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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.*

*ELLICOTT'S COMMENTARY ON THE WHOLE BIBLE: A VERSE BY VERSE EXPLANATION.* Edited by Charles John Ellicott, with an introduction by Herbert Lockyer. Vol. VI: The Four Gospels. Grand Rapids, Mich.: Zondervan Publishing House, 1954. 563 pages. Cloth. \$5.95 a volume.

Here one of the good old commentaries is beginning to make its reappearance; by August the whole set of 8 volumes ought to be on the market. This commentary was first issued toward the end of the last century and on account of the excellent scholarship of its authors achieved a high degree of popularity. Among its contributors, besides Ellicott himself, were, for instance, Frederick William Farrar, Edward Hayes Plumptre, George Salmon, William Sanday, William F. Moulton, and Alfred Plummer. Dr. Charles John Ellicott (1819—1905), Bishop of Gloucester and Bristol, was in his day one of the leading Biblical scholars of Great Britain and chairman of the committee which brought out the New Testament revision of 1881. The theology of the commentary is that of the conservative Reformed Churches, in which the inspiration of the Scriptures is clung to and the redemption of Christ is set forth and emphasized. The text of the AV is printed at the top of the page. Underneath, in smaller type, the comments are presented. The exposition is brief and to the point. While the work, as a rule, does not insert Greek words, the authors often go to, and argue from, the original. The work is intended for intelligent laymen, Sunday school teachers, and ministers of religion who wish to have within easy reach a work quickly informing them on the interpretation of a Biblical passage. The next volume to be issued (No. VII) will treat the New Testament books from Acts to Galatians.

WILLIAM F. ARNDT

*INTERPRETING THE NEW TESTAMENT, 1900—1950.* By Archibald M. Hunter. Philadelphia: The Westminster Press, 1952. (Originally published in Great Britain, S. C. M. Press, 1951.) 144 pages. \$2.50.

This is a readable and useful little book, written with Hunter's usual clarity, briskness, and infectious gusto. The purpose of the book is stated adequately and without the usual dust-jacket exaggeration on the dust jacket of the book: "The main purpose of this book is to set down the present state of New Testament studies and to indicate to students of the Bible what the current trends are. But the author also mediates twentieth-

century findings for the average reader and reviews achievements of the past half century." The ten chapters survey trends and accomplishments in the fields of translation, textual criticism, the problem of the Aramaic origins of the Gospels, the Synoptic problem, the life of Christ, Pauline studies, Johannine studies, the writings of other Apostolic men (Acts, 1 Peter, Hebrews, James, Jude, 2 Peter), and the theology of the New Testament. After the author's disarming renunciation of any claim to completeness (p. 8), it seems almost captious to suggest that archaeology might have been assigned at least a part of a chapter or that a giant like Schlatter deserves more than mere enumeration in a series with other scholars. The author's optimism in regard to the Synoptic problem—"The Synoptic problem has been solved" (p. 140)—will be greeted with raised eyebrows by many besides this reviewer and sounds premature in a year which saw the publication of B. C. Butler's *The Originality of Matthew*, a book which seriously challenges the two prime assumptions of modern Synoptic solutions: the existence of Q and the priority of Mark. Both these and similar defects are more than balanced by the author's good British sanity in refusing to get exercised over the aberrations of Form Criticism and critical extremes generally as well as by the feeling permeating the study that, take it all in all, it's a great age for the *Neutestamentler* to be alive in: "Despite the aberrations and excesses of individual critics, the course of New Testament studies in the twentieth century has been mainly to make more sure the foundations on which our Christian faith is built, and to increase and deepen our conviction that 'a new face has been put upon life by the blessed thing that God did when He delivered up His only-begotten Son'" (p. 140).

M. H. FRANZMANN

*A COMMENTARY ON ST. PAUL'S EPISTLE TO THE GALATIANS.*

By Martin Luther. Westwood, N. J.: Fleming H. Revell Co., 1953. 567 pages. Cloth. \$5.00.

Luther called the Epistle to the Galatians "my own epistle, to which I have plighted my troth; it is my Katie von Bora." This is a revised and completed translation, unabridged, based on the "Middleton" edition of the English version of 1575, edited by Philip S. Watson, well-known Luther scholar at Handsworth Methodist College, Birmingham, England. The editor's reputation for sound scholarship is the best recommendation for this revision. His preface tells the story of the commentary and the English versions.

L. W. SPITZ

*A PATTERN FOR LIFE, AN EXPOSITION OF THE SERMON ON THE MOUNT.* By Archibald M. Hunter. Philadelphia: The Westminster Press, 1953. 124 pages. \$2.00.

This is a brief and eminently readable exposition of the Sermon on the Mount, popular in form but characterized by considerable, if unob-

trusive, scholarship. Hunter has a bland confidence in the results of source criticism (p. 13). He seems unaware of the fact that every "source" except Mark is a purely hypothetical construction on the basis of internal criteria and is therefore a slippery and elusive magnitude; he deals cavalierly with the exceptive clause in Matt. 5:31, 32 (p. 50) and dismisses the doctrine of the Law's permanence (Matt. 5:17-20) with unconscionable insouciance as "pure rabbinism." "What we have in Matthew," he opines, "is Christian legalism such as may have arisen in ultra-conservative circles which were shocked by the attitude of Paul and his friends to the Law" (p. 43). But in the main it is a stimulating and suggestive exposition, theologically a cut above the usual run of popular expositions. See, for instance, his observation on the Messianic character of the Beatitudes (p. 30), and the concluding chapter, "The Sermon and the Ethic of Jesus." In an economy where two dollars is the equivalent of two pounds of coffee the book is worth the two dollars.

M. H. FRANZMANN

*GOTT IN CHRISTO: EIN ERKENNTNISGANG DURCH DIE GRUNDPROBLEME DER DOGMATIK.* By Heinrich Vogel. Berlin: Lettner-Verlag, 1951. XXXI and 1069 pages. Cloth. DM 29,50.

The author is professor of systematic theology at the Humboldt-University in Berlin and *Dozent* at the *Kirchliche Hochschule* in Berlin-Zehlendorf. As such he is well qualified to produce a volume like this.

As the title of the book indicates, he proposes to take the reader on a tour of perceiving the fundamental problems in dogmatics. The forepart of the title, *Gott in Christo*, indicates his Christological emphasis. It is appropriate to refer to his purpose as a tour rather than a mere walk through the theological forest. The reader will soon notice that the author is not paying merely passing attention to the tallest trees in the forest. He is not overlooking the smaller trees and the bushes along the way. In short, this is a complete dogmatics, with a more or less comprehensive consideration of all its parts.

The fact that it seems to have been written for popular reading must deceive no one. The simplicity of its method is indeed deceptive. The author postulates a thesis and then discusses it for clarification and proof. There are few educated Germans who will not be able to define the individual words in the author's vocabulary, but only a trained theologian, acquainted with present-day theological terminology, will perceive the dogmatical connotations of many of the words, particularly of the compounds. Again, the layman may find it quite difficult to see the tree trunks and branches for the density of verbal foliage that covers them. For instance, speaking of the knowledge of sin in acknowledging the Word of God, the author uses the following sentence: "Die andere Seite dieses dämonischen Hanges zur Undurchsichtigkeit ist aber die Pervertierung

des Geheimnisses als solche: Der ewigen Tiefe, der unendlichen Durchsichtigkeit der Wesensfülle Gottes wird hier gegenübergesetzt die in einem ungeheuerlichen Krampf erstrebte Verdichtung des Selbst, das zu einem undurchsichtigen Mysterium zu werden versucht, undurchsichtig nicht nur für den andern Menschen, sondern — und das ist das Entscheidende! — für Gott im Himmel — nur, wie dieser Mensch einer dämonischen Verschlossenheit wähnt, nicht sich selbst!" (P. 498.) In its context this makes sense, as the careful reader will discover; but could it not have been said more succinctly, if less profoundly?

The illusion of simplicity is also created by the author's endeavor to lead the reader directly and immediately to the truth, without taking issue with those who propose another way or acquainting the reader fully with those who have gone this way before him. The theological reader soon senses, however, that the author is not traveling alone. Luther and Calvin have preceded him, as have many others, among them more recent theologians. But all along the way the reader senses the presence of Karl Barth. *Gott in Christo* is in a large measure a conversation with him. The author is usually, though not always, in agreement with him.

His purpose to present the truth (or Truth, meaning Christ) immediately explains his failure to engage in apologetics to any large extent. It also explains his Christological approach to every problem of dogmatics. He presents each problem as he views it in a Christological setting. The prominent place given to Christ is commendable, but the author's method of insuring that prominence makes for repetitiousness.

Commendable also is the fact that Christ is always presented in a worshipful spirit and for worship. On the other hand, the reader may speculate whether this approach may not have another reason. If all of Scripture is not the inerrant Word of God and if it is the Word of God only where Christ is encountered, it may be a matter of sheer expediency, not to say necessity, to salvage as much of Scripture as possible by relating its parts to Christ. This is not the same as when Luther makes Christ the very Center and Heart of Scripture. For Luther Christ is the Heart of God's inerrant Word. This Vogel does not admit (pages 120—122; 139, 140).

That the author's method of relating every dogmatical problem to Christ is no guarantee against a subjective interpretation of Scripture is evident from his dissertation on the state of the dead before the resurrection, where even Luke 23:43 does not preserve him from a complete endorsement of psychopannychism.

The criticism registered above should not discourage, but rather encourage, the theologian to read this book. *Gott in Christo* should be a welcome addition to a theologian's library. In America it may give the reader an insight into the present-day theology in Germany which is heavily indebted to Karl Barth; in Germany it may serve as a vaccine against Bultmannism. In an age in which such a large portion of the earth, also of Germany, is under the political sway of Christless Communism, it

should be welcomed by its obvious desire to worship Jesus Christ as Savior and Lord. With this compliment we recommend it to the reader.

L. W. SPITZ

*THE BIBLE HANDBOOK.* By Joseph Angus. Revised by Samuel G. Green. Grand Rapids, Mich: Zondervan Publishing Co., 1952. 837 pages. Cloth. \$5.95.

A Bible handbook is always an invaluable immediate aid whether as friend to the inquiring Christian, or as guide to the eager student, or as a ready source of reference to the theologian in checking facts. This volume by Joseph Angus has served generations of Christian leaders very well during the past century. The insistent demand which prompted this completely revised edition is emphatic testimony to its usefulness.

Under the general categories "The Bible as a Book" and "The Books of the Bible," information is offered on such topics as The Canon, Revelation, Inspiration, Translations, Interpretation, Authenticity, Genuineness, Unity, etc. Two appendices treat: I. Scripture Chronology with that of Contemporary Nations, from Abraham to A.D. 100. II. Scripture Natural History, including fauna, flora, and minerals. The entire volume becomes more useful by means of an alphabetical index of 23 pages.

While generally conservative throughout, the discussion of Verbal Inspiration (p. 120) is Scripturally inadequate. Then, too, on some pages the print will definitely offer handicaps. LORENZ WUNDERLICH

*ONE FINE HOUR.* By Frederick Keller Stamm. New York: Harper & Brothers, 1954. 176 pages. Cloth. \$2.50.

The author, a popular preacher, radio speaker, and writer, muses charmingly on the Jesus of his own imagination. For all his searching and reading, "from Augustine to our day," he has not found the Christ of Scripture. To him Jesus is not the God-Man but only a man, though worthy of emulation by all. The author has not as yet caught the meaning of the Cross.

L. W. SPITZ

*RELIGION AS SALVATION.* By Harris Franklin Rall. New York: Abingdon-Cokesbury Press, 1953. 254 pages. Cloth. \$3.00.

Dr. Rall is past president of Iliff School of Theology, a professor emeritus of theology at Garrett Biblical Institute, a Methodist, and a temperate, urbane, broad-minded Protestant liberal of the old school who once wrote a book, *Christianity—An Inquiry into Its Nature and Its Truth*, that won a \$15,000 prize. In the present volume he is concerned about restoring Christianity as a religion of salvation to its proper place in the modern world. The work falls into three parts of unequal length: a section on man, a section on sin — both relatively brief — and the main section on salvation. The terminology is the familiar vocabulary of orthodoxy, but the underlying theology is a frank rejection of most of the

content with which historic orthodoxy invested the terms. The consequence is a considerable degree of vagueness about what salvation is, how men are saved, what they are saved from, and what they are saved for.

ARTHUR CARL PIEPKORN

*THE MODERN RIVAL OF CHRISTIAN FAITH.* By Georgia Harkness. New York: Abingdon-Cokesbury Press, 1952. 223 pages. Cloth. \$2.75.

This collection of essays deals with the general subject of secularism, "the organization of life as if God did not exist." With the converse definition of Christianity Miss Harkness has more trouble and tries to hold to this: A Christian is "one who tries to be a follower of Jesus Christ." Subsidiary to this she places "to make the act of commitment in faith by which the redeeming power of God lays hold upon a life" and "to live by the example and teachings of Jesus." The Cross of Christ is "God's way of uniting suffering with love," "God's way of turning sacrifice into joy," "God's way of bringing triumph out of apparent defeat," general concepts that cover all of life and not just the event on Calvary. Miss Harkness finds some things right with modern life, but diagnoses a series of secular faiths—scientism and humanism, democracy, nationalism, racism and fascism, capitalism and communism. Among modes of attack on secularism Miss Harkness seeks to sketch out redemptive theology, the linkage of evangelism and education, the sense of vocation under God, the development of the inner life through prayer, and the applying of the Christian Gospel to victorious hope.

RICHARD R. CAEMMERER

*REFERENCE PASSAGE BIBLE (NEW TESTAMENT).* Compiled by I. N. Johns. Chicago: Moody Press. 1450 pages. Cloth. \$6.95.

The *Reference Passage Bible* offers the time-saving help of printing out in full on the same page with the Bible passages the marginal references ordinarily found in the center column. The Bible edition used is the King James Version. The marginal references are those usually found in common Bible editions and thus offer the essential thought parallels. Those of our readers who are acquainted with *Outlines of Doctrinal Theology* by A. L. Graebner will immediately recognize the arrangement which is used in the *Reference Passage Bible*. Since no comment is offered by the compiler, the evident commendable purpose is: *Scriptura Scripturam interpretatur*. Pastors, teachers, and church workers who have used a reference passage Bible in the past would surely not want to be without it. Others who will use it in the future will soon regard it among their most useful tools in Bible study.

Additional excellent aids of this volume are found in (a) a Topical Index of the New Testament writings which offers sentence summaries of the various sections of the books; (b) an Alphabetical Index of the

topics used; (c) a study of the life of Christ with the help of seven tracing maps.

The purpose of the compiler is thus stated by him: "The Lord is the Christian's portion. In this work it was sought to draw each one closer to Him." That purpose should be substantially advanced through the use of this book.

LORENZ WUNDERLICH

*THE BAPTIZING WORK OF THE HOLY SPIRIT.* By Merrill F. Unger. Wheaton, Ill.: Van Kampen Press, 1953. 147 pages. Cloth. \$2.00.

The author emphasizes the great importance of "the baptizing work of the Holy Spirit." One so baptized need never be baptized again, for regeneration, Baptism with, and indwelling by, the Holy Spirit are never abrogated. In contrast with Baptism by the Holy Spirit, water Baptism, however, is a mere rite which cannot save. Accordingly all passages which speak of the saving power of Baptism are arbitrarily ascribed to Baptism by the Spirit. The author overlooks the fact that as a man does not live by bread alone, but by every word that proceeds out of the mouth of God, so he is not saved by water alone, but by water comprehended in God's command and connected with God's word. It is the same Holy Spirit, whom the author honors so highly, who regenerates in water Baptism. The book is of particular interest to the Lutheran reader for its peculiar use of the term "saved."

L. W. SPITZ

*PROTESTANTISM IN AMERICA: A NARRATIVE HISTORY.* By Jerald C. Brauer. Philadelphia: The Westminster Press, 1953. 307 pages. Cloth. \$3.50.

This book proves, among other things, that church history does not have to be a dry-as-dust chronicle of minutiae in which only professionals could possibly be interested. Here is a readable, comprehensive, fast-moving, eminently fair and impartial, sometimes even prophetic, interpretation of the story of evangelical Christianity in the United States from 1606 on. It is written in the full consciousness both of the profound differences among the "Protestant" denominations and of the common characteristics—Professor Brauer notes two especially, "a full, free experimentation and an enduring Biblicism" (p. 7)—that make it possible to speak of "Protestantism" as a relatively unified religious force. Whether these characteristics are sufficient to furnish an actually unifying principle throughout the entire continuum that Dr. Brauer covers is of course arguable; but they do account for the fundamental unity of the great American "Protestant" denominations—Methodists, Baptists, Presbyterians, Congregationalists, Disciples—that necessarily dominate the narrative. *Protestantism in America* should prove extremely useful in the pastor's library, as a textbook in college church history courses, and as both resource material and collateral reading for various kinds of training courses for adults.

ARTHUR CARL PIEPKORN



*UNWILLING JOURNEY: A DIARY FROM RUSSIA.* By Helmut Gollwitzer. Translated from the German, . . . *und führen, wohin du nicht willst*, by E. M. Delacour and Robert Fenn. Philadelphia: The Muhlenberg Press, 1953. 316 pages. Cloth. \$3.50.

A distinguished German Evangelical clergyman, impressed like many of his colleagues into the Nazi *Wehrmacht* during World War II, tells the story of his captivity as a prisoner of war in the Soviet empire from the time of his capture in Czechoslovakia on May 10, 1945, to his release on New Year's Eve, 1949. He writes with an almost scrupulous urgency to be fair to his captors and with a profound sense of responsibility to "those who cannot so easily reject this disturbing creed [Communism] and who have pinned their hopes to it because all the injustice and exploitation in this world have become a thorn in their flesh with which they cannot come to terms." But it is precisely this meticulous determination to be as wholly truthful and as wholly honest as a Christian can be that makes this diary so damning an indictment of Soviet imperialism and at the same time so inspiring a testimony to the power of the Christian faith to overcome the world. ARTHUR CARL PIEPKORN

*THE OPTIONAL GOD.* By Stephen F. Bayne, Jr. New York: Oxford University Press, 1953. 145 pages. Cloth. \$2.45.

This book begins with an analysis of our "post-Christian" age, but stresses the malady of the Church in that it shares the attitude of its surrounding world in making God "optional" and thus renders itself ineffective in the struggle against secularism. The damage is that the secularized church dispenses with the optional God on the inside as well as on the outside. The book is penetrating in thought and unusually pungent in style. Problems of worship, religious education, the man at work, and the structure and attack of the church on its world are set forth ably. In a review of the sect spirit and the church spirit, Bishop Bayne (Episcopal Bishop of Olympia) has this harrowing paragraph:

Is there anything worse than the dreadful treadmill of a sectarian congregation? The endless fight to raise more money so we can go on another year and raise more money so we can go on. . . . This is a paper church, which goes nowhere, which has no dream except to keep its doors open, which has no idea of a new world except a safer one for itself so it can go on and raise more money so it can go on. . . . That treadmill, what a curse it is! What a curse it lays on the minister as on the people, condemned to the endless intellectual drudgery of defensiveness, concerned only to keep the treadmill going and to find enough victims to replace the exhausted, whose sermons are simply justifications of the treadmill, forever defensive, forever apologetic, forever wheedling the world to come in so the treadmill can go on and raise more money so it can go on. . . . (P. 129.)

It's hard to shrug that off simply by saying: "But we are not a sect."

RICHARD R. CAEMMERER

*THE BIBLE IN PICTURES.* By Ralph Kirby. New York: Greystone Press, 1952. 320 pages. Cloth. \$4.95.

A fascinating book in which the strip-story technique is employed to present dramatically the Bible in pictures. It tells the main stories of the Bible, from Genesis to Revelation, in more than 1,000 reverent illustrations done in black and white, with nine pages in full color. The text for each picture in the strip very briefly indicates the essential parts of the story. Though the book has vivid appeal for old and young, teachers and pupils, its primary value is that of a book to be read to and by children.

A. G. MERKENS

*PREACHING FROM ISAIAH.* By John P. Milton. Minneapolis: Augsburg Publishing House, 1953. 187 pages, 5½ × 8½. \$2.50.

Here is an exciting book. The author pools his concerns as a theological professor, interpreter of the Old Testament, parish pastor, and guide of parish worship. He recognizes the value of preaching Isaiah through consecutively (what Protestants call the "expository" method), but as a Lutheran committed to the church year he feels that such a program would be inadvisable in the morning service. This book is an attempt to adapt the Book of Isaiah to the liturgical themes of the Sunday morning service. It is thus a splendid contribution not just to homiletical literature or to the interpretation of the Old Testament, but to liturgical practice in the exact sense. Preachers may find themselves choosing other alternatives for occasional points of interpretation or for the liturgical synthesis of a day. The author acknowledges guidance in regard to the latter from Bishop Bo Giertz. With regard to the interpretation of Isaiah, while the author is at pains to recognize the "historical milieu" of the Book, he is unswerving in his effort to carry the meaning of Isaiah through to the revelation of redemption in Christ. In distributing texts over the days of the church year, the author at times makes use of choices already given in pericopic systems of the past. Each day provides a topic for the day; a text from Isaiah; a theme for the text; a study of the "relation of the text to the topic," "basic religious teachings of the text," and "New Testament echoes of the text." The actual unifying of this rich material into a persuasive and assimilable sermon is left to the preacher, and that is good. Occasionally the author supplies a discussion concerning the choice of the particular text for the day or regarding the problem of the sequence and variety of certain liturgical "topics" from day to day. Thus the work becomes an exercise and refresher in the principles of preaching in accord with the church year. Very useful is the addendum, "Topical Preaching from Isaiah," with a collation of 25 theological commonplaces from the Book; a listing of 52 "great texts," and an index of texts, conclude the volume. — New Testament pericopic systems have the standard categories of Epistle and Gospel texts. But the Old Testament series range back and forth between narrative, didactic, and prophetic or poetic ingredients at

random. This book provides a system which is, in effect, a counterpart to a New Testament Epistle series. It should prove invaluable, and we hope that Professor Milton will perform a similar service for other materials from the Old Testament. Thus several Minor Prophets might be taken in combination.

RICHARD R. CAEMMERER

*MY GOOD MANNERS BOOK.* By William and Vivian Lessel. St. Louis: Concordia Publishing House, 1953. 24 pages, 6×9. Paper. 25 cents.

Good manners based on Christian teachings are important. They reflect or give expression to attitudes and consciously held beliefs. Development of good manners belongs to the objectives of Christian education.

This attractive and illustrated booklet is written in simple language. The authors employ Bible passages, brief sentence statements, verses, and interesting stories to teach the use of good manners at home, at the table, in church and school, at parties, in sports, and in public. It is designed for use in the home and particularly as supplementary material in the primary and early intermediate grades of elementary and Sunday schools.

A. G. MERKENS

*THE CHURCH AND MENTAL HEALTH.* Edited by Paul B. Maves. New York: Charles Scribner's Sons, 1953. 297 pages. Cloth. \$4.00.

This symposium is the work of fourteen ministers, psychiatrists, and educators whose objective was: "To urge a closer co-operation between the various professions concerned with mental health and to foster an understanding of the resources of the Church in this connection." The basic outline covers the following subjects: The Meaning of Mental Health; Fostering Mental Health Through the Church Program; A Ministry to the Mentally Ill; The Parish Minister and the Psychiatrist in Co-operation and Contrast; and A Strategy for the Churches in Relation to Illness and Health.

One cannot dismiss this book as just another attempt to create a psychiatric religion. The various writers recognize well the difficult task of describing a relationship between the very broad terms of "Church" and "mental health." There can be no clear-cut definitions of either when holiness and health are equated and when one attempts to confine God and His power to finite terms and experiences. In spite of weak spots, which fail to take into account the Scriptural interpretations of illness and the power of God in producing situations which cannot be traced to natural causes, the volume does have some well-done chapters on the history of this relationship, on emotional disturbances and cultural patterns, on practical suggestions for the parish program, on Christian fellowship, on health in general, and on the pastor's health in particular.

It is unfortunate that some of the clergy authors tried to explain theological concepts in a terminology which is foreign to the average pastor or which may be known only in its popular sense but not understood in its limited technical application. One chapter lists fourteen points of

theology, including the extremes in practice, based on doctrine. Gotthard Booth states: "The state of health is a by-product of the demands of man on God and the demands of God on man. Health cannot be an end in itself. It is lost to the extent to which it is pursued by an anthropocentric health program, be it exercise, diet, play, sex, or psychological fad." Yet one fails to see in this book an acceptance of the power of God as a dynamic for living, as regenerate man strives to identify with the will of God. It gives the impression in some chapters that salvation is complete when mental health is achieved, thus ignoring the process of God at work in man and for man, reconciling the world unto Himself in Christ. It makes of Christianity a philosophy for social living which is acceptable as a resource in promoting health, but fails to emphasize satisfactorily the means of grace as the only means for making people children of God, with all the temporal as well as eternal values of that fellowship with God. While we certainly would recognize that "the spirit of one's family life perhaps more than the particular theological views which one is taught, determine the values and the goals of daily living," this would not alter the fact that to know truth, to walk in light and to be holy, we must look, not to society nor to ourselves, but to the Word of God for not only the pattern but also the power to live a God-pleasing life.

Christian pastors need to understand people, but they need first to know God's complete plan of justification and sanctification, so that they can apply it and make it relevant to daily living. Operating solely on a human level, the pastor becomes merely a guide for behavior control and health according to acceptable social standards. Using the Word without application to personal needs and desires may lead the person to a tension-producing dual standard of a Sunday religion and weekday idolatry.

There is no doubt about the responsibility all Christians have toward the ill in providing not only adequate care but also spiritual service. For the Church this means becoming vitally concerned not about a problem but about the needs of these souls. Within the worker himself there must be a sound Scriptural understanding of his purposes, a conviction of the validity of God's Word and promises, and a Christian, Godlike love for souls and a realistic appreciation of his own limitations.

This book, though brief and for the most part nontechnical in language, can be helpful to the Christian pastor who desires information on the responsibilities and procedures in dealing with people — if he sees these techniques and health itself as means to an end and not an end in themselves.

E. J. MAHNKE

*THEOLOGY OF EVANGELISM.* By T. A. Kantonen. Philadelphia, Pa.: Muhlenberg Press, 1954. 98 pages. \$1.25.

This little book, based on lectures to the Austin, Tex., theological seminary, develops a theology of evangelism by aligning its principles under the three articles of the Christian creed. This gives the author occasion to speak squarely from the heart of Luther's Large Catechism. The stress is

not on methods or results, but altogether on the motives for evangelism as explicit in the creative, redemptive, and life-giving plan of God. Basic to that theology is the nature of the evangel itself, which is the proclamation of Jesus Christ as the Redeemer, "an urgent summons to act" (p. 17). The Gospel summons not to acquiring facts but to fellowship between God and men through Jesus Christ. In this program the pastor is central, but "when the pastor allows something else than the Gospel to assume primary importance in his work, he betrays his Lord and leads astray his people" (p. 21). This point of view climaxes with the interesting observation that "if every Christian is to be an evangelist, every Christian must also be a theologian. . . . This calls for a theology that is clearly and frankly kerygmatic instead of merely academic" (p. 97). The author chooses the accent of Brunner rather than that of Barth on the judgment of the nature of man. To this reviewer a third alternative would seem to be worthy of stress, that of the need of forgiveness and of the Gospel as the conveying of that forgiveness of sins. The author's analogies of the redemptive process, to this reviewer, move too quickly into the area of the Spirit. This is a judgment of underemphasis, and it should be said that the emphases of the book are valuable and well stated. In a day of activistic, church-recruitment evangelism it would be well for every pastor to refresh in his mind and in his parish administration the accents of these chapters.

RICHARD R. CAEMMERER

*CROSSING THE KIDRON.* By Pastors of The Lutheran Church—Missouri Synod. St. Louis, Mo.: Concordia Publishing House, 1954. 108 pages. Paper. \$1.25.

*THE CROSS IS THE KEY.* By Clifford Ansgar Nelson. Rock Island, Ill.: Augustana Book Concern, 1954. 196 pages. Cloth. \$2.50.

*Crossing the Kidron* is a series of sermons for Lent and Easter. Twelve pastors of our Synod, each in his own way, point to a section of the Passion Story and show us how they led their people into a deeper insight of the meaning of the Cross on Golgotha. Though the sermons cover ground familiar to our members, we cannot lay them aside with the thought that we could have read something better. The sermons had a vital message for the people to whom they were preached. They exalt Christ, magnify the Cross, and make the love of God in Christ for sinners more meaningful. The titles of the sermons, "Crossing the Kidron," "Suffering in the Garden," "Betrayed by a Friend," "Returned to Jerusalem," "Denied by a Confessor," "Condemned in God's House," "Ridiculed by a Puppet King," "Sentenced by a Politician," "Walking the Via Dolorosa," "Making a New Covenant," "Crucified on Calvary," and "Risen to Reign in Glory," strike a spark in our mind and set in motion a series of thoughts that will grow into meaty Lenten messages of our own.

Dr. Clifford Ansgar Nelson, the author of *The Cross Is the Key*, has

been pastor of the Gloria Dei Church, St. Paul, Minn., since 1935. His ecumenical interests have made him active in city, State, national, and international movements where he believed the common task of the Church ought to be asserted. He represented his church at the Edinburgh and Oxford conferences. Immediately after World War II he traveled extensively for eight months through the war-torn countries of Europe in the interest of the Lutheran World Federation. At present he is also chaplain of the Minnesota State Senate.

These facts are helpful in understanding the seventeen essays grouped under the seven chapters which consider the Cross as the key in relationship to the mystery of God, to the soul, to the meaning of life, to the enigma of suffering, to the Kingdom, to the future, and to the kind of world we want. Throughout the book the author gives evidence of deep concern for people who are almost hopelessly confused by the complex problems of the day. He tries to convince them of the folly of trying to live their lives apart from God and encourages them by lifting their eyes to the cross for hope and peace.

Though the book is written for plain and thoughtful people, the pastor will find numerous pages that will stimulate and inspire him. The author has a flair for picturesque language that makes an idea linger in the mind. He calls on modern and older writers, poets, dramatists, historians, and story writers, to help him make his thoughts pointed and penetrating, but not to the exclusion of the Bible. He cites passage after passage from the Scriptures, although none of his essays is based on any specific Bible verse. The author also is a master of a simple, effective style. A number of paragraphs are excellent examples of the use of repetition and of contrast so that people can get a clearer grasp of the thought communicated.

The fact that Christ is the Representative of men on the Cross and that faith in Christ is born through the work of the Holy Ghost by means of the Gospel ought to be stated with more insistence than is the case.

ALEX WM. C. GUEBERT

*PSYCHOLOGY OF PASTORAL CARE.* By Paul E. Johnson. New York: Abingdon-Cokesbury, 1953. 362 pages. Cloth. \$4.75.

This book, based on Dr. Johnson's personal experience as a pastor and teacher plus current literature in the field of pastoral psychology, covers the whole area of pastoral care, including the pastor himself, calling, group leadership, preaching, general counseling, marriage counseling, religion and health, death, and community work.

Written in clear, simple language, the volume begins with an analysis of pastoral approach either in a problem-centered or person-centered ministry. Proceeding from this point, Dr. Johnson discusses the pastor's work in general and moves on into the specific in the subsequent chapters. He defines pastoral care "as a religious ministry to individual persons in dynamic relationships, arising from insight into essential needs and mutual

discovery of potentialities for spiritual growth." In his chapter on pastoral relationships he gives verbatim interview illustrations which help to clarify the theory of this relationship. Describing the pastor, he points out that "he is to be a physician of souls who will lay aside his defensive prejudices and accept other persons as truly as he would like to be accepted himself in a love that understands and trusts." Dr. Johnson suggests the term "responsive counseling" as a "positive activity in contrast to the negative passivity implied by the term nondirective." In responsive counseling he points out the need for being responsive to every mood, feeling, or attitude expressed. "The responsive counselor listens first and replies briefly, but as the person reveals his true feelings and insights, there will be strategic opportunities for creative assertion in which both discover and declare the way of life."

In chapters on marriage counseling, the ministry of healing, and meeting death, Dr. Johnson presents the needs of such people and suggests possible ways of meeting these needs if the objective of personal growth is kept in mind. As he himself says, much of his insight comes from personal experience in illness.

The chapter on the pastor is one which offers guidelines on some of the ethical and personal situations which confront the pastor.

In general, Dr. Johnson has done a very fine piece of gathering material on the psychology of pastoral care and from the materials tries to lead the pastor to a more effective ministration. Every pastor interested in improving his skills will want to look at this volume to examine himself as well as his techniques. This may be a sensitive area for pastors, and some will prefer to rationalize defenses for their mode of procedure rather than risk self-examination of imperfections and methods of improvement, that their personalities may become as effective an instrument as possible in the Lord's service. The one real weakness in this volume is the lack of a positive statement or description of the means of grace as the power of God through which God Himself operates in the lives of people. Occasionally it is implied, but it is this reviewer's opinion that the book would have been strengthened and its real value to pastors enhanced had he clearly and definitely added emphasis to the use of the means of grace and prayer. The best personality and technique fails to accomplish God's purposes if the means through which God operates in regenerating and sanctifying lives are not employed. The pastor who keeps in mind his responsibility as a dispenser of the means of grace will find Dr. Johnson's book a real aid for developing insights and moving toward growth in personality.

E. J. MAHNKE

*PRACTICAL CHURCH PUBLICITY.* By Richmond O. Brown. Nashville, Tenn.: Broadman Press, 1953. 176 pages. Cloth. \$2.25.

This book gives a survey of all of the avenues of church publicity. Its most helpful sections concern the writing of newspaper publicity and

the relation to the publisher. Brief sections concern advertising, the parish organ, radio and television, signs and billboards, publicity groups and campaigns.

RICHARD R. CAEMMERER

*NEW SERMON ILLUSTRATIONS FOR ALL OCCASIONS.* Compiled and edited by G. B. F. Hallock. Westwood, N. J.: Fleming H. Revell Company, 1953. 445 pages. Cloth. \$3.75.

What is "new" in this volume of the indefatigable G. B. F. Hallock is its set of categories, and the method of excerpting quotations of preachers or essayists. Thus the individual illustration or quotation is set inside a larger one. The book thus illustrates a method of finding illustrations, in addition to providing them.

RICHARD R. CAEMMERER

#### BOOKS RECEIVED

*From Baker Book House, Grand Rapids, Mich.:*

*A DICTIONARY OF THE BIBLE.* By John D. Davis. 4th revised edition. 840 pages, 11 maps. Cloth. \$5.95. A photolithoprinted reissue, the first since 1940, of the 1924 edition of this well-known conservative Protestant reference work.

*From the Westminster Press, Philadelphia, Pa.:*

*AGAPE AND EROS.* By Anders Nygren, translated by Philip S. Watson. 764 pages. Cloth. \$7.00. This well-known work by the present Bishop of Lund is one of the great monuments of Swedish Lutheran theological scholarship in our century. It has profoundly influenced English-speaking theologians of all denominations since the publication of an English translation, of which Part 1 appeared in a somewhat abridged version by the Rev. A. G. Hebert, S. S. M., in 1932 while Part 2 was done by the brilliant Methodist scholar who has done so much to make Luther better known to British Christians in our time, the Rev. Philip S. Watson, in 1938—1939. The present edition combines the three volumes of the earlier translation into one and includes a new translation of Part 1 by the Rev. Mr. Watson. The discussion during the past two decades of the issues raised in *Agape and Eros* have in no way detracted from the abiding significance of this study, nor, as Bishop Nygren points out in his "Author's Preface," has it caused the latter "to abandon [his] original position at any point." In making this unabridged English translation available at this time, the American publishers have put the English-speaking theological world into their debt.

*HOW TO PLAN THE RURAL CHURCH PROGRAM.* By Calvin Schnucker. 158 pages. Cloth. \$2.50.

*From William B. Eerdmans Publishing Company, Grand Rapids, Mich.:*

*THE VIRGIN BIRTH OF CHRIST, or, THE KEYSTONE OF CHRISTIAN DOCTRINE.* By H. A. Hanke. 52 pages. Paper. 60 cents.



*THE SELF-DISCLOSURE OF JESUS: THE MODERN DEBATE ABOUT THE MESSIANIC CONSCIOUSNESS.* By Geerhardus Vos, edited by Johannes G. Vos. 311 pages. Cloth. \$4.00. As an act of filial piety, Dr. Johannes G. Vos has edited one of his father's most important works, in which the distinguished Princeton Theological Seminary professor carefully answered the liberal attack upon the Messianic self-consciousness of our Lord. The changes made by the son in his father's work are merely verbal and in no way alter the thought content of the original, which was first published in 1926. Indexes of names, subjects, and Scripture references add to the value of this new edition.

*THE PHILOSOPHY OF REVELATION: THE STONE LECTURES FOR 1908—1909 AT PRINCETON THEOLOGICAL SEMINARY.* By Herman Bavinck, translated by Geerhardus Vos, Nicolas M. Steffens, and Henry E. Dosker. 349 pages. Cloth. \$3.50. A photolithographed reissue of the original edition of a series of papers by the distinguished Dutch Reformed theologian-philosopher of the Free University of Amsterdam, in defense of the thesis that the world cannot be explained without God and that physics, history, psychology, and the other disciplines of science and philosophy all presuppose metaphysics.

*THE NEW BIBLE COMMENTARY.* Edited by Francis Davidson, Alan M. Stubbs, and Ernest F. Kevan. 1199 pages. Cloth. \$7.95.

*FAITH AND JUSTIFICATION.* By G. C. Berkouwer, translated from the Dutch by Lewis B. Smedes. 207 pages. Cloth. \$3.00.

*THE WORLD'S RELIGIONS.* Edited by J. N. D. Anderson. 208 pages. Cloth. \$2.50. A reissue of the second edition (1951) of a symposium by eight British scholars who furnish brief factual accounts of the history, philosophy, and practice of Animism, Judaism, Islam, Hinduism, Buddhism, Shinto, and Confucianism. An epilog by the editor relates these religions to the Christian faith.

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

*COMMENTARY ON THE PROPHECIES OF ISALAH.* By Joseph Addison Alexander, with an introduction by Merrill F. Unger. 974 pages. Cloth. \$8.95. This is an unaltered reprint in a single volume of Dr. John Eadie's two-volume revised edition of 1875 of what has been called one of the "best commentaries on Isaiah of any age or language." By way of introduction to the 1953 reprint, Dr. Unger has added a two-page appreciation of Professor Alexander.

*THE DOCTRINE OF THE ATONEMENT AS TAUGHT BY CHRIST HIMSELF.* By George Smeaton, with an introduction by Wilbur M. Smith. 502 pages. Cloth. \$5.95. Long difficult to procure, the present title is a complete and unabridged reprint of the second (1871) Scottish edition, to which Dr. Smith has added a brief biographical preface.

*SAINT PAUL'S EPISTLE TO THE PHILIPPIANS.* By J. B. Lightfoot. 350 pages. Cloth. \$3.50. A reissue of the original (1913) London edition of one of the standard commentaries on Philippians.

*From the Society for the Promotion of Christian Knowledge, London:*

*THE CHURCH OF ENGLAND AND THE CHURCHES OF NORWAY, DENMARK, AND ICELAND: REPORT OF THE COMMITTEE APPOINTED BY THE ARCHBISHOP OF CANTERBURY IN 1951.* 35 pages. Paper. 4/6.

*From Charles Scribner's Sons, New York:*

*ACCORDING TO THE SCRIPTURES: THE SUB-STRUCTURE OF NEW TESTAMENT THEOLOGY.* By C. H. Dodd. 145 pages. Cloth. \$2.75.

*From the Herald Press (Mennonite Publishing House), Scottsdale, Pa.:*

*EASTWARD TO THE SUN.* By Sanford Calvin Yoder. xi and 221 pages. Cloth. \$2.85.

*From the Tyndale Press, London:*

*THE COVENANT OF GRACE: A BIBLICO-THEOLOGICAL STUDY.* By John Murray. 32 pages. Paper. 1/6.

*From Augsburg Publishing House, Minneapolis, Minn.:*

*BEYOND TODAY (Over de Høye Fjelle).* By Rolf Thomassen, translated by Torggrim and Linda Hannaas. 163 and VII pages. Cloth. \$2.50.

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

*YOU CAN BE HEALED.* By Clifton E. Kew and Clinton J. Kew, with an introduction by Norman Vincent Peale. 186 pages. Cloth. \$2.95.

*IMMORTALITY: THE SCIENTIFIC EVIDENCE.* By Alson J. Smith. 248 pages. Cloth. \$3.00.

*From Moody Press, Chicago:*

*THE PASTOR AND HIS LIBRARY.* By Elgin S. Moyer. 160 pages. Cloth. \$2.50.

*PROTESTANT CHRISTIAN EVIDENCES: A TEXTBOOK OF THE EVIDENCES OF THE TRUTHFULNESS OF THE CHRISTIAN FAITH FOR CONSERVATIVE PROTESTANTS.* By Bernard Ramm. 252 pages. \$3.50.

*A COMMENTARY ON THE PAULINE EPISTLES.* By Charles B. Williams. 507 pages. Cloth. \$5.95.

*From Abingdon Press, New York:*

*FIRE IN THY MOUTH.* By Donald G. Miller. 160 pages. Cloth. \$2.50.

*PREACHING ANGLES.* By Frank H. Caldwell. 126 pages. Cloth. \$2.00.

*GETTING TO KNOW GOD AND OTHER SERMONS.* By John A. Redhead. 126 pages. Cloth. \$2.00.

*A JOURNEY INTO FAITH.* By Thomas S. Kepler. 160 pages. Cloth. \$2.50.

*A HISTORICAL APPROACH TO EVANGELICAL WORSHIP.* By Iliion T. Jones. 319 pages. \$4.50.

*From Baker Book House, Grand Rapids, Mich.:*

*THE MINISTRY OF ANGELS.* By A. S. Joppie. 97 pages. Cloth. \$1.50.

*101 SELECT SERMON OUTLINES.* By Charles J. Vaughan, Joseph S. Exell, Charles H. Spurgeon, Charles S. Robinson, and others. 95 pages. Cloth. \$1.75.

*From Mublenberg Press, Philadelphia:*

*DIARY OF A DISCIPLE: A CONTEMPORARY'S PORTRAIT OF JESUS.* By William C. Berkemeyer. 219 pages. Cloth. \$1.75.

*From Philosophical Library, New York:*

*A FOUNDATION OF ONTOLOGY: A CRITICAL ANALYSIS OF NICOLAI HARTMANN (Zur Grundlegung der Ontologie: Eine kritische Auseinandersetzung mit Nicolai Hartmann).* By Otto Samuel, translated by Frank Gaynor. 155 pages. Cloth. \$3.75.

*THE DAWN OF THE POST-MODERN ERA: DIMENSIONS OF HUMAN LIFE IN THE LAST HALF OF THE TWENTIETH CENTURY.* By Elwyn Judson Trueblood. 198 pages. Cloth. \$3.75.

*GREAT SYSTEMS OF YOGA.* By Ernest Wood. 168 pages. Cloth. \$3.50.

*BODY-MIND AND CREATIVITY.* By J. Herbert Blackhurst. 186 pages. Cloth. \$3.00.

*From Harper and Brothers, New York, N. Y.:*

*PSYCHOTHERAPY AND THE CHRISTIAN MESSAGE.* By Albert C. Outler. 286 pages. Cloth. \$3.50.

*INTRODUCTION TO RELIGION.* By Winston L. King. 563 pages. Cloth. \$6.00.

*UPPER ROOM ON MAIN STREET.* By Harold Blake Walker. 191 pages. Cloth. \$2.50.