

# THE SPRINGFIELDER

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# Book Reviews

MARY AND THE VIRGIN BIRTH ERROR. By W. Grayson Birch. Printing House In., Berne, Indiana, 1966. 284 pages. \$5.50.

Dr. Birch is seemingly a member of the American Baptist Convention. He has written a previous book the main thesis of which is that Mary was not forever virgin, but had other children after the birth of Jesus.

In this book Dr. Birch is not, as the title appears to say, trying to undermine the doctrine of Christ's conception by the Holy Ghost, nor does he deny that Mary was a virgin in the medical sense at the time of the conception. His thesis, if we may describe him as having one, is that when a woman becomes pregnant she ceases to be a virgin, and hence Jesus was not born of a virgin. The entire argument seems strained, for the age-long discussion of the virgin birth does not pertain to this point at all, but rather to the question of whether Jesus was born of a woman who had been impregnated by the miraculous acton of the Holy Spirit or by the normal human action of her husband or some other man.

I really have great difficulty in recommending this book. It seems as if the author is anxious to destroy the mariolatry of Rome. But this seems to be a round-about way of achieving this goal. I have my doubts if many of the readers of our journal will need to buy this book, or if they have done so that it will benefit them to any degree. "Of the writing of books there is no end."

J. A. O. Preus

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THE TESTIMONY OF THE EVANGELISTS EXAMINED BY THE RULES OF EVIDENCE ADMINSTRATED IN THE COURTS OF JUSTICE. By Simon Greenleaf. Baker Book House, Grand Rapids, 1965. 613 pages. Cloth. \$7.95.

*The Testimony of the Evangelists* is a reprint of the 1674 edition of the work of Simon Greenleaf, a prominent lawyer and a devout Christian. The work can be divided as follows: 1) "An Examination of the Testimony of the Evangelists" from the viewpoint of the legal profession. Here are laid down the principles according to which witnesses are examined and the credibility of their testimony is established. 2) "A Harmony of the Gospels." This comprises the greater part of the volume. The "Harmony" is annotated. Attention in the notes is focused chiefly upon apparent discrepancies. Most of the notes are brief, although rather detailed treatment is given some subjects, such as the genealogies of Christ, the definition of blasphemy, the names in the lists of the apostles, the traditions of the elders, and the terms "covenant" and "testament."

The "Appendix" offers the reader a number of useful items. First of all there is an essay on "The Various Versions of the Bible" by Constantine Tischendorf. This is followed by notes on the text of the Gospels according to the great manuscripts Aleph, Vaticanus and Alexandrinus. The "Note on the Resurrection" discusses the time of the resurrection, the visit of the women to the sepulchre, the return of the women to the city, and the various appearances of the risen Lord.

Another treatise in the "Appendix" is "An Account of the Trial of Jesus." This is followed by "The Jewish Account of the Trial of Jesus," which maintains that the trial of Jesus was conducted correctly according to Jewish Law. The final treatise on the trial of Jesus is a refutation of this claim.

Our opinion of this volume may be summed up as follows: *The Testimony of the Evangelists* is informative. Printing of the complete text of the Gospels in the Harmony in four parallel columns facilitates comparison of the Evangelists' accounts. Furthermore, the viewpoint throughout the volume is that of a defender of the accounts which the four Evangelists give of the life and work of the Lord. The lucid and logical manner in which the material is presented will appeal to the reader.

George Dolak

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UNGER'S BIBLE HANDBOOK. By Merrill F. Unger. Moody Press, Chicago, 1966. Cloth. \$4.95.

The purpose of this book is to furnish an essential guide to the understanding of the Bible. In many respects it reminds one of Halley's *Bible Handbook* which has had a tremendous sale since first published. The Dallas seminary professor has gathered many facts pertaining to biblical data based on recent archaeological discoveries and the latest evangelical scholarship.

The volume contains a great deal of information about the Bible, such as geography, chronology, history, archaeology and biblical criticism. Many illustrations are scattered throughout the book, including twenty-five maps and a goodly number of charts. While the author believes that the background material about the Bible is an important aspect of the book, his chief emphasis has been placed upon the Bible itself. In the foreword Dr. Unger writes: "To achieve this feature a complete commentary on the entire sixty-six books is presented. Each verse is related to its chapter, each chapter to the book, each book to the entire Bible. Careful interpretation is striven for from the original Hebrew and Greek and related to the overall message and the purpose of divine revelation" (p. VII).

Each book of Holy Writ has an introduction, outline and a discussion of its contents and its relationship to the complete biblical revelation. In addition to the commentary, which occupies the bulk of the pages, a brief history of the Intertestamental period is given to prepare the reader for the contents of the New Testament. A short section also deals with the topic, "How the Bible Came to Us." The volume concludes with a number of appendices; one gives an outline of the history of the church, another treats the principal religions of the world.

The book, whose format is attractive and its type easy to read, undoubtedly contains a wealth of information and will become a companion for Bible study for many students, teachers, ministers and Christian laymen.

Those who accept and practice the critical approach to Biblical studies will not be enthusiastic about the handbook because of the tradi-

tional and conservative approach to the Bible. For many Christians, who will accept many of the positions of Dr. Unger, the dispensationalism and millennialism that characterize the hermeneutics of the author, will be found to vitiate the interpretation of passages in both the Old and New Testaments. In his handbook Dr. Unger has followed the interpretive principles advocated by him in his *Principles of Expository Preaching*, pp. 160-164. Many prophecies that evangelical scholarship in the past has considered to be prophetic of the New Testament era are interpreted as predictions of the Kingdom Age. Those who will acquaint themselves with Dr. Unger's hermeneutics will find here and there his interpretive principles have colored his exposition of the Bible. In the opinion of the reviewer the author is guilty of excessive typologizing.

Despite these strictures, much useful material will be available in this handbook to discerning Lutheran pastors and teachers. The archaeological data will especially be helpful in aiding the reader to understand the Eastern background of the Bible.

*Raymond F. Surburg*

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ZUR DATIERUNG "DER GENESIS-P-STÜCKE." NAMENTLICH DES KAPITELS GENESIS XVII. By Samuel R. Külling. Verlag J. H. Kok, Kampen, 1964. 322 pages. Paper. \$3.00.

According to the reigning Documentary Hypothesis in Old Testament studies, "P" is the latest of the documents to have been incorporated in the Pentateuch. The Book of Genesis has materials from at least three major sources, "J," "E," and "P." The latter is usually dated as being exilic or even postexilic. Dr. Külling concerns himself with the dating of "P" in Genesis and uses Genesis 17 as a concrete example.

Külling's presentation is divided into three parts. In Part I (pages 5-130) he makes a very thorough analysis of the history of the Documentary Hypothesis, tracing all the varying influences by each individual contributor to the complex and contradictory pattern of the theory. In Part II (pages 131-189) the author examines the arguments used for dating the "P" material of the Pentateuch. He in turn examines the argument from silence, the argument of logical development, and the linguistic argument. Regarding the argument from silence (pp. 132-137) he claims that this is not sound. The writer of a Biblical book did not aim to give a compendium of everything he knew or of everything that happened before him. No one can say why a given writer omitted a piece of information. On page 165 Külling asserts concerning Wellhausen: "Wellhausen's construction is based on the silence of sources as he had them and would never have come into existence with our present information secured by the archaeological revolution."

In dealing with the argument that everything developed logically, Külling asserts (pp. 148-165): "The argument of logical development to which the history of Israel was forcibly subjected has had its effects reaching into the present and has resulted in the caricature of history by making it stand on its head. It has at the same time excluded the God of Abraham, Isaac, and Jacob who revealed Himself and His will

and by special action controls history. Instead, man is standing in the middle and gradually developing his own immanent idea of God into a transcendent one. There has been in this no room for a knowledge of God based on God's self-revelation. We now face the question, "How could this reach such a high development particularly in Israel?"

In response to the linguistic arguments advanced by critical scholarship for the lateness of "P," the author claims that material may appear at the same time in a document without being contemporaneous in origin. Linguistic differences are no proof of different times of origin. The statistical occurrence of words and phrases gives us no basis for dating.

In Part III (pages 228-282) Külling uses Genesis 17 as a concrete example and proves its early origin (pp. 228-282), disproving its usual postexilic dating. The circumcision of the 13-year old Ishmael and of older people does not fit into a postexilic redaction. There are many important reasons against dating it in the exile or even after. There is no reason against dating Genesis 17 in the middle of the second millennium B. C. (p. 267). Content, form and style of Genesis 17 favor dating it as one of the oldest portions of the Old Testament.

Genesis is a planned document which does not fit the documentary hypothesis (p. 277). Genesis 17 presupposes what precedes it, and Genesis 17 is necessary for the following chapters (pp. 271-274). This chapter cannot forcibly be removed from its context (p. 278). It contains material in a form that is ancient, and employs a literary form that was preserved from the beginning (pp. 279-281).

The conclusions of the author are found on pages 278-283. A perusal of the book will show the reader that Dr Külling is well versed in the literature of Pentateuchal criticism, as is evidenced by the extensive footnotes, and by the 28 page bibliography. The reviewer considers this book a significant contribution to the critical evaluation of the Documentary Theory of the origin of the Pentateuch.

*Raymond F. Surburg*

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**BIBLICAL STUDIES TODAY. A GUIDE TO CURRENT ISSUES AND TRENDS.** By Edgar Krentz. Concordia Publishing House, St. Louis, 1966. 80 pages. Paper. \$1.75.

This volume is one in the *Biblical Monographs*, a series designed to acquaint readers with current developments in Biblical interpretation. *Biblical Studies Today* outlines the positions of leading scholars on the use of research methods and on issues in current debate.

In the introductory chapter the author states that "the presentation is intended to be an introduction to the reader who has little knowledge of the methods and concerns of Biblical scholarship. For this reason it is descriptive rather than argumentative" (page 9). Dr. Krentz has not discussed the research that deals with textual criticism, archaeology and the Old Testament, the languages of the Bible, and the problem of the canon within the canon. Nor did he attempt to deal with many troublesome isagogical problems such as the authorship of the Pastorals, or the literary genre of Job and Jonah, or the partition theories in 2 Corinthians and a host of other similar questions.

The author has treated the following subjects: the historical method, source and form criticism, the new quest of the historical Jesus, the Bible in the world of its day and historical and hermeneutical issues. The trends and issues selected for discussion are those that have become prominent since 1920. The author says "that he has attempted to represent and not to caricature positions of radically different schools of thought" (page 11). In this study the New Testament receives more attention than the Old Testament, because the former is the writer's field of competency.

*Biblical Studies Today* will help the reader to gain a personal view of the extremely complex problems that are agitating the scholarly world today. Each chapter concludes with a bibliographical listing of significant books and periodical articles that will enable the reader to enlarge his understanding of methods, problems and insights of schools of interpretation, often radically opposed to each other. The book will aid pastors to keep abreast of the contributions of Bible scholars. Since the author has listed books which are scheduled to be published in 1967, we believe he might have mentioned the fifth volume in *Contemporary Evangelical Thought*, namely, *Jesus of Nazareth Saviour and Lord*, 1966, edited by Carl F. Henry, a symposium to which European and American scholars have contributed, and which contains a criticism and rebuttal of some of the extreme positions in the New Testament field, as given by Dr. Krentz in his volume. The general absence of books and monographs by conservative Protestant scholars in the bibliographies struck this reviewer.

After having read this volume, one gets the impression that exegetical theology has mounted its horse to ride off in all directions at once. Whom shall we follow?

Many in the author's church body, therefore, hope that Dr. Krentz will follow up this objective study with another volume in which he will help pastors, teachers, theological students and interested laymen to evaluate current suggestions and proposals for the interpretation of Scriptures. In preaching and teaching the professional and non-professional workers need to follow some system of interpretation.

*Raymond F. Surburg*

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THE GRACE OF GOD. By Samuel J. Mikolaski. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1966. 108 pages. Paper. \$1.65.

Grace in Scripture's usage is the gracious will of God toward sinners and is always described: 1) in terms of Christ's redemption (*gratuitus favor Dei propter Christum*), and 2) in connection with the means of grace. Thus we have and know no grace of God but that which appeared unto all men in the person of God's Son who brings our salvation, as the apostle Paul wrote to Titus (2, 11), and it becomes ours only by faith through the means of grace, the Word (Rom. 10, 17) and the sacraments (Matt. 26, 28; Tit. 3, 5; 1 Pet. 3, 21), the chosen instruments of the Holy Spirit.

This classic Lutheran teaching on the subject has for some reason not been included among the various viewpoints the author has treated,

perhaps because he thought the difference between it and the Reformed position negligible. Eastern Orthodox and Roman Catholic teachings on grace as the enabling power God alone can supply through the sacraments of the church for the "process" of justification (*gratia infusa*) are covered and duly judged as obscuring and nullifying the efficacy of Christ's atoning work. The treatment of grace as an Old Testament concept is rather brief and lacking in sufficient Messianic emphasis. The New Testament occurrences of the term, on the other hand, are more adequately handled; but, as previously stated, a Lutheran reader will miss the Scriptural emphasis that God's grace and the cross of Christ are, as Luther might say, *ein Kuchen*. The one never stands without the other. It may well be that the author does not consider a significant difference as existing between Lutheran and Reformed theology on the concept of grace—and of course there are points of similarity!—but the little book itself shows that Reformed theology, on the matter of grace, is committed to the sovereignty of God concept in "exhibiting" His saving love and action through Christ, through whom he "registers the action of grace upon world history," (p. 15) which suggests that grace is an absolute quality in God, existing apart from Christ and His atoning, vicarious satisfaction. The author also insists, moreover, "that the New Testament, far from speaking of formal religious means of grace, neither mentions nor allows for any . . . No formulae for grace, no sacraments . . . intrude upon the pages of holy writ as means of grace" (p. 60). This precisely is where Calvin parted company with Luther; the former claiming that the Holy Spirit requires no such vehicles, the latter asserting that the means of grace had their unique power by God's own ordaining. To Luther this meant that, if the Holy Spirit attached His Word of promise even to a straw and commanded us to pick it up for our salvation, we should trust Him, believe His word, and look nowhere else.

Connecting the concept of grace to God's creative activity, as the author does in the manner of many modern theologians, adds little to the clarity and understanding of the term, it seems to this reviewer. The many Biblical references, which are compiled also in a helpful index at the end of the book, as well as the general highlighting of God's loving action in Christ, will serve, apart from the weaknesses noted, to repay the reader for his time and money.

*Eugene F. Klug*

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LEHRE UND KIRCHE BEI LUTHER. Forschungen zur Geschichte und Lehre des Protestantismus, Zehnte Reihe, Band XXVII. By Karl Gerhard Steck. Chr. Kaiser Verlag, München, 1963. 232 pages. Cloth. DM 18.

This book originally presented as a doctoral dissertation to the University of Göttingen is a scholarly and interestingly written introduction into Luther's concept of doctrine in relation to the church. For Luther the church is always *creatura verbi* and she keeps this subservient position when she is formulating doctrine on the basis of the word of God which is identified unequivocally with the Bible. Through

the Scripture God employs legislative authority over the church whose authority is only ministerial. The pope is the Antichrist because he has usurped God's legislative authority which is confined to the Bible. Luther saw a chain of command in the giving of doctrines to the church. They originate in revelation to the prophets and apostles. They are attested to in Scripture. Their final form is in the preaching of the church. In this process, doctrine does not lose any of its divine authority and because of this Luther could boast that his doctrine was the divine truth.

Extremely worthwhile is the author's discussion of the relationship of Christ to the Bible. There was for Luther a perfect identity between the Scripture and the Word of God since the content of both was the same Jesus Christ. Luther's oft requoted phrase "was Christum treibt" did not mean that certain parts of the Bible were more inspired than others, since all of the Scriptures qualified as "was Christum treibt." The Bible is so objective in its authority that even if the Devil himself preached it, it would still be the Word of God. Among the more general topics are the relationship of faith, experience and church councils to the Bible in the process of doctrinal formulation. Holiness of life in no way guarantees a correct doctrinal position and majority and plurality do not substantiate the truth. Also discussed is the Reformer's famous phrase "I am the church." By this Luther meant that if he alone in all the world had the word, then he would be the church. For Luther Scriptural authority is built on two pillars: 1. It testifies to Christ. 2. It is based on the *apostolic* authority. This is one of the finest Luther studies to be published in recent years and is heartily recommended to our readers. In can only be hoped than an English translation will soon be available.

David P. Scaer

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FAITH AND PHILOSOPHY. By James Richmond. J. B. Lippincott Company, Philadelphia and New York, 1966. 224 pages. Cloth. \$3.95.

Copernicus nudged man out of his *spatially* central position in the universe. Descartes attempted to restore to man his lost dignity by the doctrine that of all the things in the world man has the honor of being the only *thinking* thing,—but, please note, a "thing"! Many of these "thinking things" (philosophers) have seen in Descartes' designation of man as a "res cogitans" the beginning of the process of the de-humanization of man. Kant was among the first to react to (or rather, against) the tendency to regard man as merely a "thing" instead of a "subject," and he was among the first to insist that man is equally as much a *willing* and *feeling* subject as he is a *thinking* subject. For an understanding of man, of his place in the universe, of the kind of universe it is to which man belongs, and for some hints about the nature of ultimate reality itself, Kant believed *all* of human experience to be significant, not only intellectual but moral and aesthetic too. It isn't difficult to see the importance of this viewpoint for philosophical theology in the post-Kantian period,—but if anyone needs some help to

get all these developments in focus, he will surely find it in this book by James Richmond, professor of philosophical theology at the University of Nottingham. The chapters on Barth and Bultmann are especially helpful to get them into perspective—Barth as a total repudiation of the post-Kantian anthropocentric approach to theology, and Bultmann as the continuation and refinement of it in terms of "existence" philosophy.

A Lutheran reader will wonder why the author speaks of "the Lutheran rejection of *all* (italics in the original) natural knowledge of God" (p. 175). A Lutheran reader who holds to the "sola Scriptura" will also wonder whether or not the author, in his attempt to plot the "logical geography" of theological discourse, hasn't permitted British philosophical empiricism virtually to crowd out the notion of revelation in any meaningful sense.

H. A. Huth

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GRACE UNDER PRESSURE. By Martin H. Franzmann and F. Dean Lueking. Concordia Publishing House, St. Louis, 1966. 105 pages. Paper. \$1.95.

This paperback is part of The Witnessing Church Series, William J. Danker, editor. The booklet has a subtitle, THE WAY OF MEEKNESS IN ECUMENICAL RELATIONS.

This is an important booklet for both pastors and laity at a time when the Lutheran Church-Missouri Synod is being drawn more and more into the ecumenical movement.

The first part of the booklet, written by Dr. Martin Franzmann, is a biblical study of meekness. He shows from Scripture that meekness in the biblical sense includes 1. obedience; 2. weakness; and 3. certitude.

The author finds these three qualities making up the meekness first of all of Jesus Himself, then of John the Baptist and of the Apostles of our Lord, and then of the Church at the time of the Apostles.

This meekness is brought out again and again in a thorough biblical study, and the Church of today, entering upon ecumenical relations with Christians of other groups is exhorted to practice meekness biblically understood as obedience, weakness, and certitude.

This study alone is well worth the price of the book.

The second part of the book, written by F. Dean Lueking, speaks in particular of ecumenical meekness in the life of the Church today. The points brought out in the first part of the book are applied to the life of the congregation as it is lived in the midst of a pluralistic society with many opportunities for contacts with Christians or other groups.

What the author has to say is of great importance, and, we believe, well said. A word of caution, however, appears in order as our Church is drawn more and more into the ecumenical movement. Not long ago it was necessary to stress in our circles that erring Christians must not be considered and treated as heretics. Today, as we notice a tendency to become enthusiastic in ecumenical contacts, it becomes necessary that we warn that there are still heretics in the world, and that it is dangerous

to forget that they are heretics, and to treat them as though they were erring Christians. A church which keeps the proper balance here can only be blessed and prove a blessing to others as it engages in ecumenical contacts.

*Fred Kramer*

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DOCUMENTS OF DIALOGUE, A Source Reference Book of Catholic-Protestant Relations Today. By Hiley Ward. Prentice-Hall, Inc. Englewood Cliffs, New Jersey, 1966. 525 pages. Cloth. \$8.95.

This is an important book in the stream of materials constantly coming from the printing presses relating to the ecumenical movement. It is not primarily a history of the movement, even though in the early part of the book enough of the history is given for orientation of the reader. The book is meant to be a report on what has been going on since Vatican II between Roman Catholics and various groups of Protestants. The consultations between Roman Catholics and Lutherans in which theologians of the Lutheran Church-Missouri Synod have been involved are included.

The author, a theologically trained man, is religion writer for the Detroit Free Press. He appears to do an excellent job of reporting. He reviews briefly the efforts at ecumenical dialogue in Protestantism which led to the formation of the World Council of Churches. Then he sets forth the changes within the thinking of Roman Catholics, which led to the ecumenical position and pronouncements of Pope John XXIII and the decree on ecumenism of Vatican II. In succeeding chapters the book sets forth Seeds of Change, the matter of the denominations getting acquainted with each other both in the higher echelons and at the grass roots, basic guidelines for dialogue, the necessity and manner of comparing beliefs, to find beliefs held in common, and differences which need to be understood, and, if possible, reconciled. The book then discusses progress in areas of teaching that have been troublesome through the ages, and that continue to trouble the relations of the denominations with one another.

Chapter 6 discusses joint worship between Roman Catholics and Protestants. The book makes plain that the stern attitude of former days, in which all worshipping of Roman Catholics with Protestants was forbidden has given way to a more moderate stand. However, it also makes plain, that restrictions still exist and are to be observed. The final chapter lists fruits of cooperation that are visible as of now.

The most outstanding and most useful feature of the book is that some two hundred and sixty-two documents related to ecumenical questions are quoted in whole or in part in the book. These come in part from the Roman Catholic camp, in part from Protestant sources.

It would be difficult to imagine a book more fascinating for the student of the ecumenical theme than this volume by Hiley Ward. It is herewith warmly recommended. It is hoped that a study of this book will give information to interested persons, that it will encourage those who may need encouragement to become interested in the ecu-

menical movement, and that it may serve as an effective brake on those who may be inclined to let their enthusiasm for ecumenism run away with them, and to disregard the very real difficulties and even dangers which the church faces in connection with the ecumenical movement.

*Fred Kramer*

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THE WORD THAT CAN NEVER DIE. By Olav Valen-Sendstad. Translated by Norman A. Madson, Sr. and Albert H. Strand. Concordia Publishing House, St. Louis, 1966. 164 pages. Cloth. \$3.95.

This volume is a translation of the Norwegian book, ORDET SOM ALDRI DOE, originally published in 1949. It contains a series of lectures before Scandinavian theologians of an evangelical foundation in Sweden during the summer of 1947.

In these lectures Dr. Valen-Sendstad evaluates trends in theology from the perspective of the years after the Second World War. The first of the six chapters sets the stage for a look at the relation between theology and philosophy. The author traces their separate genealogies from the early church fathers, through the scholastic synthesis drafted by Thomas Aquinas, to modern neo-Protestant theology. The seedbed for contemporary debate is completed in reference to Schleiermacher, Descartes and Kant. In his opening chapter the author has shown the baneful influence various schools of philosophical thought have had on the history of Christian thinking. Theology in the last two hundred years has been influenced by various forms of idealism. One of Dr. Valen-Sendstad's conclusions is that the crucial point in the metaphysics of Descartes and Kant is incompatible with the Christian understanding of revelation. He asserted: "Consequently the neo-Protestant synthesis of philosophy and theology is an internal impossibility. If it is pursued, it will take the life out of any theology of revelation and condemn all Christendom to be swallowed up by a universal totality in which God is not revealed and cannot be revealed (p. 28)."

In the second chapter, in a lucid portrayal, the author gives a Scriptural presentation of who Christ is and what the Scriptures teach about themselves. He concludes this chapter with the following statement:

If we concede that throughout the history of the human race Jesus Christ and only He is both God and man, we must also concede that Jesus Christ possessed a complete and accurate knowledge of all things, including Scripture. Therefore a truly Christian theology regarding Scripture becomes identifiable by its courage to confess as its basic position that it desires no other view of Scripture than that of Jesus and no other view of Jesus Christ than that of Scripture. This basic position is not a "circle"; it is the vital nerve center of the Christian's life of faith (p. 53).

In the third chapter the Norwegian scholar discusses the attitude of a number of neo-Protestant theologians toward Christ and the Scriptures. Friedrich Schleiermacher is severely criticized by Valen-Sendstad;

the latter's indifference to the Virgin Birth he believes eliminates Christ's incarnation. The author classifies the views of neo-Protestant theologians regarding Christ and the Scripture as either espousing a form of Docetism, Ebionism or Arianism. Karl Barth has statements on the Trinity in his writings that are modalistic and that do not agree with the Trinitarian doctrine set forth in the historic creeds of Christendom. Through the philosophy of Kant and the theology of Schleiermacher neo-Protestant thought has reached a point where it sharply differs from Reformation theology. Besides Barth, Keim, Ritschl, Kaftan, W. Herrmann, Adolf Harnack, Troeltsch, Thomasius, Kahnis, Luthardt, Madsen, and Hallesby are evaluated and found deficient in their views on Christ and the Scriptures.

In the fourth chapter there is a Biblical and Lutheran presentation of the doctrines of reconciliation and justification. In the fifth chapter the author discusses "The Nature of the Operation of the Means of Grace." The reader will find in it many interesting insights into the theological situation in the Scandinavian countries. The last chapter takes a critical look at a unique Scandinavian evolution of canon law which has led to a Protestant practice of apostolic succession.

In its broad scope the book deals with idealistic philosophy, dialectical theology, liberal theology and positive theology. The conclusions of the author will be unacceptable to those who are convinced that all Protestant churches must ultimately unite and forget their doctrinal differences. The evaluations and criticism made in this book in the opinion of the reviewer are valid if one holds to a confessional Lutheran theology.

*Raymond F. Surburg*

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**EXISTENTIALIST ESSAYS.** By Donald S. Wainright. Philosophical Library, New York, 1965. 60 pages. \$3.50.

"It's difficult to give an accurate accounting for the sources of these thoughts," (p. 59) by the author's admission. It is equally difficult to give an accurate accounting of the meaning of some of the author's thoughts, by this reviewer's admission. Written in what is conceived to be epigrammatic style, this little book is an apparent attempt to reflect existentially upon some of life's ultimate questions and concerns. The one thread which appears consistent throughout—along with a dabbling in precepts of Zen—is that reality and things themselves take on their meaning only in line with one basic principle, that "all is non-existent until I am conscious of it," (p. 42) and that each thing in turn, whether a tree, or space, or time, or speed, or "Beyond," or fellow human beings, take on real existence only in so far as I am aware of them. "This sounds, at first, like lunacy," states the author, and we are inclined to agree and let the book rest there, especially at that price. The early chapters contain some neatly turned thoughts on subjects like sex, relativity, progress, society, beauty, infinity, to mention a few. The author observes that "without a reference point, nothing can be determined" (p. 6), but then, in the pathetic vacuity of his existentialsese,

he indicates that he has none to offer. God is counted out by obvious omission of mention. Advertised as written with "intense introspection," the book is only a very skimpy slice of such inner probing and is convincing really on only one theme: "We exist in a sea of relativity" (p. 7). Slim pickings for the desperate condition of the sick body of mankind!

E. F. Klug

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WHY SCIENTISTS ACCEPT EVOLUTION. By Robert T. Clark and James D. Bales. Baker Book House, Grand Rapids, 1966. Cloth, \$2.50. Paper, \$1.50.

Drs. Clark and Bales tackle a bothersome problem with a unique approach. Generally the case against evolution has followed two lines of approach. The first shows how the evolutionistic hypothesis conflicts with the Biblical description, while the second uses scientific data to show that it really isn't so scientific. This brief but well written book avoids the traditional avenues of conflict and looks at evolution through the eyes of scientists who have supported it.

The authors have culled the writings of scientists, favorably disposed to the idea to show that even for these men evolution was not so much the result of objective scientific investigation as it was the result of an atheistic or agnostic predisposition of their minds. Darwin gave up Christianity long before he developed his theory. In attempting to reconcile the existence of God with spontaneous evolution and the descent of man from lower animals, he chose in favor of the latter, though he admitted it was far from being proved. Dr. Clark, academic vice-president of Oklahoma City University and Dr. Bales, a college religion instructor, have included numerous quotations from the proponents of evolution with the effect that these scientists are made to testify in their own behalf. Though this approach of citing chapter and verse is in danger of being intellectually sterile, the effect is shocking to anyone who thinks that scientists on the matter of evolution are a tightly sealed phalanx, before whose massive intellectual array the churches must run scared. Two quotations will suffice in showing how unsteady the evolutionistic theory can be. Louis Moore wrote: "The more one studies palaeontology, the more certain one becomes that evolution is based on faith alone; exactly the same sort of faith which it is necessary to have when one encounters the great mysteries of religion" (p. 100). Wm. L. Straus, Jr. writing in the *Quarterly Review of Biology* says, "I wish to emphasize that I am under no illusion that the theory of human ancestry which I favor at the present time can in any way be regarded as proven. It is at best merely a working hypothesis whose final evaluation must be left to the future" (pp. 101f.).

Rather than forthrightly condemning the theory, the authors' only plea is that "the question of the truth and falsity of evolution be reopened; and that the hypothesis of evolution be required to pass as rigid tests as are required by other hypotheses before they are considered to be theories, and before they are viewed as laws" (p. 109).

If there is a re-examination of evolution, I doubt whether this suggestion will touch it off. However, a hint is given to the church that in the defense of creation, the scientists should speak for themselves. The theory of evolution should be cross examined in regard to its own case, which has reached the plateau of scientific infallibility. Clark and Bales have started the examination and the results are both interesting and devastating. The soft covered edition appearing alongside of the higher price one will assure this book the wide coverage it deserves.

*David P. Scaer*

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**EVOLUTION AND CHRISTIAN HOPE.** By Ernst Benz. Translated from the German by Heinz G. Frank. Doubleday & Company, Inc., Garden City, New York, 1966. 270 pages. Cloth. \$4.95.

This interesting book dealing with man's concept of the future from the early church to Teilhard de Chardin makes fascinating reading. The author shies away from the more traditional views of Christ's coming on the last day and he investigates some of the more bizarre ideas. One can overlook the first two chapters where the author applies the developmental theory of doctrine to the first centuries of the Christian church. The end of this process is St. Augustine who is held responsible for identifying the kingdom of God with Jesus Christ. Individuals are selected who had definite hopes for the inauguration of a glorious age on earth with an improvement of man. This improvement can be connected with the social situation as was the case with Karl Marx or Thomas Münzer; or with the biological condition as was obviously the case with Charles Darwin; or with the mental process as was the situation with Sir Aurobindo. The Jesuit priest and natural scientist de Chardin combined all of these strands. The chapters dealing with this scientist-theologian-philosopher are worth the price of the book.

The words in the title "Christian Hope" are slightly misleading since Darwin, Marx and Nietzsche could hardly be considered to be typical examples of Christianity. Sir Aurobindo, who is called a link in the "Christ of Evolution" was a Hindu from India. Even the ideas of Münzer and a rather obscure abbot by the name of Joachim of Fiore (circa 1200) could hardly be considered exemplary of the Christian church. Adequate notes and ample bibliography are provided for those interested in further investigation.

*David P. Scaer*

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**THE POWER OF SELF-TRANSCENDENCE.** By Guyton B. Hammond. Bethany Press, St. Louis, 1966. Paper. 160 pages. \$2.45.

Described by the author as an introduction to the philosophical theology of Paul Tillich this latest book of "The Library of Contemporary Theology" series to appear with the Bethany Press imprint purposes to bridge the gap between Tillich and the wider audience which ought to benefit from his writings. After evaluating the impact

of Tillich upon American life Hammond announces his thesis: the key to the interpretation of Tillich's admittedly complex system is Tillich's central conception of life as self-transcendence. Life is a dialectical process, a movement from potentiality toward actuality, a dynamic confrontation with, and victory over, non-being. It is in this context that theology and philosophy interpenetrate to such a degree "that they cannot be separated."

Hammond sees as the central problem of Tillich's Systematic Theology the application of this definition of life to God. He claims that Tillich overcomes the problem by aligning himself with Hegel and Whitehead in holding that God's being can be dynamic while at the same time preserving its eternal identity.

After discussing Tillich's methodology the author looks at Tillich's approach to five major Christian doctrines: God, man, sin, the Church, and eschatology. A chapter is devoted to each of these classic themes. The last two chapters of the book consider the criticism of Tillich's theology and his contribution to "The New Theology."

A critical exposition of Tillichian thought is always a welcome contribution to the thoroughly enchanting contemporary study of the theological-philosophical "estrangement" which has fallen upon our post-Hegelian, dialectically existentialist age. Remembering that Ninian Smart said rather caustically that Paul Tillich's awesome Systematics is useless nonsense which has gained currency among theologians, one is happy to attune at least one ear to a noble attempt to make theologian and layman alike more knowledgeable of this "boundary-line" giant whose imprint upon twentieth-century religious thought will not soon be erased. Hammond includes a helpful seven-page bibliography which is divided into books referred to by the author, selected works of Tillich himself, and studies of Tillich's works.

*John F. Johnson*

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**THE CREATIVE ADVANCE.** By Eugene H. Peters. The Bethany Press, St. Louis, 1966. 151 pages. Paper. \$2.45.

Here is an attempt to correlate Christian theology with process metaphysics, a philosophy that so closely connects God with the world that what happens to one also happens to the other. What the mind of a man is to his body, that is what God is to the world. This paper-back is a handy introduction to process metaphysics and to some of its leading proponents, such as Alfred North Whitehead and Charles Hartshorne. A basic tenet of this philosophical system is that all of creation provides an equal disclosure of God. On this point, by the author's own admission, classical Christianity and process metaphysics, are mutually exclusive. While for process metaphysics God reveals Himself equally throughout all creation, Christianity recognizes a unique self-disclosure of God in the incarnation of His Son Jesus Christ which is mediated through the prophetic and apostolic writings. The author pleads for a rapprochement between Christianity and process metaphysics. Unless there is a radical change in one or the other, this attempt will fail.

*David P. Scaer*

THE RESTLESS QUEST OF MODERN MAN. By William Graham Cole. Oxford University Press, New York, 1966. 107 pages. Cloth. \$3.50.

Since Schleiermacher published his *Discourses on Religion* the open and unequivocal despisers of religion have sharply declined both in numbers and influence. The last half of the twentieth century in America, e.g., finds organized religion flourishing, a somewhat dubious phenomenon which has resulted in a certain quiescence among the antagonists of religion. But skeptics there continue to be. The author counts himself among them even though he claims to be one of religion's captured devotees.

Acknowledging the influence upon him of the thought of Paul Tillich, this college president (Lake Forest) professor of religion skillfully diagnoses the spiritual malady of modern man as meaninglessness. This, he contends, is the bacillus which lurks within the human breast and waits for the victim's strength to ebb so that it may cruelly and effectively strike. This has occurred on mass scale in our own age. His etiological analysis is striking and terse: the major anxieties of the God-is-dead, post-Christian era of meaninglessness are the fear of depersonalization, the driving demand for complete autonomy of self, the terrifying awareness that living is a bondage which necessitates a courageous willingness to probe and to face one's ultimate concern.

In the final chapters Cole forsakes the relatively safe enterprise of diagnosis to embark upon the dangerous seas of therapy. The way out of the wasteland of contemporary meaninglessness is the way of "captive freedom," the finding of the Ultimate via a Tillichian metaphysic. Man's choice, he holds, is "never between detachment and commitment, but only among commitments." The author is a pure Existentialist in his treatment of the so-called "ontological shock" and he attempts to ground the new community in the realized experience of the new life lived out in radical surrender to divine heteronomy.

The book contains a number of time-worn cliches (power corrupts and absolute power corrupts absolutely) but is positively engaging to the man of faith who with St. Augustine has already found the answer to the restless quest of Everyman.

John F. Johnson

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THE ANATOMY OF ANTI-SEMITISM AND OTHER ESSAYS ON RELIGION AND RACE. By James Daane. Wm. B. Eerdmans, Grand Rapids, 1965. 84 pages. Paper. \$1.45.

The author of this little book is Assistant Editor of *Christianity Today*, and these essays have previously appeared either in *Christianity Today* or *The Reformed Journal*. The author regards racism as a religious phenomenon, a manifestation of fallen humanity (p. 7). The church, in his view, has approached the problem of racism almost exclusively from a sociological and ethnic rather than a biblical and religious perspective.

In the essay from which the book takes its title, Mr. Daane agrees with Jules Isaac (Jewish writer and author of the book, *The Teaching*

of Contempt: Christian Roots of Anti-Semitism) that anti-semitism has religious rather than secular or pagan roots and that its deepest roots are in Christian soil (p. 16). He further agrees with Isaac that the "chief cause of Christian anti-Semitism is the accusation of Christians that the Jews are guilty of deicide, that is, by their crucifixion of Jesus Christ they killed (the Son of) God" (p. 18). This accusation cannot be properly dealt with, affirms Daane, unless the crucifixion of Christ is seen both in its historical and its theological aspect.

The New Testament plainly states that the Jews denied, plotted and promoted the execution of Jesus. Furthermore, it was the Jewish religious leadership that took counsel to put Jesus to death. It was the Jewish hierarchy that pressured Pilate and brought in false witnesses. This is the historical record. This record also sets out the historical facts of the Gentile role in the crucifixion of Jesus. He died at the hands of Roman soldiers, in a Roman manner, and by a Roman governor's permission. Thus it was "by Jewish insistence and by Gentile instrumentality" that Christ was crucified (p. 23). Both Jews and Gentile are therefore guilty.

But the question arises "Are the Jews *most responsible*?" This question is the basic source of religious anti-Semitism. Daane contends that this question ought not even to be asked, for it is an illegitimate question. The Gentile Christian can, in the spirit of true repentance, condemn only himself. He can, and this is the theological aspect of the crucifixion, only compare other sinners favorably with himself. He must, in the manner of Paul, regard himself as the chief of sinners. How, then, can he regard the Jews as *most responsible*? To do so would be to deny the genuineness of his own confession.

Another source of anti-Semitism among Christians is the belief that God has rejected the Jews. This belief overlooks the fact that salvation in Christ is still meant for Jews as well as for Gentiles. The author points out that while God may punish the Jews, Christians have no right to do so. Besides, Gentiles must bear in mind that salvation has come to them not apart from the Jews but as a part of Jewish history.

Anti-Semitism will ultimately be overcome only at the cross, for it is Christ who broke down "the wall of partition" and it is in Christ that Jew and Gentile find their unity.

The other essays in this book are entitled, "Christian, Jew, and Negro," "At the Cross," "The Glory of God," "The New Morality." They are lucid and biblically oriented. It is well that they have been available in this compact form to a still wider readership.

Gerhard Aho

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THE LIVELY FUNCTION OF THE GOSPEL. Robert W. Bertram, editor. Concordia Publishing House, St. Louis, 1966. \$4.95.

This *Festschrift* contains twelve essays by former students of Richard R. Caemmerer upon his completion of twenty-five years as professor of practical theology at Concordia Seminary, St. Louis. The

title directs attention to some of Caemmerer's primary concerns: more effective ways of communicating the Gospel must be found. In his own book, *The Church and the World*, Caemmerer himself asks: "Can the churches stem the tide of materialism and communism? Can they discover new techniques and strategies for strengthening their hands and improving their techniques? This book proposes to redefine and apply the strategy which the New Testament recommends, a strategy which today is sadly untried and amazingly fresh." In a Europe confronted with similar obstacles to the Gospel, Bultmann argued that the Gospel must be demythologized in order to make it palatable for modern man. To Lutherans in America, God fortunately gave such a man as Caemmerer for such a time as this.

Caemmerer persistently sought to convince his future preachers that the power to open and to change the hearts and minds of sin-entangled men, blase to anything spiritual and non-natural, is through the Word and the Sacraments. The preacher and teacher of the Gospel must therefore understand the Word, draw out the real meaning through scholarly word study, and then offer, give, and convey the content of Law and Gospel in language that is meaningful to his listeners. To "get through" to the hearer, the message must be "relevant" and it must be "spoken winsomely." "Brethren, we must love the people. We must speak in love. Be ever on guard against the temptation to present the Gospel as a new code of ethics. Don't be authoritarian. Beware of the Melanchthonian blight." Each of the twelve contributors seem to agree on these Caemmererian emphases.

In "The Whole Church as Servant" author Schuller cites Caemmerer on faith that is active in love. Love must be demonstrated also in civic and political enterprises designed to aid the needy. It must get at the basic causes of poverty and remove them. (That sounds like an echo from *Das Kapital*.) Caemmerer himself states in biographical remarks about his own development as theologian and as teacher of practical theology, "My seminary teaching refined the attempt at synthesis of Christian teaching." It gradually became clear to him: God's presence, His gifts, new thinking, new life (zoe) were primary. *Kerygma*, *agape*, *didache* are key words in Caemmerer's theological vocabulary. He made Luther's hermeneutical principle his own: *Alles muss Christum treiben*. The trained and called men must "equip the saints for their task of ministry." Thus Caemmerer came to undergird strongly the movement for adult Bible classes in the parish; particularly the training of parents.

Richard Koenig wrote "Developing an Ecumenical Mind: Ecumenism as Renewal." Few theologians have kept the true nature of the Church as the one, holy, catholic church, the communion of saints, the body of Christ, so steadily in view as has Caemmerer. Our churches have thus become conditioned to ecumenicity, at least to the extent of mutual recognition among the churches. But Caemmerer was cautious in this matter. "Authentic ecumenism is rooted in Christ, not in convenience" (p. 178). He was wary about the future. "Days of persecution undoubtedly lie ahead" for those who confess Christ and the doctrine of grace.

"We knew," writes Robert C. Schultz, "that in some of these emphases Caemmerer at times disagreed with the official position of Synod. But no man was more loyal to Synod. Caemmerer was a center of growth in our preaching and teaching methods." In the spirit of the Caemmererian approach, "Let God's Word be God's Word for God's people today," states John H. Elliott in "The Preacher and the Proclamation." In "The Gospel as Preaching," Paul Harms reports on a study he made of two hundred sermons by Missouri Synod pastors. He found little Gospel in any of them! "Let the clergy examine themselves," in the light of the Caemmerer emphases.

"The Ministry belongs to the laity," says Dean Lueking in his article on "Ministry." "Let the special corps of called workmen draw together into a purposeful harmony of service to those who are given the gift and the task of ministry, the laity. This is what Caemmerer has been saying for twenty-five years, more clearly and more persuasively than you or I could do it."

The grateful students of Caemmerer have given us stimulating glimpses of their classroom teacher. But to really appreciate God's gift to His Church in the person of Professor Caemmerer, one must read several or all of Caemmerer's written words in *Preaching to the Church*, *Preaching for the Church*, *The Church in the World*, *Feeding and Leading*, *Christ Builds His Church*, *Toward a More Excellent Ministry*, and *The Church and Ministry in Transition*. Ever evident in them is the life-giving power of the Gospel.

Henry J. Boettcher

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THE GRASS ROOTS CHURCH: A MANIFESTO FOR PROTESTANT RENEWAL. By Stephen C. Rose. Holt, Rinehart and Winston. New York, Chicago, San Francisco, 1966. 174 pages. Cloth. \$4.95.

Any attempt to assist the work of the church in the cities should be welcomed with enthusiasm. The church's conscience should be disturbed because in all too many instances she has forsaken the cities for the lush suburbs. Stephen Rose has written what might be considered the practical sequel to Harvey Cox's *The Secular City*. Spelled out here are practical steps for Protestant renewal in the big cities. However, what purports to be "practical" is Utopian beyond the possibilities of the wildest imaginations and what intends to be new and revolutionary is hardly more than warmed over ideas. Having been brought up in the city, I question his idea of amalgamating ten inner city congregations with memberships of around two hundred and fifty each to form a large congregation with quasi-governmental functions. Along with this super-congregation goes a huge annual income to carry on some of the most grandiose social improvement schemes. Smith would be lucky to find even half this number of congregations with even half of the financial backing he expects in any given locality.

Smith uses the term "abandonment" for what used to be called "involvement" among the theologically sophisticated. What is meant is that the church should abandon recruiting members through (pardon the

expression) mission activity and become involved in city concern. What are the concerns of the church in the city? Would you believe bicycles! "Our solution to the traffic jam that is strangling our cities would be the separation of automobile from pedestrian traffic; another would be the encouraging of bicycles as a means of local transportation and the provision of safe thoroughfares for bicycle riding." The young author also has suggestions for restaurants, seminaries, city government, schools, welfare, public housing, urban renewal, press procedures, church budgets, liturgies, hymnology, recreation programs and church polity.

Mr. Smith is ready "to move beyond both liberalism and neo-orthodoxy." For theological reasons the place of worship is no longer to be called "a church" but the "Central House." This is not to offend the theological sensitivities of the city dwellers who know the New Testament use of the term "church." If you are looking for a ringing confession of faith, how about this one? "I am primarily interested in discovering whether there is anything within the Bible, within the Gospel, within our hymns and prayers, that is able to address man significantly today."

The villains in Smith's story are the traditional ones, the National Association of Manufacturers, the Daughters of the American Revolution (am I thankful I had German immigrants for progenitors!) and the American Medical Association. Semi-villains are Aristotle Onassis, Jean Paul Getty, and H. L. Hunt, who we are told are not to be eliminated from the scope of divine concern. For those who are looking for new and delightful ways of saying things, you will be happy to add the word "insightful" to your vocabularies. Smith belongs to the angry young men of the Church; but even they become middle aged and paunchy like the rest of us. By the way, the *Gattung* of the prologue can be easily recognized as poetry with a few disconnected references about Norman Rockwell, taking care of Grandma, white Protestantism, seminal crime, the Omnipotent God and cocktails.

*David P. Scaer*

WORSHIP AND THE ARTS. By Robert E. Wunderlich. Concordia Publishing House, St. Louis, 1966. 147 pages. Paper. \$1.75.

This is a study of "the life of the Church as expressed in worship and the arts," says author Wunderlich. "A true artist does not deal merely with the surface of the subject . . . Whether by means of painting, music, drama (architecture, literature, or statuary), the Christian artist, like a good preacher, sets out to expose the meaning of the Biblical message; to lay bare for us the truth about God and our life . . . Through art (and worship) we find ourselves more fully involved in the action of God in our lives . . . Throughout the history of God's people the arts (and worship) were used to intensify message and response on the hearts and minds of His people . . . The people sang, the clergy sang, always there was singing in the worship and life of God's people . . . Magnificent Gothic cathedrals, with marvelous statues, paintings, stained glass windows, were a kind of Bible in stone (glass,

colors and lines) . . . These have a communicative power that has seldom been equaled . . . In the Reformation period there were the giants of the Lutheran chorale music which aided greatly in communicating the newly discovered joys in the good news: Praetorius, Schuetz, Buxtehude, the Bachs, and Luther himself did much to communicate the Gospel through music."

These are all quotes from the volume under review. They are crucial emphases at a time when enemies of the Church threaten to bury it; when spiritually dead theologians insist that God is dead; and particularly also at a time when more effective ways of communicating the Gospel are being widely discussed, especially among those who sponsor church-related schools, elementary and secondary. To appreciate author Wunderlich's timely contribution to the improvement of God-centered education and life through worship and the arts, it must be seen against the background of two recent disturbing findings of research in Lutheran education, that of Strommen and more recently that of Johnstone. Both focus attention on the relative superficiality and lack of depth in Lutheran attempts to communicate the Gospel effectively.

The Lutheran Youth Survey (LYS) by Strommen says: "The present youth program is falling far short of the principal objective of the Church to communicate the Gospel . . . After twelve years of Lutheran schooling there is no noticeable difference in the students' humanitarian attitudes (love, hope, and joy) . . . Most of our youth do not have a confident, joyful faith. They are not sure that they are forgiven; that they are truly God's own. Students and graduates should constantly visualize (for the unbelieving fellows humans to see) the vibrancy and expectancy of the Church."

Johnstone reports that he "found in the attitudes, beliefs and behavior no scientifically demonstrable effects of parochial education . . . The parochial school has not achieved all that could be expected of it . . . It is difficult to see the Lutheran parochial school system as accomplishing a great deal today that is particularly outstanding."

Incidentally, Rudnick reports his findings in the *22nd LEA Yearbook* that 78% of instructional materials widely used in the parochial schools, in religion teaching, are related to faith as information; only 14% to emotionally colored objectives, as love; and only 9% devoted to hope.

Wunderlich, like authors here named, attempted to eliminate as far as possible shallowness, mere intellectualism, sham, superficiality; and suggests there be a much greater concern about the "inside of the cup." Far greater emphasis must be given to the feelings, such as love and hope. Far greater depth of feeling can be achieved with the purposeful use of worship and the arts.

Since this is the 13th in the *Concordia Leadership Training* series, we urge each pastor and parish program builder to include this book and this course in their 1967 program of parish education for intensive study, discussion and application. A prediction that this will result in far more exciting worship experiences seems warranted.

Henry J. Boettcher

**DIALOGUES WITH GOD.** Prayers for Day-to-Day Living. By O. Thomas Miles. Wm. B. Eerdmans, Grand Rapids, 1966. 185 pages. Paper. \$2.25.

The author's conviction is that prayers should not be "wordy speeches to God telling Him about his nature" (p. 7), nor should they be unrelated to daily human experiences. Rather prayers should "strike sensitive notes in the minds of the hearers and become their individual prayers" (p. 8).

Such a thing is indeed likely to occur with these prayers. The author, presently the pastor of the Central United Presbyterian Church in Buffalo, New York, has drawn on his experiences as a medical officer in World War II and as pastor in New York and Maryland to produce prayers which honestly and poignantly express to God praise and thanks, concerns and desires. It is evident that while these prayers have welled up out of genuine predicaments, a discipline has also been practiced in formulation which has resulted in clarity of expression and lovely turns of phrase.

The prayer dealing with meaningful worship is refreshing in its candor and realism (pp. 20-22). In this prayer the author reveals a clear understanding of what worship is and of the gap that often exists between what we know and what we actually do. In a prayer on Accepting the Mixture of Joy and Pain, he takes into account and thanks God for the times "when neither debilitating pain nor uplifting joy enters my life but I merely live with my work, my family, my neighbors, and the daily round of being a human being finding satisfaction in an undemanding course of events" (p. 89). The desire for insight is expressed well when the prayer says (p. 93): "Creator God, who makes me see even when my eyes close, hear even when silence reigns, feel even when I lose my nerve, taste even when life becomes insipid. . . ." Similar penetration into life's realities is revealed in a prayer having to do with life's seasons in which the author asks that God would "Be the God for all seasons of my life" (p. 94), and that God would "save me from the waste of today caused by wanting tomorrow . . . Cleanse me of anxiety so I may take my days in stride" (p. 95).

There are prayers here for the Christian year, the Christian life, the Christian citizen, and the Christian family. There are also prayers dealing with confession, thanksgiving, the search for life, the use of life, as well as prayers before and after meals. The format of the prayers will facilitate not only their silent but oral reading and will make for easy adaptation to public worship situations.

*Gerhard Aho*

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**THE ANGUISH OF PREACHING.** By Joseph Sittler. Fortress Press, Philadelphia, 1966. 70 pages. Cloth. \$1.75.

In this stylistically opaque volume, Joseph Sittler reflects upon the task of releasing the energies contained in traditional theological subjects for "effective and formative force in the sermon" (p. 4). Preaching

must be organic in time; it must be organic in the person of the preacher," to emerge organic and unhomogenized" (p. 10).

To illustrate preaching in organic relation to theological vitality, Sittler discusses three areas: 1) the task of New Testament interpretation in preaching; 2) the anguish of Christology; and 3) the vision of the church's obedience versus popular piety in the congregation.

The preacher finds himself in a "veritable critical tornado" as he faces the task of finding an adequate hermeneutical stance, when both the kerygmatic and the narrative are advocated as the kind of language which best communicates the event of Jesus of Nazareth. Sittler suggests that the preacher use the best of both.

Sittler finds Christology to be in anguish because the word of grace is unreal to "the well, the effective, the joyous, busy, engaged men in the world" (p. 38). He gives three reasons for this anguish: 1) the "Jesus only" theology is a conceptual reduction; 2) the realm of redemption is separated from the realm of creation; 3) the inability to interpret the grace of God in Christ precisely within the operational theatre of man's existence.

If preaching is to be organic in time, the church faces a threefold task: "First, we must have such doctrinal clarification concerning the church, the word, the sacraments as shall restore to them their holy, particular, biblically attested source, power, and meaning.

"Second, we must seek for a form of the church that announces faith in these realities.

Third, "the huge and growing catalogue of church 'symbols' must be subjected to purgation"; "the cluttered and clattering accumulation of secondary 'church' effects, the thoughtless conventions, the mild cliches, the automatic repetitions, the taken-for-granted" (pp. 64f.).

*Henry J. Eggold*

THE LORD'S MEN. By William A. Buege. Concordia Publishing House, St. Louis, 1966. 90 pages. Cloth. \$2.50.

These forty-two meditations are written particularly for men who want to make their Christian faith come alive in their daily life, in business and industry.

The chaplain in World War II and presently dean of the chapel of Valparaiso University has written devotions which are biblically oriented, theologically perceptive, stylistically engaging, and relevant to the Christian in the world.

At a time when more and more business men are taking time out for worship at their desks, *The Lord's Men* fills a need.

*Henry J. Eggold*

LAST DAYS ON THE NILE. By MALCOLM FORSBERG. J. B. Lippincott Co., Philadelphia and New York, 1966. 216 pages. Cloth. \$3.95.

This story of missions in the Anglo-Egyptian Sudan makes stirring reading. Against the background of the history of the Sudan the story

of the missions of the Anglicans, the Presbyterians, and the Africa Inland Mission is told. It is a tragedy of political difficulties, not to mention other hardships. The story of General Charles Gordon, as depicted by the movie "Khartoum," receives further detail. The "mystery" of Gordon as a confessing Christian is revealed. This is the Gordon of Gordon's Tomb and Gordon's Calvary.

The loss of a mission field is the theme of the book. An excellent work was in progress with evangelism, translation, education, leprosy and other medical work. All expatriate personnel had to withdraw, entering work in Chad, Nigeria, and other places. This reviewer hopes that the missionary broadcasts from Addis Ababa are beamed also to the Sudan in the languages spoken along the Upper Nile, the White Nile, and the Blue Nile.

*Otto F. Stahlke*

## BOOKS RECEIVED

- The Biblical Flood and the Ice Epoch.* By Donald Wesley Patten. Pacific Meridian Publishing Company, Seattle, Washington, 1966. 336 pages. Cloth. \$7.50.
- The Secularization of Modern Cultures.* By Bernard E. Meland. Oxford University Press, New York, 1966. 163 pages. Cloth. \$4.75.
- The Restless Quest of Modern Man.* By William Graham Cole. Oxford University Press, New York, 1966. 110 pages. Cloth. \$3.50.
- Worship and the Arts.* Instructors Guide. By A. C. Mueller. Concordia Publishing House, St. Louis, 1966. 57 pages. Paper. \$1.75.
- The Mystery of Israel.* By H. L. Ellison. Wm. B. Eerdmans, Grand Rapids, 1966. 96 pages. Paper. \$1.25.
- Ernest Hemmingway.* By Nathan A. Scott, Jr., Wm. B. Eerdmans, Grand Rapids, 1966. 46 pages. Paper. 85c.
- Evolution and Christian Hope.* By Ernst Benz. Doubleday & Company, New York, 1966. 270 pages. Cloth. \$4.95.
- Christ the Meaning of History.* By Hendrikus Berkhof. John Knox Press, Richmond, Va., 1966. 224 pages. Cloth. \$5.50.
- History of Evangelism.* By Paulus Scharpff. Preface by Billy Graham. Wm. B. Eerdmans, Grand Rapids, 1966. 373 pages. Cloth. \$5.75.
- Faith and Philosophy.* Knowing Christianity Series. By James Richmond. J. B. Lippincott Co., Philadelphia, 1966. 224 pages. Cloth. \$3.95.
- The Christian Fathers.* Knowing Christianity Series. By Maurice Wiles. J. B. Lippincott Co., Philadelphia, 1966. 190 pages. Cloth. \$3.95.
- Between Faith and Thought.* By Richard Kroner. Oxford University Press, New York, 1966. 203 pages. Cloth. \$4.95.
- The Epistles to Titus and Philemon.* A Study Manual. By Philip C. Johnson. Baker Book House, Grand Rapids, 1966. 100 pages. Paper. \$1.50.
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