



# **THE SPRINGFIELDER**

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# BOOK REVIEWS

## I. BIBLICAL STUDIES

FREEDOM IN FAITH. A Commentary on Paul's Epistle to the Galatians.  
By H. D. McDonald. Fleming H. Revell Company, Old Tappan, New  
Jersey, 1973. 157 pages. Cloth. \$3.95.

In a memo accompanying the book, the publishers make the following claim: "In FREEDOM IN FAITH, H. D. McDonald presents a highly readable commentary on this epistle that is directed toward the average Christian: the student who is just beginning to come to grips with the New Testament, the Christian who wants to get to the heart of Paul's message that "for freedom Christ has set us free!" The claim is justified. The commentary is for the average reader and avoids the pitfall of much time spent on problems. But the average pastor can read this commentary with much profit. The author has done his homework in this book, all the way from Luther's monumental Commentary on Galatians, 1535, down to the present day. He has a great deal of respect for Luther and quotes him often.

This does not mean that we give the book an unqualified recommendation. On pages 88-89 again and again baptism is described as a declaration of faith. It is an evidence of the nature of grace. It is a confirmation and sealing, a "visible manifestation of what is given to the church by faith." The author makes clear that he does not accept baptism as a means of grace. On pages 70-71 the author can't quite accept the fact that the Gospel was preached to Abraham: "The object and the quality of faith are not quite the same in the Old Testament as in the New." ... "The promise given to Abraham was substantially the gospel in anticipation." On pages 75 and 76, unlike Luther, the author has a hard time taking Gal. 3:13 and 2 Cor. 5:21 at face value. Christ was made a curse for us. God made Him to be sin for us. This is the vicarious atonement in all its beauty and should not be watered down. Furthermore, we find occasional synergism. "It is entirely from God's side alone a matter of grace; and on man's side a fact of faith" (p. 57). "Faith is presented as the one necessary condition for redemption" (p. 74). On pages 53 and 54 it stated that those of the party of James in Jerusalem said that Gentiles must be separated from fellowship." That cannot be proved. Lutherans would disagree with this statement: "But whether these elements (4:3) are considered to be childish teachings or tyrannizing spirits is not possible to determine." Paul himself explains this term in 4:9, 10. On 4:6 the author states: "Their reception into sonship is here regarded as antecedent to the Spirits (sic) presence" (p. 95). Gal. 3:1-5 plainly states that they are concomittant. With reference to 5:4 this sentence on page 124: "The issue here is not whether a believer can fall from a state of grace and be lost." That is the issue. The author plainly reveals his Reformed bias with this sentence.

There is a beautiful passage, page 119, on the nexus between justification and sanctification. We quote it in part: "This section, (5:1-6:10), is designed to show that the doctrine of justification by faith through union with Christ, far from loosening the bonds of morality, as the Judaizers

alleged, rather presents and establishes a loftier, and at the same time, a really attainable ethical ideal. It is because men are free in Christ that they can be exhorted. Slaves can be commanded; free men are commended. Christian freedom, the apostle has already made clear, is based upon redemption. In this state and status men are truly free; but they must not relapse into slavery. In his doctrinal section, Paul has asserted that any measure of a return to legalism makes the assumption that justification and life depend upon the performance of certain requirements of law. Such a notion, he has readily and successfully repudiated. Now, however, in this practical section, he makes the point that freedom does not mean excess; for freedom involves responsibility."

Harold H. Buls

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STUDIES IN COLOSSIANS AND PHILEMON. By W. H. Griffith Thomas. Baker Book House, Grand Rapids, 1973. 201 pages. \$5.95.

As the title indicates, this book is made up of two parts. The commentary on Colossians is a revision of the author's *Christ Pre-eminent* (1923) by his daughter. The commentary on Philemon was composed by the author's daughter on the basis of his unpublished outline notes. Pages 177-200 comprise two appendices: an article on the life and work of Paul and "A General Survey of St. Paul's Epistles."

Later in this review the Lutheran reader will be alerted to some defects in this book, but first what is good about it. The book is free of higher-critical presuppositions and it is clear that the author considers the Scriptures as the very Word of God. Furthermore, Mr. Thomas was a careful worker in the Scriptures. He lets Scripture interpret itself for the most part. His word studies are valuable. And he brings one right to the heart of the text. His applications are worth pondering. Herewith a sample of his work: "Notwithstanding our surroundings each one of us lives in a little world of his own; for, whatever else we do with others, we think alone, we breathe alone, we die alone, and we shall awake on the other side alone. And so God's truth comes to man alone, dealing with him as an individual, as well as one of a number, warning every man, and teaching every man" (p. 70). "The two rocks on which most philosophies split with it (Christianity) are those of sin and redemption, and yet no system of thought can be regarded as worthy of the name of 'wisdom' which does not reckon with human depravity and find a place for divine redemption from it" (p. 85).

But the commentaries are Reformed and not Lutheran. Prayer is plainly considered a means of grace. "Prayer also has a wonderful way of cleansing our insight and illuminating His Word" (p. 126). "Prayer makes real the presence of God" (p. 138). These examples are typical of this strain running throughout the book. Secondly, the theology of this book is synergistic. The word "surrender" is found frequently. Here is a typical sentence: "The next exhortation refers to 'the word of Christ,' which we are to allow to dwell in us, accepted by a trustful heart, welcomed by a surrendered will and obeyed by a loyal life" (p. 116). In keeping with this thought, we find this sentence on page 44: "The Holy Ghost does not flow through methods, but through men." The Lutheran would say that the Holy Ghost comes to us through the Word of God. Furthermore, it is

plain that Baptism and the Lord's Supper are not considered means of grace. (See pages 89 and 101). Again, on pages 94-96 the author plainly turns the Old Testament Sabbath into the Sunday of the New Testament. Just one final criticism: On page 110 we are told that mankind is responsible for sin but not for its existence because sin had no part of the original creation. That amounts to a denial of total depravity.

Nonetheless, if the Lutheran pastor uses this volume with care, there is much there about the person and work of Christ. The author states again and again, on the basis of the text, who Christ truly is and what He has done for mankind.

*Harold H. Buls*

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GOD'S LAST WORD TO MAN, STUDIES IN HEBREWS. By G. Campbell Morgan. Baker Book House, Grand Rapids, 1974. Paper. 160 pages. \$2.45.

The back cover of this book states: "The Morgan Library has been established to restore and make available some of the outstanding writings of the prominent Bible teacher and preacher, G. Campbell Morgan. This has been made possible through the courtesy of his heirs. G. Campbell Morgan is best remembered for his teaching ministry from lecture platforms and pulpits in England, America, and throughout the world." Then eleven reprinted books are listed of which our present volume is one.

This volume on Hebrews is recommended for private Bible study, a Bible class or a rapid refresher course for the pastor. It is not a commentary in the accepted sense. A commendable attitude toward the inspired Scriptures and the Person of Christ pervades the book.

Sample passages on the person of Christ: "All the partial lights of the Old economy and all the clear shining light of the new find their full radiance and interpretation in the Person of Jesus, the Son of God. The Priest, therefore, is one through Whom the outsider may be brought to the Throne, and have communion therewith" (p. 65). "Sin which excludes the God-made man from fellowship with the God Who made him, and loves him, must be dealt with in some way, in order that he may find his way back to God. It is this function which is perfectly fulfilled in Jesus, the Son of God" (p. 66). "It is because He is King of righteousness that He is also King of peace. The eternal order is first pure, then peaceable. This Priest within the veil has entered, having made provision by which human sin can be dealt with both as to its pollution and its paralysis; and in and through Him man may stand in the presence of the Holiest" (p. 86). Other passages could be quoted. However, we do not agree that the Word of God (Hebr. 4:12) is not a reference to the Bible, "but to the Son Who is the Word of God" (p. 59).

Other examples of quotable passages: "What is intended is that through the Son, everything symbolized in the ritual, and everything demanded in the law find fulfilment" (p. 42). "Unbelief, in the sense of disobedience to the revealed will of God, whether through Moses or the Son, is not only merely wrong, but completely destructive of life. These people had had the word of God through Moses. We have it through the Son" (p. 51). "This Tabernacle was a representation in the material realm of spiritual facts" (p. 100). "These people referred to as a cloud of wit-



nesses are not described as watching us at all, but as speaking to us, witnessing to us" (p. 119).

But we have some criticisms. The use of the term "sovereignty of God" (e.g. pp. 144 and 146) reminds the Lutheran reader that he is dealing with a Reformed author. Pages 30 and 31 plainly indicate that Morgan did not consider Ps. 8 Messianic but refers to the dignity of man. According to the author Hebrews was written to Gentile Christians. "The Hebrew people after the flesh, had been excommunicated by the word of Jesus spoken in Jerusalem" (p. 75). This means that the New Covenant is not for the Jews. And, on page 93, we are told: "The writer of this letter declares plainly that had that covenant not broken down, there would have been no new covenant." It was imperfect, to be sure, but it was unbelieving Israel which failed, not the Covenant. And finally, the Lutheran reader is warned of occasional synergism: "We must see to it that we give all diligence to seek that immediate guidance of the Spirit, which is possible to us; and as we find it, to yield immediate obedience thereto" (p. 97). Also see page 111 and 121.

Harold H. Bult

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BEGINNINGS IN BIBLE GEOGRAPHY. By Howard F. Vos. Moody Press, Chicago, 1973. 126 pages. Paper. \$1.50.

This is one of the most useful books in the *Beginnings* series of Moody Press, designed to help Biblical students better to understand the Holy Scriptures. Dr. Vos is the author of *Beginnings in the New Testament*, *Bible Archaeology*, and *Bible Geography*.

Since the Judeo-Christian faith is an historical religion, it is necessary to know both history and geography as it pertains to the countries and people with whom the Jews and Christians of the Old and New Testaments came into contact. The Biblical drama was acted out on the stage of geography. The events of the two Testaments took place in eleven different countries and geographical regions—Mesopotamia, Palestine, Egypt, Phoenecia, Syria, Iran, Cyprus, Asia Minor, Greece, Malta and Italy. The author treats them in this order in his introduction to Biblical geography.

The treatment is nontechnical and introductory. Those wishing a more detailed knowledge will find a list of additional works at the end of the book. Drs. Vos and Charles F. Pfeiffer have authored a longer work, *The Wycliffe Historical Geography of Bible Lands* (Chicago: Moody, 1967), where the interested student can find much additional information about the lands of the Bible. This is a good book for the church library or Sunday School library.

Raymond F. Surburg

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INTERLINEAR ARAMAIC-ENGLISH OLD TESTAMENT. Translated by James S. Wallace and Frederick J. Schwartz. Illustrated by Daniel Fernandez. Berrien Springs, Michigan, 1971. 135 pages. Cloth.

The plan of this book was probably suggested by such volumes as George Ricker Berry's *The Interlinear Literal Translation of the Hebrew Old Testament* (originally published by Handy Book Corporation, Harris-

burg, Pennsylvania), Part I—Genesis and Exodus or *The Interlinear Hebrew and English Psalter* (London: Samuel Bagster and Sons, last printing 1956). In this volume all the Aramaic material of the Old Testament (Gen. 31:47; Jer. 10:11; Ezra 4:8-24; 5:1-17; 6:1-18; 7:12-26; Dan. 2:4 (b)-49; 3:1-30; 4:1-37; 5:1-31; 6:1-29; 7:1-28) is presented in the Aramaic with a literal rendering beneath each word or words, with the translation of the King James in small print on the right hand margin of the page. Wallace and Schwartz prepared this edition of the Biblical Aramaic materials of Ezra and Daniel for theologians, clergymen and Biblical students that they might obtain a more precise knowledge of them. It is the hope of the authors that with the aid of this interlinear rendering Bible students will be able to obtain a more precise view of the understanding of the original text.

In the introduction the two authors asserted: "Although nothing can take the place of a thorough knowledge of a language in most fully grasping the meaning, this book is intended to aid students in their initial study of the Aramaic language as well as those students who are already familiar with the Hebrew language" (p. v).

In addition to the Aramaic text and literal translation, the authors have added a complete glossary of Aramaic-English and English-Aramaic in order further to aid students in the study of this important Biblical language.

The Volume is dedicated to Dr. F. Alger F. Johns, author of *A Short Grammar of Biblical Aramaic* (Berrien Springs, Michigan: Andrews University Press, 1963.)

With the authors, who pray that this book will stimulate many students and pastors to pursue the exegesis of the Aramaic portions of the Old Testament, we join in wishing that their work will achieve its goal.

*Raymond F. Surburg*

## II. THEOLOGICAL-HISTORICAL STUDIES

CREATION AND NEW CREATION: The Past, Present, and Future of God's Creative Activity. By John Reumann. Augsburg Publishing House, Minneapolis, 1973. 128 pages. Paper. \$3.95.

Reumann argues that Christianity, especially participants of the modern era, overemphasizes redemption at the expense of creation. Part of this problem can be attributed to Christianity's attempt to distinguish features of Biblical doctrines as set forth in Scripture. However, such distinctions, though necessary to teach God's involvement in all phases of history and daily life, perpetuate semantic categories that are distinctively different from each other but fail to indicate how and where they also correspond. As a solution to the problem, Reumann suggests the following definitions as a working principal: "*creation* is an action of God, reflecting his power and goodness, affecting all men and at times the world of nature; *redemption* is an action of God, reflecting his power and goodness, affecting those in Israel or 'in Christ' who accept his acts as salvation and new life." Thus those who experience redemption often go

on to talk of creation, in faith; or both creation and redemption attest to the Lordship of Christ.

As a student of the Old Testament, this reviewer appreciates Reumann's discussion of "Creation and New Creation." Genesis 1 closes with an emphasis on worship. Children of God respond to God's creation because they are brought into a relationship with God through his creative power. Isaiah 40-55 notes the same emphasis. The return from the Exile is like the first Exodus. God, who created the world, is also the God who redeems people. Without God's creation there would be no redemption; but redemption is from the same God who created everything. Creation gives life; so does redemption. "Living people," who are in a relationship to God, worship the One who made and redeemed them. Therefore, creation and redemption are to be viewed as closely associated. God not only creates but re-creates—"Creation and New Creation."

This point is carefully spelled out as well by Paul in the New Testament—"Any man who is in Christ is a new creature (new creation)." The man of faith can only call Jesus "Lord" if he is willing to call him Lord of creation. For the man of faith, creation and redemption are cosmic in perspective to life. There is no life now, then, or tomorrow apart from the same God who made and redeemed the world. Therefore, the acts of creation and redemption are not only to be believed but also to be confessed; and confession is only "in faith."

Reumann's discussion is essential for people who live under God. If we believe God redeemed us, then certainly our view of nature or the world must be one which reflects the perspective of a redeemed child of God. Nature and the world are for our "living," not for our misuse; just as redemption is for our "living" and not for our misuse.

W. F. Meyer

GETTING TO KNOW GOD. By Paul Steeves. InterVarsity Press, Downers Grove, Illinois, 1973. Paperback. \$1.50. 116 pages.

Designed as a study guide on the Biblical concept of God, His nature, and His attributes, this little book is intended for discussion purposes in post-Sunday School age Bible classes. Its arrangement puts the emphasis on Biblical study, the author's comments intended merely to guide and to stimulate. These are always brief notes, oriented towards unquestioning reliance upon the Biblical text; and the units are easily within the attainment of an hour's class. The Reformed emphasis surfaces on various themes, especially on the sovereignty of God as the control factor in theology.

E. F. Klug

THE ATONEMENT. By Archibald Alexander Hodge. Baker Book House, Grand Rapids, 1974. (reprint of 1907 edition) Paperback. 440 pages. \$3.95.

On the valid principle that classics endure to future generations Baker Book House has launched a new series, "Notable Books in Theology." *First among these reprints is the magnum opus of Archibald A. Hodge, father of the still more famous Charles Hodge. Both served as professors*



of systematic theology at Princeton in its more halcyon days of Biblical support and loyalty. It was the era when the likes of Bushnell, the new Socinians and Arians, Schleiermacher, Mercersburg Theology (Schaff *et alii*), German rationalism, Broad Churchism (Anglicanism), Darwinism, etc., were all breaking lances with Biblical theology. On every side, notes Hodge, there were forces 1) "disposed to deny the supernatural as impossible, or to ignore it as unknowable," 2) "tending to lead the theologians away from the simplicity of the Gospel," 3) working with the presupposition that "doctrines are first formed to satisfy rational views of what they ought to be (according to rationalism) and *then* a reference is made to the Bible to elicit inspired confirmation of truths otherwise derived." (16) As a result, "the two great doctrines . . . which have suffered the most . . . are those concerning the nature and extent of Biblical inspiration, and the nature of the redemptive work of Christ." "These naturally stand or fall together," states Hodge. He devoted his energies to defend the second, Christ's atoning work; while another Princetonian, Benjamin Warfield, concentrated on the integrity of the Biblical Word.

Since the Moral Influence and Governmental Theories were especially rife and virulent in that day, Hodge has them always in mind as he assays to set forth Scripture's teaching on the atonement, to demonstrate how the church has consistently held on to the pure Scriptural teaching, and finally to counter the various assaults and heresies that undermined it. Atonement is "*Satisfactio*," a term, he rightly states, which the church in all times past preferred to use, since "it always means precisely that which Christ did in order to save his people" (33) through His active and passive obedience. Expiation and propitiation, while often used interchangeably, are also carefully distinguished, each with its peculiar nuance, the first as "respects the bearing or effect which Satisfaction has upon sin or upon the sinner," and the second with "respect to the bearing or effect which Satisfaction has upon God." (40) Christ's work was altogether perfect and all-sufficient, a satisfaction which reconciled the Father to sinners. This, says Hodge quite rightly, is the "main sense" of key passages like 2 Cor. 5, 19 and Rom. 5, 10. There was need that sinners, the objects of God's just anger and hatred (Ps. 5, 5; 7, 11), be restored to the status of forgiven, once again accepted and acceptable sons of God before the holy and righteous God, before they, in turn, also be urged on that basis to be reconciled with God. (180) Though there is some repetition, Hodge's word studies on the basis of both the OT and the NT—atonement, expiation, propitiation, reconciliation, redemption, justification, etc.—are excellent, as is also his review of the OT sacrificial system (but Chytraeus' little book on sacrifices, put out by Concordia, is better!); and especially incisive and devastating are his rebuttals of the host of 19th century theories (Moral Example, Declaratory, Governmental, etc.) on the atonement, all of which de-flower and play the very devil with the vicarious satisfaction of Christ.

If there are faults to be found they would all have to do with the usual differences that continue to divide Lutheran and Reformed theology; on this matter, especially the limiting of the atonement. Loyal to his Calvinist stance, Hodge, too, operates out from the control article on God's sovereignty. His ambiguous and ambivalent position is evident in a statement like this: "There is no limit whatsoever in the Redemption of



the Lord Jesus *except that which resides in the eternal purpose of God to save thereby the elect and none others.*" (Emphasis added) The Lutheran position is intolerable to him and lacking in "logical consistency," because it does not attempt to solve the *crux theologorum, cur alii, alii non*. Like Calvin, he simply ventures in where even angels fear to tread, and answers:

It is inconceivable that this highest and most peculiar love, which moved God to give his only-begotten and well-beloved Son to undergo a painful and shameful death, could have had for its objects the myriads from whom, both before and after Christ, he had withheld all knowledge of the gospel. . . . Can such love . . . fail to secure the certain blessedness of its objects? (409)

Obsessed with the sovereignty of God article, and flying directly into the face of clear Scripture, Hodge endorses all Confessional statements of Reformed theology on the limited atonement and concludes that on this matter of limiting the atonement to the elect even "children ought to know that God's sovereign and eternal decrees carry the means as well as the end." (429) But children don't handle Scripture as a waxen nose!

E. F. Klug

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FOR A FUNDAMENTAL SOCIAL ETHIC. By Oliva Blanchette. Philosophical Library, Inc., 1973. 230 pages. Cloth. \$7.50.

Some years ago Professor William K. Frankena wrote an article about ethical theory in which he admitted that the analytical conception of philosophy had led philosophers away from practical social questions. As a consequence of this, philosophers realized that they had to look more and more to religious ethicists for consideration of these vital issues. Since that time ethical philosophers have attempted to break out of a narrow concern for the abstraction of ethics. Blanchette, a Jesuit who serves as associate professor of philosophy at Boston College, asks whether philosophy, as it is still understood by many, is equal to the task of social criticism which it is ready to take on. He explores what he calls a philosophy of social change. Five chapters lead the reader into such issues as responsibility and the social order, the good of history, justice and friendship, authority and law, and totalitarianism and revolution. In his discussion of the idea of the common good, Blanchette contends that totalitarianism is based upon a false identification which leads to the opposition between common good and the good of persons. He also holds that individualism and utilitarianism constitute the greatest obstacle to a proper conception of the common good. On his view utilitarianism, with its basic individualistic presuppositions, has no real thought for the social dimension of the good. In a strictly utilitarian perspective, the social order appears as something extrinsic to the real interests of man. The good, emphasizes Blanchette, is what is to be done: *bonum est faciendum*. This is realized only by human initiative depends on natural order as well as social order; but it goes beyond them into the future. As a Jesuit, the author probably naturally thinks of natural order in relation to natural law. For him there is no question of doubting the existence of a natural law or the validity of a natural knowledge of that law. In his discussion of revolution,

the author suggests that the revolutionary movement is a characteristically modern phenomenon of social ethics. Revolution seems to have become a historical category which transcends merely natural necessity and which is rooted in human consciousness. Contemporary man sees revolution as a matter of human initiative, even though perhaps conditioned by the necessities of nature. Fortunately, the author distinguishes radical violence from radical revolution. Radical violence can stand in the way of radical revolution and prevent it from attaining its radical aim. The helpful bibliography of works referred to contains such names as Aquinas, Aristotle, Bonhoeffer, Fletcher, Hobbes, Marcuse, Maritain, Marx, Niebuhr, Sartre, and Weber.

*John F. Johnson*

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A LAWYER AMONG THE THEOLOGIANS. By Norma Anderson. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1973. 238 pages. Paperback. \$3.95. Scripture and author index.

"O wad some Pow'r the giftie gie us,  
To see oursels as ithers see us!" (Robert Burns)

Anderson does not doubt the expertise of Biblical scholars and modern theologians, nor their sincerity, but he definitely "is astonished," as a lawyer who has a deep interest in Christian theology and the foundations on which it stands, 1) "by the positively staggering assurance with which they make categorical pronouncements;" 2) "by the way in which they handle their evidence;" 3) by their failing to accept and work with the basic proposition "that documentary evidence should, as far as possible, be allowed to speak for itself;" and 4) by their readiness "to accept or reject biblical evidence on what appears to be a purely subjective basis." (15-20) He closes with the same kind of plain talk:

I am becoming increasingly tired of the attitude of mind betrayed by many members of theological faculties and occupants of pulpits. It seems to me of very questionable propriety (I nearly said honesty) for them to cite New Testament texts freely when these texts accord with their own views, but ignore (or even evade) them when they do not; to quote passages from the Bible freely, but give them a meaning and application which I very much doubt if any court of law would regard as what their authors meant or intended; and to make dogmatic assertions about what can, and what cannot, be accepted as authentic or historical without any adequate evidence for these statements . . . I do wish they would distinguish between theory and fact, and treat their evidence in a fair and responsible way. (229)

This giving of "a very subjective slant to what should be a purely objective evaluation of evidence," Anderson finds particularly objectionable. Like C. S. Lewis, also a distinguished layman and compatriot, Anderson deplores the tendency to "approach the evidence with the firm conviction that all that savours of the supernatural or the miraculous must necessarily be discarded as unhistorical, . . . or a pictorial representation of some spiritual truth." (26) As specialists in nitpicking, modern theologians "would probably come out at the top of the league,"

Anderson is convinced, in any run-off between scholars in the other academic disciplines. (27) That's a sorry sort of reputation, to say the least, in view of the documentary evidence available to Biblical scholars.

It is on the basis of this evidence that Anderson draws swords with "Source" criticism, "Form" criticism, "Redaction" criticism, and demonstrates that to a genuinely open-minded and objective scholar "there are a number of features in the Gospels which cannot be explained in terms of the thought-forms and preoccupations of the primitive church." (35) What this means is that the likes of Bultmann and Schubert Ogden are to be discredited, and that the early Christian communities, on the other hand, ought to be seen, not as *creating* the figure of Jesus and the great events connected with His life, but as verily *being created* by Him and by the fact of His atoning death and triumphant resurrection. Anderson is "convinced that the historical reliability of a great part of the NT records of the life and teaching of Jesus can be substantiated by the most rigorous and critical analysis." (63)

That is conservative theology's stance, too, but it is reassuring to have an articulate ally like Anderson. Sometimes a point is made more penetratingly and tellingly by a disinterested party—disinterested, that is, in view of his profession and training as a legal expert, not as a convinced and exceedingly competent Christian layman. He is Director of Advanced Legal Studies at the University of London. Obviously he has done a lot of reading in theology, too, as this book demonstrates. The Eerdmans publication, *The World Religions*, was also under his editorship.

Along with laying to rest the inane notion of higher criticism that one can have the "Christ of Faith" even though the "Jesus of history" is let go, Anderson delves deeply into the evidence for the resurrection of Christ. With incisive dialectic he shows that the documentary evidence is beyond cavil (except in the unbelieving critics' corner!), that the physical resurrection of Christ is beyond all question an event laid in history and not just "an experience" for faith today, and that it is precisely the death and resurrection of Jesus Christ, and not first of all His teaching, which was the *kerugma* of the early Church. On the oft debated so-called divergences of the resurrection account in the four Gospels Anderson asserts stoutly:

The fact remains that *all* of them, without exception, can be made to fall into place in a single orderly and coherent narrative without the smallest contradiction or difficulty, and without any suppression, invention, or manipulation, beyond trifling effort to *imagine* the natural behaviour of a bunch of startled people running about in the twilight between Jerusalem and the Garden. (149)

His chapter on "Sin, Forgiveness, Judgment," is also a rewarding one for the most part, though he has some difficulty understanding—probably because he tries to probe deeper than man can—how Christ could become sin for us, or as Luther once put it, the Arch-Sinner of all time, because of His being made a curse for us. Rightly, however, he notes how the NT, especially 2 Cor. 5, 18-20, teaches that reconciliation is first of all to be seen in terms of *God's being reconciled with sinners, and then, secondly*, in our being reconciled to God through the message of the cross which alone can change our hearts. With proper discernment he observes that



"error creeps into doctrines of the 'work of Christ' not so much in what men assert, as in what they deny." (186)

His final chapter, "The Difference in Being Christian Today," is literally an extended review of John Robinson's book by the same name. He credits the Bishop of Woolwich with "insights" that often are "singularly attractive" and "accurate and scholarly exegesis of the NT;" but he notes how Robinson's work, just as often and regrettably, is marred by a strange "woolliness of thought"—a failing, incidentally, "which seems distressingly common in theologians (and) makes a lawyer positively itch to submit him to a little forensic cross-examination." (199)

In Missouri's circles "freedom of the Gospel," or "freedom in Christ," is the chant which often accompanies and supposedly justifies the introduction of doubtful theologies and notions into the church's teaching. For Robinson, as Anderson points out, the charmed incantation for the same purpose is: "A cardinal insight of the gospel." It's a kind of shibboleth for operators like Robinson, Bultmann, and countless others; and it partially explains their vacuous Situation-Ethics-sort-of-way of assessing the human dilemma; and as a result they are "either looking at fallen humanity through very rose-tinted spectacles or indulging in a fantasy of wishful thinking." "But the facts of the Gospel do not change," Anderson affirms, and "it would be a mistake to limit the objective truth of the Gospel to the existential concept of our apprehension of it," for the simple fact is that "the truth about God is first revealed and then, and only then, dimly apprehended." (226) His parting shot is kept for the World Council of Churches because of its no longer subtle, but crass, universalism and clouding of the Gospel.

Need we add, we liked what he has to say, and the way he says it?

*E. F. Klug*

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THE DUST OF DEATH. By Os Guinness. InterVarsity Press, Downers Grove, Illinois, 1973. 419 pages. Paper. \$4.95.

Os Guinness, a young English theologian, a former student of Francis Schaeffer at the L'Abri Fellowship in Switzerland, examines the erosion of the Christian basis of Western culture. He proceeds by initially examining humanism. As it has become increasingly more optimistic, it lost its ability to effect meaningful change. He pleads his case for a stronger humanism, not a weaker one. He substantiates a need for a concern for humanness based on the realistic view of man as portrayed by Christ. He continues by charting the alternative offered by the counter-culture with all its kaleidiscopic variety, and finally presenting what he calls the "Third Way," which is a more viable option in light of man's current situation.

His premise is a "familiar one" contending that the church cannot be content with a "simple gospel" comfortably divorced from social justice, or with a "social gospel" that dilutes the historic content of the faith. Os Guinness calls for an event that does not stop short of Reformation and Revival—the church needs a rediscovery of the Trust of God by His people. There are no short cuts to this revival. The direction is not to be found within the dogmatism of the reactionary, or within the stylish



immaturity of the counter-culture, but solely within the Biblical witness to the historic life of Christ and his graphic dealings with mankind.

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ESSAYS IN AMERICAN THEOLOGY: The Life and Thought of Harris Franklin Rall. By William J. McCutcheon. Philosophical Library, Inc., New York, 1973, 345 pages. Cloth. \$12.50.

William J. McCutcheon, who is Chairman of the Department of Religious Studies at Beloit College, provides in this treatise a comprehensive and insightful study of Franklin Rall (1870-1964), who taught for thirty years at Garret Biblical Institute in Evanston, Illinois. The premise of this work is that the direction of the American mass culture is influenced by its indigenous denominational theologians. Currently the American mass culture is "effected by the Spiritual guidance of Billy Graham, Oswald Hoffman and Norman Vincent Peale." It is McCutcheon's contention that American theology is shaped by these men rather than by Pannenberg and Moltmann, because American theology is of a practical rather than a contemplative nature. Because the Methodist Episcopal Church "provides the largest cross-section indication of the general spiritual situation in American protestantism" a study of Rall's effect upon this body demonstrates how Ritschilian theology found its way into the American stream of thinking.

Taking a cue from McCutcheon, Missouri historians might do well to examine the effect of Pieper, Scharlemann and Feuerbringer upon the contemporary climate in Lutheranism today as demonstrated in the preaching of Hoffman.

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OUR HEAVENLY FATHER. Sermons on the Lord's Prayer. By Helmut Thielicke. Translated by John W. Doberstein. Baker Book House, Grand Rapids, 1974. 157 pages. Paperback. \$2.95.

It is true, as the book's translator notes, that "Thielicke never lets us forget *who* uttered the prayer." With right and proper emphasis, therefore, Thielicke himself states that

The Lord's Prayer is truly the prayer that spans the world: the world of everyday trifles and universal history, the world with its hours of joy and bottomless anguish, the world of citizens and soldiers, the world of monotonous routine and sudden terrible catastrophe, the world of carefree children and at the same time of problems that can shatter grown men.

The whole world rests in the hand of the Lord, like the golden orb we see in medieval pictures. And it also rests in our hands when we lift it to God in Prayer.

These eleven sermons were the product of WW II years, while the author was pastor in Stuttgart; some of them, the first eight, being delivered to his trembling flock during the days when the city was being heavily plastered by the Allies' bombers—adversity and suffering have a

way of pressing forth specially compassionate, pertinent words from the great pulpit master--and the remaining three after the battles were over and the Allied occupation had begun--this new experience suggesting sobering, fitting words strong on repentance and humility. Actually, however, the references to the war are minimal and there is a definite timeless quality about these little homiletical masterpieces on the Lord's Prayer petitions. Thus they are equally relevant during these days, when the world's trauma is different but still present. Baker Book House obviously thought so, too, by republishing the sermons which had first appeared in English through Harper & Row in 1960. Almost a decade and a half have passed since that time. Half a generation of preachers have been hatched, too, who might profitably dip into Thielicke's work, to learn from his sermonizing skill and thereby enrich their own products. When life and death matters confront the preacher, as indeed they always will if he is a faithful *Seelsorger*, there's little time, and still less room, for sophisticated theologizing that quibbles with this and that truth in Holy Scripture. Then people cling to every word from God's mouth, with no nasty, naughty nitpicking of the prophetic and apostolic utterance and text. There's that kind of urgency, aptness, and ingenuous trust running through all of these sermons, as there ought to be in all of Christian preaching which is worthy of the name.

*E. F. Klug*

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MYTHS ABOUT MISSIONS. By Horace L. Fenton, Jr. InterVarsity Press, Downers Grove, Illinois, 1973. 112 pages. Paper. \$1.50.

Horace Fenton is General Director of the Latin America Mission and a recognized authority of the world of missions. His tract is full of controversial opinion, generally unfavorable to the ecumenical concepts of missions. In nine chapters Fenton discusses the variety of ideas in mission methods which have agitated the minds of boards and missionaries in this country. The discussion is vital and appropos, intensely relevant to the polarization in the mission enterprise today between the evangelical and the ecumenical.

The myths include that of the "underpaid missionary," who often receives little, sometimes nothing at all, yet his rewards can be greater than anything that man can give.

The myth of the "unqualified national" implies an "underrated potential." If Sears can do a thriving business in Latin America with over 90% Latin Americans, they can also manage their churches. Colonial paternalism should not be continued. The national leadership has naturally reacted very unfavorably to expatriate arrogance, and there have been vigorous repercussions.

But it is erroneous to think that the indigenous churches no longer desire the presence and the cooperation of the sending churches. There has been a tendency to leave the native church severely alone, an overemphasis on the three-self doctrine: self-government, self-support, self-propagation. D. T. Niles is quoted, "If you want to go home when we have achieved a responsible existence of our own, you should never have come." The concept that we should "work ourselves out of a job" has potential for great

harm. It is such an inadequate declaration of God's purposes, (p. 79). (Willingen is misspelled on page 84).

The pessimism in ecumenical circles has been great, and the number of evangelistic missionaries has been small. Even in the Roman Catholic Church there has been much evidence to disseminate the idea that missionaries are no longer wanted or needed. National leaders know that they will need help. Indeed, there have been closed doors in the past, and there may be others, but the Great Commission remains.

This is an excellent little study guide for the theology of missions in a Bible Class or other study group.

Otto F. Stahlke

THE WORLD, THE FLESH, AND THE DEVIL. By Harold Lindsell. Canon Press, Washington, D.C., 1973. 227 pages. Cloth. No price given.

The author, editor of CHRISTIANITY TODAY, leaves no doubt concerning his commitment to the Bible as "the written Word of God." From this platform he seeks to speak meaningfully and engagingly to the Christian who "always lives between the times" about his struggle against his three arch foes--the world, the flesh, and the Devil--and to assess "what the conduct of the Christian ought to be" under this assault.

Billy Graham provides a supportive introduction, stressing the "intimate relation between our *faith* and our *actions*."

In an uncomplicated way Lindsell touches upon the basics of the Christian teaching, man's sin, his inherent depravity, Christ's redeeming work in the sinner's behalf, and so on. His main concern, however, is to lay bare the reality and power of the Christian's foes, Satan, the world, and his own flesh. His purview covers also the pressures which other life styles and philosophical thought patterns force upon people's consciousness, the likes of Hegel's, Marx's, Joseph Fletcher's (situation ethics), and others. Eventually he turns full attention to the divinely given norm of God's Holy Will, the Decalog, for the pattern of the Christian life-style, one commandment after the other. In what is generally a very balanced presentation, Lindsell points out that holiness of life and sanctification rise out of the fact and power of justification as a necessary fruit out of, not factor in, salvation. This latter emphasis is welcome, in view of the fact that Protestantism so often confuses sanctification with justification, blurs the whole doctrine of *sola gratia/fide*, and opts either for some brand of antinomianism or legalism, or both. Lindsell states flatly that "sanctification does not precede justification" but "follows," and he roundly rejects perfectionism. (172f)

Current ethical issues--pacifism, racism, anti-Semitism, women's "lib," conscientious objection, various sexual aberrations, pornography, alcoholism, drugs, even dancing, gambling, and card playing--are all dealt with by Lindsell. In each case there is food for thought, if not always for total agreement, in his balanced judgments. There is after all the risk that the Christian be "taken in" and "over" by the world's thinking and easy-going morality, in place of giving clear witness in the midst of critical interacting with the world. He rightly and bluntly scores the World Council of Churches for its loss of direction and fidelity to its original platform.

That the author's Baptist and millennial views should here and there

surface is no surprise. In all fairness, the book is still a very helpful one for Christians, and perhaps useful for discussion groups.

*E. F. Klug*

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GIANTS ALONG MY PATH. By Dale Oldham. "My Fifty Years in the Ministry." Warner Press, Anderson, Indiana, 1973. 228 pages. Paper. \$3.95.

In his retirement this widely known evangelist reminisces about his life in the ministry. For ongoing ministers and for those along the way this book offers as much of interest as for the retired. For those born near the beginning of this century there are extra bonuses. The book reveals the special ecumenism that prevails among fundamentalist evangelists.

Dale Oldham also served congregations, the first in Cynthiana, Kentucky, then in Dayton, Ohio. Later he comes into relation with Anderson College, Indiana and the Nazarene Church. Throughout the book there is frequent mention of the importance of music in his ministry. He tells of a minister's dream, which might be termed peculiarly ministerial:

One morning, shortly after our run-in with Pastor Monk, Brother Chappel told John and me he had dreamed an important dream the night before. "I dreamed that I was out there in the pulpit preaching a woman's funeral." (Of course all of us know that in the New Testament prophetic writings a woman represents the church.)

"She was lying in her casket right in front of the pulpit," Brother Chappel continued, "and a sizeable audience was present. Suddenly, as I was speaking, this dead woman spoke. 'Let me out of here,' she said. I looked down at her and admonished, 'Be quiet; don't you see that I am preaching at your funeral?' However, a minute or two later the woman sat up in her casket to say rather strongly, 'Help me out of here.' Her unusual attitude irked me, for it was spoiling the occasion. So, when she continued to interrupt, I went down out of the pulpit, put my hands on her shoulders and tried to press her back into the casket, whispering, 'Sister, you're dead. I am preaching your funeral.' This really roused her and she said, 'Now you listen to me, Brother Chappel, I am *not* dead. If I were dead would I be sitting up in this casket talking to you?'"

*Otto F. Stahlke*

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A SURVEY OF BIBLE PROPHECY. By R. Ludwigson. Zondervan Publishing House, 1973. 187 pages. Paper. \$2.95.

This is one of the volumes in Zondervan's *Contemporary Evangelical Perspectives* series. Formerly this volume was published as *Bible Prophecy Notes*. It gives in outline form presentation of eschatological study keyed to Biblical commentary on the subject. Dr. Ludwigson's book is filled with detailed outlines, maps, charts, and answers to difficult questions, and can be an extremely helpful volume in finding through the complexities of the different schools of prophetic interpretations. When the author wrote the first edition of this work, "books on prophecy that were available set forth only a single viewpoint, such as pre-tribulation



rapture or a postmillennial kingdom." It was the writer's goal "to present as objectively as possible in one book the positions of various schools of thought, so that students of prophecy might be able to examine and weigh the validity of the defense of the varying positions for themselves."

While the book is not an exhaustive treatment of Biblical prophecy, it does contain an excellent summary of differing views on such topics as kingdom, the millennium, the tribulation, the restoration of Israel, and the second advent of Christ, as well as other topics related and growing out of these. Helpful bibliographies are given after each major topic. Twenty-four major prophetic themes are presented.

From *A Survey of Bible Prophecy* it will become painfully aware what confusion reigns today in the area of prophetic interpretation. Babylon, referred to both in the Old and New Testaments is interpreted in five different ways. There are three different positions regarding the tribulation, three basic views about the millennium, and how an interpreter understands them will have a great influence on the manner in which he understands many other passages in both the Old Testament and in the New. With premillennialism quite virulent today, Lutheran pastors and laymen had better be clear on the basic hermeneutical principles that control sound prophetic interpretation.

*Raymond F. Surburg*

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MAJOR BIBLE THEMES. By Lewis S. Chafer (Revised by John F. Walvoord). Zondervan Publishing House, Grand Rapids, 1974. 374 pages. Cloth. \$5.95.

This particular book has been called "an Evangelical classic." Its fifty-two chapters purport to discuss the major themes of the Bible, each chapter reflecting the Biblical witness and a limited amount of historical data when such is pertinent to the discussion. Helpful questions are appended to each chapter, with a topical and Biblical index appended to the whole.

There is no question that the book draws heavily upon Biblical evidence. Unfortunately that evidence is strained through the sieve of a Reformed theology which is particularly prominent in such sections as dispensationalism, the sabbath, covenants, salvation, election, inspiration, the Sacraments.

The chapter on Baptism by the Holy Spirit, followed by a chapter on the Filling of the Holy Spirit, will prove interesting to those interested or involved in the contemporary charismatic trend.

*John F. Johnson*

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LUTHERAN CONFESSIONAL THEOLOGY IN AMERICA 1840-1880.  
 Edited by Theodore G. Tappert. Oxford University Press, New York, 1972. 364 pages. \$10.75.

The "Federalist Papers" of conservative Lutheran theology! That would seem to be a fair sub-title with which to dub this collection of notable essays and papers. Five men, according to Tappert, were Confessional Lutheran theology's architects in America—C. F. W. Walther, Charles

Porterfield Krauth, Mathias Loy, and the two Fritschel brothers, Sigmund and Gottfried. The "heavies" in this list undoubtedly were the first two mentioned, with the nod for first place going to Walther. It was he, history records, who more than any other single individual contributed to the fact that, on the fluid American religious scene, which resembled a kind of ecclesiastical zoo with its many species, the Lutheran church managed to remain Lutheran and true to its Confessions, as well as first of all to the orthodox ecumenical creeds.

There's no debating Tappert's (d. 1974) success in putting together significant illustrative pieces here to show how the fabric of genuinely Lutheran theology and church life were woven in this country. He has his finger on the men chiefly responsible and on aptly chosen documents to illustrate his thesis. Four focal topics constitute the four parts of the book, with several verbatim reprints in each part of the classical pieces by the men named above. They cover: "The Conservative Posture," "By God's Grace Alone," "Church and Ministry," and "Nature of Public Worship." The first three were especially crucial, the reader discovers. For each essay Tappert supplies brief, and generally helpful, introductory notes. A compact lead-off chapter launches the whole study. The end product is an exceedingly valuable primer in Lutheran theology as it shaped the Lutheran churches in mid-nineteenth century America. Tappert's skill at editing the various selections shows real craftsmanship, and he personally translated over half of the articles which originally appeared in German. One can have no quibble with his scholarship in tooling this latest volume in the Library of Protestant Thought series, which now numbers more than a dozen works, co-sponsored by the Hazen Foundation and the Sealantic Fund.

Tappert's reputation as one of the ranking experts of our day on the Lutheran Confessions is hardly open to question. Just as well known, at least after reading his introduction, is his slant anent the viability of strict Confessional Lutheran theology. His colors come through. While he cannot obviously ignore Walther, and as a result reprints more of the great Missourian's articles than any other's, he views Walther's position as a "comparatively static conception of Christian truth" when compared with that of the Fritschels. With the latter he quite evidently sympathizes, because it leaves "allowance for growth and development" and "open questions" on the non-fundamental articles of faith. Only that kind of mind-set could press a statement like the following out of Tappert: "Walther's virtual identification of Scripture with the confessions was accompanied by concatenations of testimonies from theologians of the sixteenth and seventeenth centuries." (32) To charge Walther with virtually identifying Scripture with the Confessions is absolutely unfounded, the inexcusable product of a jaundiced latter-day theology which has lost its Lutheran backbone. And the second so-called fault, concatenation of the theology of Lutheran orthodoxy, rather than a fault, was actually one of Walther's unparalleled triumphs. Who after all could match him in his firsthand knowledge of the Lutheran church's theological giants from Luther to Chemnitz to Gerhard and so on through all the rest? He had no equal in America, and probably not in Europe either for that matter. That he (Walther) was given the proverbial brush-off by so

many for his conservative, Lutheran, Scriptural, stance, is not to his discredit but a back-handed compliment grudgingly given.

The only man on the American scene who came close to Walther—and in some ways surpassed him, because he could write the king's English—was Charles Porterfield Krauth. And I suppose it will remain one of the tragedies of that time that Krauth, for all his unquestioned conservative, Confessional concern, could not be won over to Walther's position, that unity in doctrine and teaching must always precede the establishment of fellowship and union of churches. Those who really take the pains to keep their flabby Lutheran minds open will find, most of them (because of their bigotry) to their amazement, that nowhere else in America was there a man with a warmer heart and a deeper, more sincere passion for genuine Lutheran unity and fellowship than Missouri's "little giant."

Krauth and Walther virtually stood as one on the question of unequivocal subscription to the Lutheran Confessions. Loy sympathized closely with their stance. Walther's irreplaceable classic on what an unconditional subscription to the Lutheran Confessions requires of a pastor is the anchor piece in the first part of the book on "The Conservative Posture." Walther concludes that famous essay as follows:

If our church, which is now lying in the dust, is to rise again, and if a church is not gradually to come into existence which has the semblance of a church but possesses nothing of the church of the Reformation except the name "Lutheran," there is no use in all the loud shouting about churchliness, in even the most precise restoration of ancient ceremonies and external customs, in the investment of the ministry with special glory and power. Nothing will help except an ever renewed and more vital appropriation of the old, orthodox symbols of the church and an unconditional renewal of our confession of the same. (77)

Almost equally valuable are the pieces in the first part by Krauth. He could write with spine-tingling prose. Witness this, for example:

No seeming success could compensate our church for the forsaking of principles which gave her being . . . The Lutheran Church can never have real moral dignity, real self-respect, a real claim on the reverence and loyalty of its children while it allows the fear of the denominations around it, or the desire of their approval, in any respect to shape its principles or control its actions. It is a fatal thing to ask not, What is right? What is consistent? but, What will be thought of us? How will our neighbors of the different communions regard this or that course? Better to die than to prolong a miserable life by such compromise of all that gives life its value . . . We have among us a sort of charity which not only does not begin at home but never gets there. It is soaring and gasping for the unity of Lutherans with all the rest of the world but not with each other. It can forgive all the sects for assailing the truth but has not mercy for the Lutherans who defend it. (135)

The second part, "By God's Grace Alone," peers in—but not enough!—on the debate concerning the use of the terms objective and subjective



justification in Lutheran dogmatics; also on the dispute over election, whether *intuitu fidei* or unto faith. Walther's position is not really given a fair shake. In the third part on "Church and Ministry," as might be expected, Walther's incisive work on the subject stands unrivalled, either on these shores or abroad. It provides the real blood and guts, along with good and helpful pieces by Krauth and Loy.

The last part, on the "Nature of Public Worship," is the shortest, containing pieces by Loy and S. Fritschel. Undoubtedly these could have been beefed up with supplemental material from men like Missouri's Friedrich Lochner, who is mentioned but not reprinted or translated in any of his significant writings on the subject.

Tappert's bibliographical selections are generally adequate; they are nicely arranged.

This book, either way, as a home-study course in Lutheran theology, or as a text in seminary classrooms, should get the kind of workout, or reception and use, it rightly deserves.

*E. F. Klug*

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LAST THINGS. By Werner Elert. Concordia, St. Louis, 1974. 56 pages. Paperback. \$2.50.

Eschatology in our day has to a large extent become a story about the "Lost Things" rather than the "Last Things." Confusion reigns, in a kind of unbroken cacophany, on the ultimate questions connected with human existence—whence? why? whereto? The medley of non-sensical tunes which man sings about his origin, purpose in life, and his hope and destiny, is frankly as indescribable as the blaring noise that rocks the walls—and the brain and eardrums—in some modern discotheque. So, there is a calming goodness about what Elert has to say on the last things that concern man's end (purpose and closing chapters) and the world's existence. He leaves no doubt about his support of the Biblical teaching concerning death, eternal life, the Last Day, Christ's return, resurrection of the dead, the last judgment, and the consummation of Christ's kingdom. His concluding summary pulls most of these thoughts together:

We believe not only in our personal redemption, not only in our personal resurrection, not only in the personal pardon pronounced in the Last Judgment. We believe in the consummation of the Kingdom. We believe that the powerful alliance of God's enemies will be completely and conclusively annihilated. We believe that the time will come when the cosmos, which forms the rear guard of this alliance, will be entirely destroyed. We believe in the rise of a new heaven and a new earth.

The new cosmos is free of all conflict. The last resistance against the Creator is broken down. He pardons whoever was to be pardoned. He condemns to eternal death whoever refused to lend an ear to His pardon. There is no apocatastasis, no restoration, for those who rejected His grace. They die the death of the Evil One eternally. The kingdom of Christ has become completely one with the dominion of God. The Son "delivers the kingdom to God the Father." (1 Cor. 15,



24) The new cosmos no longer stands in need of redemption. The work of atonement is finished. The kingdom of peace is consummated. There are no "eschatological problems" for us beyond that. (56)

A basic starting point, or presupposition, in Elert's theology is this that "Christ's person and work are taken seriously only if one binds them to the historical Christ," (11) and similarly, that it is impossible to tie eschatological significance to salvation unless what is said is also grounded first and always on the forensic justification of the sinner by God through Christ's substitutionary death.

The little chapters of this monograph are excerpted from Elert's larger work, *Der Christliche Glaube*, and they form the second, companion piece to the previously published (CPH) *The Lord's Supper Today*, likewise taken from the same source. Concordia Publishing House deserves commendation for translating and publishing the work of one of Germany's most respected conservative theologians, and at moderate cost. No one, of course, has ever claimed that Elert is easy reading, even in translation; nor that he is in tune at every point with Confessional Lutheran theology. His comments, e.g., anent the Anti-christ, hardly correspond with the Lutheran Confessions' stance. (His views on Scripture and the third use of the Law are other points of variance.) But these things aside, the fact remains that for substantial, meaty theology today, one would have to grant him a place with some of our century's foremost practitioners in theology; and pastors who are minded to continue their course in theology can ill afford to neglect doing theology at Elert's level.

E. F. Klug

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UNVANQUISHED PURITAN: A PORTRAIT OF LYMAN BEECHER. By Stuart C. Henry. William B. Eerdmans Publishing Company, Grand Rapids, 1973. 299 pages. Cloth. \$7.95.

Missouri Synod preachers, mostly of Teutonic stock and descended from those who lately immigrated to our country, cannot always fully appreciate the origins of the American religious experience in Puritan New England with its influence in American life. Stuart C. Henry, a professor of American Christianity at Duke University, has written a thoroughly enjoyable and readable account of a famous 19th century Puritan preacher, Lyman Beecher. Dr. Beecher might be more famous as being the father of Harriet Beecher Stowe, the pro-abolitionist novelist, but his place in American history is secure in his own right. Born in 1775 and dying in 1863, Beecher brought the colonial Puritan heritage right up into those events that brought about the American Civil War. The Puritans came to New England with plans to make the kingdoms of this world the kingdom of God. The political unit was the parish at the center of which was the congregation, those who had been awakened. With threats of hell and damnation from the preachers, God would, through Calvinistic orators, gather His elect out of the parish into the core congregation. The American Revolution spelled the end of any kind of Geneva type arrangement in New England. American soldiers saw at first hand English and French soldiers who were Christian, but certainly

did not abide by any kind of Puritan ethic. In Boston, the basic Calvinistic doctrines of Trinity, election, and human depravity were being traded in for unitarianism, universalism and optimistic humanism. Into this situation Beecher brought the older Puritanism, with, of course, a few adjustments. The fatalism of the Calvinists was exchanged for a happier picture of man. Beecher saw the opening of the west as a chance to reestablish the Puritan political order, long gone out of style in New England. With this "out" of Egypt" spirit, Beecher became president of Lane Seminary in Cincinnati which was not so much torn apart by the slavery issue as it was by taking the proper attitude to the emancipated Blacks.

Henry's style is so attractive that the reader can easily forget that he is reading history. Along with the portrait of the stormy preacher, there are miniportraits of his children and of their reactions to their father's theology lived out in their family life. Index and ample footnoting qualify his biography as a serious historical work.

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HOW HUMAN CAN YOU GET? By Charles Martin. InterVarsity Press, Downers Grove, Illinois, 1973. 160 pages. Paperback. \$1.75.

Expressed with the optimism of modern Humanists, the world is about to come of age, and "perhaps they"—so claim the Humanists—"have the first opportunity in history to *invent the human being*." The naked ape is about to blossom into the first truly concrete human being, via the evolutionary chain of progression upwards of course.

Martin takes on the challenge of such blown-up Humanist boast, their debunking of Christians and the Christian faith, their relegating of the Christians' God to be, as Huxley put it, little more than the smile on a cosmic Cheshire cat; and he climaxes his defense with a resounding doxology over what God has done for man through Christ, in paying man "the intolerable compliment," as C. S. Lewis put it, of coming into this world as the Word made flesh, to bring mankind light, life, and deliverance. Man may be a ruin, but he is a redeemable ruin, as God sees him, says Martin.

As an apologetic for the Christian faith this British teacher's work grapples solidly and smashingly with the foe(s), specifically the Humanists. They have been Christianity's most eloquent and articulate opponents, and by answering them Martin submits that he has given the reply to agnosticism in general. No simplistic work this, but a formidable *sortie* against the Humanists', and all rationalists', fortress. Strangely, as Martin points out, with all the smugness the Humanists show in their dismissing miracles and the supernatural, they just can't leave the subject of Jesus alone. It should be to their embarrassment, as one correspondent to the periodical, *Humanist*, expressed it, that "this non-existent Jesus is the most talked-about person in your magazine." Deftly Martin probes away at the false conclusions and assumptions on which Humanism feeds, as a result of faulty, naive, and misplaced trust in scientism. **The Humanist believes that evolution explains all, that it beckons to the outcropping of a bright future; but unfortunately he comes to a dead end.** Nietzsche, one of the Humanists' heroes, voiced the problem: "If God

is dead, what becomes of man?" Existentialism has had a go at trying to unravel this dilemma for more than fifty years now, but it has provided no answer, except to say that man must create himself, be free, leap bravely. But where? Despair. Meaninglessness. Dead ends. Absurdity. These are the echoes which resonate back into man's tired ears. For if God is dead, man is dead. There is no exist.—Call that hope? The Christian church may be filled with sinners and their sins and failings, as well as the corporate faults and failings of institutionalized religion—what else? for that reason Christ came!—but at least, says Martin, it has the Gospel of God's grace in Christ, and in this fact true hope is much alive.

*E. F. Klug*

### III. PASTORAL-PRACTICAL STUDIES

PRAYING TODAY. Practical Thoughts on Prayer. By Norman Pittenger. William B. Eerdmans Publishing Company, Grand Rapids, 1974. 107 pages. Paper. \$1.95.

This is not a book of devotions; it is a treatise on prayer, the emphasis being more on the intellectual than the devotional. Philosophical problems are considered, such as the modern student would encounter in an atmosphere of existentialism, psychology, Bible criticism and agnosticism.

The first chapter is entitled "Prayer for the Modern Man and Woman." Subsequent chapters are "Coming to Understand What Prayer Is, Praying in Words, Praying in Thought, Praying in Church, Praying at the Lord's Supper, Making Prayer Meaningful Today."

While this is not a theology of prayer, it takes up many theological matters. It seems that meditation is considered a variety of prayer, but it is not oriental meditation, it is rather the Christian mystic contemplation which is used in the comparison. The word "practical" in the subtitle is appropriate, and there is no doubt that this tract could benefit many.

*Otto F. Stahlke*

CHRISTIAN LOVE: CAMPUS STYLE. By Phillip B. Giessler. Dillon/Liederbach, Inc., Cleveland, 1974. 180 pages. Cloth. \$4.95.

This is a book of 61 devotions, having as subtitle "Chat with Collegians Nathan and Nancy. Their First Year: Semester I." In these devotions the author shows a concern for the real problems that confront college students at all institutions of higher learning. The devotions or chats are thought-provoking, enlightening, and are designed to keep the college student Christ-centered. College students will find these chats lively, provocative and clever in the manner Giessler has presented his subject matter. These devotions are soundly Biblical and Lutheran.

A number of campus pastors who saw the book in manuscript form were impressed and expressed the opinion that these devotions should appeal to the campus student and that they could help to fill a gap in an area where there is a scarcity of good material for spiritual guidance and growth.



The author's fourteen years of work on college campuses and the experience of his contacts with many persons both in times of crises as well as happiness have helped to make this a faith-strengthening and practical book at a time when the college student is forming his philosophy of life. In these turbulent times, characterized by a new moral code, these chats can help through the efforts of the Holy Spirit to keep Christian young people on the "straight and narrow path" and also serve to win young people for Christ.

*Raymond F. Surburg*

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THE SCIENTIST AND ETHICAL DECISION. Edited by Charles Hatfield. Downers Grove, Illinois. InterVarsity Press, 1973. 176 pages. Paper. \$2.95.

The fourteen essays in this collection are the result of the attention given by the Institute for Advanced Christian Studies to the compelling questions raised by contemporary science. Christian scholars look at the ethical dilemmas in the fields of genetics and psychology and tackle the more fundamental concern of the relation between science and Christian ethics. Technology and science, biology and medicine, psychology and psychiatry are on the threshold of "the control of life" and there is talk, not merely metaphoric, of a "second Genesis." Much of what is presently possible and predicted for the future in science, technology, and medicine raises the prospect of a new image of man, of man taking control and reshaping life itself.

But as Henry David Thoreau wrote (while beside Walden pond) that we may become "tools of our tools." Science without an ethic and medicine without an ethic may become, if they have not already, our masters rather than our servants. *The Scientist and Ethical Decision* is a useful exploration by a varied group of authors on both the peril and the promise of the coming "control of life." Specific attention is given to ethical concerns in drug research, the social responsibility of the scientist, genetic control and human values, and issues raised by B. F. Skinner's provocative *Beyond Freedom and Dignity*.

Among the contributors are Henry Stob (Professor of Christian Ethics, Calvin Theological Seminary), John A. McIntyre (Professor of Physics, Texas A & M University), V. Elving Anderson (Professor of Genetics and Cell Biology, University of Minnesota), Ralph C. Underwager (Certified Psychologist at the Nicollet Clinic in Minneapolis), and Carl F. H. Henry (Editor-at-Large, *Christianity Today*, and Professor-at-Large, Eastern Baptist Theological Seminary). Each of them bring a special expertise that helps to bridge the communications gap between theological ethics and the world of science.

*Milt Sernett*

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POLITICAL EVANGELISM. By Richard J. Mouw. Grand Rapids, William B. Eerdmans, 1973. 111 pages. Paper. \$1.95.

At first blush, the title of this treatise on the theological basis for a Christian social ethic may startle the Lutheran reader. Yet Mouw's self-confessed pilgrimage from conservative-evangelical "political" passivity to conservative-evangelical concern for an adequate theological framework



for dealing with social injustice, racism, militarism and the public abuse of power is not unlike the progress made by American Lutherans, including the Lutheran Church—Missouri Synod (witness our *Mission Affirmations* and *Social Ministry Affirmation*), in relating God's Word to the whole man.

One by one Mouw, who is Associate Professor of Philosophy at Calvin College and editor of the *Reformed Journal*, takes up the traditional arguments which have led to a dichotomizing of the social from the spiritual—such as—that political problems will be solved *simply* by changing individuals, that the realm of the *polis* is essentially evil and must be shunned, that we shall always have the poor and the hungry with us, and that the task of the people of God is an internal mission only. Brief commentary is given to the crucial New Testament passages dealing with the relationship of the church to “secular” government, Romans 13:1-7 and 1 Peter 2:9-17.

In summary, Mouw understands “political evangelism” to be *one* important aspect of the overall mission of the Church to be a living witness to the “fulness of the power of the gospel as it confronts the cosmic presence of sin in the created order.” While the author's determination of the task of the Church is laudable, there is a certain impreciseness in how this mission is to take shape, particularly in the kind of pluralistic society in which we live.

One also detects some confusion as to the impetus for social action in the political (secular) realm, which perhaps reflects the difficulties inherent in the “conversionist” approach of those identified with the Calvinist tradition (see H. Richard Niebuhr, *Christ and Culture*). In spite of Mouw's affirmation that “the *primary agent* of evangelism is *God*, who has revealed his purposes for mankind in the reconciling work of Jesus Christ,” the reader of *Political Evangelism* will find no clear explanation of the proper motivation for reform in the secular order. Sometimes it seems to be Law, sometimes Gospel, sometimes both.

Lutherans, as heirs to the “Two Kingdom” doctrine that attempts to properly distinguish Christ's Kingdom from the political (secular) kingdom, have sometimes exhibited sanctified irresponsibility toward the world of fallen humanity. Yet, as was expressed by “A Statement on Principles of Social Action, with Special Reference to Corporate Positions” (adopted at Denver, 1969), tragic confusion results if the fundamental distinction between the two kingdoms is not maintained. Christian involvement in both spheres is to be encouraged, for both are expressions of the will of God. This theological framing of the problem does not, however, automatically give us the form and means by which we are to address a *particular* social ill, be it racism, poverty, militarism, abortion or euthanasia. Lutherans still need to do their homework, so that a viable and theologically sound social ethic can take shape.

Milt Sernett

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CROSSROADS Series from Concordia Publishing House

YOUR FIRST IN COLLEGE. By Richard Kapler. Concordia Publishing House, St. Louis, Missouri, 1974. 79 pages. Paper. 95¢

WELCOME RETIREMENT. By Elmer Otte. Concordia Publishing House. St. Louis, Mo., 1974. 78 pages. 95¢

YOU AND YOUR RETARDED CHILD. By Nancy Roberts. St. Louis, Mo., 1974. 77 pages. 95¢

MOVING? By Eldon Weisheit. Concordia Publishing House, St. Louis, Missouri, 1974. 80 pages. 95¢

For some people, all of life seems to be a neverending series of crossroads, yet there are times when the unexpected, the expected but not prepared for, and the prepared for but not adjusted to, seems to thrust in upon us most directly. Parents send their first child off to college, wondering how their son or daughter will fare. Men and women, accustomed to the rewards of productive work, both financial and psychological, are suddenly faced with the prospect of retirement. A family, with mixed emotions and many questions, makes room for a retarded child in its midst. Americans, perhaps the most mobile citizenry in the world, move from one place to the other so frequently that they are apt to develop a sense of rootlessness. The four small volumes under consideration examine these changes in life in a commonsense and helpful fashion, with special focus on the resources which the Christian faith offers to all who stand at crossroads.

Richard Kapler, campus pastor at Eastern Michigan University, offers presents an insider's view of campus life in the 1970's. No longer does the secular university or college, a fragile institution in itself, function *in loco parentis*. Kapler suggests that parents, robbed of their youth in the 1930's and shaped by the attitudes of the World War II era, may be unduly pressuring today's students to "get the education that we weren't able to get." Kapler is sensitive to the change in mood on many campuses, from that of moral indignation in the late 1960's to one today characterized by a mixture of hedonism, pragmatism, and a sense of futility. Yet he also sees evidence of a search on the part of some college students for "a new glue" that will bind life together. With good grace and pastoral wisdom, Kapler seeks to bridge the gap between parents and students. Highly recommended.

Elmer Otte, himself a retiree, looks at aspects of retirement that most everyone will encounter—the problem of money, where to live, how to keep busy, staying healthy, and legal matters pertaining to one's "estate." He urges that there be a frank and responsible facing of the prospect of death itself, with attention given to practical matters and spiritual preparation, both by the retiree and his or her family. Otte gives his reader "Retirement Preparation exercises," such as "Note six ways to economize—without self-pity" and "Dwell on the health concerns of those about you—rather than on your own." He even makes the novel, yet potentially beneficial suggestion that workers "practice" retirement for a brief period, so as to ease into their new status.

The mother of a Downs syndrome boy named David, Nancy Roberts has written on mental retardation for a variety of national magazines and religious publications. She tells of the initial grief that parents of babies with Downs Syndrome experience and of the necessary adjustment of family life. Her message is that the mentally retarded are precious individuals, each with a unique potential. In response to the question,

"Is This God's Will?" Mrs. Roberts draws on the insights of such respected writers as C. S. Lewis and Leslie Weatherhead. Institutionalization, she suggests, should not be decided upon hastily, especially where there are adequate resources, material and spiritual, within the home for care of the retarded child. An appendix list of useful publications and pamphlets help parents of the mentally retarded seek out additional counsel. *You and Your Retarded Child* might also be rewarding reading for those who do not themselves bear such a burden but who love enough to care.

"It will be a moving experience," writes Eldon Weisheit, with an obvious double entendre. Nine years a parish pastor and currently associate editor of the *Lutheran Witness* and *Witness Reporter*, Weisheit has five times participated in the American ritual of packing and unpacking. With wit and a special measure of common sense, he looks at how moving affects the whole family, from the preschooler to grandpa and grandma. Leaving the old behind and breaking into the new neighborhood can have traumatic effect, sometimes minor, sometimes major. Weisheit tempers the trauma with advice that if it comes to a choice between saving the china and saving the family, mark the family "FRAGILE, HANDLE WITH LOVING CARE!" As devotions for the Move, the author cites Ruth 1:15-19a (last devotion at the Old Home), Genesis 28:10-19 (while on the Road), and Luke 2:1-7 (in your new home). MOVING? together with the other publications in this series should serve as excellent counseling aids or as enrichment reading for the local parish.

Milt Sernett

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FREE TO DO RIGHT. By David Field. InterVarsity Press, Downers Grove, Illinois. 1973, 111 pages. Paper. \$1.25.

Here is an excellent compendium to Christian ethics for today's young adults who are faced by what the author, a senior tutor at Oak Hall Theological College in London, calls "moral overchoise." With a pleasing minimum of theological jargon and a keen eye to just the right illustration, Field distinguishes between moral decision making variously based on rules, motives, and results. Situationalism and legalism both receive critical appraisals.

The uniqueness of Christian ethics, Field asserts, is that the meaning of "goodness" is determined by the character of God, its motivation by the relationship between God and man in Christ Jesus, and its moral power by the action of His Spirit. To those who claim that Christian morality leads inevitably to a "gloomy, kill-joy" standard of virtue, Field offers the pleasures that come of the practical love of others and of God. In a chapter devoted to private and public morality, Field attempts, with reasonable success, to analyze why it is that contemporary man considers Biblical controls on personal behavior "too stifling" but is critical of Scripture's "apparently kid-gloved approach to the corrupt institutions of society."

A God-centered approach to ethics, both private and public, does not, of course, immediately resolve all problem situations. In some cases, Christians find that they must choose a "lesser evil"—but an "evil"



nevertheless. To other situations (Field cites euthanasia and the "morning-after" pill as examples), there is no specific Scriptural directive and the problem is the application of a general principle to a contemporary question. Field does well to suggest that we should neither amplify the moral law of the Bible, as do the causists, nor telescope it to a single norm, as do the situationalists. We should instead pattern our ethics after the whole will of God, not because obedience has its own rewards, but because in Christ Jesus we have been freed to do right. Lutherans will appreciate this clear "my grace is sufficient for thee" theme throughout this most thoughtful little study.

Milt Sernett

CHAINS OF THE SPIRIT: A MANUAL FOR LIBERATION. By Tim Timmons. Washington, D.C., Canon Press, 1973. 86 pages. Paper. \$1.25.

The spiritual POW's of which Timmons writes are all those (their number seems to be increasing) who are today either in servile fascination of or full partners in the occult. Citing Deut. 18:9-13 as specifying the kinds of occult behavior which are of demonic origin and, therefore, no matter their modern dress, a real threat today, Timmons suggests that liberation can only come if there be recognizing, reckoning, renewing, and resisting.

The power to resist is that of Christ, the "full armour of God." Timmons clearly sets forth the reality of the battle between Satan and Christ that was won at the Cross and does a thorough job of examining the pertinent New Testament material. But there is need in *Chains of the Spirit* of a more discerning "testing of the spirits" which we find in our times. Much of contemporary occultism is of the faddish sort, so much play acting. Some of it is, however, not only dangerous to those involved but also of eternal significance. It is to the latter that Timmons, member of the Christian Family Life team and part-time instructor of practical theology at Dallas Theological Seminary, offers a manual of liberation.

Milt Sernett

THE GAY CHURCH. By Ronald M. Enroth and Gerald E. Jamison. William B. Eerdmans Publishing Company, Grand Rapids, Mich., 1974. 144 pages. Paper. \$4.95.

Homosexual churches, a provocative topic treated with more than a modicum of objectivity, is the subject of this informative volume, authored by two sociologists. The focus is principally on the West Coast and on such flamboyant and controversial figures as the Rev. Troy Perry of Los Angeles, who claims to be both evangelical and conservative, except with respect to homosexuality. What emerges is a profile of "the gay church" which reveals it to be ever as much self-serving and discordant as the "straight" church is alleged to be.

The homosexual churches are eager for acceptance "as we are" by mainstream American religion. But, as Carl Henry has written, the homosexual "fails to understand that the Spirit of God transforms all men into the moral image of Jesus Christ and not the church into the



image of the gay world . . . What the gay world needs is redemption, not reinforcement." The "straight church," because of its lack of compassion, may in part be responsible for the emergence of the "gay church" in the liberating sixties and seventies. But until the homosexual is willing to listen to talk of a "cure," there is little that the mainstream churches can do but with good grace and compassion reinforce God-ordained heterosexuality as the norm. Troy Perry's frequent statement, "God Loves Me Too!" is not the issue at question. God does indeed love the sinner, but not the sin.

Milt Sernett

## BOOKS RECEIVED

- The Power of the Kingdom.* By W. A. Poovey. Augsburg Publishing House, Minneapolis: 1974. 128 pages. Paper. \$2.95.
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- The Searching Wind.* By Ruby A. Jones. Warner Press/Publishers, Anderson, Indiana, 1974. 95 pages. Paper. \$1.50.
- Exorcism through the Ages.* St. Elmo Nauman, Jr., Editor. Philosophical Library, New York, 1974. 311 pages. Cloth. \$10.00.
- The Community of the Spirit.* By C. Norman Kraus. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1974. 104 pages. Paper. \$2.95.
- Christian Impiricism.* By Ian Ramsey. Jerry H. Gill, editor. Wm. B. Eerdmans Publishing Company, 1974. 260 pages. Paper. \$4.95.
- The Black Experience in Religion.* C. Eric Lincoln, editor. Anchor Press, Doubleday, Garden City, New York, 1974. 369 pages. Paper. \$3.95.
- Animal Nature and Human Nature.* By W. H. Thorpe. Anchor Press, Doubleday, Garden City, New York 1974. 435 pages. Cloth. \$12.50.
- God in Public.* Political theology beyond Niebuhr. By William Coats. Wm. B. Eerdmans Publishing Company, 1974. Grand Rapids, 1974. 215 pages. Cloth. \$7.95.
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- The End of Man.* By Austin Farrer. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1974. 176 pages. Paper. \$3.45.
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- Encircling Eyes.* By Os Guinness. InterVarsity Press, Downers Grove, Illinois, 1974. 53 pages. Paper. \$1.25.