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Business correspondence should be addressed to Norman A. Bunby, Business Manager, Concordia Theological Seminary, Springfield, Illinois.

Book Reviews

MULTIPURPOSE TOOLS FOR BIBLE STUDY. By Frederick W. Danker. Concordia Publishing House, St. Louis, 1960. Cloth. \$3.75.

This is a welcome book, the first of its kind in our circles. It fulfills a basic need in pastors' libraries throughout the country, because it names and illustrates the use of the principal tools for fundamental biblical scholarship. We use it in our seminary class in interpretation to acquaint students with exegetical method, textual criticism, and bibliography. A few comments will, we hope, illustrate the nature of its content: It is well that the author begins with a discussion of concordances for, strictly speaking, proper exegetical method begins here. With the advent of many new Bible versions his analytical discussion of the Nestle text is most helpful. The point is well taken that the parallel references in Nestle's text are often more correct than those found in our English Bibles, and that the old Greek paragraph divisions are more reliable than Stephen Langton's traditional chapter divisions. In his treatment of many Bible verses the author at times offers some mighty tantalizing bits of exegesis, although we doubt that the omission of "and couches" in Mark 7:4 confirms a "belief in the widespread practice of immersion" (p. 23). What is said about Coptic Papyri is new and instructive (p. 72). The chapter on modern Bible versions is worth the price of the book and we appreciate his fair appraisal of both KJV and RSV. The author's evaluation of Phillips' translation agrees with our belief that it "free-wheels" too much and that "it would be much more difficult to infer the original text from Phillips' rendering than from any of the other translations, or versions, mentioned in this chapter," and that "the translation is not designed for liturgical use" (p. 188f.). An outstanding new feature which makes the volume extremely valuable for the interpreter is the chapter on the use of the Septuagint, a study which is properly coming into its own in our time.

On the negative side, there may be too much credence given to modern critical theories, as in the statement that certain passages "suggest how the evangelists under the guidance of the Spirit used the materials as they were shaped in the varied work of the church—in her proclamation, polemics, instruction, and worship" (p. 31). At times the book reads slowly and loses itself in detail. The selection of commentaries seems to lie too much in one direction. But these few criticisms should by no means detract from the great value of this book nor from the assistance we personally have derived from it; it is really a storehouse of information and instruction for the interpretation of Holy Scripture. We like its many concrete examples and illustrations of exegesis, a sort of a "how-to-do-it-yourself" approach. Difficult technical subjects are made easy. After one has read and used the book he understands why the term "multipurpose" is in the title. The pastor who has been in the field a few years and wishes to refresh his memory regarding versions, lexicons, concordances, textual criticism, etc., with a host of interesting exegetical sidelights thrown in, has at last found his book.

It is certain to give him some fresh approaches in his sermon preparation and Bible class work.

Lorman M. Petersen

THE WORD OF THE LORD GROWS. By Martin H. Franzmann. Concordia Publishing House, St. Louis, 1961. x and 324 pages. Cloth. \$4.00.

Dollar for dollar this may well be the best book bargain on the market today—excellent binding, superior content, and a price that is astonishingly reasonable. If the readership of *The Springfielder* numbers about six thousand, we sincerely hope that some six thousand orders for this superb introduction to the New Testament will be addressed to the publisher forthwith.

Here is Biblical scholarship at its best, yielding nothing to intellectualism on the one hand, nor to obscurantism on the other. Dr. Franzmann's basic premises include not only the conviction that the New Testament must be studied historically, because "it has its point of origin . . . in human history," getting "its form and contours from history," but also the faith that this historically conditioned word is a "divine word," a word that has "history-making power," a word that is a "dynamic and creative personal power of God at work among men." Above all, he insists that properly "the historical is a means to a higher end, the end namely, that we hear the New Testament speak to us as the living voice of God *now*."

After an introductory chapter in which he establishes the theological significance of the historical character of the New Testament word (as this is illuminated by the book of Acts), he employs ten chapters to discuss the individual books of the New Testament, taking them up in more or less chronological order. In each case he offers an extensive outline of the contents of the book under discussion. At times, perhaps, these outlines become too extensive (the one for II Corinthians, for example, runs to better than eight pages; the one for James, seven); but they all have the virtue of avoiding the snappy, alliterative, artificial constructions such as are favored by too many writers in this field.

Those who have already read products of Dr. Franzmann's pen or have heard him in person will not be surprised to find that this book, too, is rich in gems of thought in which keen insight is wedded to vivid phrase. Space permits but a few examples to whet the appetite. Of II Corinthians: "The letter is for us difficult, an angel to be wrestled with if we would receive a blessing." Of Romans: "Pointing up the value of this letter is like commenting on the depth of the Grand Canyon." Of the Synoptic Problem: "The three Synoptic Gospels loom in large and mysterious grandeur, like three great mountains, before the eyes of the church. The Lord of the church has given us in our generation abundant materials for the study of their geography; He has given us practically none for the study of their geology. Perhaps our main business is geography, not geology."

On questions of authorship Dr. Franzmann plumps finally for the traditional ascriptions, though only after a fair and sympathetic presentation of the most significant counter views. He reckons seriously with questions of textual criticism, allowing that the adulteress pericope and the Marcan endings are probably not authentic. He faces up to the unique character of the Fourth Gospel considered as narrative, describing it as "interpretatively recounting the words and deeds of Jesus; . . . the words and deeds are freely selected . . . , freely arranged, and told in stylized form, with one aim only: to proclaim what Jesus is and signifies. . . ."

The final chapter deals with the growth of the New Testament as a collection of books and the ultimate formation of the Canon. This chapter, too, like all the others, exhibits in masterful fashion the sound, exangelical good sense and judgment of the author, a scholar who is truly not ashamed of the Gospel of Christ, neither of its saving content, nor yet of its external form—which like the Lord to whom it testifies is in this life always *cruce tectum*.

Richard Jungkuntz

THE GOSPEL ACCORDING TO ST. MATTHEW. By Suzanne de Dietrich. Translated by Donald G. Miller. John Knox Press, Richmond, Va., 1961. 152 pages. Cloth. \$2.00.

Mlle. de Dietrich was born in Alsace, studied at Lausanne, has served in the French Christian Student Movement and as resident lecturer on Bible study at the Ecumenical Institute of the World Council of Churches in Bossey, Switzerland. She is author of *God's Unfolding Purpose* and the popular *Witnessing Community*.

This particular volume is part of a series ("The Layman's Bible Commentary") begun in 1959, covering the entire Bible. The series is beamed at the laity, and Mlle. de Dietrich is to be commended for her simple, straightforward style. No person of normal ability will have difficulty with this book. Likewise, the book is short, devoting its attention to matters of prime importance, and saying a great deal in its 152 pages. The author is to be commended too for her belief in miracles, predictive prophecy, the Virgin Birth, the Trinity, the Resurrection, the Transfiguration, and the historical nature of Christ's life here on earth. All of this is to the good.

On some points one could ask for greater detail and clarity, such as on the Resurrection. On other points, one must agree with the author. She thinks (p. 9) that Matthew's use of the O. T. seems a "little forced to the modern reader." She does not think Matthew the Publican wrote the Gospel (pp. 12-13), but rather that the Gospel is the work of someone unknown who may have used some oral work produced originally by Matthew. In this view, of course, she is showing that she is keeping up with the latest views on the subject, but she has not one shred of evidence from the early church and almost nothing prior to the 19th century. Her views on the Sacraments, while very briefly expressed, are typically Reformed.

In short, this book has its good and bad points. It is not of great value for the clergy, and it seems that there are several better commentaries for the laity.

J. A. O. Preus

ROMANS, FIRST CORINTHIANS, SECOND CORINTHIANS. Kenneth J. Foreman. John Knox Press. Richmond. 152 pages. \$2.00.

Author Foreman in his introduction to *Romans* says, "Writing a commentary on a book whose author is dead and gone is a risky business." We might add that writing a commentary on three major epistles in the scope of 150 pages, and one which everyone can understand, is not only risky but attempting the impossible. Yet "impossible" as it sounds, we enjoyed reading this commentary. It has many penetrating insights and is written in a "homey" style that the layman will enjoy. The introductions to the three letters are especially good—they make the letters come alive for the reader. The author explains all technical terms and uses as few as possible himself. Illustrations which really illustrate are numerous. Perhaps the outstanding feature—and in this instance it is not just for laymen—is that it gives a salutary perspective, or bird's-eye view, of the contents and train of thought of each letter, something helpful for Lutherans who often read the Bible in (not "to") pieces. To read these great epistles in the sections suggested by the outline and then to read Foreman's running commentary, which does not bury one in detail, would indeed be a splendid and new experience for every Christian.

Some samples of the author's pleasant ingenuity: On idolatry—"Whatever you can't live without, that is your god. Whatever takes first place with you, whatever you try to please first of all, whatever you sacrifice everything else for, that is your idol" (p. 23). On a sinner—"Like a man who wants to be reconciled to his wife but perversely keeps on doing and saying insulting things that only drive her further away" (p. 28). On Jew and Gentile—"An adopted child is a chosen child . . . an adopted son might have more of the father's spirit and might to carry on his work better than the natural son" (p. 44). On faith and life—"Christ's work *for* you is finished. Christ's work *in* you is not finished in your lifetime. Christian living is no take-it-or-leave-it extra, it is welded to the Gospel" (p. 52). Again—"The Corinthians were dead-end receivers of grace; like babies, they thought only in terms of 'What do I get out of it?' Paul and other apostles were outgivers, sharers, builders, workers" (p. 78). On the ministry—"Apollos and Peter and Paul are like workmen on a farm; but it is God's farm, not theirs" (p. 72). Again—"There are people both outside and inside the Church who have a suspicion that the minister has to say what he says because he is paid for it. Paul would rather be in a position where everyone would know that he never received a penny from any man" (p. 90). On the Corinthian Communion—"The picture here reminds us more of a badly organized Sunday school picnic than a Communion service" (p. 95). On Christian unity—"It is no more possible to be a lone independent

Christian apart from the Church than it is for an ear or an eye to be a lone independent ear or eye, with no body. An eye in a head is priceless; an eye in a glass jar is a curiosity" (p. 100). Such commentaries are understood by everyone, and might serve as a source of sermon thoughts and pictures as well!

But one should not place this commentary into the hands of the layman without some critical guidance. There are some misleading theological statements on justification and the Old Testament, on the Sacraments (they are considered only symbols—the Lord's Supper is a "feast of memory and hope"), and on the inspiration of the Bible (Paul arrives at many of his views by independent thinking instead of being inspired by God). But we liked the freshness and speed of this little commentary—it really fits our jet age. Practically, we can envision it being used for private Bible reading, for family devotions, for sermon illustrations, for Bible class work, for a new and fresh approach to Bible study as a whole—the book method.

L. M. Petersen

JUDGES, RUTH, I SAMUEL AND II SAMUEL. By Eric C. Rust.
John Knox Press, 1961. 162 pages. Cloth. \$2.00.

This is one of the Old Testament volumes in "The Layman's Bible Commentary" (Vol. 6), which has been appearing since October, 1959. To date, Genesis, Hosea through Jonah, Psalms, Jeremiah, Lamentations and Ezekiel, Daniel and an introductory volume have been published.

"The Layman's Bible Commentary" is designed as a non-technical guide for the layman in his personal study of the Bible. The readers of these commentaries are to use their own personal Bibles and thus no Biblical text is furnished. However, the basic text used by the writers of this commentary series is The Revised Standard Version.

The author of Volume 6 is Eric Rust, at present professor of Christian apologetics at the Southern Baptist Theological Seminary in Louisville, Kentucky. For each of the Biblical books Dr. Rust has given an introduction, an outline, and a commentary. In the introduction he has discussed the historical background, the literary structure, and the theological thought set forth by each book. The largest amount of space is devoted to the commentary proper.

Traditionally, Judges, Ruth, I and II Samuel are classified as historical books, although with the exception of Ruth they are found with the Former Prophets in the Hebrew Old Testament arrangement of the canon. The historical events related in these four books extend from the death of Joshua till near the end of the life of David. At various places in this commentary, Rust questions the historical accuracy of the facts recorded in these four books. Regarding Judges, he asserts: "We need to remember that we are dealing in this book with the dawn of Israelite history. This was mainly preserved in oral form during the early period, and thus it raises real his-

torical questions. But what matters is its theological significance, what God was seeking to teach through these events, of whose details we cannot be altogether certain" (p. 12). The events that are recorded in Judges, he claims, may go back to the twelfth and eleventh centuries B. C., some may be even earlier if one postulates Hebrew groups in Palestine prior to the main invasion of Palestine.

The Book of Ruth is believed to have been written in the fourth century B. C., although the historical conditions described are of earlier provenance. The purpose of Ruth "was . . . to preserve a tradition that David's royal line had Moabite blood in its veins, and to emphasize the true universalism of Israel's faith, in which even Moabites could share and share significantly" (p. 70).

The Book of Judges and the present form of I and II Samuel are considered the product of an editor or editors, governed by the prophetic view of history as found in Deuteronomy. Different accounts of the same historical event are found in succession in the Books of Samuel. This makes it necessary for the student to determine which account really records the actual happening. According to Rust, historical contradictions need not disturb the Biblical reader for "the main emphasis was on what the living God was saying in history, and they were interested in events at the level of revelation" (p. 78).

The views on Biblical introduction, the nature of inspiration and the heremetics of Professor Rust are those espoused by neo-orthodoxy. Many of his positions in these areas, therefore, are not acceptable to this reviewer nor to many readers of this journal. Although the commentary is brief, the author has succeeded in writing a compact volume with up-to-date information on historical and archaeological matters.

Raymond F. Surburg

PAUL AND HIS RECENT INTERPRETERS. By E. Earle Ellis. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1961. 63 pages. Paper. \$1.75.

This useful little work is written with the modest but commendable aim of providing the serious New Testament student with a "prolegomenon" in the area of Pauline studies which will supply a convenient summary of research without being unhelpfully brief nor lacking in guidance for evaluating the frequently divergent results of research. Positively, it aims to make the reader aware of the critical issues which are raised by any serious historical approach to the Pauline corpus and "with that awareness enable him to measure his exegesis in the light of the critical concerns." Implicit, though never obtrusive, throughout the discussion appears to be the author's personal commitment to the Christian faith, also to Holy Scripture and specifically the Pauline writings as the source and norm of that faith.

After sketching the chief contrasting views on Pauline thought, as re-

flected particularly in the two main areas of contemporary studies, *Religionsgeschichte* and eschatology, the author devotes special attention to two specific questions which illuminate the general summary, namely, the question of how II Corinthians 5:1-10 may be understood to embody the structure of Pauline eschatology, and the question of the authorship of the Pastoral Epistles.

In treating the II Corinthians passage Ellis aligns himself with the corporate, realist interpretation of Cullmann and J. A. T. Robinson—though not uncritically. Also, he breaks some new ground in this discussion, suggesting, for example, that the "tent-house" of II Corinthians 5:1 "envisions primarily not the individual self (although this is included) but the whole *en Adam* corporeity which stands under death." Significant too is his understanding of the "nakedness" in verse 3 as the lack of the "white garb of righteousness" which alone can cover our "shame" at the parousia.

The final chapter makes a strong case for the likelihood that the present minority view—which regards the Pastorals as authentic—represents in fact the trend in the direction of which Pauline scholarship as a whole will presently move.

Richard Jungkuntz

BARTH. By A. D. R. Polman, translated by Calvin D. Freeman. Modern Thinkers Series: David H. Freeman, editor. The Baker Book House, Grand Rapids, Mich., 1960. 68 pages. Paper. \$1.50.

The importance of Karl Barth in contemporary theology is beyond question. Much of what goes on in the religious world today is tied in some way to the renowned theologian of Basel. That is a tribute which speaks for itself. But while all agree on the greatness of Barth's influence, not all appraise his work and place in theology *una voce*. Loud and extravagant are the blessings spoken upon his name in some quarters, but in others he is sharply rapped on the knuckles, though usually not without faint praise.

It is the latter posture which A. D. R. Polman, a Reformed theologian who teaches at Kampen Theological Seminary in the Netherlands, has adopted in this monograph on Barth. Evincing intimate and incisive knowledge of all of Barth's writings, Polman is prepared to express his appreciation for the major role Barth has played in leading much of the Protestant world back from the theology of pious self-consciousness to a concern for the revelation of God in Holy Writ and the deity of Christ, especially His centrality in all of Christian faith. But Polman is not one to go along with those theologians who are ready to place Barth among the timeless theological giants of the past, like Luther and Calvin. As a matter of fact, he is satisfied to conclude with the wager that "the Biblical theology of Calvin . . . will be alive in the church of Christ long after the mighty system of Barth has become history" (p. 68).

Polman argues a strong case on the basis of three representative areas in Barth's teaching, the doctrines of Scripture, of predestination, and of creation. Polman finds that the ambiguity in Barth's teaching on Scripture, calling the Bible, on the one hand, "the Word of God," and on the other hand, "a product of a near Eastern tribal religion," results from the Swiss theologian's "philosophical treatment of the concept of revelation" (pp. 20-23). This appears to be a good and valid judgment. "To characterize Scripture as only a witness to revelation is in conflict with Scripture's witness to itself," Polman continues (p. 25). The chief criticism which Polman feels compelled to direct against Barth's theology of Scripture, therefore, is that it is not Scriptural but a theological construct and "pure fiction" (p. 29).

The longest section is devoted to Barth's voluminous treatment of predestination. Here we find the views of one Reformed theologian who adheres to the classic Calvinistic doctrine on election pitted against another, the watchman on the Rhine, who opposes vigorously every thought of an absolute decree which would elect particular persons to salvation and others to damnation. The Lutheran reader will be instructed by this dispute which still goes on among Reformed theologians on what is indeed a knotty question. Labeling Barth a "supralapsarian," Polman contends that "the horrible decree of Calvin is a hundred times more preferable than a Barthian description which overlooks the real difficulty" (p. 55). The total failure of Barth's ideas on predestination can be shown no more vividly, Polman holds, than when he makes "the betrayal of Judas a necessary link in the plan of redemption" (p. 55).

Barth has also written extensively on creation, attempting here, as in all of his theology, to preserve his Christomonistic principle. According to this he argues that the creation of God is really knowable only to faith, faith which is grounded in Christ. Once again Polman's chief criticism of Barth is that he is not Scriptural in his exegesis of Biblical texts that deal with creation. The result is that "a previously established scheme is imposed upon Scripture" (p. 61).

Hardly light reading for the casual reader, Polman's analysis will provide a very useful abridgement for the person who is interested in having more than a casual acquaintance with Barth's thinking on three significant topics in Christian doctrine.

E. F. Klug

MARTIN LUTHER AND IGNATIUS LOYOLA: SPOKESMEN FOR TWO WORLDS OF BELIEF. By Friedrich Richter. Translated from German by Leonard F. Zwingler. The Newman Press, Westminster, Maryland, 1960. 248 pages. Cloth. \$3.75.

Recent publications of Luther's works, notably the projected fifty-six volume American Edition published by Concordia Publishing House and Muhlenberg Press and Wilhelm Pauck's definitive translation of Luther's Lectures on Romans delivered in 1515-1516, published in the scholarly

Library of Christian Classics series, as well as a number of more or less successful attempts on the part of Protestant theologians to understand and interpret modern Roman Catholicism (cf. Winthrop S. Hudson, *Understanding Roman Catholicism*; Jaroslav Pelikan, *The Riddle of Roman Catholicism*) demonstrate a lively interest in both the Protestant heritage and the thought world and structure of Roman Catholicism.

Friedrich Richter's present study, originally published in Germany under the title *Martin Luther und Ignatius von Loyola* (1954), promises to make a positive contribution to the contemporary dialogue between the Protestant and the Roman Catholic communions by focusing attention on the two best remembered representatives of the opposing Christian traditions of the Reformation era. The Lutheran reader's interest in the work may be enhanced by the fact that the author served for twenty-five years in the Lutheran ministry before becoming a convert to the Roman Catholic fold.

In the course of the work, Richter attempts to sketch the outlines of the formative influences of the Reformation era, describe the medieval heritage of the Catholic Church, analyze the conversion experiences of Luther and Loyola, present Martin Luther as the Reformer and Ignatius Loyola as the Restorer of the Church, and reinterpret the two worlds of belief. In his attempts, however, the author demonstrates that his work is more the confession of one who has entered the Roman Catholic Church as a convert than a well balanced historical study based on scholarly research. The fact is that Richter has simply failed to understand Luther and the Lutherans (it seems to the reviewer that the author has also failed to record the facts relating to the founder of the Society of Jesus), as is evident from the following lines:

Luther will not accept the ideal of holiness in the Catholic Church, because he refuses to believe that human beings can become saints. Thus, Luther's doctrine on justification becomes a theology of "make-believe." According to Lutherans, I live in the State of grace, as if I were justified, but if I carefully analyze myself, I must say that I am not justified (p. 88).

Perhaps the author has summarized his own theological orientation when he states that "The true doctrine of justification through good works he (Luther) opposes with the doctrine that faith alone justifies . . ." (p. 24).

Although Richter observes that at first Luther "was a heretic against his will" (p. 241) and acknowledges that "Luther calls us to repentance" (p. 242), it seems that the prophets who proclaimed the doom of Roman Catholic historiography as represented by Heinrich Denifle (*Luther and Lutherthum*) and Hartmann Grisar (*Luther*) have spoken too soon. In fairness to contemporary Roman Catholic scholarship it must be pointed out that Friedrich Richter does not measure up to the best representatives of Roman Catholic historical research (cf. Joseph Lortz, *Die Reformation in Deutschland*).

Friedrich Richter's *Martin Luther and Ignatius Loyola* is not an original contribution to scholarship. The book, however, is readable. It stimulates as well as irritates the reader, be he a well-informed theological student,

parish minister with a concern for his theological heritage, or professional historian who is interested to learn how a long-time Lutheran pastor interprets Luther and Lutheranism from the vantage point of his new spiritual home—the Roman Catholic communion.

Heino O. Kadai

CATHOLICS AND PROTESTANTS, SEPARATED BROTHERS. By Leon Cristiani and Jean Rilliet. Translated from the French by Joseph I. Holland, S. J., and Gilbert V. Tutungi, M. A. The Newman Press, Westminster, Maryland, 1960. 161 pages. Cloth. \$3.95.

This book bearing the *Imprimi potest* and the *Imprimatur* of the Roman Catholic Church is an exchange of letters between Leon Cristiani, a canon of the Roman Catholic Church, and professor at the Catholic Institute of Lyons, France, and Jean Rilliet, pastor of the French parish of Zurich. The dialogue is part of ecumenical discussions which are at present taking place throughout the Christian world, and involve not only many different kinds of Protestants, but at times also Roman Catholics. Both Christiani and Rilliet are deeply convinced of the scandal of a divided church. The dialogue at all times moves on a very high plane without in the least sacrificing candor and clarity. Christiani admits (p. 59) that in a sense the Reformed are Catholics, namely, by implication. However, he chides the Reformed for their view on the Sacraments, and presses the claims of the hierarchic church. He is convinced of the need for an infallible church, and he is sure that the Roman Catholic Church fills that need. Against Calvinistic determinism he maintains the need of the acceptance of free will as conditioning all doctrine. Rilliet on his part challenges the idea that in the Roman Catholic Church Scripture and tradition remain in harmony. He blasts the logic which derives the apostolic succession from Matthew 16:18. He severely criticizes Saint Augustine for his treatment of the Donatists. Both Rilliet and Cristiani appear to desire earnestly the reunion of the Church. Rilliet sees the route to organic unity bristling with apparently insurmountable obstacles. He tells Cristiani bluntly that there will be no surrender of Protestants to the Roman Catholic Church. He asks for equality between the two. He insists that the Reformed are not heretics but separated brothers. He asks for complete and universal admission of liberty of conscience and worship on the part of Rome. In this connection he writes, "It is beyond me to exaggerate the discomfiture which remains among my co-religionists today, who are most desirous to come to an agreement, when they notice that the Vatican seems to operate on two levels and to claim for Catholic minorities the rights which they refuse to Protestants in Spain and in Colombia. We can justifiably attribute to it enough influence to make her voice heard in Madrid and in Bogota. Recent concordats give our faithful in those countries the position of outcasts" (p. 141). Canon Cristiani on his part can conceive of unity only when it becomes organic reunion of the churches with Roman Catholicism on Catholic terms. He sees ecumenism as a praiseworthy but powerless effort, which can never satisfy Roman Catholics.

Anyone who desires to see clearly the real difficulty which the ecumenical movement faces when Protestants and Catholics confront each other in this connection ought to read this book.

Fred Kramer

THE CHURCHES AND THE CHURCH, A STUDY OF ECUMENISM.
By Bernard Leeming, S. J. London, and The Newman Press,
Westminster, Md., 1960. 340 pages. Cloth. \$6.50.

This book by Father Leeming, who is Professor of Dogmatic Theology at Heythrop College, is an indication of the interest which the hierarchy in the Roman Catholic Church is taking in the Ecumenical Movement. It is furthermore a tribute to the care with which every phase of the Ecumenical Movement is studied in learned Catholic circles and to the diligence with which the basic principles of Roman Catholicism are brought to bear on every question related to this movement. The author defines the Ecumenical Movement as a trend to united action, with oneness as the end and aim. He presents also a history of the movement together with information on the manner in which the movement operates and is governed. He sets forth the reasons for the rise of the Ecumenical Movement, both on the mission field and at home, where the disunity of the churches offends those to whom the Church's efforts are directed and tends to make Christians more and more a dwindling minority relative to world population. Father Leeming points out that the Ecumenical Movement, which began in an era of doctrinal confusion and indifferentism, has moved more and more to a real revival of confessional consciousness. The movement is seeking solid theological foundations.

The World Council of Churches, which is the instrument of the Ecumenical Movement, is seeking the death of the separate denominations, which are to become unnecessary as ecumenism accomplishes its purpose of reuniting the Church.

In chapter four Father Leeming sets forth the stresses and strains within the Ecumenical Movement which arise from theological differences within the various Protestant groups. Chapter five discusses the attitude of ecumenists toward the Roman Catholic Church, and reunion with it. In the succeeding chapter Father Leeming sets forth the Catholic attitude toward ecumenism. This is really the heart of the book. It is undeniable that Father Leeming brings understanding, and to a certain extent sympathy, to his discussion of ecumenism. He uses the expression, employed also by other Catholics today, of "separated brethren" for non-Catholic Christians. He makes clear that to date the Roman Catholic Church refuses to join the ecumenical encounter in an official way. Pope Pius XI courteously declined the invitation to the ecumenical meeting at Lausanne in 1927. However, Roman Catholic observers have been present at meetings of the World Council of Churches in 1937 and again in 1952. Rome is not ready to speak finally on this movement so long as it has not reached its full de-

velopment. Father Leeming is well aware of the points of controversy which are most troublesome for Protestants. Protestants accept truths because they are taught in Scripture; Roman Catholics accept teachings because the Church teaches them. The veneration paid to the Virgin Mary, so dear to the heart of a Roman Catholic, is an abomination to Protestants. The official Roman Catholic position is that the Roman Catholic Church cannot benefit by taking part in the Ecumenical Movement at this stage, because the Roman Catholic Church believes that it already has what the Ecumenical Movement is striving to attain, namely, the unity of the Church.

In chapter seven Father Leeming sets forth the Catholic principles relative to ecumenism. They are as follows: 1) The Roman Catholic Church claims to be and is the only Holy Catholic Apostolic Church founded by Jesus Christ. 2) The Catholic Church believes that Christ willed His church to have such a visible unity that men can see in it a sign of His invisible presence in the church. 3) The Roman Catholic Church has a visible and manifest unity; the visibility includes outward profession of the same faith by all members, the same seven sacraments, obedience by all to the visible head of the church, and the continuity of the bishops not only in material succession, but also in full sacramental and doctrinal succession. 4) The Roman Catholic Church does not seek unity for herself but she is obliged by her commission from Christ to try, with Christian zeal and prudence, to draw others into the unity which Christ has given and preserved. 5) The Roman Catholic Church has a duty to her own members, to dissident fellow Christians and to the world to assert her claim of uniqueness, unity, and visibility, and not to allow it to be obscured.

If all this sounds arrogant, and intransigent, Father Leeming maintains that it is misleading to say that Rome's only attitude toward separated brethren is to demand submission. He maintains that she invites them to recognize Christ in His universal church, and spontaneously to bring to Him all their gifts and all the good which they possess. The only submission, he maintains, is submission to charity and to the obedience of faith.

Father Leeming's book is written in a polite, and one might say, charitable tone. But he leaves no doubt that while the Catholic Church is willing to be friendly and charitable toward Protestants, she is not willing to budge one inch from her historical position, that she is the Church of Christ on earth, and that any reunion of the churches must proceed on her terms, which include acceptance of all Roman Catholic dogmas, and of the Pope as the infallible head of the church.

There are a number of valuable appendices at the end of the book. We call particular attention to Appendix II, pp. 282-287, which gives the instruction from the Holy Office to Local Ordinaries on the Ecumenical Movement. This gives in official form the principles set forth with warmth and skill by Father Leeming in *The Churches and The Church*.

Fred Kramer

THE INFIDEL. Martin E. Marty. The World Publishing Company. 217 pages. Paperback. \$1.45.

Marty Marty continues to amaze us. He is a pastor of a comparatively large suburban parish (and according to all reports does blessed and successful work in this capacity); he serves as one of the editors of the *Christian Century*; he lectures frequently and in diverse places; he writes books with the ease with which the rest of us mortals prepare a short and unoriginal conference paper.

His latest work, a paperback volume, presents a history of American freethought and an analysis of organized Christianity's reaction to this form of opposition.

Marty believes that the churches acquitted themselves well in their conflict with American unbelief in its various forms (deism, scepticism, agnosticism, and atheism):

"With vastly more complicated issues at stake involving the survival and extension of the Christian faith, one may hope that the heirs of those who pursued the infidel give at least as good an account of themselves as did their fathers."

The author has two serious misgivings regarding the churches:

One: Infidelity having passed from the battle scene, does organized Christianity today recognize who the enemy is?

Two: Assuming the churches know where the battle lies, do they have the resources for effective combat?

The failure of the author to discuss the influence of the novels of Sinclair Lewis represent—in our opinion—a serious omission in a book presented as a thorough treatment of American scepticism. Too (and this may reflect our provincial background), to refer to Brann, the Iconoclast, only in a quote from Will Herberg, is slighting a colorful character who was the "hair shirt" of the Southern Baptists for a number of years.

The annotated bibliography is worth the price of the book.

G. J. B.

PLANNING THE SERVICE, A Workbook for Pastors, Organists and Choirmasters. Prepared by Ralph Gehrke. Concordia Publishing House, St. Louis, 1961. 113 pages. Punched loose-leaf paper. Price not given.

The workbook by Dr. Ralph Gehrke of Concordia Teachers College, River Forest, Illinois, was not written in an ivory tower; it contains no vague and abstract statements about worship, liturgy and music. On the contrary, it offers some down to earth, practical and stimulating materials and suggestions, as the title states, for planning our worship services.

Prof. Gehrke sets the stage for his materials by first pointing up the importance of planning the service. "A meaningful church music program," he insists, "must be constructed with two definite factors in mind: the church year and the traditional structure of the divine service with its varied liturgical elements." Indeed, the Christian Year is a compass whose needle always points to Christ. If the proper and united observance of Sunday, the Lord's Day, is a spiritual value never to be surrendered, how can we possibly neglect the united observance of the Lord's year? It must be recognized that in the Christian calendar we have a plan, we have balance, we have variety. The aforementioned "varied liturgical elements," if only we are cognizant of them and their possibilities, will give variety to our frequently found one-service and one-kind-of-service-a-week churches.

Realizing that a proper understanding of the liturgy is a *sine qua non* toward meaningful worship planning, Prof. Gehrke simply and briefly explains the various parts of the liturgy and their significance. His conception of the same reflects solid theological insights. It is worship in the Word and Sacrament, not some vague pedagogical, emotional religious experience. His subsequent sections on "The Choir in the Service," "The Organist in the Service," "The Hymn-of-the-Week-Plan," "The Hymns in the Service," "Antiphonal Hymn Singing," and "Acquainting the Congregation with New Hymns" offer suggestions which should be enthusiastically received by every pastor, organist and choirmaster.

If you are wondering what your choir might sing Sunday after Sunday to vary the musical diet and to aid in putting the Gospel message into focus, herein are contained numerous suggestions based upon sound theological and historical music practice. Planning the service needn't be like your wife's feeling toward washing the dishes—that as soon as one meal's dishes are washed and dried it's time to start all over again, accompanied by the frustrating thought of never seeming to get ahead of the game.

Choirmasters will especially also welcome such listings as: "Settings of the Hymn of the Week," "Settings of the Propers of the Service," and "New Musical Settings of the Service" for both congregation and choirs.

The body of this workbook devotes a separate page to the complete listing of the Introit, the Collect, the Epistle, the Intervenient Chants (Gradual), the Gospel, the Proper Preface for each Sunday of the Church Year plus Maundy Thursday and Good Friday and the setting forth of the significant theme for each day. We were happy to note that the Gradual is presented in its proper format (Gradual proper plus Alleluia), something which the *Lutheran Hymnal* fails to do. Included in each Sunday's listing is "The Hymn of the Week" and "Other Hymn Suggestions" together with comments as to how these hymns may be sung by choir and congregation. The hymns suggested by Dr. Gehrke are first-rate and they were evidently chosen especially for their serviceability as aids in corporate worship rather than for their specific bearing on the sermon. After having studied the propers for each Lord's Day, the choirmaster can readily select his music and fill in the necessary work sheets, samples of which are provided. Thus the music for

the entire year can be planned in advance and, at year's end, the work sheets can be placed in the file as a record of the choir's work for the year.

This workbook commands our admiration for its sound approach, its scope and its thoroughness. A listing of selected organ literature might prove to be a noteworthy addition in any subsequent edition. This is a completely understandable and practical guide and one quite indispensable to people seriously concerned with communicating the Gospel through music in worship. It pulls things together. Dr. Gehrke is to be congratulated for preparing the same and Dr. Walter Buszin, chairman of the Commission on Worship, Liturgics, and Hymnology, is to be commended for bringing about its publication. Purchase it. You won't regret it.

Fred L. Precht

NORLIE'S SIMPLIFIED NEW TESTAMENT, by Olaf M. Norlie, with THE PSALMS FOR TODAY, by R. K. Harrison. Zondervan Publishing House, Grand Rapids, Michigan, 1961. 603, xiv and 160 pages. Cloth. \$4.95 (\$3.95 until Dec. 31, 1961).

Intended primarily for "teen-agers and young people," this new version of the New Testament and the Psalms in "plain English" will be found useful for devotional purposes especially. The translators have aimed at achieving readability with meaningfulness and on the whole have succeeded admirably, although the rendering of the Psalms suffers from an excessive use of Latin derivatives, e.g., sovereignty, formidable, illusion, terminate, fidelity, accede, ingenious, succumb, crescendo, focus—to take a random sampling—which give to the Psalms a very unpoetic, not to mention unrealistic and unhebraic, quality. The New Testament translation, on the other hand, is generally more vivid and direct. Occasionally one seems to hear an echo of Phillips' phrasing, as a quick check of Romans 1:17 ("God's plan to justify us"), 1:21 ("did not acknowledge Him"), 2:1 ("my friend, no matter *who you are*") will disclose.

Apparently the basis for the translation was the *Textus Receptus*, with no consideration given to textual criticism. The *pericope adulterae*, the *comma Joanneum*, the longer ending of Mark, as well as other less familiar readings of uncertain attestation, are all translated without indication of their character.

Richard Jungkuntz

THE MODERN READER'S BIBLE ATLAS. By H. H. Rowley. Association Press, New York, 1961. 88 pages, 24 maps, illustrations. Paper. \$1.50.

Professor Rowley has rather successfully filled a long standing need for a small, inexpensive, yet adequate atlas of the Bible.

Despite its brief compass this little volume presents the basic ingredients found in much larger atlases—maps, illustrations, and text. The text treats

the geography and history of the Bible and the contributions of Near Eastern Archaeology to our understanding of the Scriptures. Though summary in scope, the treatment is lucid and quite comprehensive. Chapters three and four, the Identification of Biblical Sites, and Archaeology and Bible Study are particularly worthy of note.

In his treatment of Genesis 1-9, the Exodus, and the dating of Second Isaiah, Rowley indicates his agreement with most of present day critical scholarship. However, critical matters are handled with care and restraint.

The map section deserves mention both for excellence of selection and for the high quality of reproduction.

This is not a book for the specialist; nor will it provide detailed information on questions of Biblical history or geography. However, the busy pastor, or teacher, and the advanced Bible student will find it a most useful ready reference guide.

B. W. Salewski

HISTORY OF INTERPRETATION. By Frederic W. Farrar. Baker Book House, Grand Rapids, Mich., 1961 (reprint). Cloth. \$6.95.

Despite the author's undisguised antipathy for anything Lutheran except the great reformer himself, all students of the principles of Biblical interpretation will welcome this reprint of the classic Bampton Lectures for 1885. Mingled with invaluable data and penetrating analyses of exegetical techniques which, for good or ill, have been employed in the church through the centuries, are frequent expressions of Dean Farrar's personal hermeneutical opinions, of which the following is a fair sample: "The Bible is not so much a revelation as the *record* of a revelation, and the inmost and most essential truths which it contains have happily been placed above the reach of Exegesis to injure, being written also in the Books of Nature and Experience, and on the tables, which cannot be broken, of the heart of man."

Richard Jungkuntz

THE PATRIARCHAL AGE. By Charles F. Pfeiffer. Baker Book House, Grand Rapids, Mich., 1961. 128 pages. Cloth. \$1.50.

This volume answers many questions concerning the life and time of the patriarchs without going into much detail. The author can be trusted to bring that which is reliable and relevant. Well worth the price to pastor, teacher, and layman!

M. J. Naumann

FROM PATRIARCH TO PROPHET. By Allen G. Wehrli. The Christian Education Press, Philadelphia, 1960. 207 pages. Cloth. \$3.00.

Old Testament stories are made "relevant" to modern times in an interesting "Will Rogers" (jacket) style and earthiness, but lack the power of the message of the Old Testament due to a lack of the divine Spirit in the interpretation of the revealed Word. Extreme sample: Abraham's sacrifice of his son, "What a colossal deception—parental stupidity buttressed by duty" (page 38).

M. J. Naumann

THE OLD TESTAMENT VIEW OF REVELATION. By James G. S. Thomson. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1960. 107 pages. Cloth. \$2.50.

Useful summaries on the vocabulary, necessity and possibility of Revelation (chapter one), modes of God's revelation (chapters two to four), consideration of attributes of God as revealed (chapters five and six). Aside from the "popular view" of Scripture as the "record" of revelation the author presents a biblical view of God's revelation in the Old Testament. A check on the presentation of the concept "Angel of the Lord" demonstrates the sincerity and faithfulness of the author.

M. J. Naumann