

# Concordia Theological Monthly



J A N U A R Y      .      1 9 5 5

## 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.*

**OLD TESTAMENT IN MODERN RESEARCH.** By Herbert F. Hahn. Philadelphia: Muhlenberg Press, c. 1954. xii and 267 pages. Cloth. \$4.00.

This book is to serve as an Ariadne thread to guide the reader through the maze of Old Testament research in modern times. Such helpful direction is, indeed, necessary for anyone who tries to find his way through its multiplicity of paths which fan out in all directions, cross one another, backtrack, end in blind alleys, and move forward again with new forks in the road.

The author succeeds admirably as such a guide. Two factors contribute to his clarity of presentation. In the first place he knows the territory because he has himself traversed and explored it by careful study, as his extensive bibliography attests. But he also aids the reader in cutting across the mass of detail by treating the various phases of Old Testament research topically as well as chronologically.

The headings of the various chapters will indicate the author's methodology: "The Critical Approach to the Old Testament," "The Anthropological Approach to the O. T.," "The Religio-Historical School and the O. T.," "Form Criticism and the O. T.," "The Sociological Approach to the O. T.," "Archaeology and the O. T.," and "The Theological Approach to the O. T."

The reader cannot help being impressed with Dr. Hahn's sincere attempt to give a fair evaluation of the approach, significance, and results of the various schools of thought. This reviewer, however, could not avoid the feeling that he tips the scales in favor of his own view of the Old Testament.

This was noticeable especially in the last chapter which faces the ultimate question of the authority of the Old Testament and its relationship to the New Testament. He as well as other Old Testament scholars are aware of the fact that "the interpretation of the Bible in the present day has reached a point of crisis" (p. xi). According to Dr. Hahn's analysis two viewpoints of the Old Testament face each other: the traditional view that the Sacred Scriptures contain a "timeless revelation concerning God's relation to the world," and "the view that the Scriptures were really a literary record of man's slow growth in moral and religious understanding and of his striving toward a deeper apprehension of the spiritual aspects of life" (p. xi). Neither of these alternatives satisfies. The

traditional position has been made untenable by the "objective" and "scientific" reach of the recent past. On the other hand, the Old Testament is more than a source book for the study of comparative religions.

Dr. Hahn suggests that a "successful synthesis" is possible if the authority of the Old Testament is based on "the process of revelation as the learning of God's will through a series of historical events, the meaning of which individuals of prophetic insight interpreted to the people" (p. 244), or "the nature of revelation as the insight of inspired individuals into the moral significance of life experiences . . . a succession of experiences through which prophetic personalities acquired an ever deeper understanding of the divine will. The climax came in the perfect response to the divine intention made in the life of Jesus, who demonstrated in the fullest manner what God willed life to be" (pp. 245, 246).

Such a view of revelation, however, cannot bridge the gap, for it assumes an authority for the Old Testament which still leaves it a human product, or at best lets God give certain men a nudge in the right direction in their search for Him. To do justice to the claim of Scripture for its validity, revelation must indeed be a "timeless" process in the sense that the eternal God condescends to let men be the spokesmen of His unchanging truth. But to describe the traditional view merely as "timeless" is an oversimplification. Conservative scholars have always pointed out that this timeless disclosure of God came in time, at successive times. God did not choose to let one man be the instrument of His revelation. What a motley crowd it is to whom the Word of God came through the centuries! As each takes his place in time, the scroll of God's message to men unfolds, but every part of it has under it the signature of the divine Speaker. Its all-pervading purpose is to point to Him who not only speaks at the behest of God, as did the prophets of old, but who is God manifest in the flesh to redeem man. In Him the Scriptures are fulfilled.

The jacket gives this information about the author: "Herbert F. Hahn is a graduate of Yale and earned his M. A. and Ph. D. from Columbia University. After thirteen years as a History teacher at Albany Academy in Albany, New York, he became interested in religious instruction in the secondary schools. Joining the faculty of the Pingry School in Elizabeth, New Jersey, in 1944, Dr. Hahn helped set up and conduct a program of religious instruction for the high school grades."

WALTER R. ROEHRS

*AUFSÄTZE ZUR APOSTEL-GESCHICHTE.* By Martin Dibelius, edited by Heinrich Greeven. Göttingen: Vandenhoeck und Ruprecht, 1951. 182 pages. Cloth. DM 12.80.

There is no doubt that when Martin Dibelius died on Nov. 11, 1947, one of the most learned and gifted New Testament scholars of our era was removed from this earthly scene. He must be considered one of the casualties of World War II. The privations to which he with millions

of others was subjected brought on the malady which caused his death. For ten years of his life, as the foreword of the editor informs us, he made the Book of Acts a subject of major interest in his researches and literary labors. The editor, Prof. Dr. Heinrich Greeven of the Theological School of Bethel near Bielefeld, formerly was the colleague of Dibelius at Heidelberg; in this volume he has gathered the essays of the deceased, 11 in number, on this book of the New Testament. Two of these essays had never been published; of the others, most were out of print. Martin Dibelius is known especially as an advocate of form criticism; his positions often are such that a conservative Lutheran cannot accept them. But every one of these papers contains valuable, stimulating material for the New Testament student. Of prime importance is the one that has the title "Paul on the Areopagus." Another one of the 11 papers that should be mentioned treats "The Speeches of Acts and Ancient Historiography." The editor did his work with care and skill, eliminating some minor *errata*, adding here and there a helpful note, and providing the collection with welcome indexes.

WILLIAM F. ARNDT

*THE CATHOLICITY OF PROTESTANTISM.* Edited by R. Newton Flew and R. E. Davies. Philadelphia: Muhlenberg Press, 1954. 159 pages. Cloth. \$1.75.

Here is a book which the reviewer read with considerable appreciation, not indeed because he was able to subscribe to every opinion expressed, but because here he found a recurrence to the evangelical doctrine of the reformers, and above all, to Luther. A few years ago the Archbishop of Canterbury, as he explains in his "Foreword," in the interest of a better understanding of the two wings in the Anglican Communion and of intercommunion with non-Anglican bodies, asked groups of Anglo-Catholics and Anglican Evangelicals for replies to questions submitted to them. The "Catholic" school produced a report entitled *Catholicity*. The Evangelicals of the Church of England called their report *The Fullness of Christ*. The present volume contains the replies that came from thirteen ranking theologians of the English "Free Churches." The essays, which discuss in the main controversial points raised in *Catholicity*, cover such theological heads as the creation and fall of man, the theology of the natural man, justification and sanctification, the church, the ministry, and the Sacraments, authority in religion, the essence of Protestantism, and the relation of catholicity to the faith of Protestants. In a clear and precise chapter on the conclusions reached, the authors, mostly principals of leading English schools of theology, present their views on the different "schools" in Anglicanism and the problem of intercommunion. In his "Preface" Dr. Franklin C. Fry, speaking of a "Protestant consensus about the basic articles of faith," found in the book, aptly says: "Lutherans will be interested, and humbled, to see how widely this agreement rests on the insights and words of Martin Luther." This is true especially of the

two "Appendixes," which discuss at some length Luther's doctrine of the freedom and the bondage of the will and his translation of Romans 3:28, in particular, of his "insertion of the non-Biblical word 'alone,'" which the writers clearly motivate and ably defend from Luther's own writings. The book is a challenge to Lutherans to strengthen the position of English Evangelicals who here present a declaration of faith which is largely rooted in Lutheran conviction.

J. T. MUELLER

*THE LUTHERAN CONFESSIONS.* By John Theodore Mueller. St. Louis: Concordia Publishing House, 1954. 35 pages. Paper. 10 cents.

In the constitution of many Lutheran churches the following declaration is found: "This congregation acknowledges . . . all Symbolical Books of the Evangelical Lutheran Church as contained in the *Book of Concord* of 1580 to be a true doctrinal exposition of the Word of God." Just what do these words mean to the young man who is about to join the congregation? This excellent tract gives a brief history of the Lutheran Confessions. Prospective voting members will welcome receiving a copy together with the constitution they are about to sign.

L. W. SPITZ

*APOSTLES OF DISCORD: A Study of Organized Bigotry and Disruption on the Fringes of Protestantism.* By Ralph Lord Roy. Boston: The Beacon Press, 1953.

According to the preface, *Apostles of Discord* is "to warn Americans, and Protestants in particular, of the ominous threat to Christian values and to democracy which these fringe groups represent; to provide ministers and laymen with basic data for combatting these groups; to challenge the irresponsible methods and shallow principles that characterize most of their activities; to convince those who collaborate with 'hard core' extremists, oftentimes unwittingly, that they are aiding and abetting forces antagonistic to the best American traditions and Christianity's highest ideals" (p. ix). Its targets are the "Protestant" groups that "incite hostility against Americans who are Negro and not white, Jew and not Gentile, [Roman] Catholic and not Protestant" (p. 3), that "spearhead reckless assaults upon the attempts of the major Protestant denominations to co-operate in the strengthening of mutual faith and practice," that "defame those church leaders who believe that the message of Christianity should spur Protestants to work for social improvement," that "hope to utilize religion to advance an ideology of the extreme right," or that "twist Christianity's cardinal doctrine of love to lure people into support of the demonic doctrines of communism" (p. 4). The author names names — the Rev. Gerald L. K. Smith, the Rev. Gerald Winrod, Mrs. Elizabeth Dilling, Dr. John O. Beaty, the Rev. Howard B. Rand, Wesley Smith, Joseph Beauharnais, the Rev. Carl McIntire of the Bible Presbyterian Church and the American Council of Churches, Evangelist Harvey H. Springer,

Merwin K. Hart, Verne P. Kaub, Kenneth Leslie, the Rev. Claude C. Williams, the Rev. Guy Emery Shipler, the Rev. Stephen H. Fritchman, the Rev. James W. Fifield, Howard E. Kerschner, Jack McMichael, and scores of others—and he furnishes abundant documentation for his assertions. The book is shocking, sobering, and fascinating.

The author of a book like *Apostles of Discord* is confronted by serious problems. What shall he include? What shall he omit? How can he avoid smearing the innocent while painting the guilty? How can he get at the facts—free of misunderstanding, misinterpretation, and misrepresentation? How can he keep his private biases and prejudices from influencing what must ideally be an objective and impartial report? Dr. Roy—a “middle way” Republican, a confirmed internationalist, and a Vermont Methodist minister, who wrote the first version of his book as a doctoral dissertation at Union Theological Seminary and Columbia University—is aware of these problems and has obviously sought to avoid the pitfalls they represent. Readers will disagree about the extent to which he has succeeded. Thus, without holding a brief for the medical and economic crusaders whom Dr. Roy attacks, this reviewer believes that the book would have been the stronger had its author restricted himself to the strictly religious realm. In his defense, however, it should be observed that the religious bigots have extensively patronized these medical and economic crusaders and that the latter have cheerfully accepted the support of the former. Again, Dr. Roy has not always kept his own righteous indignation out of his writing, with the result that he himself uses the kind of loaded words and persuasive definitions that he condemns in the targets of his accusation.

Lutherans as such come in for relatively few references. Lawrence Reilly's graduation from Concordia Theological Seminary and his brief association with the Lutheran Hour are noted (p. 49), but the Rev. Pres. John W. Behnken's disavowal of Reilly and the latter's notorious “Lutheran” Research Society is reproduced in full (p. 50). The suggestion that “malcontents” in the form of “vociferous religious ‘nationalists’ in the powerful Missouri Synod of the Lutheran Church . . . have been partly responsible for failure of that body to join with other Protestants in the ecumenical movements” (p. 366) is at best misleading and at worst an indefensible overstatement. The description of the “Missouri Synod Lutherans” as a “fundamentalist denomination” (p. 371) betrays ignorance of our church's theological position. Mrs. Eleanor Roosevelt's attempt “to discredit the late Walter A. Maier of the ‘Lutheran Hour’” is described as “unfortunate,” and her later public apology is referred to (p. 379). The Rev. Prof. Theodore G. Tappert's critical review of the Rev. Jonathan E. Perkins' version of Luther's *Von den Juden und ihren Lügen* is extensively quoted along with the National Lutheran Council's warning against “the dangerous anti-Semitism” underlying Perkins' venture (pp. 116-117). Without denominational identification, a pastor of The Lutheran Church

—Missouri Synod is listed as a trustee of the Christian Medical Research League (he has since resigned); a laywoman of our church is casually mentioned; and a communicant of one of our St. Louis suburban parishes comes in for extensive mention as one of the Rev. Gerald L. K. Smith's energetic lieutenants and propagandists.

This book is a handy prophylactic to have around when they approach us personally or through the mails. ARTHUR CARL PIEPKORN

*YE ARE MY WITNESSES.* By Earle V. Pierce. Philadelphia: The Judson Press, 1954. 272 pages. Cloth. \$3.00.

Dr. Pierce, now eighty-four, has a burning zeal for missions. For eighteen years he served on the Board of Managers of the American Baptist Foreign Mission Society. On the basis of the Acts of the Apostles he here discusses the witnessing of the early church. Though he for a time served as president of the Northern (now American) Baptist Convention, which is saturated with modern religious liberalism, he was for many years an outstanding leader of the Fundamentalist party in that body. His theology is that of a conservative Baptist.

L. W. SPITZ

*THE HISTORY OF AMERICAN CHURCH MUSIC.* By Leonard Ellinwood. New York: Morehouse-Gorham Co., 1953. 274 pages, 6½ by 9¾. Cloth. \$6.00.

Churchmen and musicians will welcome the publication of Mr. Ellinwood's volume, which is as interesting as it is well written. Very few books have been written on the history of church music in America. The majority of those that have appeared were neither reliable nor scholarly. This was in a sense to the disadvantage of Mr. Ellinwood and accounts in no small measure for the majority of the weaknesses of his book. On the other hand, the inferior quality of the literature written before the publication of the present volume not only adds to the value of Mr. Ellinwood's book, but it also helps to clear the field for the volume presently under discussion. As an ordained deacon of the Protestant Episcopal Church, Mr. Ellinwood possesses insights needed by a historian of church music. He makes no attempts to conceal his Anglican bias; this we can readily overlook since, on the whole, the standards of musical composition and performance are to this day higher within the Anglican Church than in the Protestant churches of America. We regret that Mr. Ellinwood is clearly unaware of the standards within the Lutheran Church, since these, too, by and large, are higher than those of American Protestantism. The renaissance in church music which is slowly but surely finding its way into the highways and byways of American Lutheranism is by no means unworthy of recognition and study. That this renaissance is in no wise detached and isolated from developments within the rest of American Christendom may be seen from the fact that in many respects developments among Lutherans move along in parallel lines with those of the Anglicans.

We are therefore all the more surprised that Mr. Ellinwood is unaware of the Lutheran renaissance in church music and hence has very little to say about it. We say this despite the fact that, on page 177, he makes special mention of the musical standards and achievements of Trinity Evangelical Lutheran Church in Indianapolis, which holds membership in the Missouri Synod, maintains a parochial school in which the children are acquainted with the chorales of the church, and in which Berniece Fee Mozingo serves as organist and choir director. Much of the blame for Mr. Ellinwood's failure to mention more about what is happening among Lutherans rests upon Lutherans themselves rather than upon Mr. Ellinwood. God has given us the means, our own great musical heritage, but we have not developed the aggressive and intelligent type of leadership that is sorely needed in order to make an impact upon church music in America today. We have not only hid our light under the bushel, but we have also made the light dim and obscure.

Mr. Ellinwood's book contains a wealth of information. He is at his best in the first two parts of his book (pp. 1—122), which include an excellent discussion of developments in the Colonial Era (1494—1820). Much research went into the preparation of the book. The difficulties he encountered in ascertaining certain facts must have been great, and we marvel that the book does not reveal more weak spots than it does. In evaluating the work of many composers, Mr. Ellinwood was inclined to be charitable rather than critical; this is to be regretted, since it makes much of his book purely encyclopedic and deprives it of a certain amount of punch. We agree when he says on p. 181: "One of the principal reasons for the superficiality of so much of our church music has been the identical shallowness in the worship life of our congregations. Too few of our clergy of today realize that worshipful music results from and requires a corresponding atmosphere in which it can live and work. Yet the lack of spirituality on the part of their congregations probably reflects their own spiritual poverty more than anything else. This is not the fault of our seminaries; rather it is an individual problem." We quote also from p. 170: "There is a considerable body of tunes of almost every type and period common to all hymnals—even to the cheaper gospel songbooks. Such is the catholicity of church music. Our theologians cannot always agree on matters of dogma or polity, but our congregations, to a considerable degree, praise God with identical words and melody. Theirs is the unconscious response to the tutoring of the Holy Spirit, which has melted the separate inspirations of many races and classes into a single, ecumenical body of song." On this same page, Mr. Ellinwood refers to the hymnal as "a veritable laymen's manual of theology." If this is true, and we believe it is, then it is all the more important that the texts and tunes of a hymnal reflect the spirit and integrity of a sound theology and the character of a type of worship which is God-centered and not man-centered.

WALTER E. BUSZIN



*PLAIN TALK IN AN ARCTIC CHAPEL.* By Knute Lee. Minneapolis: Augsburg Publishing House, 1954. 182 pages. Paper. \$1.50.

This is a collection of fourteen sermons the author preached in 1951 and 1952 while serving as civilian chaplain for the Evangelical Lutheran Church among the workers constructing the air base at Thule, Greenland.

As the title would indicate, the selected messages illustrate a blunt presentation of the necessity of sanctification to construction men on a unique job site, "beyond the restraints of mixed company, with no women present" (p. 52). The congregation was made up of grimy, dusty workmen, over half with long beards. ". . . Some of them hadn't had time to wash up. They stank. But they came to worship God" (p. 7).

The introduction's brief description of the parish situation makes one wish for chapters between sermons describing the problems and noting the Christian men's efforts to effect changes. For these sermons were preached to see some changes made.

In a farewell message the statement is made: "In my preaching, maybe, I've been unnecessarily blunt. Maybe I've poured it on too hard, been too rough on you. I will admit that one of my weaknesses is a tendency to scold. My mother used to keep me in line when I was a kid. Maybe that's where I got it. Still, we have to preach the Gospel, and sometimes the truth isn't so easy to take" (p. 180).

As the author hits his audience with the Gospel, sanctification seems almost to become a means of grace. One looks for explanations of "God in Christ reconciling the world unto Himself" as clear and pointed as the admonitions to the Christian life. Obviously not every sermon preached to the men could be printed, but one hopes that a better balance would have appeared if, together with the Easter sermon in this collection, the messages of Christmas, Maundy Thursday, and Good Friday had been included.

GEORGE W. HOYER

*440 MORE SNAPPY SERMON STARTERS.* By Paul E. Holdcraft. Nashville: Abingdon Press, 1954. 127 pages. Paper. \$1.00.

Another in a series not as bad as the title would suggest. The author states: "There's nothing to *read* in this volume, but plenty to *study*, along with your Bible and Concordance." These skeleton thoughts on Old and New Testament verses may be helpful to some (when the cupboard is bare) in suggesting texts that can be developed into sermons.

GEORGE W. HOYER

*PRIMARY SOCIAL STUDIES.* By Norman J. Rogers. St. Louis: Concordia Publishing House, 1953. 101 pages. Paper. \$1.00.

Here is another addition to the growing list of instructional materials for Christian schools published under the auspices of the Board for Parish Education of The Lutheran Church—Missouri Synod. Intended for

teachers of primary grades, *Primary Social Studies* contains 10 flexible resource units on important secular aspects of life in this world, with Christian orientation and emphasis on the Christian view of life. Each unit consists of an introduction, objectives, approaches, organization of study materials, and selected references. Several units offer "Additional Suggestions for Teachers." Helpful, stimulating, almost indispensable for primary teachers.

A. G. MERKENS

*HAPPINESS IS HOMEMADE.* By A. J. Bueltmann. St. Louis: Concordia Publishing House, 1954. 43 pages. Paper. 30 cents.

This is the third booklet in the "Parent Guidance Series" planned by the Family Life Committee of The Lutheran Church—Missouri Synod and adopted as annual study guides by the National Lutheran Parent-Teacher League. These booklets are designed for group discussion, home use, and private study. The present title offers five pages of materials for each of its eight topics, complete with stimulating introductions, outlines, questions, resources, home activity, and helpful suggestions for presentation of the subjects. It is a valuable tool for parents, pastors, and others who are concerned about rearing a God-fearing generation in strong, happy, Christian homes.

A. G. MERKENS

*THE CROSS IS LIFTED.* By Chandran Devanesen. Illustrated by Frank Wesley. New York: Friendship Press, 1954. ix and 68 pages. Cloth. \$1.50.

A young Christian Indian poet-historian and a young Christian Indian artist seek in this slender volume to express in Indian imagery and idiom—although in the case of the poems the words are English—the significance of Christ and His Gospel as it appears to Indian eyes and minds. Both poems and pictures reveal great perceptiveness and sensitiveness not only to the marvel of the divine compassion that finds expression in our Lord's incarnation and atonement but also to the beauties and the pain in the life of man and the events of nature. Those who have habitually thought of Christ only in terms of a Western and—usually somewhat vaguely—His own native Semitic culture will find this evidence of the at-home-ness of Christ in the culture of India a reassuring proof of God's will and ability *instaurare omnia in Christo*.

ARTHUR CARL PIEPKORN

#### BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude a further discussion of its contents in the "Book Review" section.)

*The Sources of Western Morality from Primitive Society Through the Beginnings of Christianity.* By Georgia Harkness. New York: Charles Scribner's Sons, 1954. xi and 257 pages. Cloth. \$3.50.

*The Messianic Prophecies of Daniel.* By Edward J. Young. Grand Rapids: William B. Eerdmans Publishing Company, 1954. 88 pages. Cloth. \$1.50.

*Studies in Isaiah.* By Edward J. Young. Grand Rapids: William B. Eerdmans Publishing Company, 1954. 206 pages. \$2.50.

*A Catholic Commentary on Holy Scripture.* Edited by Bernard Orchard, Edmund F. Sutcliffe, Reginald C. Fuller, and Ralph Russell. London: Thomas Nelson and Sons, 1953. xvi and 1,312 pages. Cloth. \$15.00.

*Calvin: A Life.* By Emanuel Stickelberger, translated by David Georg Gelzer. Richmond: John Knox Press, 1954. 174 pages. Cloth. \$2.75.

*The Wends of Texas.* By Anne Blasig. San Antonio: The Naylor Company, 1954. ix and 123 pages, 16 full-page plates. Cloth. \$3.50.

*On Toward the Goal: Sermons of Hope and Encouragement.* By John Calvin Reid. Richmond: John Knox Press, 1949. xii and 159 pages. Cloth. \$1.50.

*Guilt and Redemption.* By Lewis Joseph Sherrill. Richmond: John Knox Press, 1945. 254 pages. \$2.50.

*Uniform Lesson Commentary 1955 (International Sunday School Lessons).* Edited by William M. Horn. Philadelphia: Muhlenberg Press, 1954. vi and 320 pages. Cloth. \$2.75.

*Israel and the New Covenant.* By Roderick Campbell. Philadelphia: Presbyterian and Reformed Publishing Company, 1954. xiii and 336 pages. Cloth. \$3.75.

*My One Hundred Children.* By Bernard E. Bain, with Dale Kramer. New York: Simon and Schuster, 1954. 211 pages. Cloth. \$3.00.

*German Protestants Face the Social Question. Volume I: The Conservative Phase, 1815—1871.* By William O. Shanahan. Notre Dame: University of Notre Dame Press, 1954. xii and 434 pages. Cloth. \$6.75.

*The Prophetic Faith of Our Fathers: The Historical Development of Prophetic Interpretation.* Volume I: Early Church Exposition, Subsequent Reflections, and Medieval Revival. By Le Roy Edwin Froom. Washington: Review and Herald, 1950. 1,006 pages. Cloth. \$7.50.

*Five Hundred Sermon Themes.* By G. B. F. Hallock. Westwood: Fleming H. Revell Company, 1952. 448 pages. Cloth. \$3.75.

*Cruden's Concordance to the Holy Scriptures.* By Alexander Cruden, edited by John Eadie. Grand Rapids: Baker Book House, 1954. 342 pages. Cloth. \$2.95. With slightly fewer than half as many pages and slightly more than forty per cent of the total lineage of the unabridged edition, Eadie's "handy reference edition" of Cruden's *Concordance*—here given new currency in a photolithographed reissue—is both more manageable and more legible than the complete edition. At the same time, since the editor has retained the entries of all the key words, the briefer version is almost as useful as the unabridged edition for the purposes to which a concordance like Cruden's is ordinarily put.