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Translation by JOHN DRICKAMER

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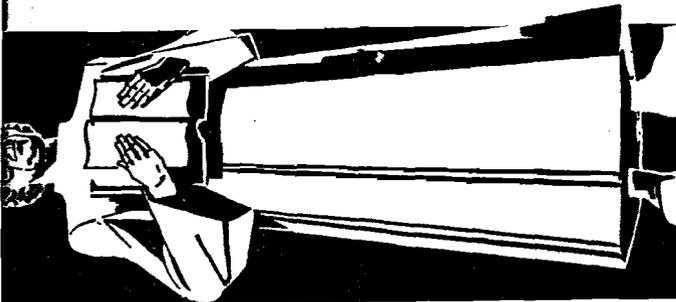
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Book Reviews

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Book Reviews

I. BIBLICAL STUDIES

YOUNG'S LITERAL TRANSLATION OF THE BIBLE. By Robert Young.
Baker Book House, Grand Rapids, 1970 Reprint. 760 pages. Paperback.
\$4.95.

With the coming of many translations of the Bible, the student interested in establishing for himself how far such a translation might depart from the original holy text can get help from this book by Robert Young, the author of the Analytical Concordance of the Bible. This book was originally written in 1898. It is in our opinion a valuable help for text translation or text study. More than a dozen unpaginated pages give us an introduction to some of the grammatical rules followed by the author who disagrees with other scholars and grammarians on a number of points. For instance on Hebrew tenses, on the *waw* conversive, etc. The page of a listing of confused renderings in the King James Revision is an interesting example of the difficulty of rendering a Hebrew word into the English equivalent. Young maintains that the English verb "destroy" is a translation of not less than 49 different Hebrew words and so on. He shows this weakness in many other examples. The one page summary of the new view of the Hebrew verb gives the general idea of the plan of the whole book. He states the form of the Hebrew *yiqtol* denotes a real present and not a future. He gives reasons for that. Secondly, he says "the form of the Hebrew verb *qatal* denotes a past [perfect or imperfect]. It is also used idiomatically to express a gentle imperative, to express a fixed determination, etc." Then in a third summary he speaks of the *waw* conversive as unnecessary. It's based upon superficial data, he says, for it supposed *yiqtol* to be in exclusive future form which is not the case," etc. Just a reading of several of the passages and texts of this Bible will show to any reader of the book what the intention of the author is. We can immediately see that this is not what you would call a usable translation in devotion and reading and preaching, but it surely gives an idea to us as to what the actual Hebrew tenses would sound like if we translated them literally. Naturally the translation of the New Testament is not that difficult because he is not dealing with the Hebrew. Any reading of the section of the New Testament would convince you that he is following the Greek text properly, but in the Prophets and other books of the Old Testament, you will find some awkward passages because of the intention of the author to bring it down to a real literal translation. Any grammatical statements that Young makes of course are not only familiar to modern students of Semitic languages but have been considered by all translators. The question of how far did the translator allow himself a liberty departing from the original statement of the text is always one that is interesting to the Bible student. As Lutherans following in the footsteps of the Reformers, we will always insist that study of the ancient languages and the understanding of not only their vocabulary but also their grammar and syntax is prerequisite for any thorough study of the Holy Scriptures. May the literal translation of Young republished here by the Baker Book House be of use and a bless-

ing to many of those who are actually concerned with the true text of Scripture.

M. J. Naumann

INTERLINEAR HEBREW-ENGLISH OLD TESTAMENT Genesis-Exodus.

By George Ricker Berry. Kregel Publications, Grand Rapids. 1970. 404 pages. Cloth. \$8.95.

The author has provided an interlinear Greek-English New Testament. Now he presents in one volume the interlinear Hebrew-English Genesis and Exodus. Actually the book provides three translations: the AV, RV, and Hebrew. The author's is a literal translation of the Hebrew, thereby providing a fourth text. Two very minor suggestions might be made. Gen. 3:14, "from all," might give way to the comparative, "above all." Ex. 20:13 "kill" might surrender to "murder" (as has the RV). I agree with the cover blurb: Here is a volume which will not only be a boon to clergymen, but will enable all who study the Bible to enjoy the inspiration and knowledge which result from a study of Scripture in the original. Those who study the books only in the English will be helped by the translation.

John F. Johnson

WHEN HUMAN WISDOM FAILS. By T. Miles Bennett. Bake Book House, Grand Rapids. 1971. Paperback. 95 pages. \$.95.

We are grateful for any and every book that leads Christian readers into the maze of the Book of Job. T. Miles Bennett doesn't presume to solve all the problems the reading of this book of Job may raise in the mind of the pious reader. but he does succeed in guiding the attentive readers through the book in a brief exposition of the thoughts of the speakers. As is to be expected of a professor of Old Testament in the Southern Baptist Theological Seminary, he sees in chapter 19 the confession of Job's faith that rises high above all despair. In this chapter Job moves by a leap of faith from the depth of despair to the summit of hope (p. 63). He says, "It is perhaps the most thrilling chapter of the entire book. and the fact is noteworthy that from this point on there is a noticeable change in the tone of Job's speeches" (p. 60). Dr. Bennett does not see a full-fledged doctrine of immortality here, but an opening of "a door through which later generations can pass and reach a concept of eternal life" (p. 63). To us this indicates that the very personal I. I know that my Redeemer lives, and the emphasis on the personal seeing of the Redeemer with an intense longing for that moment is not in the author's opinion to be taken as the certainty of faith in an eternal life in the presence of the Redeemer. However, the tenor of what Job has to say must not be judged by our preconceived notion of how much revelation Job had been given and what the source of this revelation was. It is certainly not the human mind and man's wise consideration, but it is a revelation of God to the holy men of God even before there was any written record of this that we know to be a truth of the Word of God: The resurrection of the body and life everlasting.

As a brief summary exposition of the book of Job, this book by Dr. Bennett is useful.

M. J. Naumann

OUT OF THE WHIRLWIND—THE MAJOR MESSAGE OF JOB. By L. D. Johnson. Broadman Press, Nashville, 1971. Paperback. 94 pages.

Although Dr. Johnson considers the Book of Job a post-exilic work, and thereby also inclines to interpret it accordingly, nevertheless, he adheres to the text and message of the book. Again we might turn to Job 19:25 and see how Dr. Johnson interprets this text. He does say very clearly, "Is Job talking about some expected encounter with God while he is yet alive?" He says, "We do not think so. We believe that Job is voicing the hope of an after-life, in which his person would continue to exist and make it possible for him—through the Redeemer—to meet God face to face. The Redeemer of 19:25 is a mediator of 9:33 and an advocator of 16:19" (p. 43). We are grateful to Dr. Johnson for this interpretation, although his statement, "If this interpretation is correct, Job is a landmark in Hebrew thought about life after death," probably takes something away from his positive assertion concerning the faith of Job in the living Redeemer and in life everlasting. This little book similar to the book reviewed above, *When Human Wisdom Fails* by T. Miles Bennett, is useful in the study of the book of Job, particularly for Bible classes and individual reading. A good Lutheran will always know how to use the expositions of men who have no strong view of inspiration as verbal inspiration, and will be able to find many good thoughts in books that may otherwise not agree with the Lutheran stance of interpretation especially in regard to this most wonderful literary work of the Old Testament. The Book of Job.

M. J. Naumann

THE JUDGMENT OF JONAH. By Jacques Ellul. Translated by Geoffrey W. Bromiley. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1971. 103 pages. Paper. \$1.95.

Jacques Ellul is professor of the History and Sociology of Institutions in the Faculty of Law and Economic Sciences of the University of Bordeaux and at the Institute of Political Studies. He is the author of numerous articles and a score of books. His *The Meaning of The City* (1970) was acclaimed by *Time* magazine as "perhaps the most important theological book of the year."

The Judgment of Jonah is an attempt to interpret the book of Jonah. The translator of Ellul's work from the French informs the reader that Ellul's book is "not a commentary in the traditional sense. One might call it an existential commentary. An important aim of the author is to bring out the relevance of the story, of the person, mission and situation of Jonah, to Christians in our time." That this commentary does not follow sound methods of interpretation will be obvious to any person who has any knowledge of the science of Biblical hermeneutics.

Before embarking upon his commentary Dr. Ellul repeats the standard arguments that are usually found in books that reject the historicity of

Jonah. While Ellul is not per se opposed to the miraculous, he claims that "with some rare exceptions (the miracles of Elisha) the Bible itself teaches prudence in relation to apparently gratuitous acts of this kind. It is patent that the miracle would be of different quality from those worked by Jesus and would be much closer to the dubious miracles of the *acta Sanctorum*" (p. 9). Ellul would be hard put to give evidence from the Bible that there exist Biblical criteria for evaluating which Biblical miracles are to be rejected and which accepted. The law of the parsimony of miracles is a man-made device but one that has no shred of evidence for it in Scripture! He further claims that the meaning would be more profound and authentic, if the book of Jonah is not considered historical but a spiritual experience. Why? He gives no reason, simply boldly asserts!

Ellul thus interprets Jonah allegorically, symbolically and typically and thus can read into the book ideas congenial to his creative mind. Many Christians who read the volume will think it is excellent because he practices a kind of Christological interpretation. While according to the New Testament the stay of Jonah in the fish's belly and his being spewed out is a type of Christ's stay in the bosom of the earth between his burial on Good Friday and His resurrection on Easter morning. Ellul makes Jonah, for him an imaginary person, a general type of Christ.

This commentary contains many fantastic interpretations and strange explanations. There are good illustrations in this volume how the Bible, like a wax nose, can be shaped in any way the interpreter wants to fashion a text or paragraph or chapter of the Bible. According to Ellul when Jonah was in the belly of the fish he was in hell (p. 44). Thus Ellul wrote: "The intervention of the great fish then, is not at all a sign of grace, of Jonah delivered from the waters. On the contrary, it is the climax of the condemnation, the seal on the act of death, the presence, the presence of what is beyond remedy. It is damnation. The fish is in fact hell" (p. 44).

The book is full of startling exegetical surprises which are possible because a type of interpretation is employed for which there are no controls and unique interpretations are made possible by a creative and fertile mind which Ellul certainly has. If the Scriptures are used in the works already published by Ellul as they are interpreted here, then let the readers beware!

Raymond F. Surburg

OBADIAH. A CRITICAL EXEGETICAL COMMENTARY. By John D. Watts. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1969. 78 pages. Cloth. \$3.50.

The author is professor at the Baptist Theological Seminary, Rueschlikon, Switzerland. The volume had its origin in the attempt of Watts to help his Hebrew students learn the purposes and forms of text criticism. In the preface the author wrote: "Nearer acquaintance added appreciation. The application of basic form-historical methods to the study of the book and the problem of its interpretation brought some very satisfying results. Those studies became the backbone of a commentary."

John Watts has adopted the theory that the prophecy of Obadiah was developed in connection with the New Year festival. Thus he writes: "The celebration of the reign of Jahweh in the heavens and the earth, over

Israel and the nations. was related to the confirmation of the Davidic king on his throne as vice regent for God in his rule over Israel and the nations. The latter phase took the form of covenant renewal" (p. 25). The author assumes the presence in the Old Testament of such a festival without furnishing any evidence for its existence. That the book originated with Israel's worship is another assumption made by Watts. Professor John Watts takes a position different from his father J. Wash Watts in *A Survey of Old Testament Teaching*, vol. II, (p. 32) regarding the time the prophet Obadiah prophesied. The father placed the prophet around 845 B.C., the son in the sixth century B.C.

In his distinctive translation of Obadiah, Watts claims that he produced a rendering "that follows the distinctive connotations of Hebrew word meanings, grammatical forms, and syntactical arrangements. Stylistic shadings will also be noted to the extent that the translation allows" (p. 37). John D. Watts follows the principles regarding translation that are set forth in his father's book *A Survey of Syntax in the Hebrew Old Testament*, rev. ed. (Grand Rapids, 1964).

This small commentary concluded with a study of the theology of Obadiah, which is an exposition of the last line of the prophecy: "Dominion shall belong to Jahweh." According to author Watts, Obadiah "exemplifies a prophetic and ritual application of the Old Testament's understanding of the Kingdom of God. Its scope is very narrow, but it presupposes the broad doctrines that were more fully developed in the Psalms and major prophetic books" (p. 66).

Raymond F. Surburg

PSALMS FOR ALL OCCASIONS. By David Allan Hubbard. William B. Eerdmans Publishing Company, Grand Rapids, 1971. 96 pages. Paper. \$1.25.

This little book by David Hubbard, President and Professor of Old Testament at Fuller Theological Seminary, Pasadena, California, contains thirteen short messages on the following psalms: 1, 2, 7, 8, 9, 14, 16, 23, 32, 40, 45, 49, and 51. The chapters were offered as a series of talks on the international broadcast "The Joyful Sound." Down through the centuries the Psalms have had a magnetic effect in drawing the people of God to live within its pages. The President of Fuller Seminary here endeavored to show the timelessness of these ancient inspired poems for the life of the Christian person today. The Psalms are undoubtedly unrivalled in their range of power and in the power of expression. The entire gamut of experiences are found reflected in the Psalter, a fact which makes the 150 psalms a "book for all seasons." The system of interpretation of the psalms chosen follows a system of interpretation which does not recognize the Messianic character of psalms 2, 8, 16, 40, and 45 as set forth by various New Testament writers.

Raymond F. Surburg

A CONCISE GREEK-ENGLISH DICTIONARY OF THE NEW TESTAMENT. Prepared by Barclay M. Newman, Jr. United Bible Societies, London, 1971. 203 pages. Vinyl. \$1.25.

The Bible Societies have done it again! Not only are they among the few reputable publishing agencies still able to print and sell a book for well under a penny a page; these societies continue to specialize in volumes relating directly to the Bible itself rather than in general literature about the Bible.

Intended as a companion tool to the Bible Societies' Greek New Testament, this attractive volume is destined to supersede previous works of comparable length and scope including Alexander Souter's popular Pocket Lexicon of 1916. In addition to maintaining the same high standards of excellence regarding accuracy of definitions contained in Souter, this dictionary includes features normally reserved for much larger lexicons such as information about the gender of nouns, the genitive singular ending of nouns indicating declension patterns, and the endings of adjectives for the respective genders. Moreover, principal parts of irregular verbs are listed not only under each appropriate entry but also throughout the book in normal alphabetical sequence. Thus separate analytical aids may also be rendered unnecessary with the appearance of this little volume.

What student of Acts 2 has not puzzled at least briefly over the word *ων* in verse 29? Compiler Newman lists this neuter participle both as a separate entry as well as under the impersonal verb *existi* (p. 64). Although many proper nouns are indeclinable in Greek, *Iêsous*, the name given to our Lord, is not one of these. A convenient listing of case endings is included under this entry (except for the vocative, which is identical with both the genitive and dative). More helpful perhaps is the inclusion of references to Acts 7:45 and Hebrews 4:8 where the good men responsible for the King James or Authorized Version of 1611 went awry in translating "Jesus" where the context quite clearly calls for the secondary meaning of "Joshua." Other desirable features of the book may be found in the compiler's preface.

Have you perhaps grown a bit weary from the experience of having to put up with a steady diet of appealing but frustrating English translations which (as certain "Greekless" Bible class teachers will testify) are *not* carbon copies of one another? Has your level of proficiency in being able to look over a sermon text in the original grown so rusty that you take your Nestle down from the shelf occasionally only to dust it off? Then try this little book; you'll like it! And you won't have to take two Alka-Seltzer tablets for having had the experience!

A word of caution may be in order, however. This volume is the kind of tool that may get some already busy pastors into the habit of profitably spending more time preparing their sermons than ever before. Let's hope it helps to accomplish just that!

Kenneth M. Ballas

THE GOSPEL OF MARK. A Study Manual. By Herschel H. Hobbs. Baker Book House, Grand Rapids, 1971. 79 pages. Paper. \$1.95.

This is the final New Testament volume in the Shield Bible Study Series to be published. The back cover of this book gives a complete list (and individual prices) of the Shield Bible Study Series published by Baker Book House. Dr. Hobbs is pastor of the First Baptist Church of Oklahoma City and preacher on the International Baptist Hour. He is the

author of a number of books, the latest (prior to this book) *An Exposition of the Gospel of Mark*. Baker Book House, Grand Rapids, 1971.

In this Study Manual Dr. Hobbs uses the King James Version as his basic translation and here and there, gives his own translation from Nestle's text in Greek. The outline of the book is based on the outline of the Gospel of Mark.

The author comes up with some fine observations, e.g. on the Question About Tribute (p. 59): "One owes obligation to both Church and State. But they should not be in conflict. Taxes to Caesar; tithes to God. Neither should be used for the purpose of the other . . . Each owes obligation to the other, but neither should control the other." Concerning the time of Jesus' second coming he writes: "The Son spoke what the Father told Him. And the Father has kept this TIME hidden in His own heart. This limitation of knowledge does not deny Jesus' DEITY. It emphasizes His HUMANITY. Man cannot fully comprehend the incarnation. But in a way unknown to man Christ accepted limitations as He identified Himself with man, apart from sin. His knowledge was greater than that of any man. But He Himself stated this limitation, and it must be accepted as truth. There is no question as to this being genuine Scripture. But if Jesus did not know, man should be content not to know," (p. 65). With reference to the Widow's Mite (p. 61): "He (Jesus) did not count the money, but weighed the love . . . God measures gifts not by what one has before he gives, but by what he has left after he gives."

However, the Lutheran Christian can hardly accept Dr. Hobb's position on baptism. Here are random quotes: "Baptism was the result of the remission of sins . . . John's rite was external; Jesus' baptism would effect inner change. John led men to pledge to break with sin; Jesus would cleanse from sin" (p. 16). "Passages usually cited to support baptismal regeneration may be interpreted otherwise. For instance, Acts 2:38 more likely reads 'as the result (on the basis) of the remission of sins.' . . . However, if one insists that baptism is necessary for salvation (16:16), he should also handle snakes and drink poison to prove his faith (v. 18). The two hang together. But in the light of manuscript evidence the New Testament teaches neither" (p. 79). Nor can the Lutheran accept the implication (p. 25) that the O.T. Sabbath has become the N.T. Sunday. Nor can the Lutheran accept Dr. Hobb's statement concerning the sin against the Holy Ghost: "The Christian cannot commit it. He is already saved and sealed unto God by the Holy Spirit (cf. Eph. 1:13-14)." This can be understood rightly but the reader could be left with the wrong impression. Nor can the Lutheran accept the Parable of the Sower as "The Parable of the Soils." The reader is left with the erroneous impression that the difference lies in the different types of soil (p. 30). And, finally, with reference to the Lord's Supper we quote the following (p. 68): "Not Jesus' actual body but symbolic of it . . . Wine would be the fruit of the vine plus bacteria. Symbolizing Jesus' pure, innocent blood would it not, like unleavened bread, be free from such?"

Harold H. Buis

LUKE: HISTORIAN AND THEOLOGIAN. By I. Howard Marshall. Zondervan Publishing Company, Grand Rapids, 1971, 238 pages. Paper. \$2.95.

The author of this excellent book has thoroughly digested the writings

of the last two decades concerning the origin of the Gospel of Luke and The Acts of the Apostles. It is written for the student who has quite some acquaintance with contemporary biblical studies. This book is an able answer to the destructive aspects of contemporary studies in Luke-Acts and it directs its attention primarily to H. Conzelmann and his well-known book *Die Mitte der Zeit*. As the title of the book indicates, Dr. Marshall is convinced that Luke was both historian and theologian. But Luke's primary concern was with salvation: "The idea of salvation supplies the key to the theology of Luke. Not salvation-history but salvation itself is the theme which occupied the mind of Luke in both parts of his work" (p. 92). With reference to the relationship of the third Gospel to the others: "It is clear that the aim of Luke is not essentially different from that of other Gospels. Each of the Gospels is evangelistic; each of them is concerned to present Jesus as the Savior . . . Luke's stress is on the blessings of salvation which He brings" (p. 117). The author still holds to Marcan priority, though he stresses that the concept is hypothetical: "Our inclination is provisionally to continue to maintain the hypothesis of Marcan priority, while admitting that the evidence is not completely in its favour. It still remains the view which has the least difficulties. In affirming this conclusion we would hold that it is possible to make use of literary-critical methods to study the Synoptic problem" (p. 59). But our author gives evidence of respect for the inspired Word: "The editorial work of Luke on his sources should not be unduly exaggerated. He is not the slave of his sources and he does not scruple to alter them when he thinks fit, but in general he appears to base himself fairly closely upon them. The resultant picture of Jesus is different from that in the sources, but it is unmistakably the same Jesus" (p. 67). He does not go along with the idea that Luke was influenced by contemporary pagan thought, especially that of fate: "Luke is not controlled by pagan ideas but by the biblical concept of God" (p. 112).

The heart of the book lies in chapter two, entitled "History or Theology?" The author summarizes this chapter thus: "Our theme has been the relation of history to faith. We have argued that there is no necessary conflict between these two concepts, and that Christian faith is dependent upon historically verifiable events. This was the view taken by Luke, and we have attempted to show that in adopting this view he was not taking up an individual point of view but that he was in agreement with the early church generally. This means that Luke conceived his task as the writing of history and that we shall fail to do justice to his work if we do not think of him as a historian. Modern research has emphasized that he was a theologian. The evidence which we have considered has shown that theology led him to write history" (p. 52).

This does not mean that the Lutheran theologian can subscribe to everything found in this book. It would seem that the author feels that error is found on page 213: "The church of Luke cannot be said to dispense salvation by means of the sacraments. The Lord's Supper is not in Luke a means of salvation but a fellowship meal in which the Lord's death was remembered. Baptism is the outward sign of receiving the Spirit and becoming a Christian." But the greater part of this book commends itself to the Lutheran reader. In general the author treats Scripture with the respect which the Lutheran expects of a theologian.

Harold H. Buls

WAS JESUS A PACIFIST? By Chester Russell. Broadman Press, Nashville, 1971. 96 pages. Cloth. \$2.95.

Dr. Chester Russell is consultant, General Field Services, Sunday School Department, Sunday School Board of the Southern Baptist Convention. From 1951 to 1967 the author was pastor of the Remount Baptist Church, North Charleston, South Carolina. Four major military installations are found in the vicinity of this church. Through his many contacts with the military Dr. Russell became acquainted with the many moral, spiritual and ethical questions posed by these people. He visited many military installations. He listened to many opinions ranging from the ardent militarist to the ardent pacifist. This book grew out of many case histories and further study in the Scriptures concerning war and peace, a matter of rising national concern.

Of the nine chapters found in this book only the seventh, entitled "Jesus and Pacifists," really is relevant to the title, though there are many pertinent references in the remaining chapters of the book. In the seventh chapter in his discussion of the attitudes of the Essenes to war and peace the author states: "Jesus did not join the pacifists or the pacifist movement of his day . . . Righteous men may withdraw and not engage themselves in society and its problems. The Lord did not consent to this philosophy." (p. 78). On the next page we read: "Jesus was not a pacifist by dictionary definition. The emphasis of the definition is upon negativism . . . Pacifism is associated with passivism . . . Jesus came to inaugurate God's complete peace plan. Jesus came to make possible any man's reconciliation to God."

It would seem that the author's best answer to his proposed question is found in chapter five, entitled "A Sword and Taxes." On pages 50 and 51 he discusses Jesus' answer to the Pharisees and Herodians concerning the giving of tribute to Caesar. Quite convincingly Dr. Russell plainly indicates the citizen's responsibility to the State including support of the military establishment.

Chapter eight, entitled "God's Peace Plan" speaks about how man can find peace with God in Christ and, as a result of this, peace with man too. But this chapter pertains to the kingdom of grace, not the kingdom of power. In other parts of the book these two kingdoms are confused. In chapter two, "Shalom, God-Kind of Peace," he discusses the prophecies in Is. 2:1-4; 9:1-7; and 11:1-10. We read on page 26: "The nation turns from destroying the enemy and his properties to the improving of its fields. Swords are not left to rust in the fields nor are they packed in preservative compounds awaiting another conflict. Swords are melted and shaped into farming tools. The citizenry is not involved in the violent acts of war." Old Testament imagery is disregarded.

We find this astounding statement on page 28: "The combined effect of New Testament passages indicates that Jesus gives more than the Hebrews hoped for or expected. They hoped for shalom; they were given the 'peace of Jesus.'" How does this square with the peace mentioned in Num. 6:26 and Is. 26:3?

The reviewer grants that the subject is a very difficult one. The author of this book has given the question much thought and study. The book is recommended but must be read with some care.

Harold H. Buls

JESUS REDISCOVERED. By Malcolm Muggeridge. Tyndale House, Wheaton, Illinois, 1971. 217 pages. Paper. \$2.95.

This is a thoroughly enjoyable book. Its title should really read, Muggeridge Rediscovered, since the former rector of Edinburgh University, recognized scholar, and BBC television commentator actually reveals his own pilgrimage to Jesus of Nazareth. As Sherwood Wirt writes, one can know today's world and still become a lover of the Lord Jesus. Whether Muggeridge has enrolled in the latter category is still open to question. He admits that the theological implications of his position are quite beyond him. He is a theological ignoramus and pretends that it is quite likely he will remain such. At the same time theology apparently fascinates him. While he rather severely castigates the organized Church, he sheds light on some sensitive areas which Christians ought not leave in darkness. His chapter on the life of Christ shows a perceptive acquaintance with the historical record. His early comments on the significance of the Cross are gems: a glimpse of the Cross would make his heart stand still even before he realized what the Cross meant. He learned that it is the focus of inconceivable hopes and desires. It will do the Church good to imbibe a bit of Muggeridgism!

John F. Johnson

II. THEOLOGICAL—HISTORICAL STUDIES

THE CREATION VS. EVOLUTION HANDBOOK. By Thomas F. Heinze. Baker Book House. Grand Rapids, 1970. 79 pages. Paper. \$1.50.

This is a very useful book. After discussing the philosophical base of evolutionary theories, tracing them to humanism, rationalism and naturalism, the author addresses himself to such issues as embryology, fossils, radioactive carbon dating, the laws of thermodynamics, methods of evolution, mutations, and the origin of life and matter. In treating creation, he rightly states that the Bible does not give the age of the world; he also states that "we cannot know exactly how God created the world," (p. 70). He also holds that the theory of evolution would probably never have been accepted had it been known that acquired characteristics are not inherited" (p. 56). A delightful inclusion is a lengthy quotation from "Of Monkeys, Manuscripts, and Mathematics," an attempt to show the time necessary for evolutionary processes to develop homo sapiens from a single cell. The best is perhaps found in the introduction: "Young people . . . have not believed in evolution because of the strength of the evidence but because they have heard nothing on the other side."

John F. Johnson

FROM LUTHER TO CHEMNITZ. ON SCRIPTURE AND THE WORD. By E. F. Klug. J. H. Kok, N. V. Kampen, 1971. 261 pages. The volume may be obtained also from Wm. B. Eerdmans Publishing Company, Grand Rapids.

This represents the doctoral dissertation of Professor E. F. Klug of the department of Systematic Theology at Concordia Theological Seminary, Springfield, Illinois. The thesis was written under Professor Dr. G. C.

Berkouwer and was defended by Dr. Klug on October 29, 1971, before the faculty and students of the Free University of Amsterdam. This is a study that should be of special interest to students concerned with Luther's and Chemnitz's theological thinking on one of the controversial topics of our time, namely, the doctrine of Scripture and the Word. Professor Klug has been an avid student of Luther's writings and he has taught courses at a number of institutions on the theology of Luther and on various facets of Luther's thought. As a Lutheran systematic theologian he has also been interested in the men who wrote the Lutheran confessions.

From Luther to Chemnitz is valuable for its numerous quotations from the works of these two giants of Lutheranism. Dr. Klug shows the reader what the stance of Luther and Chemnitz was on the following topics: 1) the inspiration of the Scriptures, 2) Scripture—the Word of God, 3) the centrality of Christ, 4) the authority of the Word, 5) the efficacy of the Word, 6) the perspicuity of the Word, and 7) the truthfulness of the Word.

It used to be said that theology was "the queen of the sciences." Theology in the last two hundred years has fallen from its high pedestal because rationalistic theologians have attacked the canonicity and truth-worthiness of the Scriptures. Dr. Klug correctly asserted in his general introduction, "The fact remains, if Christian theology is not conducted under the authority of the revealed Word of God, as Scripture has it, then nothing ultimately is certain in theology, then Christianity is in danger of bankruptcy, and the whole theological enterprise verges on the vain and idolatrous" (p. 10). Our times demand that the Bible be considered as the book in which God is *Deus loquens*, God who is speaking, even as He is *Deus locutus*, God who has spoken in the past to give His Holy Word through inspired writers. A return to the position of Luther and Chemnitz on the Word of God is greatly necessary in our day of theological deterioration, which has also affected European and American Lutheranism.

Since the facts about Luther's life and writings are so well known the author did not deal with these in his book. But since the "other Luther," Chemnitz, is not so well known, author Klug has given the salient facts about his life, together with a brief characterization of Chemnitz's main writings.

Both Luther and Chemnitz regarded the entire Bible as God's inspired Word. Klug rightly claims "that Sola Scriptura, the Reformation principle of Scripture's authority, was linked intimately and absolutely with its divine inspiration" (p. 24). For Luther the Scriptures were inspired because God had caused holy men to write the writings that now are found in the Biblical canon. Luther would not have subscribed to the fact of inspiration being found only in that the Scriptures inspired their readers or users. This was also the stance of Chemnitz.

A problem troubling the twentieth century theology has been whether the Bible in its entirety can be made coterminous with the Word of God. Is it necessary to distinguish between a word from God and the words of men as form critics are want to do in the Scriptures? Both Luther and Chemnitz look upon the entire Scriptures as God's inspired and inerrant Word. For these two Lutheran theologians the canonical Scriptures alone were the source for establishing doctrine and for instruction as to what constitutes God-pleasing living.

In the conclusion of the dissertation Dr. Klug takes issue with Protestant and Roman scholars who have misunderstood or misrepresented Luther's views on the Scriptures. Both conservative scholars and liberal savants using the higher critical method have claimed Luther in support of their respective positions. Klug agrees with Dr. Sasse's opinion that "to claim Luther for the higher critical method is an act of desperation in the final analysis and contrary to the facts" (p. 227). The Springfield professor claims that "thus the real difficulty in interpreting Luther, or knowing which interpretation is correct, is not, first of all, the vastness of the production, nor certainly any ambiguity of his thought, but the fact that he has become many people's pet subject by virtue of his heroic proportions" (p. 228).

Dr. Klug takes issue with twentieth century Roman Catholic studies on Luther, which while not as vituperative as those of Denifle and Grisar, however, still essentially make the same accusations against Luther's theological position, that he was guilty of being subjective in his approach and use of the Scriptures.

A return to the Luther's and Chemnitz's attitude toward Scripture would lead to a revival of sound Biblical theology in American Lutheranism. May the study of this volume lead to such a revival!

Raymond Surburg

BOTSCHAFT und SITUATION. By Gotthold Muller. Calwer Verlag. Stuttgart. 1970. Paperback. 275 pages.

The author, professor of evangelical theology at Wurzburg, characterizes his effort as an attempt to bridge the gulf between theology and the church, more specifically as a series of theological investigations for discussion purposes in the congregations, "um Bibel und Bekenntnis, Kirche und Theologie." With neat, clipped, Teutonic expertise—admirable for its compactness and arrangement of material—Muller does not miss much that counts in the present crisis of the Christian faith, threatened as it is, from within and without the church, and in danger of being relegated to "a thing of yesterday," of no contemporary force and meaning today. The "hour of information" for the congregations has struck, says Muller, and he contends that rigid conformism in churchly forms and patterns will not help the church speak meaningfully to its time, especially to its youth. Yet both Old and New Testaments have managed to survive the rationalistic onslaughts and to *continue to be the needed word* of the hour for man's predicament. So, in these days, after Bultmann's existentialistic and Barth's dialectical theology, there is need for renewed outpouring of the Spirit in the church. There are a good number of pluses in Muller's work; for example:

- ... the assertion that Holy Scripture plays the decisive role (curiously, though, he opts for a kind of latitudinarian honoring of various "traditions" or eyeglasses by which to "read" Scripture.);
- ... The church is to be *one* in its witness to Christ and in loving outreach to a needy world;
- ... Baptism and the Lord's Supper are vital, with the Word, in the church's life (but he goes lightly on forgiveness and salvation, and heavy on renewal of life);
- ... an upholding and exposition of the three articles of the Creed in meaty manner;
- ... a reminder to each generation that it must grasp anew for itself the facts of the Gospel and translate them into meaningful expression in liturgy, worship, prayer;

- ... a rightful remonstrance against allowing the sects to preempt the Holy Spirit and His work for their private domain, as it were;
- ... (and just as rightful) an emphasis of the truth that the Holy Spirit and His work in the church are tied to the Word and the Sacraments;
- ... a good, strong case for "Diakonie des Denkens" (a happy phrase in itself, when you think of it!), i.e., apologetic for the faith, of the answer that is in us, (for how else could the Christian faith be kerigmatic, if it does not also spell out the reasons for its hope?);
- ... criticism of Bonhoeffer's notion about "religionless man," as valid neither on grounds of Scripture nor natural theology;
- ... a faulting of the church for being too long silent in speaking the *kerugma* in the arena of the arts and sciences, thus allowing a false gnosticism to take over;
- ... a reminder that man as God's creature is also His chosen "partner" and in "partnership" too with other men, and all that pertains to these relationships (Biblically developed by Muller, though not always Biblically sound);
- ... an emphasis on the fact that Christian hope stands apart from all other world religions and isms (secularistic, philosophic, economic, political Utopian notions), all of which at core are sheer rationalism;
- ... "our life stands under an injunction (*Geheisz*), because it stands under the promise (*Verheiszung*)";
- ... a good closing chapter summarizing ethical imperatives for Christian faith in this present aeon.

But there are also some minuses. To mention a few:—

- ... a downgrading, to some degree, of the importance of doctrinal unity (unfairly Muller labels orthodoxy with liberal theology as an evil extreme to be avoided);
- ... a minimizing of truth or doctrine in Scripture as "a mathematical point"—the very thing Luther insisted on in his dispute with Erasmus on *claritas Scripturae*;
- ... an accommodation, to some extent, with higher critical Biblical "findings";
- ... a questioning of the historicity of passages like Genesis 1 and 2 (Muller terms them merely "liturgical");
- ... the adoption of Origen's idea that mankind was ransomed from the devil by Christ;
- ... the unScriptural contention that there are a variety of views concerning the meaning of Christ's death, even in Paul's theology;
- ... the rejection of the forensic view of the atonement;
- ... a too ready acceptance of Bultmann's and Tillich's notions about reaching modern man;
- ... a lack of clarity on the nature and significance of the natural orders, especially the relation of man and woman—apparently in an effort to disavow erstwhile German authoritarianism in home and state;
- ... rejection of the body-soul nature of man as taught by Scripture, in favor of the so-called unitary notion of man as a "whole individual" (thus Muller holds it to be quite incorrect to speak of the immortal soul of man; and, to believe in the resurrection of body, per the Confessions, means to assert something about the resurrection of "individuality" (individualitat), according to the author).

The fact that so many minuses have been ranged against the pluses should not scare off the reader who can handle not-too-involved German, since there is much in Muller's presentation which has to do with a crucial matter, the renewal of the church in our day, challengingly told.

E. F. Klug

BONHOEFFER'S THEOLOGY: CLASSICAL AND REVOLUTIONARY.

By James W. Woelfel. Abingdon Press, Nashville & New York, 1970.
350 pages. Cloth. \$6.95.

"What I have tried to do is simply to illuminate Bonhoeffer through some of his leading ideas and their development," states the author (p. 14). This he succeeds in doing, achieving an over-all excellent analysis, sympathetic, scholarly, convincing, —bound to win new friends for Bonhoeffer, or at least a more friendly hearing for the heroic German resistance figure of World War II who spoke somewhat enigmatically towards the end of his life about "religionless Christianity" for a world "come of age." Woelfel, an Episcopalian, teaching philosophy at the University of Kansas and religion at the Kansas School of Religion, argues that in spite of so-called

evidence to the contrary. Bonhoeffer retained throughout his life a consistent dialectical approach and unity of thought, particularly in his Christology. Thus his intense concern for the Christian man in the world "come of age" and the project on "Christianity without religion," which he launched in his *Letters and Papers from Prison* but never finished, must all be viewed under what Woelfel describes as Bonhoeffer's consistent Biblical and Christological commitment, support of the ancient, ecumenical creedal formulations, the church and the Sacraments, etc. (p. 300). Hence the book's title: "classical and revolutionary!" Not everyone would probably concur in this judgment. Safer perhaps is Woelfel's contention that neither Barth, nor Bultmann, nor Tillich (nor their disciples), and certainly not the God-is-dead theologians (Robinson, van Buren, Hamilton); nor again the out-and-out-and-avowed radicals (the American, Schubert Ogden, and the Swiss, Fritz Buri); nor, finally, the communist, Hanfried Muller, are proper bed-fellows theologically with Bonhoeffer. Woelfel also soft-pedals the idea of a "Bonhoeffer myth" having been built up, and insists, with apparent justice, that those who come closest to understanding what Bonhoeffer really stood for are, first of all, his close, life-long friend, Eberhard Bethge, and then, secondly, John Godsey and Regin Prenter. It is Prenter who affirms in connection with the much misunderstood and variously interpreted "religionless Christianity" of Bonhoeffer:

It is not the intention of Bonhoeffer that henceforth the church should no longer speak of God, Christ, reconciliation, baptism, communion, etc., but only of the world come of age. What he does want to say is that if the church today is unable to speak of God, Christ, reconciliation, baptism, communion, etc., in such a way that their meaning is immediately plain to the world, and to show that here is a witness to God's being for the world and not a call to man's salvation out of the world into a religious inwardness, then the church may be forced, for the sake of the Gospel, to be *silent* and witness to God's being for the world "by example only" (p. 290).

Woelfel admits that "piecing together Bonhoeffer's picture of the 'religionless Christian' is like putting together a jigsaw puzzle," (p. 253) because Bonhoeffer never really completely spelled out his ideas. Bonhoeffer confesses that he often feels drawn away from the so-called "religious" person to the "religionless" individual, because of the phoniness of the former and the greater degree of life-integratedness in the latter. Not that this latter man is thereby justified; but he comes closer to evincing the kind of *Menschlichkeit* God by His creation to man. Thus Bonhoeffer has little truck with the existentialists, the psychotherapists, and the church's clerical counter-parts who make so much of psychological counseling, because they all excel in "preying on man at the extremities of his life" (p. 233), in "suppression of natural vitality and life affirmation" (p. 234), supporting an "unhealthy asceticism" (p. 235), talking about "becoming like Jesus" (p. 254)—all of it "an unworthy attempt to convince the world that it is adolescent" (p. 263). Whereas, says Bonhoeffer, the task of the church in a world that is "mature" and "come of age" ought to be "living unreservedly in life's duties, problems, successes and failures, experiences and perplexities" (p. 257). "I think," says Bonhoeffer, "Luther lived a this-worldly life in this sense" (p. 256).

"Polyphony" is the key term for the kind of Christian living advocated in Bonhoeffer's thinking, according to Woelfel. There is strength, humility, large-heartedness, patience under every exigency, genuine selflessness, *Menschlichkeit*, the true freedom of the Christian man who lives in accord

with the hidden discipline (*Arkandisziplin*) in love of God and one's fellowman. The love of God is like a *cantus firmus*, the main theme or motif, which goes out horizontally to the neighbor, as love and concern that is contrapuntal to the *cantus firmus*. Boenhoeffer states;

Where the *cantus firmus* is clear and plain, the counterpoint can be developed to its limits. The two are "undivided and yet distinct," in the words of the Chalcedonian definition, like Christ in his divine and human natures . . . Only a polyphony of this kind can give life a wholeness and at the same time assure us that nothing calamitous can happen as long as the *cantus firmus* is kept going (p. 265).

This beautiful passage is from the *Letters and Papers from Prison*, and it helps Woelfel to seal down his position on Bonhoeffer as "an evangelical Christian" to the end of his life, a man "marked by a rare degree of boldness and originality in interpreting by word and deed the faith and the modern world," in other words, for the *Christian* man who has "come of age" and who must maintain his Christian faith side by side with "a full-blooded affirmation of the modern world" (p. 302). This is the true Bonhoeffer, Woelfel contends; all other versions are constructionist caricatures, created by their interpreters who want to sell their own ideas through the mouth and thoughts of Bonhoeffer. One would like to believe that Woelfel is right, but Bonhoeffer is not always as clear as he is made to sound. He defends Bonhoeffer, moreover, in his stand against Confessional Lutheran theology. Need it be said that Bonhoeffer was a long way from Luther and Lutheran theology on Scripture and the Word? For him the Lutheran Confessions were hardly normative—but, then, on this score Bonhoeffer has many partners among the "Lutheran" (?) sadsack sophisticates who have become norms unto themselves. Bonhoeffer (and so also Woelfel) suffered, moreover, from the same myopia of pseudo-ecumenical spirits who insist that purity of teaching and vitality of Christian faith and life are mutually exclusive, that orthodoxy always fosters "cheap grace" and assorted, like ills. Woelfel goes along with these illusions. His probing, however, into Bonhoeffer, though repetitious at times, is a brilliant piece of work nonetheless.

E. F. Klug

THE LUTHERAN WORLD FEDERATION TODAY. By David P. Scaer.
Concordia Publishing House, St. Louis, 1971. 62 pages. \$1.25.

The author was an official observer at the Assembly of the LWF in Evian, France. The impressions he gives in this booklet equal in confessional loyalty the short remarks the late President Kreiss succinctly uttered a few weeks before he was called to his heavenly home. But the author unfolds what Kreiss was not in a position to give, viz. a thorough and penetrating analysis, which in the critical reviews is without equal up till now. He comes to grips not only with the ominous goings-on at Evian but also with all deficiencies at the bottom of the account. This reviewer agrees with the author when he says that the Helsinki Assembly was the last of the "theological" conferences of the LWF. There at least was an attempt to bring about a theological statement, though the result was very equivocal. Nearly classic is Scaer's analysis that the understanding of individual guilt and original sin would have to falter, taken for granted that LWF-Lutheranism (or pseudo-Lutheranism) could not

agree and come to a common understanding on Justification (and its forensic aspect) at and after Helsinki. Although men like Peter Brunner and Ernst Sommerlath presented views which were acceptable even to orthodox Lutheranism. Therefore the concept of guilt did falter at Evian. Luther's concerns about a gracious God and about the way to secure eternal life seemed to be miles away from Evian. The shift was brazenly towards political and economic systems and this world's "values." Here, says the author is the philosophy of Evian: 'Sent into the world' does not mean 'Sent into the world with the Gospel;' it means in the LWF, pollution with politics (as this reviewer wishes to put it), after having forgotten or neglected or even thwarted the precious and fundamental doctrine of the Two Kingdoms. In order to do it, some LWF theologians even "go the length" to distort the very utterances of Luther.

This reviewer came across a recent translation of a phrase of the Reformer in the Weimar Edition (40,III,207) "sanctus . . . nullus qui non versatus fuerit vel in Politia, vel Oeconomia." The translation was "Every saint ought to mingle with politics and economic affairs (sc. in the church)." But "Politia" means the duties vis-a-viz the State and Oeconomia the duties in the household or family, duties the Christian has but which the church does not have, at least not in the sense of the quoted article of the "Positions Lutheriennes," ("Le service socio-politique de l'Eglise"). Vol. 19, No. 3, p. 137. The author who mistranslates Luther is the same M. Lienhard, whose opinions are laid bare by Scaer. In his third semester at Seminary, everybody should know that 'Politia' does not mean politics and that 'Oeconomia' (oikos!) means household with Luther. Certainly the Christian has duties in the family; and the monks against whom Luther wrote here then lived an idle life as if the family was nothing. According to Lienhard's "sermon" at Evian the church's task is primarily a secular one. Society is the Shibboleth, not the single soul and its hope for eternal life. Improvement of society is a good thing, without doubt, but this belongs to the other Kingdom. This responsibility rests with what Luther calls the *Obrigkeith*. But the LWF as such and nearly all of its members are in the claws of a charmer who paints a glorious future "that is of mankind's making," as the author puts it in so appropriate a manner. That a "crass universalism" is looming behind it, the author discovers in a sharply cut observation. Thus "the heart of a Biblical theology and a confessional Lutheranism" is not only attacked in the LWF but destroyed. Then it becomes easy to understand the LWF as an expression of (pseudo-) Lutheran fellowship leading to a broader fellowship embracing also the Reformed and eventually all religions. One should not forget that an LWF leader like the late President Fry, together with other LCA people, were so much in favor of the syncretistic festival of faith at the UN, where even atheistic Buddhists took part.

The reviewer thinks that the author is quite right when indicating that not a few in the LWF "label differences between Reformed and Lutherans as antiquated" and consider a unity that does not embrace full universalism as "satanic temptation." But here is the worst. Article VII of the Augsburg Confession is given an interpretation—backing all this "robbing of loyalty"—which "flies in the face" of all what the Fathers were willing to die for. What a way to quote a document as an authority in a matter where in other places the point of argument is repudiated.

Most of all the Formula Concordiae! The Book of Concord is a lengthy one; but in LWF circles only one distorted article (CA VII) is heard.

Dr. Cornelius Frh. Von Heyl

CONTEMPOARY CELEBRATION. By Ross Snyder. Abingdon Press, Nashville and New York, 1971. Cloth. 202 pages. \$4.95.

For several years at least, the religious world has been informed by Tillich and then by his sub-prophets, Bishop emeritus and Professor John Robinson, the most prominent among them, that the religious should be celebrated in the secular. In spite of the claims of taking religion back into the world, it never got there, but remained theoretically static in the lecture rooms of theological schools. Dr. Snyder, a professor at Chicago Theological Seminary, offers some guidelines for seeing the religious element in the ordinary and secular. This is what is intended by the term celebration. Unfortunately by denying the specifically religious, the individual is brought to a type of agnostic despair. Consider this poem:

Nothing remains solved
 Out of each victory and defeat come new opportunities
 Also new disasters, problems. And ultimately
 Death takes me down to defeat
 Life is in the *being*. (Emphasis were not added by reviewer.)

One does not have to be an expert in the theology of Paul Tillich to recognize his influence here. With all the claims to authenticity made by his disciples, there remains something terribly unauthentic about finding something wonderful in ordinary events. There is also something terribly depressing in being confronted with human dilemma as being man's ultimate end. Is the Christian message really properly represented with the defeatism of Kierkegaard and Tillich. Since life has meaning only in its meaninglessness, some of the poetry and blank verse incorporated by Snyder is really without any meaning. Still this is the impression which is deliberately intended.

A few general but brief remarks can sum up our concerns about the type of philosophy that Snyder represents. (1) Christianity might not have all the answers, but it does have some. To say life is life and death is defeat seems downright anti-Christian. (2) If we are to celebrate in the secular, the logical conclusion is that we don't need the church. In fact we don't need seminaries and religious books that proclaim their own destruction. The whole matter is absurd. (Of course, the existentialists would cheer at that.) (3) Such an approach values more what is and what will be happening, than what happened, even in Jesus. The intrusion of this philosophy accounts for some bizarre Sunday School procedures in our own church where 'authentic' situations are manufactured for the children, instead of hearing and believing all that 'intellectual' and 'literalistic' stuff about Jesus. The folly of this method and everything and everyone they entail must be left to another time. (4) Does the real modern 20th century man actually recognize himself mirrored in the existential-Tillich caricature of himself? If it is true 50% have I.Q.'s of 100 and under, they would find it inscrutable and return

to the unauthentic existence of local taverns. The other 50% would find it laughable. Still a negative appraisal of a movement and a book could boomerang. Someone is bound to get a copy and put some chunks in our youth material. I think the church youth are yawning. How about some good unauthentic Bible stories. Long live unauthenticity!

dps

THE LIFE OF MARY BAKER G. EDDY AND THE HISTORY OF CHRISTIAN SCIENCE. By Georgine Milmine. Baker Book House. Grand Rapids, 1971. 495 pages. Cloth. \$5.95.

The original copyright was 1909, Doubleday, Page & Co. This life of Mary Baker Eddy was first published in serial form in *McClure's Magazine*, 1907-1908. Willa Cather edited the serial and later used characteristics of Mrs. Eddy in her finest novel *My Antonia* in the character of Mrs. Cutter. Mrs. Royce, in the Pulitzer Prize novel, *One of Ours*, is another Mrs. Eddy type.

The Milmine biography is, unsympathetic to Mrs. Eddy, to say the least, and it is not surprising that the book virtually disappeared, being found in only four libraries. Dakin's *Mary Baker Eddy* completes the *expose'* of this famous founder of Christian Science. (The 19th century had its Joseph Smith, William Miller, Charles Russell, etc.; it will be interesting to see how the 21st reads our century.)

Mary Baker Eddy is described as backward in school, but given to superior airs and sentimental posturing; she was afflicted with an affliction which left her rigid like a cataleptic. Her father is quoted: "The Bible says Mary Magdalen had seven devils, but our Mary has got ten!" Mesmerism was a popular subject, and the Shakers were active nearby. Phineas P. Quimby, a mental healer, was active in the region. In *Science and Health* Mrs. Eddy names him, but does not acknowledge any indebtedness. Her book was published nine years after Quimby's death. Mrs Eddy claims that Christian Science is foretold by John the Baptist: He shall baptize you with the Holy Ghost (Divine Science). Women's lib was not unknown; the Lord's Prayer is rewritten: "Our Father-Mother God, all Harmonious, Adorable One, Thy Kingdom Come; Thou art ever present, etc." Matter does not exist; "Obesity is an adipose belief of yourself as substance." The animal magnetism of Mesmer becomes "malicious animal magnetism," the very essence of evil; it is "the specific term for Error, or Mortal Mind." Mrs. Eddy loved to lecture on "Upon this rock will I build my church," the rock being "mental healing." Mrs. Eddy's death gave a new vogue to malicious animal magnetism. At her college a course in "Metaphysical Obstetrics" was taught. The Mother Church is decorated with texts signed "Jesus, the Christ" and "Mary Baker G. Eddy."

Otto F. Stahlke

THE LANGUAGE OF RELIGION. By James I. Campbell. The Bruce Publishing Company, New York, 1971. 183 pages.

The Logical Positivism of the Vienna Circle discarded everything but mathematics and science as having any meaning at all. Later the linguistic analysts restored meaning to ordinary language which is not couched in

the rigorous idiom of science and mathematics. Inasmuch as linguistic analysts is still a major way of "doing philosophy," it is a matter of interest to see how religious dialogue fares under the scalpel of analytic philosophy. Analytic philosophy has given up the effort to provide any truth of itself. It reduces the function of philosophy to providing a traffic officer for people who are attempting in any subject matter to communicate with one another. To this extent, analytic philosophy is utterly barren. It proposes to assist the ordinary believer as well as the erudite theologian by pointing out the various uses of religious language.

This book is an interesting and fairly readable example of what language analysts do to and for religious language. From that point of view it is strongly recommended. Moreover, exegetical skill can be improved if the interpreter of Scripture is aware of and sensitive to the various functions of language which is used in the Scriptures. While attempts to remove the directly informational content from Scriptural language cannot be accepted by the Christian exegete, much homiletical clarity can be gained by paying attention to the difference between prescriptive and invocative language, for instance. It is always in place to ask how the writer of a given passage of the Bible is employing language. The rigor and discipline of analytical procedures can be helpful in the interpretation of Scripture. The perceptive pastor may well employ some of the tools which are provided by the analysts, without falling into the trap of emasculating the Word of God. The author holds forth only a promise when he writes: "If analysis can be fully purified of positivism's influence, it may prove to be an increasingly useful tool in problems of religion."

Richard J. Schultz

FOR BLACKS ONLY, *Black Strategies for Change in America*. By Sterling Tucker. William B. Eerdmans Publishing Company, Grand Rapids. 1971. 211 pages.

This book by the executive director of the Washington, D.C. Urban League may have been written for Blacks only, but it deserves to be read by Blacks and whites alike, and could benefit the relationship of these two races immensely.

He finds that the Civil Rights Movement of the 1960's is over. It was at first non-violent, seeking justice for Blacks by non-violent means. When non-violence failed to lead to real justice many Blacks turned violent, and extremists called for revolution. But Blacks by and large are not revolutionaries. They do not desire to overthrow the system, but to find their rightful place within the system.

In their efforts they find the police to be, not allies, but adversaries, who side with the enemy, which is the white majority and the smaller number of whites who control and manipulate the system.

Tucker finds that many Blacks do not know what is good for them. So they advocate violence, and in some instances separatism. He counsels groups of Blacks, who tend to seek individual selfish aims and consequently war among themselves, to stick together, and to work with reasonable whites who understand and are friendly to the cause of justice for Blacks. Only in this way can Blacks achieve their aim which is a fair share for

Blacks of the jobs, wealth, and power which the American system provides for those who have an "in" with the system.

With all this Tucker is not an Uncle Tom. He minces no words about the injustices which whites have perpetrated and in a large measure are still perpetrating against Blacks. But he tries to lead Blacks in the only way which promises to win for them the justice and freedom which they crave, and which are theirs by right. Black and white alike ought to read this book and take to heart what Tucker has to say.

Fred Kramer

WITH CHARITY TOWARD NONE. By William F. O'Neil. Philosophical Library Inc., New York, 1971. Cloth. 233 pages. \$10.00.

This book is recommended to the reader as a study of Ayn Rand's philosophy which has come to be known as "objectivism." The book is divided into two major sections. The first summarizes Rand's philosophy with respect to the basic areas of knowing and the known, personal value and the nature of man, and the ethics of objectivism. The second part is primarily a critical analysis of the ideas presented in the earlier pages. In his analysis of knowing and the known, Professor O'Neil discusses the problem of philosophical classification. Miss Rand's philosophy, he writes, is perhaps best described as a variety of traditional realism. She does subscribe to certain absolute principles, maintaining that there is some kind of a priori meaning which inheres within the world and that this meaning precedes and determines the basic nature of human knowledge. She also claims that such ultimate knowledge is both absolute and objective. Having said this, the author points out that Miss Rand is not entirely clear about the origin of objective knowledge. She seems to hold that ultimate truths and values are experienced (and therefore derived) subjectively. At this point the author discusses what is known as the objectivist dilemma, i.e., whether she prefers an Aristotelian nominalism, which sees truth as an abstract description of qualities within experience, or a sort of realism which sees truth as an innate quality of consciousness. The book, even though it tends to become rather technical at times, does succeed in introducing one to the admittedly fascinating thought of Ayn Rand. Anyone who intends to pursue studies in objectivism ought to be reminded that Miss Rand declares that she is challenging the cultural tradition of two and one-half thousand years. Miss Rand has been called a number of things, among them the outstanding female advocate and launcher of a new movement which she sometimes prefers to call "the new intellectualism." In her work entitled *The Virtue of Selfishness*, Miss Rand quite pointedly declares that objectivist ethics proudly advocates rational selfishness. She defines this to mean that those values which are required for man's survival are the only values worth considering. Nathaniel Branden writes of her philosophy: "There are no reasons to believe in God, there is no proof of the belief; furthermore, the concept of God is insulting and degrading to man. It implies that the highest possible is not to be reached by man, that he is an inferior being who can only worship an ideal he will never achieve." This sounds very much like Feuerbach. Since Rand rejects the concept of God as being basically morally evil, and

since objectivism has enjoyed some appeal on college campuses, it might be well for the parish clergy to at least acquaint itself with some of the dynamics of her thought.

John F. Johnson

WHO SHALL LIVE? Kenneth Vaux, Editor. Fortress Press, Philadelphia, 1970. 200 pages.

This book which discusses some of the most crucial present-day questions in social and medical ethics contains articles by six outstanding thinkers.

Margaret Mead, believing that the ethical situation is culturally shaped, wants all laws for and against abortion repealed and allow everyone to act on his conscience, without imposing the dictates of any one person's or group's conscience on anyone else.

Emmanuel Mesthene in a chapter on Technology and Values maintains that technology is not an enemy of values such as are stressed by religion, but gives new options. Technology, according to Mesthene, does not threaten religion, but changes it to remain adequate to contemporary religious experience.

Robert F. Drinan, S.J., finds Catholics and many noted Protestants united in condemnation of abortion for any but the most urgent medical reasons. Though a Catholic, he appears to favor birth control, but states emphatically that abortion should never be substituted for other methods of birth control.

The noted ethicist Paul Ramsay of Princeton discusses Genetic Control, especially "cloning," by which some scientists propose to produce a superior race without sexual union of male and female. This process, which is used successfully with plants, and in a small way with lower animals, is expected to be ready for use with human beings in time. This, according to Ramsay, poses very grave ethical questions, because this procedure may not produce the superior human beings which its advocates envision, but could well produce monstrosities, which might have to be destroyed.

Joseph Fletcher, the well-known situation ethicist, discusses technological devices by which medical science seeks to rebuild men in part with spare parts from other human beings, in part with mechanical devices. Grave ethical questions arise in this connection. When shall a man be rebuilt? Who has first claim on a spare part, when many people seem to need it? Characteristically, Fletcher says, "Love must decide."

Helmut Thielicke of Hamburg, an acknowledged giant in the field of ethics, writes the final chapter. He asks very searching questions of those who speak glibly of the problems indicated above. "Is there something fixed and inviolable about man?" "To what extent dare we manipulate and change man?" He reminds us that man is a fallen creature who ought not to be trusted with so much power over others. He believes that man's fallenness will bring to nothing the utopian dream of the medical experimenters who imagine that they can engineer by genetic manipulation a new man who will bring in a better future. These experimenters, according to Thielicke, have an incredibly shallow view of man.

The book is a valuable addition to the growing number of books in the area of social and medical ethics.

Fred Kramer

BASICS FOR COMMUNICATION IN THE CHURCH. By Irene S. Caldwell, Richard Hatch, and Beverly Welton. Warner Press, Inc., Anderson, Indiana, 1971. 224 Pages. Paper. \$2.95.

The book is divided into three Parts. Part One is entitled: Teachers in Process of Becoming; Part Two, Communication, the Teacher's Tool; and Part Three, The Journey of Communicating and Learning. There is no question, but that teachers should be able to see themselves in a growing process of learning, achieving and becoming, as the title of Part One suggests, however, the "insights" suggested here will offer little that will help teachers or leaders to grow in their process of becoming. Suggestions such as "To teach is to believe that teaching will make a difference," or "To teach is to see the potential in others," are so general and non-specific that few will find help in them.

The introduction to Part Three explains that procedures can be used to explore communication in group development, in new situations, in setting goals, in group planning, in individual study, in using media, in enabling learner to learn and in dealing with our traditions. Such broad areas are covered in brief chapters and the reader will not find effective procedures that can be used. Particularly weak is the chapter on media which takes almost no notice at all of the most powerful medium affecting our society today, Television.

The real value in this book lies in Part Two. Dr. Richard Hatch, a communications specialist, has described for the reader how the process of communication works and reviews the contributions of many experts and researchers in the communication field. He suggests a study plan which any group of teachers or leaders could use to grow in their knowledge and skill of the communication process. He takes advantage of the impact of current interest in "future shock" and suggests how teachers and leaders might learn how to predict reactions in terms of differences in preceptions, productive introspection, and age, psychological and cultural patterns of reaction. Hatch has written a concise, yet thorough overview of the communication process which alone will become a valuable aid to those who "experience the message."

William Wickenkamp

WORDS ARE NO GOOD IF THE GAME IS SOLITAIRE. By Herbert B. Barks, Jr. Word Books, Publisher, Waco, Texas, 1971. 96 pages. Cloth. \$2.95.

How can we express our feelings in prayer forms? This question prompts the materials for this collection of poetic prayers. Provided within are expressions of humor and anger, of joy and sorrow which arise from life situations.

If formal prayer forms consistently make conversation with God seem remote or unlikely to you, share in these poetic prayers as an alternative to a slow-moving prayer life. You may be encouraged to follow the idea and pray in refreshing ways.

William Wickenkamp

ENCOUNTER WITH BOOKS. A GUIDE TO CHRISTIAN READING.

Edited by Harish D. Merchant. Inter-Varsity Press, Downers Grove, Illinois, 1970. 262 pages. Hard Cover. \$3.50.

This would be an excellent book to recommend to students who are embarking on a study of the various fields of theology. Sixty-five scholars—specialists in their fields and lovers of good books—have contributed to produce an excellent guide not just to “Christian” books but to theological and religious books that Christians should read. Well known scholars have briefly characterized books in 65 different areas of theological concern. The editor wrote: “I hesitate to call the book a bibliography, because it is not an exhaustive and discriminating listing of references prepared by those trained only in library science.” There is a brief introduction to each section, which is so organized that a reader may encounter the books through the mind of an expert. This volume would also be good for college students taking courses in departments of religion at secular universities or Christian colleges. Inter-Varsity has rendered a valuable service with the publication of this informative book.

Raymond F. Surburg

Pilgrim's Regress

STATISTICAL YEARBOOK 1970 (II)

During the last two weeks of June, 1971 most pastors in the Missouri Synod were busy reading their *Statistical Yearbook*. The one great advantage of this exercise is that it creates a feeling of well being in the reader. (“I thank Thee God that I am not as other men.”) The first step in *Statistical Yearbook* study is to see just how you stacked up in comparison with the other brethren in the circuit and then district. If this produces no positive results, betake yourself to search for your classmates from the seminary. Now the successful pastor should try to score home on at least one area. If you had a rough year in adult accessions, communion attendance is always a safe place to shine forth. There should be a rule for a *Statistical Yearbook* that all those reporting a communion registration of over ten times per communicant per year be required to report the average length of the worship service. It should be made mandatory for all churches to report this. The year following the inclusion of such a statistic would inevitably show that 53 minute service churches would be gaining members while 73 minute ones would be in decline.

Statistical Yearbook 1970 had some special treats for the persistent reader. Right next to “Communion Registrations” is “Average Church Attendance.” After an uncareful examination, there is sufficient evidence to put forth the Pilgrim's First Hypothesis: “The larger the baptized and communicant membership, the smaller proportionately is the average Sunday attendance. In 1972 it will be raised to the level of a thesis, with canonization as church law coming in 1973. Here are some examples: one church reporting 78 communicants had an attendance of 68; another with 685 reported 330 in attendance. One with nearly 1300 members reported

250 attending. Let's not get into a discussion of motivation, this we will leave to the theologians; but it does seem self-evident that fewer people work harder to attain the same goal than a larger group does. There is another hypothesis in the process of formation. "Most congregations are embarrassed at entering an empty church. To overcome this difficulty, they are more apt to come in order to create a mass rally effect. Being lost in the crowd the parishioner does not fear so greatly a pastoral visit." (A warning to the reader, again! We are not going to get into a discussion of legitimate and illegitimate theological motivation.) Here is one problem found in the *Statistical Yearbook*, one congregation reported an equal number of baptized and communicant members, plus a Sunday School. I would prefer the theory of a scribal error at "210." If such a solution proves unsatisfactory, we are left with the four following options: (1) everyone in the congregation including the infants are receiving communion; (2) the congregation is basically crypto-Anabaptist and is baptizing only adults who could also then receive communion; (3) those receiving communion are not baptized; (4) only Sunday School children are communicants.

The other innovation is "Summer Church School," a strange designation since the Missouri Synod has always called this educational agency "Vacation Bible School." Here we get right into the mission problem of the Synod. In almost all cases of congregations reporting VBS figures, the Sunday School enrollment is higher than the VBS. Let's face it, the real purpose of VBS is evangelism or plain ordinary recruitment to be blunt. Proselytizing is too crude. It appears that we are just reaching our Sunday School children, at least some of them, in VBS. Maybe "just" is not the right word, but the function of the VBS is to act as Jesus and go out and look for the Lost Sheep (Matt. 20). The church should not be afraid to be aggressive—all her enemies are! Let's also not use the doctrine of election as a type of security blanket for our own backwardness.

There are some untold stories in the *Statistical Yearbook* 1970. Since the District and Synod have a "tax" on each member, Missouri Synod membership rolls have not been beefed up. "What you list you pay for," is another ecclesiastical hypothesis of the Pilgrim. The category of "Average Church Attendance" is a test for any one filling out the forms. The other untold story is the "Net Gain or Loss" column. Behind those figures there should be additional symbols: "A" for a rural congregation which is losing its members to the city; "B" inner city church whose members are going into the suburb, but whose pastor is working harder than anyone else to keep the church together (how about D.D.'s for these unsung heroes of the faith!); "C" for a suburban church whose membership comes drifting in via transfer cards. Multiply "A" type churches by 3; "B" by 5; and divide "C" by 3. Thus a small country parish with 100 members would be listed as 300; a struggling city church with 80 members as 400; an oversized 1200 church with 1200 would come across as 400. Now this is egalitarian! Let's give credit where credit is due! (Paul said something about planting, watering, and harvesting.) The Pilgrim leaves you with this one theological problem: "Discuss *Statistical Yearbook* 1970 in the light of II Samuel 24, especially vv. 10ff. But David's heart smote him after he had numbered the people. And David said to the LORD, 'I have sinned greatly in what I have done.'" (*Statistical Yearbook* 1971 (III) to follow next year. d. v.)

BOOKS RECEIVED

- Motivating Men for the Master.* By Bob Harrington. Broadman Press, Nashville, 1971. 176 pages. Cloth. \$4.95.
- The Cosmic Drama. An Exposition of The Book of Revelation.* By Herschel H. Hobbs. Word Books, Publisher, Waco, Texas, 1971. 212 pages. Cloth. \$5.95.
- Nature: Garden or Desert.* By Eric C. Rust. Word Books, Publisher, Waco, Texas, 1971. 150 pages. Cloth. \$4.95.
- Flings of Light. A Venture of the Spirit.* By Adelaide Jefferys Garrett. The Christopher Publishing House, North Quincy, Massachusetts, 1971. 153 pages. Cloth. \$3.95.
- Letters from Paul.* By Boyce W. Blackwelder. Warner Press Publishers, Anderson, Indiana, 1971. 160 pages. Cloth. \$4.95.
- A History of Christian Thought.* By Justo L. Gonzalez. Abingdon Press, Nashville, 1971. 352 pages. Cloth. \$8.00.
- Christian Biopolitics. A Credo & Strategy for the Future.* By Kenneth Cauthen. Abingdon Press, Nashville & New York, 1971. 159 pages. Cloth. \$4.00.
- A Global View of Christian Missions. From Pentecost to the Present.* By J. Herbert Kane. Baker Book House, Grand Rapids, 1971. 590 pages. Cloth. \$8.95.
- The Holiness Pentecostal Movement.* By Vinson Synan. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1971. 248 pages. Cloth. \$5.95.
- The Ground of Evil-Doing. An Inquiry Into the Limits of Man's Power to Act.* By E. Hans Freund. The Christopher Publishing House, North Quincy, Mass., 1971. 321 pages. Cloth. \$8.95.
- The Jesus Revolution. New Inspiration for Evangelicals.* By William S. Cannon. Broadman Press, Nashville, 1971. 144 pages. Cloth. \$4.95.
- Contemporary Celebration.* By Ross Snyder. Abingdon Press, Nashville, 1971. 202 pages. Cloth. \$4.75.
- Who Am I? The Faith of a Scientist.* By Ralph T. Overman. Word Books, Waco, Texas, 1971. 94 pages. Paper. \$1.95.
- The Beginnings of Lutheran Church—Canada.* By Albert H. Schwermann. Published by resolution of the 12th Annual Convention, Lutheran Church—Canada. 1971. 113 pages. Paper.
- The Bible on the Life Hereafter.* By William Hendriksen. Baker Book House, Grand Rapids. Fourth Printing, 1971. 222 pages. Paper. \$2.95.
- Galatians: A Letter for Today.* By L. Harold DeWolf. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1971. 86 pages. Paper. \$1.95.
- Despair: A Moment or a Way of Life? An Existential Quest for Hope.* By C. Stephen Evans. Inter-Varsity Press, Downers Grove, Illinois, 1971. 135 pages. Paper. \$1.50.
- The Savings Possibility. A Contemporary Refocusing of the Christian Message.* By William K. McElvaney. Abingdon Press, Nashville, 1971. 175 pages. Paper. \$2.95.
- Jesus the Radical.* By Ada Lum. Inter-Varsity Press, Downers Grove, Illinois, 1971. 40 pages. Paper. 575.
- Where Are You Going, Jesus?* By R. Eugene Sterner. Warner Press Publishers, Anderson, Indiana, 1971. 128 pages. Paper. \$2.50.
- Hooked on God!* By Vincent Guerra. Warner Press Publishers, Anderson, Indiana, 1971. 128 pages. Paper. \$2.50.
- What Theologians Do.* Editor, F. G. Healey. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1970. 354 pages. Paper. \$3.95.
- The Ground of Certainty.* By Donald Bloesch. William B. Eerdmans Publishing Company, Grand Rapids, 1971. 212 pages. Paper. \$3.25.
- Don't Turn Me Off, Lord. And Other Jail House Meditations.* By Carl F. Burke. Association Press, New York. 1971. 128 pages. Paper. \$1.75, Cloth, \$3.50.
- A Pastoral Counseling Guidebook.* By Charles F. Kemp. Abingdon Press, Nashville, 1971. 200 pages. Paper. \$3.50.
- Why . . . to Ohinawa?* By W. Gordon Ross. The Christopher Publishing House, North Quincy, Mass., 1971. 137 pages. Cloth. \$4.95.
- Young Christians in a Hostile World.* By Ruth Lichtenberger. The Inter-Varsity Press, Downers Grove, Illinois, 1971. 77 pages. Paper. \$1.25.
- The Returns of Love.* By Alex Davidson. Inter-Varsity Press, Downers Grove, Illinois, 1971. 93 pages. Paper. \$1.50.
- Journey from the East.* By Paul M. Krishna. Inter-Varsity Press, Downers Grove, Illinois, 1971. 48 pages. Paper. 15c.
- How to Begin an Evangelistic Bible Study.* By Ada Lum. Inter-Varsity Press, Downers Grove, Illinois, 1971. 33 pages. Paper. 75c.
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- Pulpit Speech.* By Jay E. Adams. Presbyterian and Reformed Publishing Company, Nutley, New Jersey, 1971. 169 pages. Paper. \$3.50.
- Knowing the Unknown God.* By William Joseph Hill. Philosophical Library, New York, 1971. 304 pages. Cloth. \$12.00.
- Scientific Studies in Special Creation.* Walter E. Lammerts, editor. Presbyterian and Reformed Publishing Company, Nutley, New Jersey, 1971. 343 pages. Cloth. \$6.95.
- Histiography Secular and Religious.* By Gordon H. Clark. The Craig Press, Nutley, New Jersey, 1971. 351 pages. Paper. \$7.50.
- Science Demonic, Angelic, or What? By Andrew J. Buehner.* The Lutheran Academy for Scholarship, St. Louis, 1971. 107 pages. Paper.
- Dictionary of Satanism.* By Wade Baskin. Philosophical Library, New York, 1972. 351 pages. Cloth. \$12.50.
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- Theological Crossings.* Alan Geyer & Dean Peerman, editors. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1971. 155 pages. Paper. \$2.95.
- A Creative Minority.* By Richard E. Koenig. The Church in a New Age. Augsburg Publishing House, 1971. 123 pages. Paper. \$2.50.
- The Church Before the Watching World.* By Francis A. Schaeffer. Inter-Varsity Press, Downers Grove, Ill., 1971. 105 pages.
- History & Christianity.* By John Warwick Montgomery. Inter-Varsity Press, Downers Grove, Ill., 1971. 110 pages. Paper.
- This Morning with God. Vol. III. A daily Devotional for your Quiet Time.* Carol Adency, general editor. Inter-Varsity Press, Downers Grove, Ill., 1971. 120 pages. Paper.

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