

CONCORDIA THEOLOGICAL MONTHLY

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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, Missouri 63118.

THE STORY OF PAUL. By James Kallas. Minneapolis: Augsburg Publishing House, 1966. Paper. 151 pages. \$1.50.

This retelling of Paul's life for laymen is based on a faithful reproduction of the Biblical materials. Kallas dates the conversion of Saul in A. D. 35, accepts the South Galatian theory and the authenticity of the Pastorals. The suggestions for further reading increase the book's usefulness. **EDGAR KRENTZ**

DIE ZEIT DER KIRCHE: EXEGETISCHE AUFSÄTZE UND VORTRÄGE. By Heinrich Schlier. 4th edition. Freiburg-im-Breisgau: Verlag Herder, 1966. viii and 314 pages. Cloth. DM 18:00.

This is an outstanding collection of 21 exegetical essays. The author is an eminent New Testament scholar well known for his commentaries on Galatians in the Meyer series and on Ephesians. (*Der Brief an die Epheser* [Düsseldorf: Patmos Verlag, 1957])

The essays orbit around the two themes of the church and of the world. At the hand of a minute scrutiny of the Biblical documents, they treat such subjects as the unity of the church, the church as mystery of Christ, church and state, the church and Judaism, the sacraments, liturgical proclamation, mission, church order, revelation, and history.

Significant for their contribution to New Testament scholarship, these essays also reflect the author's attempt to grapple with the tensions and pressures of the turbulent era from 1932 to 1955, in which they were composed. From the ecumenical vantage point they are important because they demonstrate how an earnest confrontation with the New Testament led one of the leading disciples of Bultmann into the Roman Catholic Church (1953). With the exception of the last essay, all were written before his transition to Rome. All of these studies have one

basic theme: "Since the death and resurrection of Jesus Christ from the dead, the world lives in the provisional presence of the reign of God, [namely] the Church; this age is the age of the Church." In these essays and in this thesis the ecumenical dialog will continue to find stimulation and challenge.

JOHN H. ELLIOTT

SHANTUNG COMPOUND: THE STORY OF MEN AND WOMEN UNDER PRESSURE. By Langdon Gilkey. New York: Harper & Row, 1966. xi and 242 pages. Cloth. \$4.95.

Gilkey, now professor of theology at the University of Chicago, was interned in a Presbyterian mission compound at Weihshien, China, with 2,000 other Allied nationals, in World War II. Their Japanese jailers treated them mildly enough.

What lifts Gilkey's story far beyond the level of other prison camp reports is his eloquent description of what his perceptive eyes and thoughtful heart discovered about the nature and dilemma of man. The camp became a microcosmic laboratory where under the pressure of restricted living space and short rations people revealed who and what they really were. The internees included businessmen, professors, missionaries, lawyers, doctors, alcoholics, dope addicts, prostitutes, children, bored adolescents, the aged, and the infirm. All the moral and political problems of the macrocosm revealed themselves here.

Shedding his youthful optimistic humanism, Gilkey became very pessimistic about man but optimistic about God. At first he regarded the church as irrelevant amid the pressing physical needs of the internees, but the liberally minded young mission school teacher finally came to realize that the hard, bedrock problems of the community were all

moral and theological. Finally he came to talk unshamedly of the old Adam and of man's only hope, faith and love given by the grace of the new Adam, Jesus Christ.

This is a book for everybody, from high schooler to theological professor, who seeks a fresh appreciation of the basic problems of man and society and of the source of the power to love one another.

WILLIAM J. DANKER

THE CAREER OF PHILOSOPHY. Vol. I:

From the Middle Ages to the Enlightenment; 983 pages, plus index; \$16.95.

Vol. II: *From the German Enlightenment to the Age of Darwin*; 665 pages, plus index; \$12.95. By John Herman Randall, Jr. New York: Columbia University Press, 1962—65. Cloth.

The English reader has not had the advantage of a full account of modern philosophy since the German-trained Dane Höffding had his work translated and published in English in 1900. In the present work Columbia University's Randall vigorously and attractively presents in Volume I his triad of Augustinian Platonism, Thomistic Aristotelianism, and the *via moderna* of William of Ockham as the main sources of the modern philosophic traditions. Joined to them was the emerging humanism, the spiritual fires of the Reformation, and modern man's serious attention to nature with the aim to subject and to enjoy it.

Vol. II deals with the three major Western traditions in modern times, the German, the French, and the British, and accounts for them down to the middle of the last century. Randall presents the philosophers of the 17th century in their enterprise of assimilating, clarifying, and generalizing the new set of ideas arising out of the challenge of the new science of Galileo and Newton both in terms of methodology and substance. The impact of those ideas on all Western social and cultural institutions, combined with the rapidly changing social milieu,

moved the intellectuals of the 18th century to achieve the formulation of a scientific ideal of intellectual method which would govern all areas of human activity. It was a time for grand proposals for cultural reconstruction.

Since Randall devotes two-thirds of his Volume II to an analysis of the powerful German tradition, whose influence is still vast, though its public image has suffered greatly, the knowledgeable reader may feel that he is being asked to rehearse a well-known script. But this is not so. Randall is no idealist. He can look with unblinking realism at the German Enlightenment's penetrating criticism of the Newtonian scientific ideal to see that the central thread of science runs underground only to re-emerge after Darwin.

Beginning with the latter stage of the Enlightenment and through the ensuing Romantic era, intellectuals turned to the resources of man's nonscientific, that is, individual and social experiences, to construct the heavenly city of philosophy. Fichte, Schelling, Hegel, the romantic philosophers (and theologians), and the emerging socialists are shown to belong to this wave of the future. Perhaps one could be permitted to venture that the goal of human progress represents the common denominator of this series of thinkers—romantic, existentialist, pseudo-scientific. They are not without their contemporary representatives.

The French and British philosophical traditions, which belong to this period, parallel the German. The sign of the future became "progress through revolution," with Comte, Mill, and Marx as its prophetic spokesmen in preparation for the coming of the Darwinian earthquake.

From the perspectives of Christian theology, seriously oriented to the Gospel, Western philosophy represents its shadowy *Doppelgänger*, looking in apostasy toward the hope of achieving godhead in the present

age by taking thought. The error lies in the Sisyphean goal, not in taking thought. When the energies propelling this attempt at Utopia by revolution shall have burned out, leaving men to mourn in the lonely ashes of their own conceits, must they begin the Sisyphean task again? Perhaps.

Randall promises the publication of the third volume of his trilogy at an early date, in which he will tell the story of the "Career of Philosophy" during the last hundred years, undoubtedly with the same combination of wit and realistic insight which will strike some readers as startlingly perverse.

RICHARD KLANN

JOHANN SEBASTIAN BACH: THE CULMINATION OF AN ERA. By Karl and Irene Geiringer. New York: Oxford University Press, 1966. 353 pages, plus selected bibliography, index of compositions, index of persons and places. Cloth. \$7.50.

Of Austrian background, professor for 21 years at Boston University and thereafter at the University of California at Santa Barbara, Geiringer is an outstanding musicologist and historian of music. Mrs. Geiringer is a scholar in her own right. All of the good names receive acknowledgement for help with the work: Smend, Neumann, Scheide, and many others. This encyclopedic work gives painstaking attention to every composition of J. S. Bach and its relation to the specific period of his life, in the light of the newest research. The first 106 pages are devoted to a biography, the next 30 to Bach's "artistic heritage," and the remainder of the book to an analysis of the compositions. Geiringer discusses Bach's "creative periods": Arnstadt and Mülhausen, Weimar, Cöthen, Leipzig to 1729, Leipzig to 1743, and the final period with its look to the past. Eight plates illustrate phases of Bach's composition and provide portraits. Geiringer provides no systematic or protracted study of theological influences on or values in Bach's music. But the thorough commentary, especially to the church cantatas, oratorios, and passions, makes the helpful impression on

the reader that Bach was indeed a servant of God and his neighbor and that his creativity in the area of sacred music by no means took second place to the secular.

RICHARD R. CAEMMERER

DIE SCHULE BEI MARTIN BUCER IN IHREM VERHÄLTNIS ZU KIRCHE UND OBRIGKEIT. By Ernst-Wilhelm Kohls. Heidelberg: Quelle & Meyer, 1963. 244 pages. Paper. Price not given.

ERZIEHUNG IN ZEUGENSCHAFT: KARL BARTH UND DIE PÄDAGOGIK. By Jürgen Fangmeier. Zürich: EVZ-Verlag, 1964. 716 pages. Cloth. Price not given.

JESUIT EDUCATION: AN ESSAY ON THE FOUNDATION OF ITS IDEA. By John W. Donohue. New York: Fordham University Press, 1963. xviii and 221 pages. Cloth. \$5.00.

THE EDUCATIONAL MISSION OF THE CHURCH. By Robert J. Havighurst. Philadelphia: The Westminster Press, 1965. 159 pages. Cloth. \$4.50.

These four volumes on education, three of them largely in the category of the history of education (on Bucer, Loyola, and Barth), could well be said to deal with aspects of the philosophy of education. Each author is stimulating and thought-provoking. Surely education, training, or nurture in its historical and philosophical aspects must remain a major concern of society and of its learned professions.

The most massive of the works listed is that by Fangmeier on Barth. The Basel theologian deserves to be heard on the score of pedagogics too. Barth of course taught confirmands, and there is a chapter on these activities. In his theological development his pedagogical concepts ripened. Fangmeier compares Barth's views with those of Gogarten, Brunner, and Bultmann. Creation, Conversion, Law and Gospel, sin, freedom,

Baptism are some of the theological *loci* considered in their bearing on pedagogy. A theological anthropology of the child as formulated by Barth is one of the very significant sections in this work. The wealth of ideas set forth is such that only a closely knit, painstaking, and lengthy review could really do justice to Fangmeier's well-documented and authoritative work.

Kohls, too, provides ample documentation. It is this feature that immediately arrests the attention of the reader. Of the 244 pages of this work, 112 on Bucer are used for bibliography and references. The three chapters which comprise the presentation actually cover less than 100 pages. Nevertheless, the precise presentation, exactly delimited, is attractive. The school systems in Schlettstadt and Strasbourg before the Reformation were influenced by Jacob Wimpfeling and humanism. At the beginning of the Reformation era Martin Bucer exercised a profound influence on the schools of Strasbourg, especially with the founding of the first municipal Latin school. Bucer's plan for a university in Strasbourg (1534) and the developments in 1539 and 1545 are set forth in detail.

For the Jesuits the founder of their order is as great an educator as Bucer is for others. The implications of the educational principles in Loyola's *Spiritual Exercises*, in the *Constitutions*, and in the *Ratio studiorum* are Donohue's major concerns. Jesuit education has stressed the importance of the teacher. Mastery of subject matter, the ability to communicate, some professional preparation, and dedication are called for.

Havighurst's scope is wider than Donohue's. He deals with the church as an educational institution, especially as it approaches the developmental tasks of the various age groups within the church. Moral character and its development is of great concern to Havighurst. "The most effective way a church can influence the moral character of

its youth is to teach parents about the moral development of children and to suggest the ways by which they should raise their children" (p. 83). As a social scientist and church member Havighurst treats the "what and how to teach" not only of "brotherhood in the metropolitan community" but also of "world brotherhood." Readers will find the second chapter, "The Church and the Human Life Cycle," most helpful.

In these four volumes there is a large enough variety to command the time of interested specialists. CARL S. MEYER

BELIEF AND UNBELIEF: A PHILOSOPHY OF SELF-KNOWLEDGE. By Michael Novak. New York: The Macmillan Co., 1965. 223 pages. Cloth. \$4.95.

This is the inquiry of an author whose "faith has been beaten and winnowed" to the point where he is left with the same daily or practical necessities as the atheist, without comfort for the heart or vision of hope for the soul, where one must do one's best every day and know that salvation lies in fidelity to conscience, to work, and to those one loves. "My obligation is to be faithful to my conscience, and I do not expect that I would hesitate an instant once it was clear to me that atheism is a more consistent human policy. A conscience faithful till death is of more importance than being on a certain side, whether of belief or unbelief." (Pp. 11—13)

Novak is a rising liberal luminary of the Roman Catholic Church. His exploration of belief and unbelief is cast in terms of contemporary discussions: existentialism, language analysis, the theologians of the "post-religious age," the mystery of good and evil, the necessity for a responsible humanism in a society where the dishonesties and stupid idolatries of professed believers pollute and corrupt all that is good and true. Basically, it turns on the question: Who am I?

Novak believes that "belief and nonbelief

are rival conceptualizations of human intentionality. . . . To decide between belief and unbelief is of the utmost importance, for such a decision radically alters one's conception of oneself. But for those who even before such a decision are living according to fidelity to understanding, the intention and dynamism of their life do not change. They have merely found themselves." (P. 192)

The author is painfully earnest. But the question must remain whether the terms of his inquiry permit anything else than an encounter with himself, rather than with God—a solipsistic answer instead of the Good News. Can faith ever be anything but the gift of God instead of the honest choice of the concerned and devoted inquirer? Can a man learn to know God by learning to know himself?

In contrast to Novak, it would be necessary to say that the Christian really cannot ask the question *de Deo*, except in the terms in which the father of the boy with the unclean spirit put it: "I believe! Help my unbelief!" (Mark 9:24)

RICHARD KLANN

KLEINE SCHRIFTEN. Vol. III. By Otto Eissfeldt. Tübingen: J. C. B. Mohr, (Paul Siebeck), 1966. 529 pages. Cloth. DM 70.00.

This volume brings together 62 articles by Eissfeldt written between 1945 and 1960. The author draws heavily on Ugaritic, Dead Sea Scroll, and similar Near Eastern literature for the analysis of Biblical texts. The collection reflects the rigid discipline of historical critical methodology at the hands of one of the greatest Old Testament scholars of the century. This fact is evident both in his analysis of topics, such as Ugaritic history, and in his treatment of the Psalms. In Psalm 91, for example, he finds the worshiper of a pagan deity El Elyon converting his allegiance to Yahweh. He traces the historical development of the title Yahweh Sebaoth as a distinctive Israelite epithet back to the adoption of a Canaanite concept of the "one

enthroned above the cherubim." Cherub thrones are illustrated in one of the ten tables at the rear of the book. The author includes a similar historical analysis of the relationship of El, the head of the Canaanite pantheon, to Yahweh, the God of Israel, the latter finally appropriating the title and function of the former. The contribution of Eissfeldt to Biblical and ancient Near Eastern scholarship that this volume illustrates can scarcely be overestimated.

NORMAN C. HABEL

THE CROSS IN THE NEW TESTAMENT.

By Leon Morris. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1965. 454 pages. Cloth. \$6.95.

After graduation from the University of Sydney with a degree in science, Morris took his B.D. and M.Th. at the University of London and his Ph.D. at Cambridge, majoring in Greek New Testament. He has had a distinguished career as a teacher and writer. In view of his academic qualifications he could have indulged in a literary critical analysis of the New Testament writings in authoring this book, but he wisely refrained from doing so. "The teaching [of the atonement] is there," he says "by whomsoever it was originated" (p. 6). Growing out of the John A. McElwain Lectures that the author delivered at Gordon Divinity School, in March 1960, this volume presents a survey of the New Testament teaching on the Atonement in the terms of the evangelical tradition. Concurrently it points up the defects in various theories of the Atonement that have been debated in the course of time. Three details indices suggest the thoroughness with which the author accomplished his task. A general index enables the reader to find any subject easily. The index of authors demonstrates the author's acquaintance with New Testament theology. Approximately 28 columns of Biblical references, covering the entire New Testament, bespeak his intimate knowledge of the apostolic witness. An

appendix includes the short classified statement of the New Testament references to the death of Christ prepared by Wilbur M. Smith for the latter's *Great Sermons on the Death of Christ*.

Morris' earlier book, *The Apostolic Preaching of the Cross*, proved to be a boon for students of the Atonement; the present volume will enrich their studies even more. The author is fully aware of the fact that his book has not exhausted the richness of the doctrine of the Atonement. In fact, he is convinced that no theory of the Atonement is able to do that. But he has given his readers much food for thought by introducing them to a subject that is worth thinking about, for, as he says, "the atonement is the crucial doctrine of the [Christian] faith."

LEWIS W. SPITZ

A BRIEF HISTORY OF PREACHING (Predikans historia). By Yngve Brilioth, translated by Karl E. Mattson. Philadelphia: Fortress Press, 1965. 184 pages, plus an appendix, an annotated bibliography, and an index of names. Paper. \$2.95.

This compact book came out in Swedish in 1945; the appendix on the history of the Swedish pulpit was assembled from posthumous materials. Most of the survey concerns Old Testament, synagog, the Greek homily, Augustine and his era, the Middle Ages, and "From Luther to Carpvov" (exclusively the German scene). The final 40 pages cover subsequent Roman Catholic, Swiss Reformed, Puritan, American (3½ pages) and Anglican preaching. Despite this brevity, some penetrating insights and occasional flashes of detail occur. Brilioth felt that the pericopic system was simultaneously an advantage and a handicap; and he appears to have the same ambivalence concerning the relation of the sermon to the liturgy. There are no references to German preaching after Francke (1725); none at all to American Lutheranism. The bib-

liography by Morris J. Niedenthal is helpful. The thanks of preachers and students of preaching go to Edmund Steimle for editing this and other components in *The Preacher's Paperback Library*.

RICHARD R. CAEMMERER

NUCLEAR WAR: THE ETHIC, THE RHETORIC, THE REALITY. By Justus George Lawler. Westminster, Md.: The Newman Press, 1965. 185 pages, plus index. Cloth. \$4.95.

The best way to speak of the author might be to call him the Norman Cousins (*In Place of Folly*) of the Roman Catholic Church in America. Neither Cousins nor Lawler could be called pacifists in the usual sense of the word; but both would claim the title "nuclear pacifist." It is Lawler's stated conviction that *any* nuclear war would be immoral. He has joined the ranks of those who insist that the principle of double effect is no longer applicable on the ground that the development of nuclear weapons has produced a quantitative change so great as to alter the quality of warfare. On that basis he condemns both the United States and the Union of Soviet Socialist Republics for their "overkill" capacity.

Lawler wrote this book not only to offer guidance for laymen in general but to provide the kind of information which would help the Roman Catholic episcopate assess various basic strategic positions and their moral implications. He concludes his work with a plea to the bishops that they should foster the kind of dialog between the Roman Catholic Church and Marxism which was endorsed in John XXIII's *Pacem in Terris*.

There is power in Lawler's writing, just as there is in the work of Norman Cousins. No one could possibly depreciate the ethical commitment of either. Yet both move out from an assumption that is fundamentally false; namely, that some kind of *rapprochement* is possible between freedom and the forces of Marxism. Furthermore, both underplay the

diabolical dimensions of the communist conspiracy. Neither has answered for himself the question, "What would life be like under universal totalitarian tyranny?"

The very nature of communist ideology makes the principle of double effect quite relevant to our day. That is to say, there come times, even in 1966, when it is morally desirable to be dead rather than Red. East Germans know this; and that is one reason why they are willing to risk their lives to escape from behind barbed wire, 100,000 policemen, police dogs, searchlights, land mines, and the infamous Berlin wall!

That the American hierarchy has not been fully persuaded by Lawler's arguments became evident when a number of bishops from the United States sought to prevent Vatican II from unqualifiedly condemning nuclear warfare. They did not succeed, partly because the Council, like Lawler himself, enjoyed the benefit of the nuclear shield provided by the United States.

The chief value of Lawler's work consists in providing the opportunity to become current in the literature on the question under consideration. Like Cousins, Lawler is the editor of a journal. The former edits *The Saturday Review of Literature*; the latter serves as the editor of the Roman Catholic quarterly, *Continuum*. Both write eloquently; both need to be heard; but both suffer somewhat from an unwillingness to concede that Marxism is a threat to all that is human and all that is free.

MARTIN H. SCHARLEMANN

PLANNING FOR PROTESTANTISM IN URBAN AMERICA. By Lyle E. Schaller. Nashville: Abingdon Press, 1965. 223 pages. Cloth. \$4.50.

This is a significant volume for people concerned with urbanized America's challenge to the church. The author is a community planner turned theologian. Since 1960 he has directed the Cleveland-Akron-

Lorain-Elyria Regional Church Planning Office, an interdenominational agency serving 14 denominations.

A case study of St. Luke's Church begins the volume. The congregation has three choices: relocate, merge, or stay. A planning committee works at three tasks: compilation of relevant data, study of the purpose of the church, and evaluation of the specific problems confronting St. Luke's. This study shows the forces at work in and on a congregation and sets the stage for the following chapters.

The external secular forces affecting the church have come from governmental decisions in agriculture, private housing, and public housing. Expressways and population trends also have their effect. But the church is a theological, and not just another sociological, institution.

Planning in the church has a rather long history which began with comity arrangements. The new direction in interdenominational church planning is on an "urban region" basis with the church planner acting as liaison among denominations. The author lists 14 principles which play a part in planning on the denominational and congregational level. Next he gives some internal, absolute, and comparative standards for local congregations to use in evaluating themselves.

The dilemma of the church in the inner city is heightened by the idea that every congregation should be self-supporting. Schaller questions the validity of this view. Congregations involved in urban renewal programs can often be effective forces in the community if they do not regard urban renewal as a threat to their existence. Such congregations are usually faced with racial integration also. Schaller explores congregational failures and successes in this area as well.

In the final chapter he hazards some predictions. He feels that the clergy of to-

morrow will become more specialized in their functions and that church buildings will emphasize function and economy. The effect of secular forces on the church will be heightened.

It is hoped that this brief overview of Schaller's volume will whet the appetite of many readers and cause them to purchase and read the book despite the price tag.

ROBERT CONRAD

THE PROPHETS FOR TODAY. By Thomas Coates. St. Louis: Concordia Publishing House, 1965. xii and 115 pages. Cloth. \$2.00.

The 56 devotions of this book are in worthy succession to *The Psalms for Today* and *The Proverbs for Today* by the same author. This volume is dedicated to the clergy of the Japan Lutheran Church, whom the author served as visiting theologian on two leaves of absence from his post at the Concordia Senior College in Fort Wayne. These pages reveal keen awareness of the infections menacing the church and the world not just in the days of the Hebrew prophets, but in this very moment; not only overseas, but stateside too. At the same time the devotions are constructed with balance and warmth, and they never fail to bring the saving remembrance of God's mercy in Christ. Whether for household or for individual use, these are "devotional meditations" indeed.

RICHARD R. CAEMMERER

AN EXPOSITION OF THE GOSPEL OF MATTHEW. By Herschel H. Hobbs. Grand Rapids, Mich.: Baker Book House, 1965. 422 pages. Cloth. \$6.95.

This exposition of Matthew by a well-known Southern Baptist preacher reveals little new insight. Recent literature on the Gospel has not been examined. Lutheran readers will be disturbed by some of the comments, about faith and the Holy Spirit,

for instance. In short, this is just another book on Matthew; its purchase would likely only duplicate what the pastor already owns.

EDGAR KRENTZ

THE UNITED EVANGELICAL LUTHERAN CHURCH: AN INTERPRETATION. By John M. Jensen. Minneapolis: Augsburg Publishing House, 1964. viii and 311 pages. Cloth. \$6.50.

The United [Danish] Evangelical Lutheran Church was one of the four bodies which merged in 1960 to form The American Lutheran Church. Jensen, long-time editor of *The Ansgar Lutheran*, the church body's lay journal, tells its story with warmth and love. He chronicles the coming of C. L. Clausen to America in 1843, the organization of the Norwegian-Danish Augustana Synod and of the Conference of the Norwegian-Danish Evangelical Lutheran Church in America in 1870, the organization of the Kirkelig Missions-Forening in 1872, the withdrawal of the Danish pastors from the Conference and the organization of the Danish Lutheran Church Association (the Blair Church) in 1884, the split that resulted in the Danish Evangelical Lutheran Church in North America (the North Church) in 1894, the reunion of the two in the United Danish Evangelical Lutheran Church of 1896, the difficult era of acculturation and of transition to English, the elision of "Danish" in the church's name in 1944—1945, the merger negotiations of 1948—1956, and the merger in 1960. He sees the specific virtues of the church as having been an emphasis on freedom, a relaxed approach to matters of doctrine and life combined with steadfast adherence to the Lutheran Confessions, a conviction that the Christian life must be one of festivity and song, a sense of stewardship, real and intimate Christian fellowship, and a realization that smallness may be a practical handicap but does not place limitations on spiritual growth.

ARTHUR CARL PIEPKORN