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ARCHIVES

BOOK REVIEW

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THE MESSAGE OF THE CHURCH IN A TIME OF CRISIS. By Bo Giertz.

A translation from the Swedish by Clifford Ansgar Nelson. Augustana Book Concern. 64 pages, 6×9. Paper cover. 75 cents.

Bishop Giertz has just completed a tour of Lutheran centers in the U. S. A. and all who met this relatively young Swedish bishop are grateful to the Rev. C. A. Nelson for having made six of the bishop's essays available to American Lutherans. The essays are stimulating, challenging, and are presented in a gripping style. Written by one who for a time was a materialist, the essays should prove extremely helpful to young people in their *Sturm und Drang* period. The author makes much of Baptism in the Christian life. Here and there one can detect tinges of Swedish pietism. Bishop Giertz has an exceptionally rich literary style and captivates the reader with well-chosen analogies. The original seems to have lost nothing in the process of translation.

F. E. MAYER

DIE WANDLUNG IM NATURWISSENSCHAFTLICHEN WELTBILD. By Karl Heim, Furche Verlag, Hamburg, 1951. 272 pages, 5½×8¾. DM. 12.80.

The Change in the Scientific World-Picture is the fifth volume of a six-volume series on the topic "*Evangelical Faith and Present-Day Thought*" by Dr. Karl Heim of the University of Tuebingen, Germany. Heim approaches his topic by pointing out that everyone has a god, i. e., something in which he has absolute faith and upon which he grounds his life. The materialist rejects the concept of a personal God, but he has a god none the less. He selects something in the material world and bases his faith on that. His god need not be an object; it may be something abstract. All that is necessary is that he regard it as an absolute. The first part of Heim's book shows how the discoveries of modern science have revealed the self-made absolutes of the materialists to be untenable. Although the author is a layman in the field of science, he has a wide knowledge of recent developments and presents his facts in a clear and interesting fashion.

The three absolutes upon which the materialist has based his quasi-religious beliefs are (1) the object, (2) absolute time and space, (3) causality. It is essential for the materialist that he be able to view matter as an object that exists eternally and independently of any observer whatsoever. He also desires to believe space and time to be independent entities which he can use to orient himself in the universe. Most important

of all, he believes in causality, the relation of cause and effect. He accepts Laplace's universal determinism. Given the location, velocity, and direction of every atomic particle in the universe, he believes it to be theoretically possible to write an equation which would predict all future events. This leaves no room for soul or will. Heim shows in a very convincing fashion that the discoveries of modern physics have challenged and thoroughly shaken each of these absolutes. Studies of the structure of the atom, the demonstrated equivalence of mass and energy (atomic energy), the dual nature of light, Heisenberg's uncertainty principle, and other modern advances have shown that matter is incredibly complex and man's knowledge of it very elementary. The noted German physicist von Weizsäcker is quoted as admitting that Kant was right when he concluded that man cannot know "das Ding an sich," but only reality in the form in which it appears to us. Heim reports that the younger physicists are no longer interested in understanding the essence of nature; they are content with describing what they are able to observe. The three absolutes have been largely abandoned, not as the result of theological or philosophical arguments, but as a "consequence of the irresistible progress of research which continually brings new aspects of reality to light."

Heim terms the collapse of the three absolutes as the "negative preparation for a final, exceptionally positive perception of God as the Creator, who as the Eternal One stands beyond all our systems and is alone the Absolute." He does not assert that modern science has proved the existence of God. It has, however, dethroned some of the idols of materialism's religion.

Heim's own view of nature regards both inorganic and organic nature as probably being endowed with a soul life not too different from our own. He presents miracles as the result of a battle of "living wills." One would desire to study the other volumes in the series before passing final judgment on his theology. However, his attitude toward the Bible and Christ, as revealed in this volume, is unsatisfactory. His treatment of the question of the origin of life is frankly evolutionistic.

PAUL A. ZIMMERMAN

Bethany Lutheran College, Mankato, Minn.

DOGMAIC THEOLOGY, Vol. III. By William G. T. Shedd. Zondervan Publishing House, Grand Rapids, Mich., 1953. 528 pages. Cloth. \$4.95.

The publication of this volume completes the reprint of Shedd's *Dogmatic Theology* (see CONCORDIA THEOLOGICAL MONTHLY, Vol. XXIV, No. 6, June, 1953, p. 462). The third volume is in the nature of a series of footnotes to the first two volumes and is designed "to elaborate more carefully some of the difficult points in specific unity, partly by original explanations by the author and partly by extracts from the class of theologians who have advocated it" from the primitive Church to the seventeenth century.

ARTHUR CARL PIEPKORN

CHRIST IS THE VICTOR. Experiences of a Missionary in Indonesia. By H. F. de Kleine. Translated from the original German by William G. Reitzer. Verlag der Rheinischen Missionsgesellschaft. Wuppertal-Barmen, Germany. 63 pages, 5×7½. 75 cents.

Although this is only a little book, it deserves mention in our journal. The author, Missionary H. F. de Kleine, went to Sumatra in 1937 and became the director of the practical seminary conducted for the Batak Church on that immense island. A severe jolt came when war broke out between Holland and Germany, because the former governed Sumatra; the German missionaries with the exception of the author were interned. A disaster of still greater proportions struck the island and the Church when Japan entered the war and its troops took possession of this part of Indonesia. The conquerors manifested hostility toward the Christian religion; the missionaries were persecuted and put into concentration camps. What the author experienced as prisoner is here graphically described. With joy one reads the accounts of extraordinary victories which the old Gospel achieved. The Batak Church, we are informed, numbers 550,000 members, which means that the Gospel on Sumatra was blessed with triumphs comparable to those that are chronicled for the early centuries of the Church. Here is a tonic for a pastor's periods of depression when his work appears very humdrum to him and the bane of secularism is becoming alarmingly potent. As an interesting fact I ought to mention that the Bataks were largely evangelized through the efforts of Missionary Nommensen, representatives of whose family are prominent in the Wisconsin Synod today.

WILLIAM F. ARNDT

IN THIS NAME. By Claude Welch. Charles Scribner's Sons, New York. 313 pages, 6×9. \$3.50.

There can be no doubt in the minds of those who have carefully read this profound and scholarly monograph on the "Doctrine of the Trinity in Contemporary Theology" that it is by far the best which has appeared on the important subject in the English language in recent years. It is written very intriguingly and appealingly and holds the reader spellbound while he follows the author's learned expositions. Dr. Claude Welch is assistant professor of theology at the Yale University Divinity School; he has previously taught theology at Princeton University and the Garrett Biblical Institute. His monograph is divided into four parts. In the first part he pictures the background of his presentation of the doctrine. While in the nineteenth century the dogma of the Trinity was reduced to a doctrine of second rank, conservative modes of thought nevertheless continued to prevail. In the second part he points out how under the influence of liberal thought the doctrine was rejected *in toto*, though fundamentalist and conservative Protestantism and Roman Catholicism adhered to the traditional Christian thought patterns. In the third part the author describes the contemporary reconstruction of the Trinitarian doctrine, to-

gether with an analysis of its place, ground, and ultimacy, to which are added other vital discussions, among them, the "Significance of Barth's Trinitarianism." In the fourth part the author offers a constructive statement of the doctrine, showing its single ground, its necessity, its significance, to which he adds such vital discussions as "Personality and the Trinity," the "Language of the Doctrine," and others. In Appendix A he treats "The Terms 'Economic' and 'Immanent' Trinity" and in Appendix B, "Leonard Hodgson's View of the Social Analogy in the History of Trinitarian Doctrine." An amazingly comprehensive and complete bibliography on the subject of the Trinity is added, in which earlier and later books are listed from Latin, German, French, and English areas, and from Roman Catholic, Lutheran, Calvinist, fundamentalist, and liberal backgrounds. To show the variety of the authors mentioned in the "Bibliography" we name a few, among them Thomas Aquinas, Whale, Vilmar, Macintosh, Lowry, Hodge, Haering, Gilson, J. T. Mueller, Feuerbach, Cullmann, Carnell, Brunner, Barth, Augustine, Anselm, Calvin, and Gregory of Nyssa. The "Index of Names and Subjects" is brief but satisfactory. Helpful, too, is the author's "Table of Contents" and "Preface," in which he directs the reader toward the appreciation of the task which he has set himself in the monograph. The climax of the book are chapters VII and VIII, in which Dr. Welch offers his own approach to the doctrine. Properly it is not a novel one, but was already projected by Luther and Melancthon, as also by later Lutheran dogmatians, though less obviously and with greater attention to the thought patterns of the ancient Christian creeds and Augustine. This reviewer agrees with the author's principal premise that the Trinity must be approached from "the conception of God's self-revelation in Christ" (p.218), for the purpose of God's self-revelation as the "Triune God" is, as the author rightly says, the "Gospel," that is, His proclamation of man's redemption and salvation in Christ. One fundamental premise, however, must not be left out of sight, namely, that the doctrine of the Trinity cannot merely be developed from a Gospel premise, but must be based upon the Scriptures as the only source and norm of also this fundamental dogma. It is at this point, as the reviewer believes, that the learned author departs most definitely from St. Augustine, Luther, and Calvin. We cordially recommend this very timely book to students of Christian dogmatics for careful and judicious study.

J. T. MUELLER

THE CHRISTIAN WORKER'S HANDBOOK. By William Goulooze. Baker Book House, Grand Rapids 6, Mich. 218 pages, 4× 6½. \$2.00.

This pocket-size book is to serve as a working manual for pastors, counselors, soul winners, visitors, and other personal workers in the Church, making available and convenient for them the necessary Bible passages that stimulate them in their work. Part I offers, in two chapters, the Biblical basis for Christian service and the right approach. Part II

offers, in five chapters, Bible passages for the personal qualifications of Christian workers. Part III, in four chapters, offers Bible passages for special problems of Christian workers, among these some for meeting such errorists as Christian Scientists, Jehovah's Witnesses, Mormons, Seventh-Day Adventists, and others. Part IV offers Biblical forms for special services as forms for Christian marriage and the committal of the dead. The author is professor of Pastoral Counseling at the Western Theological Seminary, Holland, Mich. The usefulness of Bible passages selected is not restricted to Reformed Christians, however; with a few exceptions, perhaps, they can be used effectively by Christian workers of other denominations as well.

J. T. MUELLER

CHRISTIAN DOGMATICS. By Francis Pieper, D.D. Vol. III. Concordia Publishing House, St. Louis 18, Mo. 555 pages, 6½×9½. \$3.50.

This volume completes the three-volume dogmatics of Dr. Francis Pieper, the translation of which was begun by Dr. Theodore Engelder, assisted by the undersigned, and completed by Prof. W. Albrecht, whose original translation of the work was used as a general guide. We are glad that the work is now finished and that students and pastors of all denominations may use this valuable work on Christian doctrine; for despite the fact that it does not take into consideration the latest developments in the field of doctrinal theology, it nevertheless retains its high value as a Lutheran dogmatics based on Scripture and the Lutheran Confessions. In point of time the material offered in the second volume was presented by Dr. Pieper to the theological reading public first. He continued the publication of his work on dogmatics with the last volume, containing the valuable practical subjects of "Sanctification and Good Works," "Final Perseverance," "The Means of Grace," "Law and Gospel," "Holy Baptism," "The Lord's Supper," "The Christian Church," "The Public Ministry," "Eternal Election," and "Eschatology." There is no work on doctrinal theology quite like that of Dr. Pieper, and it will no doubt retain its historic significance for Lutheran circles as do the works of Hodge and Shedd for Reformed denominations. Since the work was written quite a number of years ago, some contemporaries may not take it seriously; but let Lutheran students of the Christian doctrine remember that the essentials of Christian dogma never change even though viewpoints may change. The price of the volume is remarkably low, and we hope that it will be read by thousands.

J. T. MUELLER

WORLD LUTHERANISM OF TODAY. A TRIBUTE TO ANDERS NYGREN, NOVEMBER 15, 1950. Order from Concordia Publishing House, St. Louis 18, Mo. 438 pages, 6×9. Paper, \$3.85; cloth, \$4.85.

For the student of Lutheran history and doctrine this is one of the most important publications that have appeared in recent times. It contains a "table of congratulations" from Lutherans in all parts of the

world (also some from Missouri Synod representatives) and as an "expression of their genuine admiration" and a "token of their affection" presented with the book to Dr. Anders Nygren on his sixtieth birthday. More important still than this *tabula gratulatoria* is the long series of dedicatory essays written by theologians in Sweden, Germany, Norway, the United States, France, Switzerland, Denmark, South Africa, and other lands. Among the essays we have noted as of special interest to us personally Aulén's "The Catholicity of Lutheranism," Bring's "The Lutheran Concept of the Sacraments," Graebner's *Kirche und die Kirchen*, Lilje's *Wie kann die Botschaft des Evangeliums dem saekularisierten Menschen von heute nahegebracht werden?* Michelfelder's "World Lutheranism Today," Schlink's *Anselm und Luther*, Vajta's *Der Christenstand als "koenigliches Priestertum,"* and Skydsgaard's *Roemischer Katholizismus und evangelisches Luthertum*. Altogether there are twenty-four essays, all of which deal with topics that are of vital importance to Lutherans today. A very appealing essay is that by Professor Watson of Birmingham, England, on "The Significance of Luther for Christians of Other Communion." The essay by Professor Wentz of Gettysburg on "Lutheran Churches and the Modern Ecumenical Movement" is of immediate interest to Lutherans today, as the ecumenical movement is drawing into its ever enlarging number of denominations also the Lutheran churches. Practically all Lutheran churches outside the Synodical Conference are already represented in the World Council of Churches. There is of course a wide divergence of views expressed in this series of essays, though on the whole there is much in them that proves the new awareness of the Lutheran doctrine flowing from the revived study of Luther and the Lutheran Confessions. But there are also matters which are open to criticism. In his "Concept of the Sacrament" Dr. Ragnar Bring, for example, traces the Sacraments back to Creation and Eschatology as their background. While much of what he says is true, it is a Lutheran principle that we can fully understand the divinely instituted Sacraments only by drawing in the passages which contain the respective words of institution. We note this to indicate that the essays must be read with careful attention to the Scriptural and Confessional values which they represent. Some essays are in English, while others are in German and in French. We suggest that this book with its various views be studied by our pastoral conferences, for here is a cross section of what Lutherans — and others — are thinking on various important matters.

J. T. MUELLER

THE CHRISTIAN DILEMMA. "Catholic Church — Reformation." By W. H. van de Pol. Philosophical Library, New York, 1952. xviii plus 299 pages, 5½×8½. \$4.75.

This interpretation of the relation between the Roman Catholic and the Protestant view of Christianity is the work of a former Protestant who is now "professor of the Phenomenology of Protestantism at the

Catholic University of Nijmegen" (p.137). Though its background is therefore highly existential, its mode of presentation purports to be objective and nonpartisan.

The author is mainly concerned with the significance of the contemporary ecumenical enterprise for Rome, as he himself has come from Reformed Protestantism through Anglicanism to Rome. There is an interesting analogy between van de Pol's presentation and Paul Tillich's concept of "Catholic substance and Protestant principle." But while Tillich acknowledges an abiding validity in both, van de Pol is compelled by his conversion to view Protestantism as merely a sort of Old Testament that leads to completeness only in the Roman Church.

To accomplish this end, he treats non-Roman theology rather shabbily. "For a Protestant, 'to believe' consists primarily in this: that a human being . . . acknowledges unhesitatingly and confidently that whatever God says is absolutely true" (p. 34; also p. 12, p. 43). "To the Christian of the Reformation revelation is a word-revelation and to the Catholic Christian it is a reality-revelation" (p. 293). Whether or not this was true of the Dutch Reformed Protestantism of the author's youth, it is certainly not an accurate appraisal of the multiform contrasts between Roman, Orthodox, Anglican, Lutheran, Reformed, and left-wing Protestant theology.

Such oversimplification permits the author to discuss "Reformed" Protestantism and Roman Catholicism, with Anglicanism as a *tertium quid*, and to ignore Lutheranism almost completely. It also permits him to ignore the fundamental Reformation critique of the system of merit and grace and to give the impression that post-Reformation developments in Rome removed the grounds of the Reformation's criticism, when, as a matter of fact, developments like the Council of Trent only made things worse.

As current French and German works of this nature have shown, the case for Roman Catholicism can be made much more convincing than van de Pol makes it. But it is in confrontation with Luther and the Reformation, not with the by-forms of twentieth-century Protestantism, that such a case becomes at all respectable, not to say plausible.

JAROSLAV PELIKAN

BOOKS RECEIVED

From Augustana Book Concern, Rock Island, Ill.:

THE CHOIRMASTER'S WORKBOOK. Vol. III. Dayton W. Nordin, editor. 248 pages, 8¼×4, 1952. \$2.50.