Bible's witness to itself, its scientific accuracy and truth, and its moral beauty and sublimity. In Volume II he portrays the power and beauty of Christ.

L. W. SPITZ

INTRODUCTORY LECTURES IN SYSTEMATIC THEOLOGY. By Henry Clarence Thiessen, B.D., Ph.D., D.D. Formerly Chairman of the Faculty of the Graduate School, Wheaton College, Wheaton, Ill. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 1949. 574 pages, 5¾×9. \$6.00.

A spot-checking of this volume convinced the reviewer that this dogmatics is not worth the price to a Lutheran theologian. The author leans very heavily on Reformed theologians, quotes freely from Hodge, Shedd, and especially A. H. Strong and injects a moderate Arminianism and Premillennialism of the dispensational type. Lutheran pastors who wish to study Reformed dogmatics will use such standard works as those of Hodge, Warfield, or the more recent publications of Berkhoff and Boettner.

F. E. MAYER

GREAT PULPIT MASTERS. Volume V, J. H. Jowett. Volume VI, F. B. Meyer. Fleming H. Revell Co., New York, c. 1950. \$2.25 each.

This splendid series continues with volumes of sermons by John Henry Jowett, a British Congregational minister who served 1911—1918 in the Fifth Avenue Church of New York City and died in England in 1923; and B. F. Meyer, a British Baptist evangelist who is supposed to have preached more than 16,000 sermons in a life that extended beyond the fourscore. The Jowett volume contains twenty-seven addresses and an introduction by Professor Elmer G. Homrighausen; the Meyer volume, twenty-two addresses and a very brief inspirational foreword by Dr. Robert G. Lee. The two volumes are in most interesting contrast. Jowett proceeds by a route of simple meditation, while his style is opulent and fanciful. Meyer speaks much more simply, enjoys careful analyses of his texts, yet brings inventiveness and resourcefulness to bear upon his treatment. Pastors who are ready to apply the correctives of an ample Biblical theology will enjoy the stimulus of these volumes.

RICHARD R. CAEMMERER



THE DOCTRINE OF THE UNIVERSAL PRIESTHOOD AND ITS INFLUENCE UPON THE MUSIC OF THE LUTHERAN CHURCH. By Walter E. Buszin. Concordia Publishing House, St. Louis. 32 pages,  $5\frac{1}{4} \times 8\frac{1}{2}$ . 25 cents.

This reprint of a paper originally prepared under the auspices of Valparaiso University carefully develops its theme. Professor Buszin's documentation is so complete that it will serve also applications to other areas of the Christian life. The author recommends wider employment of the literature for organ and choir that has been prepared under the impulse of the doctrine of the royal priesthood—literature which stimulates to congregational participation and which reflects the essential facts of sin and grace.

RICHARD R. CAEMMERER

BACH—THE MUSICAL APOSTLE OF THE LUTHERAN CHURCH. Luther A. Schuessler. Published by Redeemer Lutheran Church, 6430 Harvard Ave., Chicago 21, Ill. 16 pages,  $4\frac{3}{8} \times 6\frac{5}{8}$ .

An address and eulogy, written by one of our pastors and published by his congregation, which sings the praises of Bach in loud, exalted strains. It is encouraging to see not only the youth, but also the clergy of our Church become enthusiastic about an important segment of the great musico-cultural heritage of the Lutheran Church. This is encouraging also when, as in the present case and in a spirit of upright modesty, members of the clergy thus engaged assert no claims of being musical experts of some kind. They thus help keep alive within our midst Martin Luther's spirit of appreciation for good music.

WALTER E. BUSZIN

THE TRIAL AND DEATH OF JESUS CHRIST. By James Stalker. Zondervan Publishing House, Grand Rapids, Mich. 185 pages,  $5\frac{1}{2} \times 8$ . \$2.00.

James Stalker, 1848—1927, a graduate of Edinburgh University, served for many years as a pastor in the Free Church of Scotland. His book has the subtitle *A Devotional Study of Christ's Passion*. Each of its 23 chapters offers much excellent sermon material. The author is well read, and it is refreshing indeed to find many references to scholarly works and to the original Greek version of the New Testament Scriptures. While the cautious reader will not be ready to subscribe to a remark like: "—a prayer for forgiveness cannot be answered without the *co-operation* of those prayed for" (p. 117), the book is, on the whole, quite sound theologically and points to the redemptive work of Christ as man's only hope for salvation. The author says: "Theology has its center in the cross. Sometimes, indeed, it has been shy of it, and has divagated from it in wide circles; but, as soon as it becomes profound and humble again, it always returns" (p. 140). Pastor Stalker does not approve of an undue display of emotionalism in the Lenten meditation; in his Preface he calls attention to the fact that the Gospels themselves offer an incomparable model when they let it suffice to present a faithful exhibition of the facts themselves. The

great defect of the book is that the author often discusses persons and circumstances so much in detail and with such care that the study is not as Christ-centered as it should be and the work of Atonement suffers lack of stress and emphasis. This applies even to his discussion of Calvary (Chapter XII), where, while describing the Savior's thirst, he devotes an entire page to a discussion of the use of stimulants and intoxicants; far less space is devoted in this chapter to the meaning and efficacy of what happened on Calvary's cross and to the comfort we may derive therefrom. Such excursions have an insidious way of leading us away from the real message of the Cross and too often appeal to our old Adam, who is not so naive and innocent at such times as we like to think. The Scriptures are very profound when they refer to "the foolishness of preaching" (1 Cor. 1:21), and to preach the unadulterated Gospel of Jesus Christ in season and out of season is one of the most difficult and challenging tasks of the Christian ministry of the Word. Pastor Stalker, whose book we recommend, indicates that he is aware of this fact in his *The Trial and Death of Jesus Christ*.

WALTER E. BUSZIN

MARRIAGE AND FAMILY RELATIONSHIPS. By Robert G. Foster. The Macmillan Company, New York. Revised Edition, 316 pages, 5¼ × 8. \$2.75.

This guidebook to marital happiness is addressed specifically to young people to help them face and successfully cope with the vexing conditions, problems, and circumstances of the present new era, though it is recognized that there is no perfect solution for these. Most problems are of such a nature that we must work them out for ourselves. In four major sections the author from the personal rather than the sociological viewpoint introduces the reader to premarital and postmarital experiences together with a consideration of the mutual interaction of family life, social and economic influence. The field is well covered, and there is also a frank, yet chaste discussion of sexual matters. As usual, the approach is not Christian. The author considers marriage a human institution, and whatever importance attaches to religion, applies to religion generally, not specifically Christianity. Seven helpful appendices are attached.

O. E. SOHN

FROM LUTHER TO KIERKEGAARD. A Study in the History of Theology. By Jaroslav Pelikan. Concordia Publishing House, St. Louis, Mo. 1950. 171 pages. \$2.75.

At last the book has appeared for which the student of Scripture, of Lutheran theology, and of philosophy has ardently hoped many a year. And, fortunately, it is a book, too, which will compel the respect and gratitude of students interested only in the history of Christian dogma or in the history of religious thought in general.

The peculiar value of this book is fourfold: 1. It traces the history of

Lutheran theology not merely to the closing years of High Orthodoxy, but all the way down to the critical period following Hegel. 2. It honestly faces up to the question of the relation of philosophy to Lutheran theology and frankly confesses that philosophy, if only on its formal side, has a way of intruding into every systematic formulation of Lutheran theology. 3. It exposes the basic fallacies in eminent systems of philosophy which, though they are indebted to the Lutheran tradition, nevertheless fail to meet the demands of the Christian faith. 4. It makes a plea for an articulation of a Christian philosophy consonant with the deepest convictions of the Christian faith as enunciated by Luther.

In only 120 pages the author develops the interrelations of Lutheran theology and philosophy from Luther to Kierkegaard. But into these chapters titled "Luther," "Melancthon and the Confessional Generation," "The Age of Orthodoxy," "Rationalism," and "The Nineteenth Century" he packs a mass of information which, together with the 45 pages of notes in the back of the book, make this volume a *Quelle* for further research. The pages fairly drip with data and give evidence of the author's wide and penetrating acquaintance with Luther, Lutheran theology, and the currents of thought which dominated the past four centuries.

In the plethora of religious and philosophic books published in 1950, Dr. Pelikan's is one of the few which to this reviewer proved to be genuinely relevant and eminently useful. The book is further evidence that Luther and Lutheran theology are very much alive in our day—also in our Church. Finally, the book is one of the "best dressed" in Concordia's 1950 array of ensembles. To both author and publisher our warm congratulations!

PAUL M. BRETSCHER

COMMUNISM'S CHALLENGE TO CHRISTIANITY. By Arthur Vööbus, Dr. Theol. Published by the author. Chicago Lutheran Theological Seminary Book Store, Maywood, Ill., 1950. 98 pages, paper cover. \$1.20.

The author is at present a professor at Chicago Lutheran Seminary at Maywood, Ill., but was formerly professor of theology at the University of Tartu, Estonia, and in the Baltic University (in exile) at Hamburg-Pinneberg, Germany. He is one of the thousands of refugees driven out of their ancient ancestral homes by our recent partner and friend, the "freedom-loving" Communist Russia.

In the first part of the book, Professor Vööbus gives a graphic eyewitness account of the horrors experienced by himself and his people and by millions of others who suffered a similar fate when they fell helpless victims to Communist Russia. The picture he draws is horrifying. On this side of hell nothing more terrible is conceivable than the horrors and tortures endured by these our helpless fellow Lutherans in the decade through which we have just passed, and the end is not yet.

One cannot imagine the depth of depravity to which a human being can

sink until one reads this account of human perversion and of the fiendish tortures invented and inflicted by these modern savages of atheistic Communism; but it demonstrates again that once man denies God and repudiates his own moral responsibility, he becomes a devil incarnate and takes on the very image of Satan himself.

In the second part of the book the author deals with "the failure of Protestant theologians in their understanding of communism." "Most Protestant theologians," he writes, "have failed to demonstrate an ability realistically to criticize or to resist the noisy, confident propaganda of the Communist. What Protestant theologians have said or written about Communism constitutes a chapter in contemporary literature, the study of which makes sick and weary anyone who has confronted the Communists in actual fact." On the other hand, he adds: "An objective study which considers the facts and realities cannot conceal that the honor of making articulate the responsibility for mankind in this perilous hour, and the distinction of having had the courage to raise its voice against the enemy, belongs to the Roman Catholic Church" (page 63).

The author is bitterly disappointed about the position taken by the Amsterdam Conference, of which he says: "The condemnation of Communism in the Amsterdam Report is only an apparent one because, in my opinion, Communism was actually honored and promoted most excellently when it was bracketed with capitalism! Amsterdam only increased the chaotic situation and helped to confuse unsuspecting people about the real phase of Communism. It misled the people in the Western World by giving currency to the false idea that in Communism there is the same kind of danger as in capitalism."

In the last chapter the author presents "the tasks of the Church in the present situation" as he visualizes them. He writes:

"Concerning the question what the Church must do, we cannot give an answer before we have an analysis of our present-day situation. What are the factors which must be taken into account? There are several of them.

"The first is guilt. This, like a dreadful burden, weighs upon the powers, groups, and interests which co-operated with Communism. Under the banner of democracy Communism has been brought into the heart of Europe. Politicians and circles that had no scruples and no ethics, delivered many nations and countries to Communism at Teheran and Yalta. They have caused misery, sufferings, and tragedy to many nations which have seen the best part of themselves sent Eastward, to be lost forever. . . . We can take it for granted that this reality of guilt is working. The free nations have not emerged from the influence of this destructive policy. It has lulled to sleep and destroyed a part of the conscience of free nations and poisoned the spirit. Moreover, the signs of an overture to judgment are very clear. Everyone who has followed closely the incredible mistakes of politicians must have perceived clear symptoms that the abandonment of God's law leads along paths whose end is blindness and the dark.

Operations in the political field, bereft of direction and conviction, grope in darkness. We mention only some examples: erroneous understanding of the plans and perils of Communism; belief that real agreement between the free nations and Communism is possible; the assertion that Chinese Communism is not an increase of the power of Russian Communism; an abandonment of China and its deliverance to Communism; the continuing shipment of war materials into Russia; the incredible mistakes being made in Germany (the Morgenthau plan!); a generally wrong attitude toward Spain, etc. Indeed, everyone who has followed closely the utterly childish activities of the politicians, must draw the conclusion that here is going on a self-destruction of huge dimensions."

Dr. Vööbus has rendered a great service to the people, and particularly to the churches of the Western World, telling us in a language that cannot be misunderstood what Communism is and into what desperate situation the world has plunged itself by aiding this godless power. The book is an earnest plea for repentance. It makes one humble, but it is also an earnest warning that we read the signs of the time before it is too late and the darkness of godless Communism descends on the rest of the Western World.— But read this book, read it again, have your people read it. Every American should read it.

A. M. REHWINKEL

#### BOOKS RECEIVED

*From Association Press, New York, N. Y.:*

STORIES OF CHRISTIAN LIVING. Edited by J. Edward Lantz. 293 pages,  $5\frac{1}{4} \times 7\frac{1}{2}$ . \$2.50.

*From Prentice-Hall, Inc., New York, N. Y.:*

THE PULPIT TREASURY OF WIT AND HUMOR. By Israel H. Weisfeld. 182 pages,  $5\frac{3}{4} \times 8\frac{1}{4}$ . \$2.50.

*From Zondervan Publishing House, Grand Rapids, Mich.:*

IDEAS FOR YOUNG PEOPLE'S PARTIES. By Morry Carlson and Ken Anderson. 77 pages,  $3\frac{3}{4} \times 5\frac{1}{4}$ . \$.60.

GOD'S MAN IN MANHATTAN. The Biography of William Ward Ayer. By Mel Larson. 168 pages,  $5\frac{1}{2} \times 7\frac{3}{4}$ . \$2.00.

FORTY YEARS IN THE AFRICAN BUSH. By Josephine C. Bulifant. 185 pages,  $5\frac{1}{2} \times 8$ . \$2.00.

CHILD'S TREASURE BOOK OF FIRESIDE TALES. By Ken Anderson. 109 pages,  $6\frac{1}{4} \times 9\frac{1}{4}$ . \$1.50.

THE BIOGRAPHY OF ROBERT MURRAY M'CHEYNE. By Andrew A. Bonar. 185 pages,  $5\frac{1}{2} \times 7\frac{3}{4}$ . \$2.00.