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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.

BIBLISCH-THEOLOGISCHES HANDWOERTERBUCH ZUR LUTHERBIBEL.
Von Edo Osterloh u. Hans Engelland. Vandenhoeck & Ruprecht, Göttingen, 1951. In 8—10 Lieferungen, sections of 80 pages, 8×11. DM 3.40 on a subscription basis.

The first three *Lieferungen* of this new *Woerterbuch* were reviewed in the July issue of this journal. *Lieferungen* 4—6 have just been received and cover the terms up to and including *Offenbarung*, a total of 416 pages. We wish to point out once more that this work is not a lexicon. It contains essays on dogmatical and historical concepts; for example, *Mysterien*, *Jenseitsglaube*, *Heidenchristen*, *Kanon des alt. u. n. Test.*, *Verbalinspiration*. In our opinion this splendid undertaking can serve the pastor tremendously in his private study and in preparation for sermons and catechetical instruction. This can be best demonstrated by giving the synopsis of the stimulating and exhaustive material presented under the term "In Christus." In the first part Dr. Engelland discusses "God in Christ" and points out on the basis of many New Testament references that Christ is the axis around which the entire New Testament revolves. In Christ God is reconciled with the world; in Christ the Old Testament veil is removed; in Christ the blessing of Abraham comes to the Gentiles; in Christ we are made acceptable in the Beloved; are forgiven; are sitting together with Christ in heavenly places; are inseparably bound to the love of God; in Christ we are elect; in Him we have the Word of Truth. Because Christ is the *locus* of the gracious presence of God, therefore from Him, in Him, and through Him God sends forth His dynamic power to overcome the law of sin and death. When one sees the 150 and more instances of the phrase "in Christ" brought together as in this study, one is overwhelmed by the pregnancy of this simple "in Christ." (Cp. W. Bartling, "The New Creation in Christ," C. T. M., June, 1950, p. 401.)

In the second part of the study the author discusses "We in Christ" and "Christ is in us." The phrase "Christ is in us" does not occur as frequently as "We are in Christ." The author classifies the many references, and by bringing them together he shows the cumulative impact of this phrase. It means that we are in Christ not only partially, for example, our will and our actions, but that our entire being, our entire living, and our dying are "in Christ." All functions of life are in Christ, the important decisions

and the little daily routinized affairs. We greet one another "in Christ," our rejoicing, our speaking, our marrying, our living in matrimony, the obedience of children to parents, the welcoming of guests, and finally our dying, everything, is in Christ. Because we are in Christ, therefore we are able to do everything in Christ: we are wise in Him, glory in Him, are a light in Him, are perfect in Him. What comfort to the pastor when he sees that Paul's entire missionary activity is "in Christ"!

In the third section of this study the author points out that there is no parallel in Greek or in other literature comparable to the pragmatic and plastic expression "in Christ." In mysticism one of two persons may lose his identity in another. But there are no such Greek mystery concepts in the New Testament. The preposition *in* retains its local meaning in "in Christ," also in the New Testament, but in the phrase "in Christ" this preposition takes on additional meaning. Every person who is locally at one place, while his heart is somewhere else, knows of this "superlocal" concept. As believers we have two postal addresses — our house number and "in Christ." In reality we have transferred our residence to Christ and live in Him. He now is the new *locus* from which everything in our life proceeds: our vocation, our family life, our conflicts, our sorrows, our joys, our living, and our dying. We are not only where we live locally, but at the same time we live in Christ. With Melancthon we say that because Christ has conquered, all those will conquer who through faith are in Christ.

Of course, not all studies in this new text can reach such heights. But this sample may indicate the value of this *Woerterbuch*. F. E. MAYER

A SUMMARY OF CHRISTIAN DOCTRINE. By Edward W. A. Koehler, D. D.

Second revised edition. 328 pages, 5¾×9. \$3.25. Postpaid if remittance accompanies order. Order from: Rev. L. H. Koehler, 14400 Parkgrove Ave., Detroit 5, Mich., or the Rev. A. W. Koehler, 1439 17th Ave., Oakland 6, Calif.

This excellent volume should find its way into every home in our Synod. In a clear yet concise way it offers in simple language a complete presentation of Christian doctrine. Originally it was intended as a college manual only, yet the author's genius for simplicity of expression and his studious avoidance of technical language found in the more scholarly dogmatics volumes used in our theological seminaries make it a most valuable asset for our laity. Our Christian people, and among them especially our Sunday school teachers, need to have a book of this type handy for ready reference for their personal use as well as in the preparation of their lessons. One can hardly think of a more effective way to express the truths of the Bible than the one which the author employs. The book should also be placed in our church library. May this second edition find as warm a welcome as did the first!

O. E. SOHN

THE DOCTRINE OF THE ATONEMENT. By J. K. Mozley. Duckworth, London. Reprinted in 1947. 235 pages, 5×7¼. \$2.50.

This is the fifth reprint of a treatise which made its first appearance in 1915. Its chapters on the Atonement in Greek and Latin theology and on the Reformation and post-Reformation doctrine appeal especially to the student of the history of Christian doctrine. However, the exegete will likewise find many stimulating thoughts in the chapters on the doctrine of the Atonement in the Old Testament and on the testimony of the Synoptic Gospels and the New Testament interpretation. A study of Mozley is a good preparation for reading Aulén's *Christus Victor*.

L. W. SPITZ

THE DOCTRINE OF THE ATONEMENT. By Leonard Hodgson, Chas. Scribner's Sons, New York, 1951. 159 pages, 5½×8. \$2.50.

This volume comprises the Hale Lectures delivered at Seabury Western Seminary, Evanston, Ill., in 1950, by the well-known Regius professor at the University of Oxford and author of the *Doctrine of the Trinity*. The author views the doctrine of the Atonement entirely from his understanding of the doctrine of Creation. He views Creation as God's evolutionary process to bring into existence a community of free personalities and to establish a cosmos which recognizes human freedom. For that purpose God must not only uphold goodness by punishing sin, but he must also win the sinner in such a way as not to inhibit his own personal growth. The Bible is said to present this process in various ways, and throughout the centuries the Christian Church has attempted to give expression to this basic concept of the proper relation of Creation and the Atonement in the various atonement theories. In Hodgson's opinion the great problem of the doctrine of the Atonement is to find the way in which God can free His creation from sin and evil without interfering in the development of human freedom in Creation. He seems to believe that some form of a moral influence theory can best do this. The pain which sin introduces expresses God's wrath against sin. When Christ accepted pain as the means of redeeming mankind, God revealed His responsibility in being anxious to create free persons. The hourglass best expresses Hodgson's view of the Atonement. The upper part of the hourglass shows us the various activities of God in human history climaxing in the work of Christ, which is represented by the narrowest part of the hourglass. The lower part represents the Christian Church as the group of rescued sinners spreading their activity in all directions.

F. E. MAYER

THIS IS THE CHURCH. Edited by Anders Nygren, translated by Carl C. Rasmussen. Muhlenberg Press, Philadelphia, 1952. 354 pages, 5½×8. \$4.75.

In introducing this book to the readers of our journal, the reviewer would like to point out two facts: (1) The English title of the book is

misleading. In Swedish the title is *En Bok om Kyrkan* (a book about the Church). The Swedish title is factually correct, for the various authors do not describe the Church, but various phases and functions of the Church. (2) No amount of planning and editing can remove a basic shortcoming in every symposium which attempts to discuss one central Scriptural fact. In this treatise, fourteen authors in nineteen chapters write about various phases of the Church. But it is quite evident that not all authors use the term "Church" in the same way, some speak of the Church as the New Testament *ekklesia*, but others seem to understand by the term "Church" the institutionalized Church, probably even the State Church of Sweden.

The purpose of the book may be expressed in the watchword adopted by the Lutheran World Federation at Hannover: "Forward to Luther." Bishop Nygren has consistently emphasized that all Luther studies must have as their purpose to lead via Luther to the New Testament. Not all authors have succeeded equally well in doing this.

The first part of the book discusses "the Church in the New Testament" (pages 3—171) and contains essays on such topics as Corpus Christi; Messiah and the Church; The New Testament Congregation; Church and Office in the New Testament; The Kingdom of God and the Church in the New Testament.

In the second part, which discusses the historical development of the dogma of the Church, the English translation brings only two sections of the original text (pages 175—205). In the third part, nine sections are devoted to such problems as the visibility and the invisibility of the Church, the ministry as an office in the Church, the Church and Christian vocation, the Church and faith, and the Church and social justice. It is remarkable how frequently the authors refer to the relation of Law and Gospel to each other, especially in the treatise on the visible and the invisible Church; and even more so in the presentation of Luther's concept of the Christian vocation. The author, Professor Wingren, maintains that the basic weakness in Luther's concept is that he couples the Christian vocation not with the Gospel, but with the Law. Wingren holds that Luther is too harmatological-centered and sees man primarily in his bondage to the world of sin and in his constant longing for the liberation from this world or for death. But man does not want to die unto the world of sin, and therefore God must daily crucify man. And this mortification of man, so Luther is alleged to have held, takes place through the various orders and vocations. In short, Luther conceived of the vocation only in its application to the old man and as a means to force the old man to face suffering and death. This may have been true of the "young Luther." At best it is only one aspect of Luther's theology, but in such writings as *The Liberty of the Christian Man* and *The Large Catechism* Luther frames the Christian vocation entirely in the Gospel. Why, even the washing of

diapers becomes a joyful task for a Christian! Einar Billing's study on *Vocation* sets the stage for the correct view.

Bishop Aulén comes to grips with a number of important questions in his chapters on the Church and the State and the Church and Social Justice. He raises the question whether the earthly interest and tasks are to be left to the profane realm or whether the Church has a responsibility in this matter. Is the Church obligated to interpret the Law of God and to watch over its sanctity? What obligation does the Church have regarding the neighbor's temporal and earthly welfare? The concluding chapter, Lutheranism and the Unity of the Church, is written from the broad ecumenical viewpoint which has always characterized the Swedish Lutheran Church.

F. E. MAYER

CHRISTIAN BAPTISM. By John Murray. The Committee on Christian Education, the Orthodox Presbyterian Church. 1952. 93 pages, 6×9¼.

Professor Murray has succeeded admirably in his defense of Infant Baptism and refutation of immersion as the only valid mode of Baptism. He is not so successful in his presentation of the efficacy of Baptism. As professor of systematic theology at Westminster Theological Seminary, Philadelphia, he naturally presents the doctrine of Calvin with regard to the means of grace. Nevertheless, his eagerness to defend Infant Baptism makes him say: "And to aver that to be baptized into the name of the Father, and of the Son, and of the Holy Ghost can have little or no meaning, because the infant does not know the meaning, is utterly to misconstrue the nature of God's grace and of His institutions. The means of grace are the channels along which the saving and sanctifying grace of God flows" (page 75). Unfortunately he spoils it all by insisting that "baptism does not convey or confer the grace which it signifies." He says: "Baptism is a means of grace but not a means of conferring the grace represented. It is a means of grace to signify and confirm grace" (pages 86—87). One wonders why Calvinists persist in using the embarrassing term "means of grace" if it expresses no more than that. L. W. SPITZ

A CATHOLIC SPEAKS HIS MIND. By Thomas Sugrue. Harper & Brothers, New York. c1952. 64 pages, 5×7½. \$1.00.

Thomas Sugrue, a practicing Roman Catholic communicant and noted author, here protests against his Church's mixing into politics. He likewise protests against the mixing of Church and State on the part of a Protestant President of the United States by appointing an ambassador to the Vatican. Sugrue says nothing of particular significance that has not been said many times by Protestants. What is new and unusual about this treatise is that an intelligent Roman Catholic has written it. Needless to say, it does not bear the *Nihil Obstat* of the *Censor Librorum* nor the *Imprimatur* of

Francis Cardinal Spellman. Roman Catholic critics have insisted that Sugrue is not a good Roman Catholic. Be that as it may, in this treatise he does not represent the historic policy of the Papacy with regard to the relation between Church and State.

L. W. SPITZ

YOUR CHILD AND YOU. By Oscar E. Feucht. Concordia Publishing House. 32 pages, 8¼ × 5¼. 30 cents.

This is the first in a new series of pamphlets issued under the auspices of our Synodical Board for Parish Education to offer guidance and training to parents for the important task of giving their children the proper Christian upbringing. There are eight chapters: 1) Basic Needs of Children, by E. H. Ruprecht; 2) Building Right Attitudes, by M. E. Simon; 3) Discipline That Is Constructive, by Milton Marten; 4) Problems of Adolescence, by A. J. Buelmann; 5) Enlisting the Home, by O. E. Feucht; 6) Fostering Spiritual Growth, by Martin Maehr; 7) Mental Health and Your Child, by Albert V. Maurer; 8) Seven Problems in Sex Education, by A. Schmieding. A twofold use of this booklet is suggested, namely, discussion by parents' groups and by parents in the homes. Much useful material is offered here, and pastors will do well to bring the booklet to the attention of their membership. A bibliography of other pertinent literature is appended.

O. E. SOHN

GREAT MISSIONARIES TO INDIA. By J. Theodore Mueller. Zondervan Publishing House, Grand Rapids, Mich., 1952. 186 pages, 5¼ × 7½. \$2.00.

Dr. Mueller has written many books on missions and missionaries and in recent years has prepared a series of books on "Great Missionaries." The book before us is the fourth of this series, the others being Great Missionaries to the Orient, to Africa, and to China. In this new book there are seventeen chapters, each one with a biographical sketch of a great missionary to India. We find names like Ziegenbalg, Schwartz, Carey, Martin, Scudder, Duff, Sam Hebich, Heyer, Skrefsrud, and others, also including Bishop Azariah. Azariah is one of the three Indian missionaries whose life and work are described.

Good books on missions and missionaries are not at all plentiful, and so there is a real need for this book, particularly since it brings Christian work in India to the fore once more. Dr. Mueller has looked into the lives of many missionaries and has selected these seventeen as samples of the consecrated work carried on by hundreds of other Christian mission workers. Pastors will want to look through these pages for mission rally sermon material, and laymen will want it to understand what missionaries are doing in their name. Lutherans will be interested in this book because it contains sketches of five or six Lutheran missionaries.

E. C. ZIMMERMANN

CHILD ADOPTION IN THE MODERN WORLD. By Margaret Kornitzer. Philosophical Library, New York. 403 pages, $4\frac{3}{4} \times 7\frac{1}{4}$. \$4.50.

A very thorough study of the problem of adoption from the legal, psychological, and historical point of view, but portraying chiefly the situation in the British Commonwealth, though several chapters are devoted to this problem as found and handled in the United States and other countries. It is intended to answer the many questions which trouble those who desire to adopt children, but it is of greatest interest to social workers who labor in the child welfare and placement service. For the latter the book should prove a distinct help.

O. E. SOHN

1001 WAYS TO IMPROVE YOUR CONVERSATION AND SPEECHES. By Herbert V. Prochnow. Harper and Brothers, New York, 1952. 341 pages. \$3.95.

Mr. Prochnow's aim in writing this book is to give help to those who wish to talk more effectively and present their ideas clearly and forcefully in public speeches. His method advocates that beginning with conversation and discussion in small groups one will be able to address larger audiences with far more assurance. Undoubtedly such a method has been very helpful with some people, yet it is not uncommon that a person who converses well and easily in a small group can be at the same time an ineffective public speaker. The chapters "One Hundred Common Errors in English" and "Building Your Vocabulary" are certainly worth studying. And if one runs out of quotations, humorous stories, and figures of speech, Mr. Prochnow has made a collection which might give one a new idea now and then. Generally, it could serve well as a reference copy in a pastor's library.

PAUL REITH

SO YOU WANT TO SPEAK. Mark W. Lee. Zondervan Publishing House, Grand Rapids, Michigan, 1951. 109 pages, $5\frac{1}{2} \times 8$. \$1.50.

Mr. Mark Lee is professor of speech at Northwestern Schools, Minneapolis, Minnesota, the school of which Billy Graham, the popular evangelist, is president. The purpose of the author is not to present a piece of propaganda for revivalistic style in preaching but rather "to whet the desire of the ministry to produce greater preachers." He does not advocate as a suitable motto for the preacher: "Open your mouth and God will fill it," but rather, "Study to show yourselves approved of God." In other words, God will not do for the preacher what he can do himself, namely, "willingness to work hard and self-improvement on the part of the Christian preacher and teacher." Much of the material is based on some of the well-known public speaking texts, but the manner of presentation and particularly the application of principles to the art of preaching is made fresh and interesting through the use of examples. While the author makes the claim that he has attempted to present the entire philosophy of speech, which is perhaps an overstatement, he has done much to point out what

is most necessary for the preacher to keep in mind. While the entire book is worth the reading time, the chapters on memory and particularly on action seem to this writer to be the most valuable since these areas seem to require the most stress for improvement in present-day preaching. The author's final direction as to the proper approach is worth nothing: "Turn with new vigor to the task. Share, with enthusiasm, the Christian solution to the world's problems. Speech will set those ideals aflame and men will again hear 'the words of eternal life.'" Be worth listening to (remember you are taking people's time); have something to say (prepare carefully); say it well (use every talent and make every effort); say it earnestly (indicate that you believe and mean it); say it expectantly (God can do great things through you!).

PAUL REITH

3,000 ILLUSTRATIONS FOR CHRISTIAN SERVICE. By Walter B. Knight. Funk & Wagnalls Company, New York, Third Printing, 1950. 475 pages, 6¼ × 9¼. \$5.95.

This anthology of illustrations, as the title indicates, aims at the fields of the practical Christian life and behavior. The convictions of the editor are fundamentalist, and many of his contributions are culled from the *Sunday School Times*, the *Moody Monthly*, the *King's Business*, *Gospel Herald*, and sermons of the evangelists. Dr. H. A. Ironside, pastor of the Moody Memorial Church in Chicago, furnishes the introduction. Many of the included paragraphs are expository or hortatory rather than illustrative. But many are very useful indeed and will serve the pastor not only as preacher but as speaker to his church groups and as editor of his parish publications.

RICHARD R. CAEMMERER

A MAN AND HIS GOD. By Russell J. Humbert. Abingdon-Cokesbury Press, New York—Nashville. 124 pages, 5¼ × 7¼. \$1.50.

A promising title, but a disappointing book. It contains twenty-two little talks which seek to find the core of many present-day personal troubles and problems and to point the way to their Christian solution. Suggestions for "healthy living" there are many, but we failed to find the Christian element. In a book dealing with a man and his God one would expect to be led to Calvary, but the author did not take us there. We fear that the proposed cure for the personal troubles and problems is inadequate.

O. E. SOHN

BOOKS RECEIVED

From John Knox Press, Richmond, Va.:

UNDERSTANDING THE BOOKS OF THE NEW TESTAMENT. Edited by Patrick H. Carmichael. 205 pages, 6¾ × 9¾. \$2.50.

THEY WANT TO KNOW. By Earl Bunting and Edward Maher. 81 pages, 8¼ × 5½. \$1.75.