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Book Reviews

THE AUTHORITY OF THE OLD TESTAMENT. By John Bright.
Abingdon Press, Nashville, 1967. 272 pages. Cloth. \$5.95.

The contents of this volume were originally delivered as Lectures on the James A. Gray Fund of the Divinity School of Duke University, Durham, North Carolina in 1959. They are now completely rewritten and expanded to include points not included in the oral presentation. The last chapter, however, was not a part of the lectures; it consists of a few selected examples to illustrate the hermeneutical principles set forth by the author in chapters three and four.

Dr. Bright is concerned especially with making the Old Testament relevant in the life of the church. He believes that only preaching which is Biblically based carries God's authority. The Old Testament is neglected by many pastors and theological students in their preaching endeavors because they do not know what to do with the message of the Old Testament.

In order to show how to interpret the Old Testament, the author reviews the various answers that have been given in the course of the Christian centuries, going back to the day of Marcion and shows their inadequacy. In chapter 2, the major classical views are discussed together with their modern counterparts. Those who have held and still do sponsor the Marcionite approach would either eliminate the Old Testament or at best accord it only secondary rank. Another classical approach has been to retain the Old Testament but to take care of its objectionable features by the use of typology and allegory. A third method has been that of liberal Protestantism which has distinguished between what might be used to teach abiding ethical validity and that which is sub-Christian.

All three ways of dealing with the Old Testament are rejected by Dr. Bright. In chapter 3 (pages 110-160) he gives his solution as to how both Testaments may be placed in their rightful place in the church as the norm of preaching and as the supreme rule of faith and practice. In summarizing this chapter he wrote: "The Bible's word speaks to us through its theology, and there its authority resides. That is not an easy authority to handle, perhaps not the sort that we had wanted" (p. 159). In trying to set forth the authority of the Old Testament he ventured to suggest "that the authority of the Old Testament resides in that structure of theology which in one way or another undergirds and informs each of its parts and which is, in its major features, taken up and reinterpreted in the New. By virtue of this fact—so it was argued—the Old Testament is indissolubly linked with the New within the canon of Christian Scripture and, like the New, speaks an indispensable and authoritative work to the church" (p. 161).

In chapter 5, Dr. Bright has given illustrations of how this methodology would work out in practice. The following texts are examined and interpreted: The Ten Commandments; Jer. 31:31-34; Is. 7:1-9; II Sam. 11:1-12:24; Psalm 137; Joshua 11:16-23; ch. 23. The selected bibli-

ography (pp. 253-261) contains a good listing of books, monographs and periodical articles dealing with the difficult and controversial field of Biblical interpretation.

In his foreword the author recognized the fact that he was dealing with a difficult subject, a most controversial one, which has always evoked the sharpest disagreement among Christians. Bright is a well known Old Testament scholar who uses the historical critical method. He regards the Biblical documents themselves as but the primary historical sources for our knowledge of the earliest Christian faith, as well as of the faith of Israel which it adopted for itself. However, if the Scriptures are nothing but primary witnesses of "the faith of Israel and of the Christian community which regarded itself as the true heir of Israel," how can a person then claim that the Bible derives its authority from God, who speaks in its pages? In his provocative study Bright has endeavored to account for the writings of the Old Testament by means of categories belonging entirely to human acts and yet he speaks of them as the Word of God. How the chasm between "Israel's faith," "Israel's concept," "Israel's witness" and "the Word of God" is bridged, Bright has failed to tell his readers. This reviewer cannot see how the view presented by Bright about the nature of Scriptures harmonizes with that set forth in the Westminster Confession to which he subscribed at his ordination.

Raymond F. Surburg

GOD'S FRIEND. By Alan M. Stibbs. Inter-Varsity Press, Chicago, 1964. Paper. 88 pages. 60c.

A beginning pastor would do well to start a Bible class for his congregation by teaching the life of Abraham. Not only is Abraham's life unique and of outstanding importance as Stibbs says, but his life is practically a pattern of the life of any pious pilgrim throughout the world.

In this little book of the Inter-Varsity series any student of the life of Abraham will find a proper interpretation of God's dealing with Abraham on the basis of an interpretation which both the Old and New Testaments give to the life of the Father of Believers.

From the time of Abraham's call to the time of his death we can see him as an example of God's dealing with a man great in his faith, and yet so human in his ways.

We are grateful for the many references to the New Testament. "Promise and Fulfillment" however, if we are permitted to add our critical note without detracting from the good of the book, is more than what is described in chapter XI. The author's mistake is in omitting the discussion of the climax in the promises God made to Abraham, namely, that in his seed all the nations of the earth should be blessed. The author quotes Keil and Delitzsch with approval elsewhere but seems to consider the discussion of the promise by Delitzsch not of paramount importance. The translations of the A. V. and of Luther take the form of the Hebrew verb as a passive (Niphal) "be blessed"

and not a reflexive "shall bless themselves." Delitzsch does so, and so does the Holy Spirit, who gives us the final interpretation on the promise to Abraham (Genesis 22, 18) in Galatians 3, 16: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." The fulfillment culminates in Christ. Too bad this was not brought out clearly and emphatically by the author.

The Genesis 12, 1-3 passage is so all-embracing in its messianic scope that to overlook the climax and goal of all the blessings is to make of the whole promise more of a material benediction. Abraham gives up all; from the point of view of a human being of that time he gives up his very existence. But he gains not only greatness and fame, but is permitted to regard himself the Father of a seed that would take the curse from all the families of the earth. The question is not, what did Abraham envision when he heard this promise, but what did God promise? The answer is as the New Testament gives it: Abraham was promised Christ!

Martin J. Naumann

THE DIVIDED KINGDOM. By Charles F. Pfeiffer. Baker Book House, Grand Rapids, 1967. 117 pages. Cloth. \$2.95.

This volume is the fifth in a series by Charles F. Pfeiffer treating Old Testament history. The previous volumes are: *The Patriarchal Age*, *Exile and Return*, *Egypt and the Exodus*, and *Between the Testaments*. The author, known for a number of other volumes, edited the comprehensive Dictionary of Biblical Archaeology: *The Biblical World*.

As the other volumes on Old Testament history, the volume on the Divided Kingdom is a sober and conservative account of the events as recorded in Scripture with a sketch also of the history of the nations and rulers dealing with Judah and Israel. Pastors and teachers of Bible study groups will find rich material making the study of the somewhat neglected history of the times after David and Solomon meaningful.

Dr. Pfeiffer avoids entering into debates on subjects involving the theories of the critics. Few statements of the author could be interpreted as making a bow to liberal views of the Bible. We do not think that a remark like that on page 90, "the epic of Creation ('Enuma Elish') and the flood story (in the Gilgamesh Epic) which helped western man to understand the Biblical record in the light of their Near Eastern setting," means that has been the claim of many scholars, that the Genesis reports are revealed to be mythological by comparison with the cuneiform tablets of Ashurbanipal's library.

The completed set of these historical summaries and studies would be useful additions to a pastor's library as well as an asset in any congregational collection of books for their members, especially their Sunday school teachers.

Martin J. Naumann

GREECE AND BABYLON. By Edwin M. Yamauchi. Baker Book House, Grand Rapids, 1967. 115 pages. Paper. \$1.50.

THE NAG HAMMADI Gnostic TEXTS AND THE BIBLE. By Andrew K. Helmbold. Baker Book House, Grand Rapids, 1967. 106 pages. Paper. \$1.50.

JERUSALEM THROUGH THE AGES. By Charles F. Pfeiffer. Baker Book House, Grand Rapids, 1967. 92 pages. Paper. \$1.95.

These three volumes appeared during 1967 and constitute numbers 5, 6, and 7 in the *Baker Studies in Biblical Archaeology*, a series of monographs setting forth the findings of archaeology in a form which is intelligible to the non-specialist as well as to the scholar. Studies which have already appeared are: *Ras Shamra and the Bible*, *Tell el Amarna and the Bible*, both by C. F. Pfeiffer, and *Sir William Ramsey: Archaeologist and New Testament Scholar*, by W. Ward Gasque.

Greece and Babylon was written by a member of the history department of Rutgers University, who received his training under Cyrus Gordon at Brandeis University. This monograph discusses early contacts between the Aegean and the Near East. Because of the presence of Greek words in the Book of Daniel, critical Old Testament scholars assumed a date in the Maccabean era for the time of the composition of Daniel. Heretofore, Old Testament scholars believed that Greek contacts between Palestine and Mesopotamia were not widespread before the late fourth century B.C. In his book Dr. Yamauchi examines the historical, inscriptional, and archaeological evidence for contacts between the Aegean world and that of the Near East. The student will find an excellent bibliography for further study of the issues raised by the Rutgers University historian.

The Nag Hammadi Gnostic Texts and the Bible was authored by Dr. Helmbold of the faculty of Fredericks College, Portsmouth, Virginia. The publishers of this volume claim that Helmbold's monograph contains the first discussion in English of the Apocalypse of Adam, James, and Paul, found in Cave V. The significance of the Nag Hammadi texts is explained, which texts some scholars have called the most important of this century. The reader will find discussed such well known Coptic Gnostic writings as the "Gospel of Truth", the "Gospel of Thomas", and the "Gospel of Philip" as well as other manuscript finds from Nag Hammadi. In the last chapter of his book Dr. Helmbold assesses the value of these Gnostic texts for the canon, the text, and the interpretation of the New Testament.

Jerusalem Through the Ages is written by the editor of the *Baker Studies in Biblical Archaeology*, Charles F. Pfeiffer, professor at Central Michigan University, Mt. Pleasant, Michigan. As the title indicates, the author presents the history of Jerusalem from the time of David to modern times. It is done in an interesting manner. The study gives a survey of Jerusalem's sacred and secular history, including archaeological findings and their significance. A reading and study of this monograph will enable the student to understand the importance of Jerusalem in the Bible.

These archaeological studies would be useful additions to a pastor's library as well as an asset in any congregational library or in a library for parochial school and Sunday school teachers.

Raymond F. Surburg

THE ACTS OF THE APOSTLES. By Albert C. Winn. Volume 20 of the Layman's Bible Commentary. John Knox Press, Richmond, 1967. 136 pages. Cloth. \$3.95.

This attractive large print edition volume is written in non-technical language to aid the layman in personal Bible study.

Concerning the importance of the writings of St. Luke, which comprise one-fourth of the content of the New Testament, more, even, than all of the letters of Paul, Winn states:

It seems probable that the publication of Luke-Acts and its wide reading by the Church prompted the collection of Paul's letters . . . Acts is thus the link between the Gospels and the Letters. Without it, the New Testament might never have been formed (p. 11).

Additional introductory matters include brief discussions of Luke's theological purpose, Christianity's shift from a small Palestinian Jewish sect to a Gentile community scattered throughout the Roman Empire, and, above all, the power of the Holy Spirit.

This reviewer was particularly interested in the author's treatment of the story of Ananias and Sapphira ("We should be cautious in rejecting this story" p. 52), the speech of Stephen (temple worship has become idolatrous in a manner not unlike the worship of the golden calf, p. 59), the speech of James in Acts 15 (James employs a "different" text of Amos 9:11-12 in proposing a practical compromise, p. 88), and Paul's speech at Athens in Acts 17 ("Jesus" and "the Resurrection" are *perhaps* to be regarded as a male and female deity, p. 99).

It is always easy to criticize what someone else says or does. Although Winn may be making too neat a distinction concerning the meaning of *kerygma* and *didache* in Acts 2:42 (p. 39), and although he may occasionally be given to the use of somewhat overworked and not altogether accurate clichés (e.g., the Holy Spirit as "the forgotten Person of the Holy Trinity," p. 17, and Pentecost as "the birthday of the Church," p. 40), and although he is at times seemingly overcautious in committing himself (e.g., in the story of Eutychus in Acts 20, p. 112), this commentary may nevertheless be remembered for a number of reasons, the chief being the author's obvious attempt to remain faithful to the text.

What the author of this commentary says, therefore, is generally said very well; what he does not say is doubtlessly often due to limitations of space.

The Layman's Bible Commentary series is also available in less expensive, smaller type editions.

Kenneth M. Ballas

LUTHER'S WORKS. Volume XXX. The Catholic Epistles. Jaroslav Pelikan, editor. Walter A. Hansen, associate editor. Translated by Martin H. Bertram and Walter A. Hansen. Concordia Publishing House, St. Louis, 1967. XI and 347 pages. Cloth. \$6.00.

THE MAGNIFICAT. Luther's Commentary. Translated by A. T. W. Steinhauser. Augsburg Publishing House, Minneapolis, 1967. 77 pages. Paper. \$1.00.

The appearance of these two volumes ought to be an occasion of delight and the source of deep satisfaction to students of Luther. We have in them translations of Luther's sermons and lectures on the Catholic epistles and his exposition of the Magnificat.

Volume XXX offers the English reader a translation by Martin H. Bertram of Luther's sermons on 1 and 2 Peter and Jude, and of Luther's lectures on 1 John by Walter A. Hansen. Both translators have rendered Luther into lucid and forceful English. Helpful footnotes are also supplied. Volume XXX also has two indexes, one of subjects and the other of Scripture passages.

Steinhauser's translation of Luther's exposition of the Magnificat is reprinted from Volume XXI of Luther's Works, edited by Jaroslav Pelikan.

As in other works of Luther, so also in these two volumes there is plainly evident the strong emphasis which Luther places upon Scripture as the supreme and sole authority in the Church; on the necessity of subjecting reason to Scripture; on the clarity, the unity and the Christocentricity of Scripture; on the necessity of courage both to present the truth and to defend it against all error; on the use of the original text; and above all on the need of depending on the Holy Spirit to guide one into the truth. Luther acknowledges: "The Holy Spirit Himself must expound Scripture. Otherwise it must remain unexpounded" (p. 166).

These volumes also show Luther the scholar at work. But he also appears here as Luther the pastor evincing a deep concern for the individual Christian. His exposition therefore is interlarded with many practical, useful, and relevant comments. Here again it can be seen that Luther's insight into the meaning of Scripture and his ability to apply Scriptural principles are amazing. A few quotations from Volume XXX will serve very well as examples of the terseness, pointedness, and practicality of Luther's comments.

Scripture: "Just say: 'I will give you enough proof from Scripture. If you want to believe it, this is good; if not, I will give you nothing else'" (pp. 107-108).

"Accordingly we should know that God's testimony does not come to us except through the spoken Word or through the Scriptures" (p. 321).

"How can they have God's Spirit, if they do not have God's Word" (p. 165).

Faith: "If you believe this, you have it" (p. 13).

"For when God creates faith in man, this is as great a work as if He were to create heaven and earth again" (p. 14).

"A Christian soul has all that Christ has" (p. 90).

Faith and Works: "Therefore link faith and works in such a way that both make up the sum total of Christian life" (p. 34).

"God does not consider how small thy works are; He considers the heart which serves Him with such small works" (p. 83).

"When you receive faith, then good works will come automatically and you will lead a pure and chaste life" (p. 190).

The Power of Christ's Blood: "Just one drop of this innocent blood would have been more than enough for the sin of the whole world" (p. 36).

Bearing the Cross: "The holy cross is a good means with which to subdue sin" (p. 119).

Errorists: "... not that they will preach as if the Gospel and Holy Scripture were false—for this would be in complete opposition—but they will retain the terms 'God', 'Christ', 'faith', 'church', 'baptism', 'Sacrament', and let them remain. Under these terms, however, they will proceed to establish something different" (pp. 169-170).

Death: "Where faith is strong, death comes too slowly" (p. 172).

Terminology: "Accustom yourselves to speak about the Lord Jesus as Scripture does. Do not invent new words" (p. 222).

It is a truly rewarding experience to read Luther. His writings deserve our most serious attention.

George Dolak

ACCENTS IN LUTHER'S THEOLOGY. Heino O. Kadai, editor. Concordia Publishing House, St. Louis, 1967. Paper.

Collected essays seldom achieve real corporate unity even at the hand of a single author. Obviously such homogeneity is still harder to come by when a team of writers pool their talents under one cover. Considering the handicaps involved, these essays in commemoration of the 450th anniversary of the Reformation come off surprisingly well, a credit to the planning committee and the editor, Heino Kadai, who also contributes the introduction and the concluding chapter.

Not all of the seven essays reach the same high excellence in asserting what might properly be labeled *accents* in Luther's theology. Three chapters stand out: Sasse's "Luther and the Word," Koenker's "Man: simul justus et peccator," and Kadai's "Luther's Theology of the Cross."

"The Abiding Validity of the Reformation" by John Tietjen strikes the opening chords in a well-written first chapter intended as a general overview. This it accomplishes. Unfortunately not all of the notes reverberate with clear Reformation intonation. The author apparently feels called upon to ride again the by-now-tired-old-nag that Missouri's forefathers tended to turn the article on *sola Scriptura* into biblicism and were unbending in their refusal to budge from set formulations of the teaching on justification as established by Luther and his followers. In view of these criticisms the question seems apropos: *Whose* theology is being accented?

Sasse's essay on the Word is, as indicated, a masterful performance by a seasoned and respected theologian. Many readers will remember appreciatively his letters to his brethren in the Lutheran church. His defense of Lutheran, confessional orthodoxy in his native Germany is a matter of record. Beautifully Sasse demonstrates that the *sola Scriptura* principle is no wooden artifice but one that is intimately and dynamically connected with *sola fide*, with the article on Christ, and with the Spirit's gracious working. It is with pain, therefore, that one must point out his continuing disagreement (cf. Sasse's Letter No. 14 to Lutheran Pastors, August 1950) with Walther, Pieper, Engelder, *et al.*, on Scripture's inerrancy. Luther's knowledge of Scripture, as all agree, was massive and fantastically perceptive; accordingly, it hardly serves as an explanation of Luther's handling of Scripture's historical and linguistic problems to say, as does Sasse, that "these historical problems were not within the horizon of his theological thought," and that "he lived, so to speak, in the 'pre-historic' era of theology" (p. 85). My reading in Luther confirms the conviction that Walther, Pieper, etc., read him fairly, fully, and correctly, especially on Scripture's inspiration and inerrancy. Missouri has no need for apologies on this score. (We will leave for others to decide the "How come?"—why a book sponsored by The Lutheran Church—Missouri Synod is tilted in critical judgment of past theological giants of the church.)

Ernest B. Koenker's chapter on "*simul justus et peccator*" demonstrates some of the finest penetrating and digesting of what Luther said on the "experiential dialectic of sinner and saint." "This is no Kierkegaardian dialectic of either/or," states Koenker correctly, but "the *et* of the formula must always remain in the sense of both/and," since "each affirmation is valid of the Christian until he is translated from the church militant into the church triumphant" (p. 104). Koenker's assertion that Luther's preoccupation with this formula and with the Enthusiasts accounted for his failure to develop adequately a doctrine of the Holy Spirit seems to be unfounded, at least without considerably more evidence.

In treating Luther's "theology of the Means of Grace" Jaroslav Pelikan emphasizes correctly that "to be Christian" meant in Luther's book that "the preaching of the church had to be faithful to Scripture; but to be faithful to Scripture, the church had to preach" (p. 130). Pelikan's concluding emphasis, however, that "the church itself is a means of grace," by which he seeks to stress its important role of ministry, does not appear to add balance or clarity to a chapter focused on Word and sacraments. Luther and the confessions will at times speak, it is true, of the church as the mother of Christian believers, but always with careful distinction between the means of grace as such and the institution delegated by God with the ministering of the same.

In a lengthy essay George W. Hoyer deals with the subject of the priesthood of all believers, reviewing in turn Luther's treatises, *To the Christian Nobility*, *The Babylonian Captivity of the Church*, *The Freedom of a Christian*, and *Luther's Answer to the Book of the Goat Emser*. Hoyer stresses the horizontal dimension of the royal priesthood, the

brotherly concern of a Christian for his fellow redeemed, terming this the "Christianhood" aspect. He states that this "is the basic objective of Luther's argument under the theme of the 'priesthood of all believers' " (p. 149). Valid though these effects in the Christian life may be, and much to be sought after, it is to be doubted that in Luther's accent on the concept the center of the stage dare be taken away from the right and the freedom of the individual, each repentant sinner, to approach boldly and directly the throne of God's mercy through the merits of Christ, without the need for, nor surely hindered by, any human or ecclesiastical mediatorial authority. It may also be doubted that the doctrine of the priesthood of all believers should thus become an ecumenical mechanism for stressing brotherhood at the expense of the primary, vertical, God and sinner dimension. If this is gone, the whole Reformation accent is lost.

Martin E. Marty's short essay on Luther's ethical teaching repeats in part the discussion of Luther's *The Freedom of a Christian*, but succinctly gets across the main thrust of Luther's ethics as an ethics of faith, i.e., "that a Christian lives in Christ through faith and in his neighbor through love" (p. 215). Thus it is neither legalistic nor antinomian. Where Lutherans and Lutheran ethics have historically failed, it is, according to Marty, because they "failed to think dialectically about their life and ethical situation" (p. 219). Two questions loom: 1) What criteria are being employed to determine the rightness or wrongness of certain choices in the past? 2) What *dialectic* serves reliably to guide the always-right decision in each situation? It seems that too often Lutheran ethics has been blamed, when actually the principles involved were very right and true, but the subject himself was after all a sinful, fallible operator in a troubled world.

The editor, Heino O. Kadai, contributes the final chapter, a thorough analysis of what is surely one of Luther's great accents, *theologia crucis*. Theology of the cross stands diametrically opposed to theology of glory; the first, God-centered, the second man-centered; the first, descent theology, where God comes down to where sinners are in their desperate condition, to be insinuated into the very flesh and predicament of all mankind; the second, an ascent theology whereby man aspires through various pious mechanisms to achieve fellowship with God. Kadai begins by describing at some length the significance of the cross motif in various centuries and religious communities. More germane perhaps would have been a fuller explanation of ascent theology as it was practiced among the scholastics, along with the fact that it received considerable initial impetus from Augustine, of all people, who had played such a notable role in the struggle against Pelagian thinking. All in all, however, the chapter is an excellent statement of this key concept in Luther's theology. Does *theologia crucis* have ecumenical thrust? Indeed, in every way, concludes Kadai. But correctly he dismisses the notion that there is any similarity between Luther and Aquinas on theology of the cross, as also not between Luther and the general run of Protestants, who never have accepted, let alone understood, the concept. With pertinence Kadai concludes: "The unity . . . dare not be created by violent hands or for

wrong reasons—for *theologia gloriae*. The Biblical insights of Luther's *theologia crucis* are too precious to be lost. On the theology of the cross stand four great *solas* of the Reformation heritage: *sola Scriptura*, *sola gratia*, *sola fide*, and *solus Christus*" (p. 265).

E. F. Klug

THE ESSENCE OF FAITH ACCORDING TO LUTHER. By Ludwig Feuerbach. Translated by Melvin Chernob. Harper & Row, New York, 1967. 127 pages. Cloth. \$4.50.

The secret of theology for Feuerbach is anthropology. Having so stated, one would not in a sense have to go further, for the end of humanistic philosophy is the elevation of man. In Feuerbach's own words, "the doctrine of Christ is, reduced to its truth, the doctrine of man" (p. 120). So, to be what Christ is means to be a man. The real basis, thus, for the concept of God is man himself, specifically human self-love, and this is the essence of faith. In so saying Feuerbach reveals not only his implicit commitment to man-oriented theology and his repudiation of revealed truth, but also his strongly existentialistic bent. It is probably for this latter reason, as well as the fact that the God-is-dead theology borrows much from this thinker, that the book was deemed worthy of fresh treatment.

Luther obviously is a "used" man in Feuerbach's hand and the book's title should have been "The Essence of Faith According to Feuerbach." The voice and language may often be Luther's or phraseology from Luther but the hand and meaning clearly are Feuerbach's. Not as well known as his more famous *Essence of Christianity* (1841), Feuerbach's *Luther* (1844)—his own shortened title—"is a kind of supplement" to the other earlier production, as Chernob points out. In it Feuerbach attempts the documentary evidence for his thesis that Christian theology is after all a construction of the idea of God in the image of man and that, therefore, the proper object of man's worship ought unabashedly and in the final analysis be man, not God. "To believe," according to Feuerbach's concluding summary, "is but to change the 'There is a God and a Christ' into the 'I am a God and a Christ'." In the same vein he states: "All God's attributes are my attributes. To believe is to make God a man and man a God . . . I, the believer, am the essence of faith itself. As I am, so is my faith; and as is my faith, so is my God . . . God is a blank tablet on which there is nothing written but what you yourself have written" (p. 106 f.). As supportive evidence for these notions Feuerbach quotes, of all things, Luther's familiar words, apparently from the *Large Catechism*, "as in your heart, so is your God," forgetting, or being indifferent to, the fact that Luther is severely judging all manner of false idolatries conjured up by the human heart, not singing the praises of the heart's "creations!"

Chernob notes, what every reader will discover for himself, that Feuerbach "certainly took Luther's statements out of context" (p. 19). Were that the limit of his literary jugglery, one might forgive him, but to make Luther the proponent of a kind of anthropo-centric theology

is to misread him completely and intentionally. As Luther reminded Erasmus, we would thoroughly whip schoolboys if they tried such shenanigans, but when scholars engage in hanky-panky of this kind it passes for profundity and erudition. The only interest Feuerbach really had in Luther's theology was the Reformer's consuming concern for the welfare of man, particularly the spiritual. That man was a guilty sinner, however, who was justified through faith in the meritorious suffering and death of Christ, our Savior, Feuerbach would have execrated as nonsense. Not that he did not know what the Bible and Luther were saying. Page after page sound like Reformation theology, as Feuerbach speaks of Christ, the God-man, and of man, the sinner, in need of salvation not by works but by grace, etc. But finally it becomes clear that his "God", "Christ", "grace", etc., are not to be understood in the Scriptural sense, but according to his anthropocentric orientation and fabrication. The key in this process is Feuerbach's principle of *Sinnlichkeit*, or "sensualism", according to which the primary concern is the individual's own perception of his sensual existence as a *divine-human being*.

So, if it is Luther you want to learn about, buy the new American edition of *Luther's Works*; if Feuerbach, then this is a good, short introduction to his theological (better, anthropological) thought. He must be remembered not only as one who fought against the philosophical idealism of Hegel but against evangelical and Biblical theology as well. Eventually this led him to the totally materialistic, humanistic position according to which he saw man as a physical being whose life and thought, being and feeling, were determined by the materialistic living conditions under which he existed. It was this thinking which more than any other single influence helped to spawn Karl Marx and his demonic brood. Thus Feuerbach's impact went in two directions: towards liberal, atheistic "theology" and revolutionary, godless Communism.

E. F. Klug

IM HEILIGEN ROM. By Herbert Vossberg. Evangelische Verlagsanstalt, Berlin, 1966. 166 pages. Cloth. No price given.

In 1510-1511 Martin Luther made an important trip to Rome in the interest of the Augustinian order. For tourists and travelers who have made similar trips through southern Germany, Switzerland, and Italy to Rome the report of Herbert Vossberg with maps and illustrations, many of the latter contemporary to Luther and the Reformation, proves particularly interesting. To see the map and read of the distances traveled, as was proper for pilgrims *per pedes apostolorum*, the two emissaries walking single file, the younger stepping into the footsteps of the older brother, and, according to the precepts of their order, all in silence, gives an astounding picture of an event in Luther's life that made a profound impression on him, an impression that contributed to the later insight, feeding and sharpening the convictions the Reformer gained from Scripture. All his life he remembered this trip to Rome and the scenes he experienced there. Vossberg has done a remarkable job by research both in Luther's writings and in the contemporary literature

concerning Rome most of all, but also about the route the two monks traveled going and returning.

The book tells of the reason for the trip, namely the dispute between two tendencies within the Augustinian order: the *conventuales*, who wanted relaxation of the strict rules of the order and the *observantes*, who wanted the rules observed strictly. The final authority lay in the hands of the pope, at that time Julius II who was strongly politically-minded and concerned with increasing his authority. So to Rome two men were sent to represent the order.

The trip goes through southern Germany and Switzerland. The author reminds us that Luther had not kept a diary of the trip and that his reports and remarks on his trip are culled from his writings and table talks. A trip to Rome was not a unique undertaking in those days, because there was a busy commerce between Italy and Germany, and of course there were always pilgrims making the trip for their souls' present and future welfare. An old map shows the places and roads marked in the manner of a tourist guide, mentioning the hostels (hotels and "motels") recommended, etc. From such records as well as from many other reports we get a very vivid picture of the undertaking.

Particularly interesting is a description of Rome as it must have looked to Luther at that time. Rome, once a city that was said to have had millions of inhabitants, was at Luther's time barely twice as large as Erfurt. That would be about 40,000 people for Rome. Then too the city was, comparing it with our idea of modern cities, a veritable heap of ruins and rubble. The drawings of the artists from that time give us a confirmation of that. The city was probably inhabited in only about one-third of its area. Of course this did not mean that there was a compact of houses; the churches were distributed through the city and also the residences and dwellings were spread here and there.

Luther's days in Rome are told in convincing detail. Existing publications from that time serving as guides to the believing, listing churches, sanctuaries, reliquaries and holy places enable the author to be quite exact and definite on what Luther did and what he saw. The author debunks some of the legendary reports on Luther in Rome. According to Vossberg Luther did make the "*scala santa*" as does many a pious Catholic in Rome today, as any visitor there can see with his own eyes. But the report cannot be confirmed that Luther, upon reaching the top of the Stairs of Pilate, supposed to have been carried from Jerusalem to Rome by the angels, heard a thunderous voice within him saying: "The just shall live by faith." In a sermon of 1545 Luther said, "Thus I wanted to redeem my grandfather (Heinrich Luther) from purgatory, went up the steps and prayed on each step an Our Father. There was the certain conviction whoever prayer thus would redeem a soul. But as I got to the top, the thought entered my heart: who knows whether this is true"? (*quis scit, an sit verum*).

The book offers a multitude of facts and information. The paradox atmosphere of Rome felt by Luther that in a city so full of churches and reliques and sanctuaries there should be so much of corruption and vice. Still at the time an obedient son of the church, he probably absorbed

these impressions at first without drawing conclusions about the pope and the church in Rome. Later on the personal and eyewitness impressions were very valuable to him. The author of this book makes a strong point of this and quotes on page 130 both in the original German of the table talks of 1536 as well as in modern German the words reported: "Since God brought me into this terrible and nasty business I wouldn't take a thousand goldpieces for this that I had not seen and heard Rome; I might always worry that I would do it injustice (Gewalt). But what we have seen we speak (*Sed quae vidimus, loquimur*)!" We quote from a concluding paragraph of Vossberg's book: When Luther returned from Rome he was not yet at the end of the road which God led him like "a blind nag" (*wie einen blinden Gaul*"), but he was on the way that would bring him to the goal, the knowledge of the Gospel.

Martin J. Naumann

THE ECUMENICAL MIRAGE. By C. Stanley Lowell. Baker Book House, Grand Rapids, 1967. 205 pages. Cloth. \$4.95.

Here is a hard hitting book written in the style of Paul Blanshard against the ecumenical movement. Dr. Lowell does not leave one leaf unturned, but pulls together a fantastic amount of information from every corner of the church's contemporary life, including quotes from the Missouri Synod related *Una Sancta* to a comparison of papal encyclicals along with manifestos of the United Nations. After thorough documentation that the church is well on the road to a united ecumenical organization, the author dissects its presuppositions and shows what practical results are. While the reader, including the ecumenical enthusiast might find the material a little to his disliking there are certain statements that are condemning of the church's life—unless they are refuted. For example, the only unforgivable sin for the ecumenical movement is said to be anti-ecumenical. Thus we are confronted with an "orthodoxy" more rigid than the more traditional forms. The chapter "Ecumenism and Sterility" has some potent arguments showing that sterility is an outgrowth of the ecumenical movement. Some pretty chilling statistics in church growth are given, showing that with the increase in church union there is a corresponding decrease in communicant growth. Consider this. In 1953 the Presbyterians gained 55,408. Compare that with 5,783 in 1965. The section on foreign missionary work is devastating in its indictment. The Methodists with over ten million members support 1585 missionaries in the foreign field, while the Christian and Missionary Alliance with only sixty-three thousand (!) support 871 foreign missionaries. Figures are included for a variety of bodies, including the Roman Catholic church, to demonstrate that ecumenical activity in some way hinders the growth of the church. Whether the ecumenical movement is itself the cause of the decline or whether ecumenical movement and the decline are results of another cause or causes is for this reviewer an open question. But in any event the statistics are disturbing. The major section of the book is really related to the Roman Church's motives in the ecumenical movement. The author

makes a fairly good case in showing that the Roman Church has entirely *different* motives than the Protestants in entering into ecumenical discussions. Instead of personal individual proselytizing, the strategy is to capture whole church bodies. In speaking of the "benefits" of church unity, the author constantly mentions Spain where the Catholic church enjoys almost perfect unity.

While the author has interpreted the position of the Roman Curia in regard to the ecumenical movement, he has perhaps not allowed sufficient credit for those priests and laymen who are entering the ecumenical discussions with no ulterior motives. Certainly when the Congress of the Lay Apostolate can endorse birth control methods immediately after a sermon from the Roman Pontiff, then there must be sincere efforts within that church that are successfully challenging the leadership without structure. Sometimes the author seems obsessed with Catholicism in Spain. One questions whether this really applies to what the ecumenical movement is striving for and whether this is really typical of the Roman Church today. Unless stop-gap measures are employed within that communion it is on the way to becoming more "Protestant." Unfortunately only two pages are devoted to an exegetical interpretation of John 17 and Ephesians 4 to show that the ecumenical movement is not suggested in the Bible. While the author might be right, a little more discussion is demanded by the serious theologians. A good case is made against large church bureaucracies, but in the chapter "Proliferation and Health" we get more than the general idea that the more churches lead increased health and growth, Sectarianism almost becomes a virtue.

This is by far one of the more significant books challenging the basis of the ecumenical movement. The facts garnered makes for exciting reading and interesting discussion. The reviewer does not always agree with the conclusions drawn, however it is the task of these who disagree with Dr. Lowell to present their case, answering his conclusions.

David P. Scaer

BISHOP PIKE: HAM, HERETIC OR HERO? By Frederick Morris. Wm. B. Eerdmans, Grand Rapids. 1967. 32 Pages, Paper. 85c. Forward by The Right Reverend Horace W. B. Dongean, Bishop of the Episcopal Diocese of New York.

Written in the style of Erasmus, this book will certainly please the Bishop from the cover to the final sentence, since the man rather than his theological position is the object of this easy-to-read paperback. Since the Bishop really defies theological classification, perhaps studying the character of the man rather than the theological content of his statements is the sanest approach to unraveling this human ecclesiastical puzzle. Since Dr. Morris is a fellow Anglican cleric of the Bishop's and shows no personal antagonism towards him, he can make statements that would not be well received if they were offered from other quarters of the church. He is not the least bit hesitant to brand some of the Bishop's statements as "smart-aleky," and his views on the incarna-

tion of Christ as "heretical." He also is compared to a Don Quixote fighting windmills with his castigation of "the concept of God as 'up there'." Because of his disdain for the pomp of the Episcopal Church, many of his fellow bishops put him in the category of an *enfant terrible*, without at the same time censuring him for obvious doctrinal aberrations. Insights into the Bishop's unconventional preaching style and his desire to parade around in ornate copes make this delightful reading for the cleric who desires the secret pleasure of a hearty chuckle. Perhaps a comment on the cover would be in order. Upon receiving this little book, this reviewer thought he had received some unsolicited material in the mail. The shocking ridiculousness of the sub-title, *Ham, Heretic or Hero?* is almost matched in its wittiness by the cheshire cat, Mona Lisa smiling Bishop seated twiddling his thumbs on his *episcopal sedes*. Dr. Morris mentions that he had the Bishop preach for him during Lent of 1967. The Bishop's latest antics, as recent reports have it, have caused Dr. Morris to cancel a similar engagement for the Bishop. I suppose that friendship has its limitations even in the Episcopal Church.

David P. Scaer

BAPTISM: FOUNDATION FOR CHRISTIAN UNITY. By Dale Moody. Westminster Press, Philadelphia, 1967. 317 pages. Cloth. \$7.95.

Here is the definitive work for the contemporary discussion on the sacrament of baptism. Dale Moody, who earned his Ph.D. at Oxford, then served as assistant to the late Paul Tillich at Union Seminary in New York and now holds the chair of systematic theology at Southern Baptist Theological Seminary, has gathered a wealth of material covering virtually every phase and facet of the current debate on baptism. The book is directed specifically to baptism's effect in fostering or hindering Christian unity. To be even more specific, Christian unity cannot proceed unless there is a meeting of the minds in the matter of infant baptism. The author clearly states these purposes:

Between Pedobaptists and Baptists the problem of infant baptism has been more of a barrier than the claims for episcopacy. Debates and discussions within and between the various denominations disclose deep issues both theological and practical, and both factors must be clarified to restore this sign of Christian unity to its rightful place in the household of God. Most of the discussion thus far has been of an apologetic nature, and these now need to be brought together to clarify the issues.

With amazing objectivity and showing little prejudice for his own personal preferences, Dr. Moody gives a comprehensive sweep of the divergent opinions on this subject held within in all corners of Christendom. One chapter is devoted to each of the following: Catholic and Ecumenical; The Reformed Tradition; The Lutheran Traditions; The Anglican Tradition; and, The Free Church Tradition. It is the author's intention not only to give the official positions of the churches involved, but also included are various interpretations of these positions within

each tradition. A good example of this is the Roman Catholic Church where the Benedictines, Dominicans and Jesuits present differing emphases, if not conflicting views, on Baptism. Some Jesuits are questioning the absolute necessity of baptism for infants and are suggesting that the moment of death or resurrection might of themselves remove the detrimental effects of original sin for the unbaptized. The *limbo infantium*, where the souls of the unbaptized children rest, might go into a *limbo* of its own.

Our readers will probably read with the greatest interest the chapter, "The Lutheran Tradition: Baptism and Faith." The subtitle to this chapter "Baptism and Faith" clearly indicates that the author has a correct understanding of the Lutheran position that the saving efficacy of the sacrament demands faith in the recipient. Refreshing is the presentation of Luther's doctrine of infant faith in connection with infant Baptism, so often denied or minimized by embarrassed Lutherans. However, it is essential to all of the Reformer's thoughts on infant Baptism and he held it from the time of the beginning of the Reformation to his death. On the Reformer's position, Dr. Moody writes:

The faith granted in baptism and aided by faith of the sponsors was to him (Luther) the beginning of a baptism that included the whole of life. Indeed, infants without opposition are more receptive to faith than adults who come later to faith.

Schleiermacher, with his stress on Christian experience, is held chiefly responsible for the switch in Lutheran theology that forced it to depend on historical arguments, almost in the sense of the Rationalists, instead of the New Testament's idea of God's grace in Baptism which created faith within the baptized child. This same chapter summarizes the debate carried out almost totally as historical basis between Jeremias, who contended that infant Baptism was already practiced in the New Testament times, and Aland, who saw it as a third century phenomenon. The author is astonished, and this reviewer shares his astonishment, that after Aland lines up a massive array against the New Testament practice of infant Baptism, he adds "his postscript in defense of the practice of infant baptism."

The chapter dealing with "The Anglican Tradition" is especially intriguing as this denomination has had the most ferment against the established customs and more of their theologians have done this thinking out loud. Within this grouping you have those approaching, if not also totally embracing, the Baptist point of view along with those like Gregory Dix, who put a higher value on confirmation than on baptism. Also worthy of note is that under "The Free Church Tradition" are included this wide diversification: 'Anabaptist Movements'; 'Pedobaptist Movements'; and 'Baptist Movements.' In the middle group are the Congregationalists and Methodists, while the membership of the other groups is self-evident.

As Dr. Moody views the present religious scene, he recommends that both infant and adult baptism have equal validity in the church and that each receive continual theological scrutiny.

Whether one agrees with the author's advice here is not the important thing. What the author has done is to force each group within Christendom to re-examine its principles and practices of Baptism on the basis of their own theology, which he presents faithfully without exception. In the concluding chapter, under the section 'Theological Conclusions,' the essential issues confronting the church are correctly and succinctly put forth, "Infant Baptism and Faith." This one book is bound to replace a host of others and may be considered *sine non qua* for the ecumenical discussion on Baptism. For the second edition, may we make the suggestion that the bibliographical material in the footnotes which is invaluable, be placed in a special section for easier reference.

David P. Scaer

SECULARIZATION THEOLOGY. By Richard L. Richard. Herder and Herder, New York, 1967. 190 pages. Cloth. \$4.95.

After the smoke has risen and the dust has settled and when the less informed do not break into anguished cries of hysteria, *Secularization Theology*, by Father Richard, a Jesuit, will stand as a monument with its fair, positive but still critical exposition of the 'God-Is-Dead' school. Father Richard's procedure is clear, straight-forward, and direct, and his analysis is deep and penetrating. Perhaps the great value of this procedure is that the 'God-is-Dead' theology, or Secular Theology is judged not by a more traditional orthodoxy as some have attempted, but it is examined in light of its own origins, contributions and future. Chapter I, "The Geneology and the Message" identifies the movement's progenitors as Tillich, Bonhoeffer and Bultmann. The purpose may be summarized as a Christocentric, but not a biblically based movement whose goals are to "rid Christianity of its 'other-worldliness' . . . and thereby make Christianity a 'this-worldly' creative force." A most telling criticism is leveled at the *Honest to God* Bishop, John Robinson who inveighs against the metaphysical "up there" and "out there" God and then promptly injects his own metaphysics of transcendence and immanence. Though this school hardly has a uniform theology, the novitiate should remember that the arrows are directed against the name 'God' which is for Cox a Hellenistic inheritance, and not the idea. But perhaps the famous Harvard "Secular City" technopolitan theologian is being both a little naive and also supernaturalistic in expecting that the 'divinity' will reveal in the course of history a new name for Himself. Would this reviewer be amiss in this opinion that for all their anti-metaphysical statements, they still look for the *deus ex machina* (Hellenistic) and messianic redemption (Hebraic, Biblical) to rescue them from "the threatening perils of their sins?"

Chapter II, "The Break from Tradition" is emancipation from the more immediate kind of Bultmann, than from that of classical Christianity. Here the 'God-Is-Dead' movement has done a definite service in showing how untenable Bultmann's position really is. His demythologiz-

ing procedure does not justify the retention of 'God' and the idea of myth has only "'objectified' God."

When all is said and done, Bultmann and Ebeling "continue to use the word 'God' as though it has a quite specific reference." By what logic, Van Buren does not know.

Helpful in this section is Van Buren's Christology which appears to this reviewer as the functional type, i.e., Christ is the "Son of God" since He does the "work" of God and to him the "word" of God has been spoken.

Chapter III, 'The Creative Insights' discusses the movement's positive intentions and centers around Cox, who sees spiritual embetterment in society's progress from tribe to town to technopolis. The school is criticized in its not having a theology of death, as these theologians with their emphasis in the 'worldliness' of religion do give the impression that man will live here forever. Also in denying "God" and centering religion in Jesus as "the man for others" the school is making Jesus a divinity *de facto*. What do we have here, but namely a substitution of altars.

The fourth and final chapter "The Future of Secularization" is geared specifically to the author's own communion showing how the terms and ideas of this school have been reflected in Vatican II's *Pastoral Constitution on the Church in the Modern World* and Cardinal Cushing's *The Servant Church*. Here is evidenced is the church's concern for humanity as an outgrowth of its freedom and responsibility.

This reviewer has only the highest praise for Father Richard's contribution in showing the where and the whence of the Secular Theology. While committed to classical Christianity, he avoids the negative cliches and shows this school's intentions and on the basis of this, offers his critique. If after this movement has sunk beneath the horizon, the church is a little more concerned than before, then perhaps it was not all in vain.

David P. Scaer

KIERKEGAARD: AN INTRODUCTION. By Hermann Diem. John Knox Press, Richmond, 1966. 124 pages. Cloth. \$3.50.

In this relatively small book Hermann Diem, professor of Systematic Theology at the University of Tübingen, has given the reader the benefit of a lifelong study of the writings of Søren Kierkegaard. He has provided a theological and historical introduction in which he seeks to indicate Kierkegaard's place in the 19th century, his method of thinking and writing, his major thrusts in Christian thought and his continuing influence today.

Although Kierkegaard's influence was very limited in the last century, and his attempt "to bring Christianity to Christendom" went unheeded by the church of his day, his writings have gained new significance and acceptance in the present century. Not only theology but also philosophy and psychology as well as literature and the arts have felt the influence of his works. One may agree or disagree with his prin-

ciples, but hardly can one ignore them. It has been said that the theology of the future must inevitably come to terms with the issues which he raised and the answers which he gave. Dr. Diem has, therefore, performed a valuable service by making available to the theologian and the serious and concerned pastor of our day a reliable introduction to the writings of Søren Kierkegaard, providing a rich resource of the more important aspects of his thinking.

In the initial chapter of his book Prof. Diem outlines in brief the problems which confronted the church in the 19th century when Christianity was dominated by Hegelian philosophy, when being a Christian meant simply "a respectable, prosperous, and satisfied citizen, content like a goose being overfed for Michaelmas and with no desire to use its wings and fly." In this disturbing situation Kierkegaard saw his life's work to be the reintroduction of Christianity into Christendom.

How did he hope to accomplish this task? Since Kierkegaard had studied theology, and had passed his theological examinations, it was perhaps logical for him to become a clergyman or a professor of theology. But he felt himself plagued by the question whether he could hold ecclesiastical office and at the same time confront his church with the question: "Do we who live within this secularized Christendom still have the right to call ourselves Christians in the New Testament sense?" Kierkegaard finally decided not to enter the ministry of the church but to remain a self-employed writer.

In the succeeding chapters of his book Dr. Diem first describes the dialectic method which Kierkegaard employed in challenging the church of his day—a method used by Socrates many years earlier. He then presents a discussion of the major writings of Kierkegaard which seek to solve some of the weighty problems of life such as: What is the role of God in fate? Can there be an absolute obligation to God? Can a high purpose suspend the universal demands of ethics upon a man, as in the case of Abraham? How did sin happen to infect the human race? How does the particular individual come to share in the sinfulness of mankind? In what sense is despair the sickness unto death? Kierkegaard also maintained that the Christian message is not a truth that a man can accept and hold to be true without at the same time laying himself open to the question, How can he exist in this truth, or how can he himself become a Christian?

Dr. Diem concludes his book with a chapter entitled, "Kierkegaard and Posterity" in which he evaluates the influence of his existentialist upon succeeding generations.

The serious student of Kierkegaard will find in this volume a valuable resource.

Howard W. Tepker

PREACHING AT THE PARISH COMMUNION. By D. W. Cleverly Ford.
A. R. Mowbray & Co., Ltd. London, 1967. 125 pages. Paper. 12s 6d.

This is a book of sermon outlines on the standard Gospel texts. It is the first in a projected series of three books containing outlines on

all the standard pericopes. The author is director since 1960 of the College of Preachers in London, an agency that fosters more effective preaching in churches of the Anglican Communion. His book is intended for parish priests.

The outlines are suggestive rather than exhaustive of the texts, but are sufficiently developed to present a digest of the complete sermon. The structuring is logical and cohesive. The Gospel note comes through strongly in some, weakly in others. There is a perceptive relating of the texts to life, although at times the block of application at the end of each outline tends to separate the application too much from the exposition. The author has British conditions in mind, but the applications are pertinent also to the American situation. Human problems are seen in their universal aspect, with God's action in Christ as the only sure remedy. Clear diction and compact sentences characterize the author's style.

Gerhard Aho

THE RENEWAL OF LITURGICAL PREACHING. By George M. Bass. Augsburg Publishing House, Minneapolis, 1967. 155 pages. Cloth. \$4.50.

The thesis of this book is that regardless of the emphases in the various seasons of the Church Year and in the Scripture readings each Sunday, the sermon should always have the same setting and basic themes. The death, resurrection, and Second Coming of Christ ("Tree, Tomb, and Trumpet") are the substance of the liturgy and should also be the substance of preaching. The liturgical sermon is a necessity in view of the focus of the liturgy on the crucifixion, resurrection, and parousia. The author, professor of homiletics at Northwestern Lutheran Theological Seminary, Minneapolis, see the Gospel of the crucified, risen, and coming-again Lord as the bond between liturgy, preaching, and the Church Year.

After discussing present-day attempts to reconstruct the Christian year (the author favors any reconstruction that ties the Christian year more closely to the kerygma and especially to the resurrection)—the proposals of Vatican II, the liturgical production of the Church of South India, the work of individual scholars, such as A. Allan McArthur, and of the Joint Liturgical Group in Great Britain which is anticipating the merger of the Church of England, the Church of Scotland, and most of the other Protestants of Great Britain by Easter of 1980—he shows how preaching can be varied in accordance with the seasonal thrusts of the Christian year. He points out that Advent is more of an end to the Christian year than it is a beginning (p. 41) and that therefore preaching should announce the immanence of Jesus Christ, His availability to those who will have Him, and His coming again in authority and power. Accordingly the cross and the crown need to be magnified as the proper symbols of Advent rather than the crib and the wreath. A similar emphasis should be evident in the Christmas season. Rather than sentimental interpretation of Jesus' birth, there ought to be

thanksgiving. The Incarnation needs to be celebrated, but with an eye on the cross and an ear turned for the sound of the trumpet which will announce Christ's return in glory. The Epiphany season should see a presentation of the person of Christ within an eschatological framework. In connection with Lent the author observes that "the mood of Good Friday like an umbrella is held overhead for the 40 days of Lent" (p. 82). This he regards as a distortion of Lent. The Lenten program should not simply be a circular march about the cross but a linear pilgrimage that moves to the cross and on to the empty tomb. Lent leads also to the font of baptism, he avers, for Lent must mark a return to the sources. The Lenten pilgrimage must not bog down in penitence and prayer but must lead the people of God through burial with Christ to a new life with Him. The author admits that there is validity to the common criticism that the Lenten season is much too long. This problem of length can be largely overcome, he feels, if the non-Sunday Lenten preaching not only centers in the kerygma but is didactic in form. Easter occupies the central place in the Church Year, and efforts must be continually made to see to it that Easter does not recede in importance and dignity but that it remains the feast of paramount importance in the Church. The Sundays in the Easter season give an opportunity to stress the need for Christian faith to be real and genuine. The author, along with liturgical scholars today, feels that Pentecost is the title that should be used for the second section of the Church's year. This usage will strengthen the unity of the Christian year and will help to eliminate the life of Christ and the life in Christ dichotomy, a dichotomy that is not warranted either by the Scriptures or by the liturgy. Finally, saints' days should serve to remind people of the saint's uniqueness and of his faithfulness unto death. Since this uniqueness was only in Christ, it is Christ's redeeming work that should come to the fore. If this emphasis is carried out, the saints' days do not corrupt worship and prayer, and they do not make relevant preaching impossible. These days witness to God at work in men. The saints' days are Christ's days, festivals of the Lord whose death and resurrection and return, as well as presence and present help, are remembered and celebrated.

The author's suggestions for preaching are quite helpful. This book is a valuable contribution to studies concerning the relation between liturgy and preaching.

Gerhard Aho

THE LUTHERAN WAY OF LIFE. By Ralph W. Loew. Prentice-Hall, Inc., New York, 1966. 192 pages. Cloth. No price.

Under the sub-title "What It Means to Live and Worship as a Lutheran," Author Loew, who is pastor of Holy Trinity Church in Buffalo, New York, discusses Lutheran doctrine, life, and worship. He defines a Lutheran as one who knows the catholicity of experience and reforming restlessness which is always in search of the Real Presence. To be a Lutheran, he says, is to forget about being a Lutheran; it is rather to know the dynamic reforming spirit of the living God through

Word and Sacrament; it is to love the Christ of the Church, believing that in that fellowship of believers, there is a Body of Christ in this world. For there is really no Lutheran way of life. There is, rather, a Lutheran interpretation of the Christian way of life. The Lutheranism which he describes is, furthermore, not limited to denominational organization. Lutherans, he says, constantly debate among themselves. Yet they stand together with a remarkable sense of community. Lutherans have a common faith, and wherever there is opportunity to witness it, this common faith must be expressed in an uncommon way. "The free flow of God's Word must reach into every conceivable situation" (p. 15).

The reader who is attempting to discern the doctrinal heritage of Lutheranism will not be disappointed. Doctor Loew treats sin and grace, faith and belief, justification by faith, Christian freedom, the doctrine of the Word, the Means of Grace, confession, the Church, the Priesthood of Believers, Christian vocation. Neither will the man be disappointed who seeks to understand something of the rich heritage of that liturgical consciousness which unmistakably identifies Lutheran Christianity. He addresses himself to the essential form of worship, the focus and language of worship, music, prayer, art and architecture, as well as evangelism and stewardship.

Finally, the author is not insensible to the task of the Church in ministering to our contemporary unsettled culture. The Church can no longer serve as a haven or refugee or sanctuary; the Church must be the voice of the prophet, the reconciling healer in disrupted society. The Reformation, he says, was a rebirth of a New Testament theological insistence that Christians are citizens of two kingdoms; these are inter-related. The Christian must act in society because he knows that it is the living community that God wants to be served through him. While Lutherans believe in the separation of Church and State, they know they cannot live in Lutheran ghettos, isolated from the heats and passions of mankind. Christians must be involved in the world.

In the final chapter entitled "Steeple in the Struggle," Dr. Loew makes reference to Lutheranism in contemporary dialog. The purpose of dialog is to communicate the Word. To be a member of the Lutheran church, he says, is to know this urgency to communicate. The Lutheran church has had its times and its opportunities to speak in the past; now it must also listen because it is a part of the whole tradition of the generations of Christian experience. In the world of the Twentieth Century there is a profound sense of anxiety and uncertainty about the meaning of human existence. To discover the continuing grace of God is to know the truth which makes men free. This assurance, that God is known through Christ, brings freedom. This is the truth that sets us free from cynicism and every form of contemporary hopelessness. The author appends *Luther's Small Catechism in Contemporary English* as published by Augsburg Publishing House, the Board of Publications of the Lutheran Church in America, and Concordia Publishing House. Ten pages of notes and bibliography follow the 164 pages of text.

The Lutheran Way of Life is part of a series issued by Prentice-Hall,

which includes *The Baptist Way of Life*, *The Congregational Way of Life*, *The Jewish Way of Life*, and *The Methodist Way of Life*.

John F. Johnson

THE CHRISTIAN ENCOUNTERS TOWN AND COUNTRY AMERICA.

By Giles C. Ekola. Concordia Publishing House. St. Louis, 1967. 123 pages. Paper. \$1.25.

This latest volume in the Encounter series gives a popular survey of the challenge for the church in areas ranging from farm areas to towns of 25,000.

Ekola believes that wisdom calls upon rural and urban cultures, too long separated, to know and to accept each other and to work together. This volume attempts "to identify some common interests and issues of town and country and urban areas and to bring them into constructive relation" (p. 6). The author maintains that in no other country has the interpretation and interdependency of urban and rural populations been so broad, continuous, and influential.

Contrary to popular belief, the population in town and country areas is larger today than it was in 1900, with 65 to 75 million inhabitants as against 45 million in 1900. The church today, therefore, continues to face a challenge in town and country America.

The author makes a plea for concern on the part of Christians for community development. However, he cautions, "The Church in its organized form ought not enter the realm of community development directly. Its function is to provide for worship and Christian instruction and to be a spiritual family equipping members for life and service" (p. 58). The church performs the creative functions of being salt and light to the world.

The increasing use of town and country areas for outdoor recreation provides new opportunities both for the business and community and for the church.

As a parting word, the author pleads for concern for the conservation both of land and water.

H. J. Eggold

THREE PHILOSOPHIES OF EDUCATION. Henry J. Boettcher. Philosophical Library, New York, 1966. 248 pages. Cloth. \$5.95.

This book is, first of all, a statement of the personal and professional creed of a veteran educator of The Lutheran Church—Missouri Synod. In section after section clear, courageous and unequivocal statements of the doctrines of the historic Christian faith appear.

Secondly, the book is a testimony and tribute to the scope and depth of the author's knowledge of educational philosophy. Ideas live in history to the extent that they are communicated to future generations. It is not surprising, therefore, that practically every great thinker has had something to say about education. Dr. Boettcher has them all on parade, from Protagoras and Plato to Dewey, Marx, Eisenhower and Kennedy.

It is an inevitable weakness of a book of this scope that many ideas will receive short shrift. A considerable knowledge of philosophical ideas and doctrines is a necessary propaedeutic to the reading of the book.

The plan of the book is clear. One by one the author reviews the major philosophical problems, shows their significance for education, and then presents three differing points of view. His "three philosophies" indicate that he has summarized various strands into three categories: idealist, materialist and historic Christianity.

The great questions which confront every educator are: What is man? What is reality? How do we know? What values should we seek? Having answered those, the educator may proceed to define a "good education" and propose methods whereby it may be achieved.

The author of this analysis repeats his major thesis a number of times. An education based on either an idealist or a materialist philosophy is fragmentary. American education has been captured by those who hold to one or the other of the strands of materialism (pragmatism, experimentalism, positivism, logical empiricism, etc.) To use all public tax funds to provide only an education which has a materialist basis is unfair. The Christian cannot accept such an education as complete. He finds it in direct conflict with his most precious beliefs. God, heaven, eternity, the soul, faith, redemption by Christ, inspired revelation, are all ruled out. Whoever wants his children to have these is rudely told to "pay for it himself."

The materialists have a monopoly on education. Dr. Boettcher neatly nails them with propounding their own "faith" as if it were absolutely beyond question. "... leadership in American education has, without justification, accepted experimentalism as the one and only valid source of truth and guidance."

At the end of the book the author presents "A Manifesto and A Strategy for God-Believing Educators." He does not suggest that religion should be taught in the public schools. He does, however, insist that *"parents should be given a legal right to choose which school their children will attend, and retain a part of their tax dollar for education, so that they may be able without great sacrifice to use and support a school that keeps God central in its program of education."*

At present, those who do not agree with the materialistic philosophy which ultimately guides public education in America are told to accept it and supplement it if they wish. This is not the solution. An education grounded in materialistic metaphysics, epistemology and axiology is not only *incomplete*, but often antipathetic to historic Christianity. Amateur teachers, working with mere crumbs of the pupil's time and energy, are faced with an impossible task to reground a child in a totally opposite philosophy from that with which he is drenched for more than thirty hours a week.

How will a work such as this be accepted by educators who are pragmatists, secularists, or in some other sub-group of materialistic philosophy? Probably few will read it. The nature of a book of this scope probably precludes it, but one sees a great need for approaching especially the matter-centered philosophies on their own grounds. They

are, after all, based on *assumptions*. They are vulnerable as philosophies. Dewey, for instance, is vulnerable in his metaphysics and his epistemology. He is self-contradictory. He is weakest in his attempts to develop an ethic on pragmatic grounds.

This book will be a help for Christian educators faced with the task of thinking through their philosophy. The descriptions of the various human philosophies are fair as far as they go, but too brief to allow for critical analysis. The author mixes description and polemic. This makes the comparison vulnerable to the charge that the author lists various philosophies, states his preference, and rejects the others out of hand. This reviewer agrees wholeheartedly with the author's choice. There remains, however, the task for Christian students of the philosophy of education to shout loudly enough to be heard outside of the church that the vaunted victory and invulnerability of the philosophies of materialism comprise one of the greatest frauds ever foisted upon mankind.

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