

THE SPRINGFIELDER

Vol. XXIX

Spring, 1965

No. 1

THE SPRINGFIELDER is published quarterly by the faculty of Concordia Theological Seminary, Springfield, Illinois, of the Lutheran Church—Missouri Synod.

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Indexed in INDEX TO RELIGIOUS PERIODICAL LITERATURE, published by the American Theological Library Association, Speer Library, Princeton Theological Seminary, Princeton, New Jersey.

Clergy changes of address reported to Concordia Publishing House, St. Louis, Missouri, will also cover mailing change of *The Springfielder*. Other changes of address should be sent to the Business Manager of *The Springfielder*, Concordia Theological Seminary, Springfield, Illinois.

Address communications to the Editor, Erich H. Heintzen, Concordia Theological Seminary, Springfield, Illinois.

Book Reviews

INTRODUCTION TO THE NEW TESTAMENT, By Everett F. Harrison.
Wm. B. Eerdmans Publishing Co., Grand Rapids, 1964. 480 pages.
\$5.95.

Everett Harrison of Fuller Theological Seminary, and for twenty-five years a teacher of New Testament Isagogics, has done us a fine service in publishing this book. It is my understanding that Harrison's book is destined to replace Thiessen's older Introduction. If so, one can see in places that he has used and known Thiessen's book well, for it follows the same general outline and has much of the same material.

Harrison has added a fine section on the background of the New Testament in which he discusses the history, institutions, and literature of Palestine just prior to the appearance of the New Testament. This together with a brief section dealing with the language of the New Testament are improvements over Thiessen. His material on textual criticism is up-to-date, but not as complete as Thiessen's. His treatment of the Canon is inferior to Thiessen's and other authors who have dealt with this tricky subject. Harrison gives a rather thorough coverage of the theories concerning the origin of the Synoptics, but fails to come to a conclusion. In this it is the opinion of this reviewer that a conclusion can be reached, and that it is a weakness in the author that he did not do so. The reason is apparent, when we find him struggling in the morass brought about by his espousal of the priority of Mark and Matthew's dependence on the second Gospel.

His treatment of the rest of the books of the New Testament is largely traditional. He holds to the apostolic authorship of John and Revelation, of Ephesians and the Pastorals.

An inclusion of outlines of each book would have been useful. In general, we find this a good and helpful book for which we predict a good sale. Students of New Testament Isagogics will find much here to whet their appetites.

J. A. O. Preus

THE APOSTLE PAUL. CHRIST'S SUPREME TROPHY. By Roland Q. Leavell. Baker Book House, Grand Rapids, Michigan. 1963. 128 pages. Cloth. \$2.95.

Dr. Leavell, the author of *The Apostle Paul* has had a distinguished career in the Baptist Church, climaxed by twelve years as president of New Orleans Baptist Theological Seminary.

In the Foreward to his book Dr. Leavell states that his purpose in wrting this biography of the Apostle Paul was a two-fold one: (1) to prepare a non-technical biography of Paul with enough human interest to appeal to young people, leading them to say with Paul "What wilt thou have me to do?"; and (2) to refresh his own soul with the spirit of the man who "was not disobedient to the heavenly vision."

The life of St. Paul is here presented in eight chapters arranged in chronological sequence. A brief outline is given at the beginning of each

chapter, while a number of questions are submitted at the end of each chapter for review and discussion. Still another set of questions on each chapter is submitted at the end of the book for written work or examination. Brief suggestions for teaching the life of St. Paul are likewise given, together with a short list of filmstrips, motion pictures, and slides which can be used. There is also a map of St. Paul's journeys, together with eight full-page illustrations and two half-page illustrations, all connected with St. Paul's life.

As far as the contents of the book are concerned, it should be said that the tone is conservative. The author contents himself for the most part with a recital of events in Paul's life, as they are portrayed in the New Testament. Throughout the book, however, the author makes brief applications to life situations. The dates which he assigns to events in Paul's life are early. In speaking of the sacraments, the author's Baptist viewpoint comes into prominence. He refers to baptism as "a picture or memorial of the burial and resurrection of Jesus" (p. 68) and to the Lord's Supper as a "memorial church ordinance" (p. 72).

The language of the book is, as one would expect, easy and popular, in keeping with the author's purpose. A few colloquialisms have crept into the text. On the other hand, the author expresses his thoughts in a rather striking way in a number of instances. A few examples are the following sentences: "But no great man ever had a fool for a mother" (p. 12). "God prepared a world citizen to become a missionary to the world" (p. 18). "No preacher has a stronger message than his personal experience with Christ" (p. 15). "They who have the torch must pass on the light" (p. 27). "God's will is like the wake of a ship, seen clearly only in retrospect" (p. 50).

A few misprints mar the text (centurian, p. 96, and statue for stature, p. 106).

In our estimation the author has succeeded well in producing a biography of St. Paul suitable for young people but which may also be used profitably for the purpose of a quick review by those who have already studied St. Paul's life.

George Dolak

ARCHAEOLOGY IN BIBLICAL RESEARCH. By Walter G. Williams. Abingdon Press, New York and Nashville, 1965. 223 pages. Cloth. \$4.75.

The author of this volume has held the position of professor of Old Testament literature and religion at Iliff School of Theology in Denver, Colorado. Previous books authored by Dr. Williams include *Books of the Law*, *Prophets-Pioneers to Christianity* and a French translation of *Prophets*. He has also contributed to *Interpreter's Dictionary of the Bible*.

In the preface the author states that "most of the material did not originate with me." Those conversant with the field of biblical archaeology will at once recognize the wide reading done by the author, a fact which is also reflected in the fine bibliography at the end of the book. Since his student days the writer has evinced a great interest in the field of biblical archaeology. Dr. William's Ph.D. dissertation at the

University of Chicago was entitled: "The Ras Shamra Inscriptions and Israel's Cultural Heritage."

The reader will be pleased with the manner in which the materials of biblical archaeology are organized. Part I sets forth the essence of biblical archaeology; Part II treats various aspects of archaeology; and Part III, the longest portion of the book, portrays the world in which the Bible was written.

There are a number of chapters in Parts I and II that contain information which is not usually available in introductory manuals dealing with biblical archaeology. Although the book comprises less than 225 pages, the author has succeeded in gathering and grouping much interesting and pertinent material relative to the field of biblical archaeology. The reviewer has especially appreciated the inclusion of materials found in chapters 3-7 (pages 37-98) that discuss matters not readily accessible in most books treating the subject of the archaeology of the Bible. We consider this one of the worthwhile contributions of this volume.

One of the presuppositions from which this work was written has been stated by Dr. Williams as follows: "With the availability of new and dependable information it is essential that we recognize the changed character of knowledge that is ours concerning the history, customs, geography, and languages of many people, including the Hebrew themselves." It is the author's purpose to show how the archaeological worker goes about in recovering and studying the remains of ancient civilizations, so that the story of ancient peoples may be reconstructed from the findings. According to Dr. Williams the biblical archaeologist confines his efforts to those geographical areas generally associated with the writing of the Bible.

The task of the archaeologist is sharply defined. He must not be concerned with whether or not his discoveries support or fail to undergird the religious teaching of a particular group. Neither should the biblical archaeologist concern himself with whether or not modern man accepts or rejects the religious beliefs and convictions of biblical peoples.

The style is simple and descriptive and is combined with a straightforward and systematic organization. It is the opinion of the reviewer, that, while one may not agree with all statements and conclusions, *Archaeology in Biblical Research* will admirably introduce the reader to what archaeology is and what it does.

Raymond F. Surburg

HOW TO STUDY THE REVELATION. By Joseph M. Gettys. John Knox Press, Richmond, Virginia. Fifth Printing 1963, Revised. 117 pages. Paper. \$2.00.

How to Study the Revelation was written for young and mature adults, with both the teacher and the student in mind. Its first chapters are introductory and speak of the Book of Revelation and its interpretation and also give the necessary historical background. The historical background is given in an interesting manner, in the form of four imaginary letters describing conditions in the early church at Ephesus,

the Neronian persecution and the burning of Rome, the destruction of Jerusalem and the persecution of Christians in Asia Minor. Chapters Three through Thirteen then proceed to analyze the contents of the Book of Revelation and guide the student according to the inductive method of study.

The analysis of the contents of the Book of Revelation is made by dividing each chapter of the book into the following subdivisions: Introduction, original study of the text, detailed study, summary, advanced study, questions for thought and discussion.

It is particularly in the *summary* in each chapter that the author gives his own interpretation. There is no detailed exegesis of passages but succinct statements and conclusions are presented for the benefit of the reader. The author stresses sound hermeneutical principles throughout his treatment of the text. He advises paying close attention to the context and to the historical background and stresses the need of using clear passages to explain the obscure. The student is warned against being literalistic when it is clear that figurative language is being employed. The student is likewise advised not to expect to be able to solve all difficulties which he encounters and to remember that "To misinterpret with an air of authority is much more gross an error than to admit one's limitations" (p. 96). The necessity of keeping one's mind open to the Holy Spirit is also emphasized.

In his treatment of chapter 20 of Revelation the author declares that both the pre-millennial and the post millennial interpretations of the text tend to get out of hand. The proper approach to chapter 20, he declares, "is to view it in its context in relation to chapters which immediately precede and in relation to the book as a whole" (p. 104).

Concerning the matter of salvation the author declares very plainly that it comes by faith (p. 106). On the other hand, however, he speaks of those who are clothed in the white robes of righteousness as having earned their reward (p. 53) and of the saints and martyrs he uses the phrase "who have earned their right to reign with Christ in victory" (p. 105).

In general, it is the opinion of this reviewer, that, while one may not agree with every statement and conclusion made in *How to Study the Revelation*, the book nevertheless serves its purpose quite well. The reader of the Book of Revelation who follows the method of study suggested by the author will not only enlarge his knowledge of Revelation but will also undoubtedly benefit spiritually.

George Dolak

THE DEAD SEA SCROLLS. By Menahem Mansoor. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1964. 210 pages. Cloth. \$4.00.

The author of this book is the chairman of the Department of Hebrew Studies at the University of Wisconsin. The volume is written in the form of a college textbook and study guide, using the outline form, which ought to aid the student in grasping the sequence of thought easily.

This work represents the first in a series which aims at surveying biblical archaeology, beginning with the momentous discoveries in the

caves of the Judean Desert in the vicinity of the Dead Sea. Included in the volume are the discoveries of Bar Kochba scrolls in the southwestern region of the Dead Sea Coastal region.

Thus far, eleven different caves in the area of Quirbet Qumran have yielded remains of about 400 scrolls represented by over 40,000 fragments. Among them are biblical fragments that date back to the second pre-Christian century and are thus a thousand years older than any other clearly dated biblical manuscripts hitherto in man's possession. Dr. Mansoor asserts about them in the introduction: "These are of tremendous importance to biblical studies for these biblical scrolls have confirmed the authenticity of the Hebrew Bible (page IX)."

Regarding the outlines of the various chapters, the author asserts that "they do not necessarily reflect the opinion of the author but are more or less a distillation of all the most important work done in the field." The outlines treating of the various Jewish sects (chapters 15 and 16) and discoveries relating to Bar Kochba (chapters 20-23) are given in greater detail, since the author claims that there is not much information in textbooks available on these topics.

Dr. Mansoor states in his introduction that the volume is written from a strictly nonsectarian basis. In the Dead Sea Scrolls he sees a legitimate and wonderful body of literature, to which the average reader ought to be introduced. It is the purpose of the book to show the place of these remarkable scrolls in world literature as well as its contribution to western civilization.

In addition to listing all the pertinent facts of the scrolls, the author offers a rich bibliography for supplementary readings. This reviewer believes that this is an excellent book which will serve the neophyte as an outstanding introduction to the Dead Sea Scrolls and at the same time serve to bring the informed reader up-to-date in a field that is rapidly growing. An acquaintance with the significant body of literature of the Dead Sea Scrolls will contribute to a better understanding of the Bible. Any book that can make a contribution in this direction must be said to be worth while.

Raymond F. Surburg

INTRODUCTION TO HEBREW. By Moshe Greenberg. Prentice-Hall, Inc., Englewood Cliffs, New Jersey. 214 pages. \$5.95.

This book purports to be a complete, integrated first course of study for Hebrew as a *living language*. It contains a grammar, connected graduated readings, a glossary, and notes to a self-contained portion of the book of Genesis. The latter is organized around part of the Joseph story, from which the grammar and vocabulary are taken. The readings make use of the Biblical style, while the final portion of the book consists of a study of the Joseph story in the original Hebrew.

Every chapter and reading is provided with exercises and the grammatical material has been selected by the author according to frequency of use. One third of the words in common use (fifty or more occurrences) in the Old Testament are employed in the exercises in the book. All

readings are supplied with Hebrew questions to be answered in Hebrew, which it is believed, will constitute a further stimulus for the employment of aural-oral facilities. It is the conviction of Dr. Greenberg that the material in this volume is especially well suited for transfer to tapes in language laboratories. Pages 173-179 discuss the aids to reading of the Hebrew Bible.

Introduction to Hebrew was used in a number of successive drafts in the Department of Oriental Studies of the University of Pennsylvania, in which Professor Moshe Greenberg is professor of Biblical Studies. The author believes that teaching from successive drafts of the book have "enabled him to accumulate precious classroom experience that he trusts have accrued to its advantage."

Those of our readers who have studied Hebrew years ago and have forgotten some of the salient features of the Hebrew tongue, will find this book useful in regaining a knowledge of a language, a mastery of which constitutes a valuable tool in the interpretation of the Scriptures. Gifted language students, unacquainted with Biblical Hebrew, will find this a good introductory manual for acquiring the fundamentals of classical Hebrew.

We are living in an age when new translations of the Old Testament have appeared and will continue to appear. The reader and student of these new translations, who cannot read the Old Testament in the original, will be unable to assess the value of these new translations. This also holds true of the new scholarly commentaries that are appearing on the market. It is our hope that more of our pastors will be in a position to read the Old Testament in the language in which the Holy Spirit caused the prophets and writers of old to record the message given them. We feel certain that *Introduction to Hebrew* will make a significant contribution in this direction.

Raymond F. Surburg

THE TWILIGHT OF EVOLUTION. By Henry M. Morris. Baker Book House, Grand Rapids, Michigan. 1964. Paper. \$1.50.

Is the evidence from the side of science compelling enough and a Biblical methodology that mythologizes the first chapters of *Genesis* so convincing, that the church of today should yield, or at least reformulate, its teaching on a special creation of the world by God in six days? Or will such accommodation tend to soften other Biblical doctrines, like inspiration, justification, miracles, the person and attributes of God Himself? These questions are part of the concern Henry M. Morris expresses in this little paperback, presented first in lecture form, November 1962. The book still vibrates with rhetorical fervor and passionate disapproval of evolutionary thinking and the conclusions to which this philosophy often leads. Nor need Morris be faulted for speaking with some heat. If our day lacks one quality it is that it can so often be accused of feeling nothing very deeply and of relativizing everything. Granted, Morris is probably injudicious when he runs the whole bloody brew together — "Communism, Fascism, Freudianism, social Darwinism, behaviourism, Kinseyism, materialism, atheism, and, in the religious world, modernism

and Neo-orthodoxy"—as though they all issued forth out of one nefarious caldron, or center of subversion, some theological and scientific Dogpatch. But aside from this less than scientifically defensible judgment, it cannot be denied that Morris presents a good case against evolutionary thought, with up-to-date references, building primarily and convincingly on a two-pronged argument that knocks the props out from under evolutionary theorizing: objective viewing of the natural realm demonstrates positively that "the basic processes at the present time are those of *conservation* and *deterioration* (Morris refers to the first two laws of thermodynamics), not innovation and development." (46) As a result, claims Morris, "the whole area of evolutionary 'science' seems to lie in a strange twilight zone," where there are "increasing signs of discontent and skepticism" (84f) rather than exuberant confidence, as so often implied and assumed by its practioners.

A few typographical lapses slipped by the proof reader (e.g., p. 66, a garbling of verse 5 of 2 Peter 3; p. 25 "influencial"; p. 18, "Nietzsche"), but the book commends itself nonetheless as an inexpensive arsenal against the uncritical assumptions of evolutionism. Morris will be remembered also as the collaborator with John C. Whitcomb on the *Genesis Flood*, which has left quite an impact. We appreciate the work of the growing number of concerned Christian men of science who are cautioning conservative Christianity against compromising its position too readily and naively in favor of scientific hypotheses. The fear of being labeled obscurantist should least of all influence Biblical theologians, committed to genuine trust of the text of Scripture and its perspicuity, to yield articles of faith clearly taught there in favor of a so-called scientific outlook with its "discoveries." The caution is still in place: if you ride on the tiger's back, watch out! you may end up inside!

Eugene F. Klug

THE GOSPEL ACCORDING TO PEANUTS. By Robert L. Short. John Knox Press, Richmond, Va., 1965. 127 pages. Paper. \$1.50

Who doesn't like *Peanuts*? One has to be forgiven the pun in this instance, obvious though it is, because the proof is in the eating thereof—and who can resist the cartoon series, *Peanuts*? From the five-year-old in my family all the way up to the high school senior there has been nibbling and nibbling again at the *Peanuts* collected in this convenient "dish," and this holds for *mater* and *pater* as well. Some may not like to admit it, but *Peanuts* has succeeded in a deft—one might almost say piously deceptive—sort of way to by-pass and undercut some of the intellectual barriers people set up against the hearing of the church's proclamation. And while not all *Peanuts*' cartoons serve up theological truth in the subtle and delightful focus on the human comedy drawn together in this paperback, who can deny that Charles M. Schulz, creator of the cartoon strip carried by hundreds of newspapers, has succeeded notably in sketching imaginative parables that pack punch and communicate "meaningful conversation pieces between the Church and culture . . . of and for our times, . . . giving the church a creative and effective opportunity for making an even more direct witness for its Lord." (122f)

Peanuts' analyst and compiler, Robert L. Short, has likewise succeeded admirably in his interpretive task, suggesting meanings, linking Biblical references and theological insights to the selected cartoons generously reproduced and interspersed throughout the book. He groups them under two main themes: man, the fallen sinner, who is helpless of himself to alter his condition, a situation true for every character in the strip; and the new man, the "little Christ," who as often as not—a thing familiar to regular *Peanuts'* buffs—is portrayed by that "hound of heaven," Snoopy.

Schulz obviously is most successful, as Short's analysis bears out, in illustrating the "illness" of mankind, "among the walking wounded," to use Charlie Brown's (the strip's central figure) apt characterization. The cartoonist leaves no doubt that he is referring to man's basically sinful nature, the "sickness unto death" (Schulz shows his familiarity with existentialist philosophy) which afflicts all the *Peanuts'* kids, not merely as caricatures of their adult counterparts, but themselves by their very descent. A relevant question here, as well as of all existential thinking, is whether a redemptive quality or power is being suggested by and read into every human being's utterly frank reflection upon and confrontation of his sickness unto death.

Preaching the Law by pointing out and at the foibles and failings of the Charlie Browns, Linuses, Lucys, Snoopys, etc., is obviously easier for cartoonist Schulz than getting his facile pen to sound forth with the Gospel. For one thing that would be too direct to suit Schulz's style and method which is always more indirect. However, he succeeds often enough. Apparently he takes his main task to be to prepare the soil for the church to get its proclamation across by direct witness.

On the side of criticism, one might question whether the compiler, Short, has really described original sin in its Biblical sense, in terms of original guilt; secondly, whether "hell" and "death" are to be interpreted as present-day eschatological experiences; and finally, whether the neo-orthodox reduction of Holy Scripture (as well as the sacraments) into a "signpost" ("Scripture," says Short, is "the report of the Word of God" and "can become the Word of God" p. 47), is a justified reading of Schulz's theology. Surely it is not as far as the Bible itself is concerned. But these difficulties do not occupy a large place in the book, and for a dollar and a half this paperback is easily one of the book market's best bargains, and that for the whole family, for even the young'uns will enjoy the cartoons. There is good eating inside, but be aware, as the author Short reminds, that "the job of unshelling *Peanuts* is largely up to us."

Eugene F. Klug

THE WORD OF GOD ACCORDING TO ST. AUGUSTINE. By A. D. R. Polman. William B. Eerdmans Publishing Company, Grand Rapids, Michigan. 1961. 242 pages. \$5.00.

Dr. Polman has done what many of us would like to have had the time to do, namely, to sit down and systematically plough through the writings of Augustine to see what he really did have to say about the

Scriptures. Augustine has been claimed by many and condemned by others for his views on Scripture, particularly inspiration and inerrancy. Dr. Polman lets him speak for himself by gathering and arranging vast numbers of citations from the saintly father. The effect does not make for the most scintillating reading, but it does tell us what Augustine actually said, and thus should lay to rest a good many rumors. Reu did the same for Luther, and more recently another Hollander has done it for him in the person of Dr. Kooiman.

Perhaps we can best describe what Polman is doing by listing his chapters: 1. The Word of God—Christ; 2. The Word of God as Holy Scripture (where he deals at length with the inspiration, authority, perspicuity, sufficiency, and necessity of Scripture); 3. The Word of God as the Word of Christ (wherein he asserts the unity of Scripture in the face of Gnostic and Marcionite opponents); 4. The Word of God as Proclamation; 5. The Word of God and the Church; 6. The Word of God and Spiritual Life; 7. The Word of God without Holy Scripture (a condition we will reach only in eternity).

This book contains a wealth of material which will richly repay the careful and wakeful students. Whether or not Polman pays enough attention to the philosophic factors which influenced Augustine is beyond our scope in this review, but it is a question which may help to evaluate the book. It is a helpful book for our time, and its influence is largely to the good.

J. A. O. Preus

THE ONTOLOGICAL ARGUMENT: From St. Anselm to Contemporary Philosophers. Edited by Alvin Plantinga. Introduction by Richard Taylor. Doubleday and Company, Inc., Garden City, New York, 1965. xviii and 180 pages. Paper. \$.95.

Ever since, and probably even before Plato (Republic, Parmenides) expressed the doctrine that human thought is never *pure* thought, but thought *about something*, there have been philosophers who hold that ideas have an ontic reference of some kind. Whether or not Anselm bases his argument for the existence of *God* on this *philosophical* assumption has been a matter of dispute among his interpreters almost from the very moment that his *Proslogion* appeared. To the writer of this review it seems probable that Descartes is to be blamed most of all for the mistaken opinion that Anselm in his argument intended to demonstrate the existence of God on purely *rational* grounds by means of the precarious leap from existence *in intellectu* to existence *in re*. To me it seems that Anselm was thinking *theologically* here, and intended in all simplicity merely to make two points (not in order to convince the gainsayer, but to strengthen the faithful), namely, (1) that in every human being there is a deep-down, inner awareness or apprehension of Absolute Being (God), and (2) that when this apprehension of God is subjected to conscious analysis so that all its implications are made explicit it will be found that the concept which finally emerges includes the *existence* of God, and leads to the necessary conclusion that in this one, singular instance essence and existence are inseparably united. It was not his

intention to offer a "proof" for the existence of God in the philosophical sense of that term, but simply to express an affirmation about God the self-evidence of which is immediately recognized by every believer (but by *believers* only) as necessarily inherent in his very concept of God.

In our own time this question about the correct interpretation of Anselm's intent in his famous ontological argument has assumed such theological importance that Karl Barth interrupted his work on his *Church Dogmatics* to give Anselm his due in a special monograph. The book under review is another attempt to interpret correctly and assess properly both the intent and the validity of Anselm's method. Following and introduction by Richard Taylor (pp. vii-xviii), the book presents Anselm's argument in his own words, and then devotes pages 6-67 to the positive and negative reactions of philosophers from Gaunilo to Arthur Schopenhauer. This portion of the book (Part One) is valuable not only because it helps one to bring into clear focus the place Anselm's argument holds in the history of subsequent philosophical thought, but especially because it consists of readings taken directly from the works of the various philosophers whose reactions it registers. Part Two (pp. 71-180) is a collection of essays under the heading, "Contemporary Views of the Ontological Argument," and includes valuable articles on the subject by present-day thinkers, ranging from a discussion as to whether or not existence is a predicate (by G. E. Moore and Wm. P. Alston, the latter of whom attempts a new refutation on the grounds of sounder reasons for denying that existence is a predicate) to the view that the non-existence of God is necessarily derived from the very conception of Him represented in the Judaeo-Christian tradition (by J. N. Findlay). The other essays attempt to divide Anselm's argument into two different parts or lines of thought, recognizing the validity of the traditional criticisms directed against the first, but maintaining the cogency and correctness of the second (by Charles Hartshorne and Norman Malcolm).

For those who have a taste for such things, this little book offers a rich repast for a modest price, and is well worth the effort it takes to digest it.

H. A. Huth

LUTHER ON EDUCATION. By F. V. N. Painter. Concordia Publishing House, St. Louis, Missouri, 1965. 282 pages. Paper.

Today practically all parents want their children to go to school,—and to college. Few parents take the time to ask: What kind of a school? What are the objectives of this and of that school? And yet, this is all-important. A reading, or re-reading, of *Luther on Education*, by Painter, will aid Christian parents to be more selective,—intelligently selective,—in the school or College to which they send their youngsters. This is a great moral responsibility of all parents.

This volume contains Luther's two classics on Education: "Letter to the Mayors and Aldermen of all the Cities of Germany in Behalf of Christian Education," and "Sermon on the Duty of Sending Children to School." Of the former Painter has stated, "This must be regarded as the most important educational treatise ever written." Pastors who are

familiar with,—and who accept as valid,—Luther's views on education as expressed in these two communications, will be better counsellors to parents who wish to be counselled on matters of selecting a school, or college, for their youth. Chapter VI, *Luther on Home Training*, is particularly relevant today for parents, pastors and teachers, both Day School and Sunday School teachers.

We are grateful to our Concordia Publishing House for having made this valuable volume available again. This volume should be in every parish library.

Henry J. Boettcher

HISTORY, ARCHAEOLOGY AND CHRISTIAN HUMANISM. By William Foxwell Albright. McGraw-Hill Publishing Co., New York, N. Y. 342 Pages. Cloth. \$6.95.

This is the first in a series of at least three volumes planned by Dr. Albright to cover areas of his research which he believes were inadequately represented in former publications. This volume contains fifteen selected essays, lectures, and review articles, of which the first three are appearing for the first time in print. Here the famed archaeologist and Johns Hopkins professor, has set down thoughts which he has expressed either in class, in seminar, or in conference, but which he had not adequately put down in print. The first volume has been published under the title, *History, Archaeology and Christian Humanism*. A number of chapters in this book appeared in various journals between 1936 and 1961.

Dr. Albright is a very versatile scholar, who is at home in many different disciplines. The title of this work indicates the scope of his knowledge. A general theme found throughout the essays is the significant contribution that archaeology has made to the general validity of the Bible, especially the Old Testament Scriptures.

The first three essays, entitled: "Toward a theistic humanism," "The human mind in action: magic, science and religion," and "The place of the Old Testament in the history of thought," continue the general theme of his previous popular book, *From Stone Age to Christianity*. In the first part of his book, Dr. Albright stresses the substantial historicity of the Biblical tradition, with special emphasis upon the uniqueness of the Christian drama of salvation. He is strongly opposed to the liberalism of Wellhausen, Frazer and Wieman and submits his own kind of Christian humanism as a possible bridge for the sciences and religion of the 20th century.

Part III takes into account the scholarly approaches of James Henry Breasted, Gerhard Kittel, Arnold Toynbee, Eric Vogelin and Rudolf Bultmann. The volume concludes with an autobiographical sketch of the author.

No Biblical scholar can afford to ignore this book by one of the great scholars that America has produced in this century. Some have compared him to the Bacon of the 20th century. For some of the readers of this journal the volume may prove somewhat difficult. It is fortunate for the scholarly world that the ideas and conclusions of the savant of

Johns Hopkins have been recorded for posterity. After working through this volume, many readers will undoubtedly look forward to the publication of the other announced volumes of the series.

Raymond F. Surburg

THE REFORMATION: A NARRATIVE HISTORY RELATED BY CONTEMPORARY OBSERVERS AND PARTICIPANTS. By Hans J. Hillerbrand. Harper & Row, Publishers, New York and Evanston, 1964. 495 pages. Cloth. \$7.50.

The need for a carefully edited account of the Reformation era as told by the men and women who saw it all happen or even helped to bring it about has existed for some time. It is surprising that such a conspicuous void in the ever increasing volume of Reformation studies had not been filled sooner. Be that as it may, Dr. Hans J. Hillerbrand, professor of Modern European Christianity at Duke University, has given the Reformation student what he needed and thus "placed all students of the Reformation in his debt," to use Roland Bainton's apt phrase. Hans Hillerbrand, a Lutheran of German background, is no stranger to those interested in Reformation research. His carefully composed *A Bibliography of Anabaptism, 1520-1630* (1962) and his excellent periodical contributions such as "Anabaptism and the Reformation: Another Look" (*Church History*, 1960) are first rate references.

The *Reformation* is treated in eight chapters, three of which are devoted to the German scene. The rest of the book deals with Zwingli's reformatory efforts in Zurich, Calvin and the Reformation in Geneva, the Radical reform movements, the Reformation in England and Scotland, and the Catholic response and renewal. The work is broad and generally well balanced. By no means is it simply a tale of Martin Luther's career. Each chapter is introduced by a brief overview of the subject at hand. These summaries are so well done that they turn out to be models of a concise communication. Sections from contemporary literature follow. They are so pieced together as to offer an authentic picture of the age and the subject. By this method Hillerbrand has succeeded in bringing forth the life latent in history. It is difficult to conceive how anybody would maintain that history is dull after reading this work. A good deal of credit for the vitality of the account goes to the skill of the editorial pen but the men who made and recorded the events deserve most of the credit. Each chapter concludes with extensive, carefully chosen bibliographical hints and notes. The author has seldom missed anything of real significance and is particularly helpful in calling attention to the best in German scholarship. Perhaps a streamlined arrangement of the bibliographical data would have facilitated quick reference.

There is really not much point in telling what the author ought to have included or excluded from the collection of sources. Probably no two Reformation students can agree here in every detail. The reviewer misses Melancthon and Socinus. The radical movement and Calvinism are covered most adequately, but the Elizabethan Settlement is barely mentioned. To be sure, the State papers are basic for the story of

English Protestantism, but they are dull reading. Why not make more use of personal correspondence in outlining the British Protestant revolt?

The author is unnecessarily unkind to students and book reviewers alike. He suggests that neither get usually beyond the preface. (p. 274) This is not always the case. Many students at Concordia Seminary read the whole work with care, and so did the reviewer. All are richer for the experience, or rather, \$7.50 poorer. The English edition, published by SCM Press under the title *The Reformation in Its Own Words* is even slightly more expensive. Perhaps the publishers will soon bring out a much needed student edition in moderate price range.

Theological student, parish pastor, or laymen interested in the heritage that is rightfully his, all will benefit from reading Hillerbrand's *Reformation*. And what is more, it is going to be a most enjoyable experience.

Helen O. Kadai

OBEDIENT REBELS: CATHOLIC SUBSTANCE AND PROTESTANT PRINCIPLE IN LUTHERAN REFORMATION. By Jaroslav Pelikan. Harper & Row, Publishers, New York and Evanston, 1964. 212 pages. Cloth. \$5.00.

Obedient Rebels by the distinguished Lutheran church historian from Yale University offers a collection of essays which lean heavily on the research of his early career. Anyone acquainted with the author's periodical publications will readily recognize the substance of such articles as "The Consensus of Sandomierz" (1947), "Luther's Attitude Toward John Hus" (1948), "Luther's Endorsement of the *Confessio Bohemica*" and "Luther's Negotiations with the Hussites" (1949), "Church and Church History in the Confessions" (1951), "Fathers, Brethren, and Distant Relatives: The Family of Theological Discourse" (1962) all printed in *Concordia Theological Monthly*. "Tradition in Confessional Lutheranism" (1956) appeared in *Lutheran World*. The unifying theme of the essays, Catholic substance and Protestant principle is also familiar. Pelikan borrowed the terms from Paul Tillich and used them as his basic outline for the Martin Luther Lectures at Luther College, Iowa, in 1957. The above is recited in order to demonstrate the author's utter fidelity to his own literary tradition. Neither the substance nor the principles have changed much over the years. One discerns, however, a spirit of *aggiornamento* which must have accompanied the editing and reworking of the material for publication.

As the book stands now, it falls into three parts: Critical Reverence Toward Tradition, Unity Despite Separation, and Catholic Substance and Protestant Principle Today. In the first part Pelikan concentrates on Luther studies. He defends the thesis that "Martin Luther was the first Protestant, and yet he was more Catholic than many of his Roman Catholic opponents" (p. 11). Luther's thought embodies the proper balance of Catholic substance and Protestant principle. By the former Pelikan means the body of tradition, liturgy, dogma, and churchmanship developed basically by the ancient church and cherished and unfolded throughout the later centuries. The Protestant principle refers to the

reverent criticism which the Reformation faithfully applied to tradition in the light of biblical revelation. Obedience to the Word and reverence toward tradition sum up the heart of the matter.

The author proceeds to demonstrate his thesis on the basis of Luther's doctrine of the church and the eucharist. The essay in the first part of the book that impressed the reviewer most was the one entitled "The Authority of Church Councils." Dr. Pelikan is absolutely correct in calling attention to the fact that the Leipzig Debate (1519) must be regarded as a turning point in Luther's life. Luther's career as a reformer really began at Leipzig.

The middle section of the book is a serious contribution to Luther scholarship. The careful documentation and attention to detail leads one to suggest that this is the section of the book which according to Pelikan originally belonged to his doctoral dissertation. It is most informative to learn something about the Bohemian and Polish story of the Reformation. The main thesis of the section that the Bohemian and Polish affairs demonstrate the irenic character of the Reformer is not altogether convincing in the light of the whole story of the Lutheran Reformation.

Part three includes semipopular essays in the spirit of twentieth century Protestant-Roman Catholic dialogue. The author volunteers his theological insights about the nature of responsible evangelical Catholicity. He has advice to offer both American Roman Catholicism (see pp. 163, 164, 166) and to the heirs of the Reformation (pp. 170-175). Pelikan advises all to take exegetical theology seriously, because, he claims, the tradition of the church is primarily exegetical (pp. 180, 182, 187). He emphasizes the role of liturgy in the life of the church and admonishes especially the Protestants to take the heritage of the early church seriously. The author's own grasp of patristics poignantly demonstrates the desirability and even necessity of maintaining a solidarity with the faithful of the past. He warns against theological parochialism (p. 164) and traditionalism (p. 170). Also non-theological fields deserve the serious attention of the professional theologian and parish pastor, he suggests.

Claiming to interpret Luther, Pelikan says:

if theology is to be faithful to the Protestant principle and to be an exposition of the one Book, it will have to be placed in the context of the Catholic substance represented by three concerns: a deep regard for the theological tradition; a fraternal consideration of contemporary theology; and an appreciative attention to non-theological thought (p. 184).

He also warns against a purely western accent in the church.

If Christianity is to survive, it will have to be reminded that it began as a Near Eastern religion and that its intellectual and cultural center in the first three or four centuries was not Europe but North Africa (p. 163).

All in all, Pelikan's *Obedient Rebels* is a convenient collection of essays written over a long period of time by one of the most stimulating contemporary Lutheran theologians. Often his voice rings true. But

even when one is not ready to agree with him, it is difficult to remain indifferent to the issues he raises or to be unconcerned about the questions he puts to Protestantism.

Heino O. Kadai

MIND YOUR OWN SPENDING. By Ellis Cowling. The Bethany Press. St. Louis, Missouri, 1963. 128 pages. Paper. \$1.50.

The title describes the contents of the book. The sub-title fits even better: *A Christian Approach to Family Budgeting.*

The author does more than present a practical approach to setting up a family budget. He points to some of the Christian principles involved and adds information and suggestions which should enable the sincere Christian to practice a better stewardship of money.

Theologically the emphasis is on responsibility and accountability. The author holds that the Christian is responsible for the influence of his life on others and has a responsibility to witness to his faith in Christ, to minister to the needs of others, and to take proper care of the needs of his own family, (p. 18).

The informational aspect of the book is suggested by the following chapter headings: Sources and Uses of Credit; Cars and Houses; Insurance, Savings and Securities; Credit—Its Cost and Place in Your Life.

The introduction suggests that the thirteen chapters of this booklet could constitute the basis of study for one quarter in the Bible class. For this purpose each chapter is followed by a set of discussion questions.

While the suggestion has some merit, the manifest lack of Scripture references throughout the book might lead the group to sociological rather than theological conclusions. Another weakness of the book lies in this, the reader's faith in Christ and Christ as the supreme motive for the Christian life is taken for granted or by-passed.

The book, however, raises questions which need discussion, and does give valuable information and practical guidance to such as are already in Christ and have a desire to serve Him. It could be of special help to the newly wed.

Arthur E. Graf

SMOKING AND HEALTH. Report of the Advisory Committee to the Surgeon General of the Public Health Service. U. S. Dept of Health. Washington, D.C. 387 pages. Paper. \$1.25.

THE CONSUMERS UNION REPORT ON SMOKING AND THE PUBLIC INTEREST. Published by Consumers Union, Mt. Vernon, New York, 1963. 215 pages. Paper. \$1.50.

Christian men who take the stewardship of body and life seriously, after reading the two above books, quit smoking cigarettes altogether or, at least, never joke about it any more with a good conscience.

The books assert without question that cigarette smoking is causally related not only to cancer but also to certain respiratory and heart diseases. While the risk of developing cancer increases with duration of smoking and the number of cigarettes smoked per day, even moderate

smoking raises the cancer incidence and is physically harmful. In thirty years the death rate for lung cancer per 100,000 population increased tenfold. There were only 3,000 deaths for lung cancer in 1930; 41,000 in 1962. The average smoker increases his risk of dying of lung cancer tenfold; the heavy smoker twenty-fold. About one out of the ten who smoke two packs or more a day will die of lung cancer. Some surveys revealed that the death rate was increased fourfold in the ages thirty-five to forty-four, when men ought to be rendering their greatest service in the home, church, and community.

Cigarette smoking according to the report is not only a cause of cancer but it is also causally related to certain respiratory and heart diseases. Among cigarette smokers the death rate is 70 per cent higher for coronary artery disease; 500 per cent higher for chronic bronchitis and emphysema; 1,000 per cent higher for lung cancer. If present trends continue, at least 1,000,000 of the present school children in this country will die of lung cancer before they reach the age of seventy years. While the report concedes that not every cigarette smoker develops lung cancer, it asserts that in every case there is a risk, and the general health of the smoker is adversely affected. Cigarette smoking, according to the report, is a health hazard.

No one who is at all willing to listen to evidence will take the statements of these books lightly. The reports and findings involve twenty-six studies carried on over a period of more than eighteen years in five different countries and, in most cases, independently of one another. Among the many reputable associations quoted we find the American Cancer Society, the Research Council of Sweden, the Royal College of Physicians of London, the Board of Regents of the American College of Chest Physicians, the Surgeon General of the United States Public Health Service.

Stewardship secretaries and ministers who are concerned about the stewardship of body and life will want to read these books and then relate the Gospel to these findings.

Arthur E. Graf

CONFIRMATION. Prepared by the Commission on Education of the Lutheran World Federation. Translated from the German by Walter G. Tillmans. Augsburg Publishing House, Minneapolis, Minn., 1964. 96 pages. \$1.50.

This volume is the fruit of the discussion of the subject of confirmation conducted by the Commission on Education of the Lutheran World Federation, 1957-'63.

The plea of this book is that confirmation must again and again be freed from the weeds that have grown up around it. (p. 82)

Probably the biggest weed is the notion that confirmation adds something to baptism. "In no case should Confirmation be seen as an addition or supplement to Baptism. The uniqueness and the fundamental central position of the Sacrament of Baptism must be retained under all circumstances." (p. 13)

Baptism confers all spiritual blessings, including incorporation into the body of Christ, the gift of the Holy Spirit, and membership in the congregation. Nor is confirmation an act of admission to the Lord's Supper; this is already inherent in Baptism (p. 65).

Confirmation is viewed correctly only in the context of the catechumenate. It is not graduation from Christian instruction but part of a process of instruction which should extend throughout life. The confirmation vows recall us to our baptism and the pledge we made there. They are the affirmation of faith the Christian should make daily.

Confirmation is a wholesome rite, but only when kept in its relation to baptism can it remain in its proper context.

Henry J. Eggold

THE PASTOR AND THE WORLD. By Gabriel J. Fackre. United Church Press, Philadelphia, Pa., 1964. 126 pages. \$1.75.

Fackre, a clergyman of the United Church of Christ and associate professor of historical theology and Christian ethics at Lancaster Theological Seminary, discusses in his book the public sector of the pastor's task, commonly known as Christian social action.

He quotes with approval the indictment of the clergy made by James Reston after the March on Washington:

Too many preachers like too many politicians, are not leading their flock, perpetuating rather than destroying illusion and prejudice. They are "Passing by on the other side" (p. 14).

To move from apparent apathy to action, Fackre pleads that clergymen assume the role of leader and servant, the true prophet's role. Pastors must instruct their members for responsible Christian concern and action within the power structures of our society.

Their chief task is to equip the saints for the work of ministering. Issuing a call to sobriety on the part of the pastor in dealing with social problems, Fackre says:

While it is true that a faithful witness to the Lordship of Christ requires a proclamation that takes the pastor "into the streets," let him also respect the particularity of his calling, a particularity that commissions him to equip the saints for their ministry. If he is overwhelmed by the conviction that he is called to exercise their ministry, then let him reconsider his vocation. (p. 38)

The pastor's social concern should reflect itself also in his preaching. He has to steer his pulpit course between the "Scylla of glorious generality and the Charybdis of political pamphleteering. He has to make seriously both his fundamental calling to publish the gospel and the injunction to do it in an idiom and with a particularity that is unmistakable" (p. 82).

Congregations, too, need to manifest social concern by fostering both "come" and "go" structures. Come structures minister to the spiritual life of the individual. Go structures open windows to the world and endeavor to arouse members to personal and collective concern.

In addition, Fackre discusses supra-congregational forms through which church and society can enter into dialog: the institutional chaplaincy, the industrial chaplaincy, the metropolitan missionary, and the coffee house, where free discussion of issues is encouraged among representatives of the various power structures of the community.

This is a book to read to remind yourself of the responsibility of the Church both in the private and in the public sectors of life.

Henry J. Eggold

THIS I RECALL. By John W. Behnken. Concordia Publishing House, St. Louis, Missouri, 1964. 207 pages. \$3.50.

So often in the lives of prominent men we find ourselves saying, "Why don't they write their memoirs?" Only to find that they never get around to it. In the case of our esteemed and lovable former president this did not happen. Dr. Behnken has had the time and energy to present to his Synod the story of his life.

And what a story it is! Beginning back in Texas in the home of a Wauwatosa-trained pastor-father and a pioneer Texan mother, we follow his career through his early ministry in a rural Texas congregation, on to Trinity church in Houston, to the synodical presidency, to his travels and his efforts both as a humanitarian in post-war Germany and as a leader of his church in her efforts at Lutheran union and her dismay with Lutheran disunion. Dr. Behnken's career stretched from the time when his church was primarily a rural German-speaking synod until it became one of the world's leading church organizations. For all of this God deserves all glory, as Dr. Behnken would be the first to profess, yet in this man the Lord had a most capable servant.

Undoubtedly, the greatest disappointment of this great man's life was the failure of his synod either to arrive at doctrinal unity with the American Lutheran Church or to preserve the Synodical Conference. Amidst the great success in the area of evangelism and stewardship, of the transition from the German to an American church, of education and missions, here was a failure. That is was not Dr. Behnken's is obvious. But it did occur. And it perhaps did not have to be the way it was. But that is another story.

We hope that all our pastors and thousands of our laymen will read this entertaining, stimulating, and challenging story of a great man of God. May the Lord give us many more like him.

J. A. O. Preus

THE REFORMATION ERA. By N. S. Tjernagel. Concordia Publishing House, St. Louis, Missouri, 1965, 110 pages. Paper.

With 883,000, nearly one million, pupils enrolled in our Sunday Schools, staffed by 100,000 Sunday School teachers, this agency of Christian education has become of paramount importance. Teachers represent a very important factor in the effectiveness of this educational arm of the parish. Depending on how well they are prepared and how dedicated they are to their task, they represent a great asset and can be

a liability. They are largely not professionally trained. They volunteer for this service. The training of these volunteer co-laborers with God and with the pastor represent a great pastoral responsibility.

The Twelve Courses in the Concordia Leadership Training Series have been a great help in the training of Sunday School teachers. The latest additions to these courses is *The Reformation Era*, A Short History of the Reformation. Author Tjernagel has done considerable research in this field and brings the results of his studies to those who use this as a text for study. Chapter IV on the John Calvin contribution to the Reformation movement, The Making of the Church in England, under Henry VIII, and the Wars of Religion in Chapter VII, will reveal information not generally known among our people. In connection with the current wide interest in deliberations and developments at the three sessions of the Vatican Council, Chapter VI on the Catholic Reformation, will be particularly meaningful and of interest.

The new volume should be in every parish library. A well publicized course with this volume as guide, should attract Sunday School teachers and many others as interested learners.

Henry J. Boettcher

THE RESPONSIBLE CHURCH AND THE FOREIGN MISSION. By Peter Beyerhaus and Henry Lefever. William B. Eerdmans Publishing Company, Grand Rapids, 1964. 199 pages. Paper. \$1.95.

THE BIBLE BASIS OF MISSIONS. By Robert Hall Glover. Moody Press, Chicago, 1964. 208 pages. Cloth. \$3.50.

THE FREEDOM OF THE CHRISTIAN MAN. By Helmut Thielecke. Harper & Row, New York and Evanston, 1963. 222 pages. Cloth. \$4.50.

THE SOUL WINNER. By Charles Haddon Spurgeon. Forward by Helmut Thielecke. William B. Eerdmans Publishing Company, Grand Rapids. 319 pages. Paper. \$1.75.

WILLIAM CAREY . . . MISSIONARY PIONEER AND STATESMAN. By Deaville Walker. Moody Press, Chicago, 1925, reissued 1964. 256 pages. Cloth. \$3.95.

THE MARTYRED. By Richard E. Kim. A novel. George Braziller. New York, 1964. 316 pages. Paper. Price not given.

TOWARD AN EXPANSIVE CHRISTIAN THEOLOGY. By Vergilius Ferm. Philosophical Library, New York, 1964. 186 pages. Cloth. \$5.00.

DICTIONARY OF DEMONOLOGY. By Collin de Plancy. Edited and translated by Wade Baskin. Philosophical Library, New York, 1965. 177 pages. Cloth. \$6.00.

This series of books is reviewed from the viewpoint of readings in the field of missionary studies. Beyerhaus and Lefever deplore the fact that "Today, some missionaries and their supporters are so bewildered by apparent signs of God's self-revelation in the religious experience of non-Christians, that they find it difficult to declare the uniqueness of

his revelation in Christ. Non-Christians call the older approach of Christian missions 'spiritual imperialism; many Christians feel the new approach to be nothing short of denial of the fundamentals of their faith.' (p. 10) This is the kind of judgment which would throw out "From Greenland's Icy Mountains" as a mission hymn because of its 'imperialism.' The authors discuss pioneers in the principles of missions, the problem in the history of missions, based on the Lutheran Batak Church and the Korean Presbyterian Church, and the theological problem of the responsible church.

The viewpoint which Beyerhaus and Lefever deplore is strongly espoused by Vergilius Ferm in *Toward an Expansive Christian Theology*. Ferm holds that theologians are philosophers, distinguishable from other philosophers not by method nor by approach but by the circumscribed interest they center upon. "Reason and faith here are not antithetical but part and parcel of a common field of enquiry into the nature of existence." (p. 4) The author draws a large circle which represents philosophy. Within the circle there are smaller circles, representing ontology, axiology, the various theologies (including the Christian), aesthetics, ethics, etc. Since Ferm has written and edited more than a score of books, including *What is Lutheranism?* in 1930, he may be considered representative of a large body of readers. This is a deplorable syncretism.

Robert Hall Glover, *The Bible Basis of Missions*, produces a much sounder viewpoint in readily usable promotional chapters. He is the author of the best known history of missions, *The Progress of World-Wide Missions*, which even Stephen Neill in a recent history of missions declares to be the indispensable text. *The Bible Basis* has an introduction by Samuel Zwemer.

William Carey and Charles Hadden Spurgeon deserve to be kept in perpetual remembrance, each in their sphere. The Walker book on Carey belongs to the Tyndale Series of Great Biographies. *The Soul Winner*, by Spurgeon, is reissued by Helmut Thielecke with a foreword by the noted Hamburg preacher. *The Freedom of the Christian Man* is a thoroughly elaborated monograph, comparable to *Nihilism*, both by Thielecke. *The Freedom*, translated by John W. Doberstein, bears the subtitle: A Christian Confrontation with the Secular Gods. The author reflects the intensity of German thought after the war, a condition which strikes the more relaxed American as a hyperthyroid spirituality. O that Germany could find peace!

The Martyred is a novel full of war time tensions, this time in Korea. The attitude of the Christian and of the fallen Christian is presented in a convincing story of Korean missionary problems. The story has a surprising climax.

de Plancy's *Dictionary of Demonology* appears as a mere curiosity resurrected from the 19th century. The names of demons are given in alphabetical order from A to Zozo. The book was allegedly used by Victor Hugo. The cover picture on the apron reveals a 16th century woodcut of the harlot sitting upon the seven-headed beast. While this dictionary is a minor item, it reflects a great interest in Satan at the present time. Even *The British Lutheran* found it apropos to publish

a series of nine articles on the works of the devil. If there are covens of witches found in England, and the plague is predicted in the New World also, the ambassador of Christ must not fail to know his adversary.

Otto F. Stahlke

MOVING FRONTIERS: READINGS IN THE HISTORY OF THE LUTHERAN CHURCH—MISSOURI SYNOD. Edited by Carl S. Meyer. Concordia Publishing House, St. Louis, 1964. 500 pages. Cloth. \$8.50.

This volume has the distinction of being the first extensive documentary history of "Missouri," America's largest single synod. Between the covers lies the kind of raw material of which critical and responsible historical writing is produced. Here are interesting and enlightening selections from personal correspondence and papers, diaries, printed documents—much of it available in English for the first time—bringing the reader and the subjects face to face, so that the reader may have the thrill of personal encounter and form his own impressions and even construct his own history of the Synod. No "Missourian" who takes the history of his church seriously, who appreciates his ecclesiastical heritage, can afford to ignore this significant collection of sources.

A listing of the major divisions gives some indication of its scope. The book opens with a generous section of background materials: The Early Lutheran Church in America, 1619-1857 (Lewis Spitz, Sr.) and The European Background (Robert C. Schultz). One of the interesting selections from the latter is Klaus Harms' celebrated "Ninety-five Theses" (in opposition to the church of the "Prussian Union"), a statement which typifies the revival of Lutheran confessionalism in the 19th century. Other major divisions include: The Beginnings of "Missouri, Ohio, and other States" in America (August R. Sueflrow); The Missouri Synod Organized (August R. Sueflrow); Early Growth of the Missouri Synod (Carl S. Meyer); The Missouri Synod and Other Lutherans Before 1918 (Carl S. Meyer); Into All the World (William J. Danker); The Process of Americanization (Everette Meier and Herbert T. Mayer); Four Decades of Expansion, 1920-1960 (Thomas Coates and Erwin L. Lueker). Helpful introductions precede the various selections and major divisions, assuring continuity and cohesion to the presentation. A Chronology, Selected Bibliography, Index and Maps complete the volume.

The result is a many-faceted vivid historical panorama—the difficult birth, the first tottering steps of an infant immigrant church in a strange land, the adventure of acculturation, and the exciting involvement in the mainstream of American life, all taking on flesh and blood, and running the gamut of occasions and moods. There is the historic, when the Loehe men and the Saxons meet to form a new American church body (pp. 143 ff.); there is poignancy in the first disruption, revealed by Loehe's farewell letter "edged in black" (pp. 122-125); there is the heroic, when impoverished and hungry colonists rise to build a log cabin college (pp. 213-214) or when Dr. Walther at Altenburg turns the tide of despair (pp. 139-141); there is the amusing, when Dr. Francis Pieper

comments in 1925 on the election of a woman governor in Texas: "There are other things which offer even more definite proof that even before its end the world has completely lost all common sense" (p. 381). But throughout is evidenced the earnest purpose to adhere steadfastly to the Scriptures and the Confessions. Particularly interesting are the contemporary materials, dealing with Missouri's new appraisal of its relation to other Lutheran bodies and to the ecumenical movement.

One might differ here and there with the choice of selections, but this is largely a personal matter. There are also the inevitable minor errors and slips; e.g., there was no "Loeche school in Columbus" in 1839 (p. 355); it is questionable whether the ties between the Missouri Synod and Lutheranism in Germany were "strong throughout the nineteenth century" (p. 426); although a number of selections from Henry Melchior Muhlenberg are cited in the text, his illustrious name does not appear in the Index. Such shortcomings do not, however, detract from the excellence of the work.

The editor and compilers as well as the publisher are to be commended for turning out a solid and attractive volume. Typography is excellent. Theological seminaries and Lutheran colleges will welcome this valuable source book; pastors and teachers and interested laymen will benefit from this volume. Since much of the material falls into the relatively recent period, many readers will find themselves exclaiming, "Sure, I remember when . . ." There is a mine of interesting information here also for talks and topic discussions. For those outside the Missouri Synod, the volume will help fill a hitherto existing gap in American ecclesiastical and social history. The reviewer hopes that this volume will enjoy a wide distribution and boldly urges prompt purchase.

Erich H. Heintzen