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## BOOK REVIEW

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**TYPES OF RELIGIOUS EXPERIENCE.** By Joachim Wach. The University of Chicago Press, 1951. 275 pages, 5½×8½. \$3.50.

In this collection of ten essays the author offers criteria for distinguishing religious from other types of experience. He discusses the place of the history of religions in the study of theology, universals in religion, and the concept of the "classical" in the study of religions. In his discussion of the history of non-Christian religions he has selected the idea of man in the Near Eastern religions, the spiritual teachings in Islam, and the study of Mahayana Buddhism. For corresponding types of religious experience in the Christian religion he has chosen those of Caspar Schwenckfeld, Alexis de Tocqueville, and Rudolf Otto. Dr. Wach is a recognized authority in his field and here offers the reader an impressive mass of informative material; he could, however, render the non-Christian a most important service by including a chapter in which he would show the fundamental difference between Christianity and all other religions. There are in reality only two fundamentally different religions: the religion of salvation by works and the religion of salvation by grace through faith in Jesus Christ. Externally there may be considerable similarity between the two, but basically they are mutually exclusive. Romans 3; Galatians 3.

L. W. SPITZ

**GESETZ UND FREIHEIT.** Das Problem des tertius usus legis bei Luther und die neutestamentliche Parainese. Von Wilfried Joest. Vandenhoeck & Ruprecht, Goettingen, 1951. 242 pages, 6×9. Paper cover. DM 18.50.

The author, a young professor of systematic theology at Heidelberg University, offers one of the more significant German theological publications which have appeared since the war. It is a study in Luther's theology, particularly concerning the specially brilliant light of the Reformation, the distinction between Law and Gospel. This book ought to be read according to the principle which guides one in inspecting Da Vinci's *Last Supper*, i. e., one will gain an over-all impression only to return again and again to study details. The reviewer read Joest's book somewhat hurriedly to get the overview and expects to return to sections for a careful study of the rich quotations and interpretations of Luther's writings. The book is divided into two large sections, the first, "Law and Liberty in Luther," and the second, "Luther's theology and the Parainese (admonition) of the New Testament."

The first part is divided into three sections. 1. The author shows the truly dialectical character of Luther's theology in the contrast between Law and Gospel. The Law is always the defiant "no" to every "yes" of the Gospel, and the Gospel is the glorious and triumphant "yes" to every "no" of the Law, so that the Law reached its end in the Gospel. The author points out that no theologian has so clearly distinguished between the divine Law and human legalism; between freedom from the Law and bondage to human works. Joest discusses Luther's views on the third use of the Law as developed in his conflict with the antinomian trend of the 16th century.

2. Particularly rich is the section in which the author discusses Luther's famous statement: *simul iustus et peccator*. This statement raises problems which disturb theological students—probably also the pastor in his congregational activity. The author points out how Luther uses the phrase to describe the total person: both as totally a sinner under the curse of the Law, and totally a just man completely under the Gospel; that the Christian life is the transfer from the state of nothingness to an estate of superabundance through faith in Christ. However, Luther's famous statement is also to be viewed as describing a *partim-partim* condition, that is to say, the Christian life is a daily conflict and a daily defeat, but also a daily progress and a daily victory.

3. The author shows that the Law and the Gospel in their antithesis may be viewed eschatologically, inasmuch as through the Gospel the judgment of the Law is really a thing of the past. But at the same time it is also a "not yet."

In the second part of his book the author discusses the problem whether the New Testament demands works as a secondary condition of salvation, and whether Luther incorrectly evaluated the seeming contradiction between such New Testament statements as teach the doctrine of justification by faith and such statements as speak of the final Judgment according to man's works. We believe the author has admirably set forth Luther's tremendous insights into this problem.

F. E. MAYER

ONE AND HOLY. By Karl Adam, translated by Cecily Hastings. Sheed and Ward, New York, 1951. 130 pages, 5×7½. \$2.00.

On a beautiful Sunday afternoon in the summer of 1948 the late Dr. Th. Graebner and the undersigned reviewer called on Prof. Karl Adam in his Tuebingen home. The well-known Roman Catholic theologian (author of *The Spirit of Catholicism*) had prepared himself for the interview by a survey of Francis Pieper, *Christian Dogmatics*, of which he spoke rather favorably, except for Dr. Pieper's sharp attacks on the Papacy. Karl Adam is deeply interested in the *Una Sancta* movement, which attempts to bring about the reunion of Lutheranism and Roman Catholicism. The present book has grown out of the lectures which Professor Adam delivered before meetings of the *Una Sancta*. He presents his suggestion for a reunion of

the churches in three chapters. 1. The root of the Reformation; 2. How Luther left the Church: the possibility of reunion; 3. How reunion is to be attained.

Dr. Adam deplores the Catholic vilifications against Luther and approves such Roman Catholic historians as Joseph Lortz, *Reformation in Deutschland*. Adam recommends an objective study of the Reformation and believes that by "a return to Luther" it will be found that Lutheran Christianity can help Roman Catholic Christianity, since both have in common an objective teaching authority, Rome the Papacy, Lutheranism its Confessions. Both share a common interest in Biblical studies, and the reunion of the two denominations can be hoped for on the basis of a new exegetical study of Matt. 16:18, 19. As a loyal Romanist, Adam holds that "for the sake of the unity of the Church the rock of Peter's office must remain through the centuries, so that the gates of hell will not prevail" (p. 76). While Adam does not recede one inch from the position that Peter and his successors are the only depository of the truth (pp. 77, 79), Adam suggests three basic principles to guide the possible reunion: (1) Each must take its own confession seriously. (2) Each must give himself unconditionally to Christ and His holy will. (3) Each must rid himself of all loveless prejudice against the other's faith.

Two observations are in place. (1) The book was written before the adoption of the dogma of Mary's Assumption. This action on the part of the Pope has shattered the friendly relations between some Lutheran and Roman Catholic theologians of Germany. (2) This book was written before the Amsterdam meeting in 1948. According to its age-old tradition, Rome could not participate (cp. *Man's Disorder and God's Design*, I). True, the encyclical *Provida Matris* (1895) suggests the possibility of the reconciliation and reunion of Protestantism and Rome. Rome, however, cannot consider a reunion except on its own premises, chief of which is that all Christendom is duty bound to accept and submit to the infallible teaching office of the Pope. Rome cannot enter any interdenominational relations which presume the equality of a non-Roman church with Rome, as is specifically stated in the encyclical *Mortalium Animos* (January 6, 1926). Romanists may enter into interdenominational discussions with non-Romanists only in so-called "mixed matters" or purely secular matters. In spite of Adam's optimism for a possible union with Protestantism, the fact remains: *Roma locuta, causa finita*.

F. E. MAYER

THE CHRISTIAN CHURCH IN A SECULARIZED WORLD. By John R. Lavik, M. A., D. D. Augsburg Publishing House, Minneapolis, Minn. 153 pages. \$2.00.

This book is the result of an Augsburg Publishing House lectureship award, and part of its contents was presented in a series of lectures at the midwinter convocation of Luther Theological Seminary, St. Paul, in 1951. The author is a seasoned churchman of the E. L. C. with a rich experience

in nearly every branch of church work. Soon after his graduation from Luther Seminary he served his Church in Alberta, Canada, as a pastor, then as president of Camrose College in Camrose, Alberta, and later as president of the Canada District, where the present writer knew him as an able and progressive church administrator. Since then he has served his Church in various capacities, and since 1939 as president of Luther Seminary, Saskatoon, Saskatchewan.

Dr. Lavik approaches the task he has set for himself in this book with the equipment of mature, Christian scholarship and with a deep insight into the evils which characterize our world today. He is positive in his treatment of the subject, sober and thoroughly Christian and Lutheran in his judgments. He discusses his subject in thirteen chapters with the following headings: 1) The Secularized World, 2) This Present Evil World, 3) What Is the Christian Church? 4) The Mission of the Christian Church, 5) The Resources of the Christian Church, 6) The Strategy of the Christian Church, 7) The Revealed Word of God, 8) Preaching the Word, 9) Teaching Them, 10) The Christian College, 11) Ministerial Training, 12) Communion of Saints in Action, 13) On to the Uttermost.

Dr. Lavik begins by defining secularism in its present manifestation and shows that it is one of the most serious problems confronting the Church today. He points out that liberalism in the Church, among other influence factors, has been one of the most effective allies of "onmarching secularism." To understand the nature and extent of that radical evil the Church must again re-emphasize what the Bible says about sin, a concept that has almost disappeared from the vocabulary of modernistic churches. He feels that even by now the secularist himself ought to be able to see the folly of his philosophy. "He should be able to see that civilization, world culture, may indeed change outward appearances, but the nature of the human heart remains the same. Unspeakable savagery may arise right out of the highest forms of worldly culture, which in a terribly realistic way was illustrated in World War II. While it may yield new insights into the forces of nature and develop significant techniques, a system of education which leaves God out of consideration also opens new avenues for the entrance of satanic wickedness into human life through which the worldly spirit reaches its ultimate development." He quotes Dean Mumford Jones of the Harvard Graduate School as saying: "It is one of the paradoxes of our time that modern society needs to fear only the educated man. The primitive people of the earth constitute no menace. The most serious crimes against civilization can be committed only by the educated and technically competent people." (P. 18.)

The chapters dealing with the Church, its mission power and strategy, the revealed Word, and Christian education are refreshing reading and good Lutheran theology. The chapter on ministerial training ought to be

read often by theological professors and students. There is only one little question mark I made in the margin of p. 129, regarding the question of a postgraduate seminary. But that is a matter of opinion, and because of the problems involved, opinions are bound to differ. However, the question of a graduate school of theology is very important for our generation. The Lutheran Church in America must give it serious attention, or secularism will also find its way into the Lutheran Church by way of the instructors and theological professors who have received their advanced academic and theological training in thoroughly secularized schools about us.

The style of the book is lucid and dignified, a model of theological prose. The print is clear and affords pleasant reading. All in all, here is an excellent book, and I would recommend it to every Lutheran and Protestant pastor. It will also provide excellent topics for discussions in church societies and other Christian groups. Dr. Lavik has rendered a commendable service to the Lutheran Church in America by giving us this book.

A. M. REHWINKEL

YOU AND THE HOLY SPIRIT. By Stuart R. Oglesby. John Knox Press, Richmond, Va., 1952. 112 pages, 5½×8. \$1.50.

The twelve chapters of this book contain the substance of sermons preached in the course of more than twenty years on the doctrine of the Holy Spirit, as it affects the life of a Christian. The author does not intend to provide an exhaustive treatise on the Person and work of the Holy Spirit; nevertheless, one misses a chapter on the significance of the means of grace in the work of the Holy Spirit. Dr. Oglesby is the pastor of a Presbyterian church.

L. W. SPITZ

RELIGION IN CHINESE GARMENT. By Karl Ludvig Reichelt, translated by Joseph Tetlie. Philosophical Library, New York, 1951. 180 pages, 5½×8½. \$4.50.

Dr. Reichelt was a missionary in the service of the Norwegian Missionary Society (of Norway), working in Hunan Province, China, since 1903. Early in his missionary career he took a special interest in Buddhists and learned all he could about their religious beliefs. In 1920 he traveled about Scandinavia preaching about Buddhism and its needs, and as a result the Christian Mission to Buddhists was organized, and he became a pioneer in a new type of work. In 1927 the English translation of *Truth and Tradition in Chinese Buddhism* appeared, and in 1930 he moved to Hong Kong and established the Taofongshan Christian Institute for the special purpose of reaching as many Buddhist pilgrims, both clergy and lay, as possible.

Now has come this newest book from his pen, in which he gives copious information in usable detail on animism, Confucianism, the cult of ancestors, Taoism, Chinese Buddhism, Chinese Mohammedanism, and the

various sects (minor religions) in China. We are happy that this book has come out, for here the average student of Chinese things will find what he will need to know about the religions of China. It seems the information here given is quite dependable, and it is more in line with what the average person on the street believes, and less the abstract quotations from the sutras. One wishes that the romanizations used had been the standard used for the Chinese national language instead of for Cantonese.

We submit two quotes: "Both Laotze and Confucius hold to the opinion that 'the human heart is originally good.'" "Chwangtze . . . once had a dream. He seemed to have been changed into a butterfly. . . . But suddenly he awoke and found that he was Chwangtze after all. Then came the thought: 'When I seemed to be a butterfly, was *that* dream or reality; or am I now a butterfly dreaming that I am a Chwangtze?'" The latter is in connection with Taoism.

Since this book has been printed, we learn that Dr. Reichelt died on March 13, 1952.

E. C. ZIMMERMANN

THE BASIS OF MILLENNIAL FAITH. By Floyd E. Hamilton. Wm. B. Eerdman's Publishing Co., Grand Rapids, Mich. 162 pages, 8×6. \$2.00.

The Rev. F. E. Hamilton is a pastor of the Presbyterian Church in Los Angeles, Calif. Formerly a premillennialist, he was converted to amillennialism through the testimony of Dr. Machen and others. The book contains sixteen chapters on such topics as "The Blessed Hope," "Premillennialism," "Postmillennialism," "Amillennialism," "Literal Interpretation of Old Testament Prophecy," "The Parable of the Wheat and the Tares," "Paul's Teaching About the Second Coming," "The Teaching of Peter on the Second Coming," "Does Revelation Chapter 20 Teach an Earthly Millennium?" and other important phases of the subject. There is a note of indefiniteness now and then, as, for example, when he pleads with millennialists to co-operate with amillennialists since after all their common task is the same and Christ's second coming will decide the issue in one way or another. Scripture, we believe, is sufficiently clear in its witness against premillennialism so that no one need make such a concession to its advocates. Nor can we agree with the author when he writes that "the whole of the Israelitish people," who are living at the time of Christ's second coming, "will become Christian" (p. 144). This contradicts a statement of his own in another place to the effect that only the elect will be saved. But these and other similar faults do not lessen the value of this book, which first appeared in 1942 and is now offered to Christian readers in a reprint. There is a definite note of value in the author's personal testimony as a former premillennialist.

J. T. MUELLER