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# Book Reviews

THE ACTS OF THE APOSTLES: ENGLISH TRANSLATION AND COMMENTARY. By Kirsopp Lake and Henry J. Cadbury. Vol. IV of THE BEGINNINGS OF CHRISTIANITY, Part I. Edited by F. J. Foakes Jackson and Kirsopp Lake. Baker Book House, Grand Rapids, 1965. 420 pages. Cloth. \$7.95.

Baker Book House has presented in this volume another in the long series of reprints of older works which have apparently not outlived their usefulness, a process for which the Grand Rapids publishers are well known. This volume is one part of the five-volume set devoted to the study of the *Acts of the Apostles* in the larger *The Beginnings of Christianity*, first published about a generation ago. Others among the volumes that deal with the book of Acts present studies of the backgrounds, criticism, text, and isolated extensive notes on emphases and problems in the study of the book. The volume under review is surely one of the more useful of the series to the parish pastor inasmuch as it presents the translation of the text, by Kirsopp Lake, and the running commentary on the text, which Lake and Henry J. Cadbury produced jointly.

As a commentary, this particular volume has three strengths. The first of these is the remarkably faithful translation of the Greek text, a few lines at the top of every page of commentary. With comparatively minor sacrifice of idiomatic English style, Dr. Lake has succeeded in the literal reproduction of the niceties of the Greek text, including (intentionally, according to the preface) some rather ambiguous or ungrammatical constructions. The result is readable English which lends itself to a phrase by phrase comparison with the original. This commendable translation is supported in the interpretive comments by frequent discussion of the chosen English wording as well as the special connotations of the Greek word or phrase in question.

A second strength of the commentary is its concern for adequate discussion of the textual critical problems of the book, an emphasis which is not surprising in view of Lake's interest in an reputation for the study of the groupings and history of the Greek manuscripts. Conflicting evidence is presented clearly and objectively; solutions are proposed in such a way that the logic of the editor can be clearly discerned and evaluated.

The final strength of the commentary is the collection of that cultural and historical evidence which has a bearing on the titles, names, and places which the book of Acts mentions. This interest in identifying and attempting to understand the people and places of the book, as well as the practices named and alluded to, may well reflect the concern of co-editor Jackson, whose professional interest in this work is that of the historian.

Unfortunately, any extensive discussions of the theological import of individual speeches or narratives is left to another volume of the set (Vol. V.). Thus the notes of this volume include several pages of attempts to identify Stephen's accusers, but virtually nothing on the points at issue between Stephen and his accusers. There is comment on why James in

his speech at the Council of Jerusalem refers to Peter as Symeon, but no comment on the restrictions lifted from and imposed upon Gentile Christians by that council.

The usefulness of this volume, then, depends on the nature of the questions which the student brings to the *Acts of the Apostles*. If he is concerned about what the words convey and to what situations and circumstances they refer, then this commentary will serve as a very instructive tool. But if the interests of the student go beyond these questions to concerns about the effects of the Holy Spirit's working, the amalgamation of Jews and Gentiles into one Church, or the central features of apostolic preaching, then other commentaries are much more uniquely suited to the quest.

*Ray F. Martens*

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A HISTORICAL COMMENTARY ON ST. PAUL'S EPISTLE TO THE GALATIANS. By Wm. M. Ramsey. Baker Book House, Grand Rapids. 1965. 478 pages. \$6.95.

The publisher is rendering the Church a great service in reprinting classics of theological literature in its new Limited Editions Library. Not least among these great books is this reprint of Wm. Ramsey's work, originally published in 1900.

The book is scholarly, moderate, evangelical, and remarkably relevant for the modern pastor. Ramsey was a great traveller and archeologist, a humble Christian, and one of the great scholars of his day. We can still learn much from him.

He is particularly noted as one of the proponents of the so-called South Galatian Theory, which in his day was quite revolutionary, but today has been almost universally accepted especially in England and America. In this volume he sets forth his views in full.

We predict a good sale for this volume and strongly urge both pastors and theological students to buy this commentary, which will enrich their ministry with solid evangelical scholarship.

*J. A. O. Preus*

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A SHORT HISTORY OF THE ANCIENT NEAR EAST. By Siegfried J. Schwantes. Baker Book House, Grand Rapids, Michigan. 1965. 191 pages. Cloth. \$4.95.

The author of this volume, a graduate of Johns Hopkins University in the field of Semitics (Ph.D.), is at present Associate Professor of Religion at Andrews University. The book, a winner in the Baker Book House Twenty-fifth Anniversary Manuscript Contest, earned the author a trip to the Holy Land.

Schwantes' purpose in writing this book was to meet the need for a short and substantial history of the ancient Near East. Since God's people in the Old Testament did not live in a vacuum but were an integral part of the Near Eastern world, it is necessary for the intelligent Bible

student to understand the histories of those peoples with whom Israel came into contact. A grasp of the historical relationships of Israel with other nations of the Fertile Crescent will clarify many of the historical and geographical references of the Old Testament.

While the author nowhere documents his statements, he wishes the reader to know that he has consulted not only the major standard works on the history of the Near East, but that his book reflects the insights and findings of the constant stream of monographs and articles in scholarly journals that help to refine our understanding of the early civilizations of the Near East.

*A Short History of the Ancient Near East* is avowedly centered around political history, although it does not ignore other areas of human interest. Because the book is merely a survey it cannot become very involved in the finer points of art, religion and social institutions. In less than two hundred pages the author covers the history of the following nations: the Assyrians and Babylonians, the Egyptians, the Hittites, the Medes and Persians, the Arameans and the Israelites. This survey begins with the origins of history in Egypt and Mesopotamia and goes to the beginning of the Persian period. Although the treatment is brief, it does not appear to miss any subject of importance. On questions where scholars still disagree, the author advocates waiting till more evidence is available. This is his position on the date of the Exodus.

Professor Schwantes has made available a useful tool for Old Testament history classes, a book which can be of service in college and seminary courses. The pastor and intelligent layman will also find it helpful.

*Raymond F. Surburg*

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PRIMER ON ROMAN CATHOLICISM FOR PROTESTANTS. By Stanley I. Stuber. Association Press. New York. 1965. 276 pages. \$3.95.

This book first published in 1953 and now appearing in a new revised edition reflecting the major actions of Vatican II tells very clearly and concisely what Protestants need to know about Roman Catholicism in the Ecumenical Era. The chief articles of Roman Catholic belief and the practices which go with these beliefs are stated clearly and concisely. Standard Roman Catholic texts and theologians are quoted again and again. All statements about Roman Catholic belief and practice have been checked by a number of Roman Catholic authorities and have been pronounced accurate.

Alongside the Roman Catholic beliefs and practices are stated the corresponding beliefs and practices of Protestants. Coming out of the Ecumenical Movement which is dominated by Reformed thinking Protestantism is generally described in terms of Reformed theology. And here again it is not the modern liberal theology, but rather the theology of the Reformed confessions and of conservative Reformed theologians that characterizes the book. Because of the general relevance of the materials contained in this book as well as the general excellence of the scholarship that went into the making of the book one could wish that this volume might find a place in the libraries of our theological students

and our pastors, and that it might be called to the attention of interested laymen. We recommend the volume most heartily.

Fred Kramer

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HIS OWNLY SON OUR LORD. By Kent S. Knutson. Augsburg Publishing House. Minneapolis, Minn. 1966. 113 pages. Paper. \$1.50.

The author's goal of dealing with Christology "in a way that would be of interest to someone not trained in technical theology" (preface) is commendable, and there is no need to quibble on whether his chatty style—including an occasional "wow"!—gets across to the reader.

But there are some theological strictures to be pointed out. For one, the notion that anthropology must have a Christomonistic polarity, that is, to be men, we must participate in Christ's nature, not He in ours, is a Barthian notion and a reversal of the Biblical way of speaking, that Christ was born into the likeness of our sinful flesh, yea without sin (cf. Rom. 8,3; Phil. 2,7; 1 John 4,2; 1 Pet. 3,18). Yet Knutson avers that Christ is "so much man that, in a sense, he is the only true man that ever lived. The rest of us have fallen from humanity, but he exhibits the fullness of man in the midst of a fallen world" (pp. 23 & 36). This borders on the Flacian notion that when the image of God in man was lost, the essential nature of man was also altered. It is Scriptural teaching (and Lutheran) that the Fall left man *man* still but without the original concreated righteousness and holiness.

In explaining Christ's humiliation Knutson raises doubts about the adequacy of "the traditional view" in which Christ, while possessing all divine attributes according to His human nature, does not fully and always use them, and then he comes mighty close, in turn, to the traditional *kenosis* explanation, ducking out deftly before he commits himself too far to anything, by advising that "there is sufficient mystery here to cause us to pause before making a final plunge into dogmatic assertions" (p. 42).

What is said of Christ's miracles will probably also confuse rather than enlighten the average lay reader—for whom the book was primarily written—and leave him hanging in mid-air: were the miracles miracles, or not? The average GI (generally intelligent) Christian is going to insist that the miracles are *signs* of nothing, if they were not first of all miracles in the usual sense of the term, supernatural phenomena which sparkled with the supernatural power and authority of Him who performed them.

It is, moreover, more Arminian than Lutheran to describe what it means to be a Christian in terms of obedience (p. 51). This, as Luther insists (see his *Preface to Romans*, e.g.!), is to confuse the gift itself, grace, with the gifts of grace. The question is not whether obedience is ever lacking in a genuinely Christian life—sanctification of life always involves this too!—but whether this quality in the Christian believer is of any significance in the matter of justification where, as Scripture teaches, it is alone the *gratuitus favor Dei propter Christum* which avails. In this connection it must also be stated that the book is strongly committed to the "Christus Victor" view of the atonement. Certain elements

of this emphasis are, of course, quite proper and Scriptural, but where conquest over evil becomes the key element in describing the nature and meaning of Christian theology, the result usually is that the "Christ-in-us" and conquest-over-evil kind of thinking takes precedence over and the stage completely away from the Christ-for-us teaching on the atonement. Sound Lutheran theology has never been, nor should it ever be, indifferent to the struggle against evil on every level, as it attacks body and soul; but, by the same token, if Lutheran theology is to remain a theology of the cross, and not a theology of glory (man's), it is imperative that the concept of God's grace in Christ remain distinct from the gifts of grace which flow from it.

A final criticism relates to the observation that in treating the eschatological framework of the Christian's life, it is still safest and best to do so in closest conformity to the Biblical passages, not fearing to speak clearly in terms of body and soul, of the soul's being with God when death comes, awaiting the resurrection of the body. Why should Christian theology feel compelled, in order to speak "meaningfully," to adopt categories and thinking which are compatible with contemporary existential thinking?

One of the strong points of this little paperback, in spite of the criticisms voiced above, is that Knutson has succeeded in packing quite a bit of significant history on the Christological controversies into brief, readable compass. And surely there is no harm in seeking for fresh categories and language in explaining articles of faith; but only as long as old and repudiated positions, which the Church has met and dealt with before, are carefully avoided!

*E. F. Klug*

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A HANDBOOK OF CONTEMPORARY THEOLOGY. By Bernard Ramm. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 1966. 141 pages. Paper. \$1.95.

Bernard Ramm, Professor of Christian Theology at California Baptist Seminary, has written this handbook to provide the average minister with a guide to the leading concepts of major contemporary thinkers. The theological thinkers upon whom attention is focused are Kierkegaard, Barth, Brunner, Reinhold Niebuhr, Tillich and Bultmann. Kierkegaard, a nineteenth century writer, is used because his thinking only became influential in the twentieth century.

Dr. Ramm has provided information on about one hundred twenty current theological concepts. In this guide the reader will find, for example, a discussion of such topics as: authentic, inauthentic existence, crisis, decision, demythologizing, despair, dialectic, encounter, existentialism, fall, Heilsgeschichte, historicism, I and Thou, irrationalism, Kairos, kerygma, leap, motif, research, myth, new being, paradox, primal history realized eschatology, revelation and many other concepts that are central in today's theological thinking. The use of German terms has been greatly avoided. Short articles on the major schools of interpretation are also included.

There is no doubt that since the beginning of the twentieth century many new terms and concepts have flooded the vocabulary of amateur and professional theologians. "The failure to understand the basic concepts used by contemporary theologians has led frequently to a misinterpretation of the students and ministers that use these terms."

The reviewer believes that Ramm's book will provide a handy reference work for the pastor who is interested in contemporary theology but who does not have either the time or background to understand all the terms employed in current theological literature.

*Raymond F. Surburg*

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CREEDS OF CHRISTENDOM. Vol. III. The Evangelical Protestant Creeds with Translations. By Philip Schaff. Baker Book House, Grand Rapids, Michigan. 1966. Cloth. \$12.95.

A generation of theological students which often is suspicious of doctrinal formulations and tends to make light of them will do well to ponder the extreme care and devotion with which the founders of the Protestant churches formulated their creeds. This reprint of volume III of Schaff's, *The Creeds of Christendom*, will provide the necessary help.

Of the Lutheran Confessions the volume presents the Augsburg Confession in Latin and in English, Luther's Small Catechism in German and in English, the Formula of Concord in Latin and in English, and the Saxon Visitation Articles in German, Latin and English.

The second part of the volume presents the creeds of The Evangelical Reformed Churches. Sixteen confessions are presented, including the Heidelberg Catechism, the 29 Articles of the Church of England, the Arminian Articles, the Canons of The Synod Dort, and Westminster Confession and Catechism.

In parts III and IV the book presents modern Protestant creeds and more recent confessional declarations and terms of corporate church union.

As a work presenting primary sources not otherwise readily available this book is a treasure store for students of Protestant creeds.

*Fred Kramer*

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PERSON AND PLACE OF JESUS CHRIST. By Peter Taylor Forsyth. Wm. B. Eerdmans, Grand Rapids, Michigan. No date given. Paper. \$2.25.

Peter Forsyth's book is a classic on the doctrine of Christ's person. Checking through reviews when the book first appeared in 1909 (prior to the present paperback edition there were eight reprintings between 1909 and 1955), one is struck by the tone of disapproval that went up on all sides in liberal theological journals. No less could have been expected under the circumstances. Forsyth, disenchanted with liberalism and its Gospel-destroying conclusions, had defected from its camp and emerged as a staunch defender of historic Christianity, an extremely articulate and literary voice for evangelical theology, asserting loudly and eloquently concerning so-called scientific theology (liberalism, higher criticism, etc.) that it "is a good servant but a deadly master" (p. 49).

"The essential thing in a New Testament Christianity," states Forsyth, "is that it came to settle in a final way the issue between a holy God and the guilt of man," a truth which it proclaims in "that work of God's grace for the world once and forever in Jesus Christ. A faith whose object is not such a Christ is not Christianity" (p. 5). "Christ is not the revelation . . . of God always in us, but of the God once and for all for us," (p. 29) "a perfect agent of justification" (p. 127). Thus Forsyth emphasizes that the vicarious atonement is central in Christian theology and must be, if we are to answer this question correctly: "Are we but an *aided* church or are we a purchased people?" (p. 95). The crucial question of "Did the New Testament faith, the apostolic faith, in Christ make Christianity, or was it made by Christianity? Forsyth answers with the admonition: "The evolution, the relativism, that makes us to outgrow the New Testament Christ will also carry us beyond the religion of Jesus" (p. 50). Throughout his book the true deity of Christ is beautifully and convincingly attested: "The only real representative or plenipotentiary of a God whose grace is free and all his own must be God. He must be of God not merely from God" (p. 87).

Years before Barth ever lent weight to the legitimacy, validity, and necessity of church dogmatics, Forsyth argued cogently: "A church must always have a dogma, implicit or explicit. A cohesive church must have a coherent creed (p. 213). . . . Most elusive of all is the effort to retain the old passwords, while reducing them to no more than disguises in luminous paint for the subjective processes of a self-saving Humanity" (p. 220). And now that the excitement of the honeymoon with neoorthodox dialectic is over and many disenchanted theologians are returning to the old liberal hustings, Forsyth's words have a particularly pertinent ring: "Ultra-liberalism in a historic religion like Christianity has always this danger—that it advances so far from its base as to be cut off from supplies, and spiritually starved into surrender to the world" (p. 25). With theologians again arguing that theology must be informed and judged by the scientific disciplines, rather than by Scripture, the outcome is inevitable: "What we are developing at the moment is an anthropocentric Christianity" (p. 28). Of the ills of the church, probably any time in history, Forsyth's comments are to the point: "It is not the lack of religiosity that ails the Church, it is the lack of a Gospel and a faith, the lack of a spiritual authority, and a response to it" (p. 23). And he seems to have anticipated very well some of the church's present-day trouble and unrest with the diagnosis: "The religious crowd has little discernment of the spirit of its prophets" (p. 24).

Two weak spots open Forsyth to criticism: the one is his stand on Scripture, where he surrenders the Scriptural view on inspiration, and the other, on the nature and meaning of Christ's humiliation, where in consistent Reformed manner he says that "it does not seem possible to adjust it to the historic Jesus without some doctrine of Kenosis" (p. 294), since, as the old logical principle goes, "how can an infinite consciousness be thought of as reducing itself to a finite" (p. 295). As regards Scripture, "the Church made a great step forward," according to Forsyth, "when it was led to think less of the inspiration of a book and more of the inspira-



tion of the men that wrote it. . . . It was personal inspiration and not book inspiration (p. 139) . . . ; a verbal Scripturalism has gone (p. 262) . . . ; we cannot believe a certain thing just because it is in the Bible (p. 140) . . . ; the Gospel and not the book is the true region of inspiration or infallibility" (p. 179). Obviously Forsyth was not ready to identify the Scriptures with the Word of God. And, as though anticipating neo-orthodox emphasis by a couple of decades, Forsyth also contended that "revelation did not come in a statement, but in a person" (p. 15).

Aside from these criticisms, however, the over-all value of the book is there, especially in its critique of liberalism; and much of this is still so very apropos. No matter how liberalism is trimmed it still comes out as a denial of the vicarious satisfaction and tears the heart out of the Gospel.

E. F. Klug

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THE WORK OF CHRIST. By G. C. Berkouwer. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. 1965. 358 pages. Indexed. \$7.50.

As a writer of systematic theology, Berkouwer's name is at least familiar to most of our readers; but, if that is as far as the familiarity goes, perhaps this newest volume in his ever-lengthening list of "Studies in Dogmatics" (9th volume in the American edition!) would be an excellent way, though somewhat expensive, to get acquainted. The eminent Dutch theologian and professor at the Free University of Amsterdam continues to hold conservative, middle ground between figures like Barth—of whom he is gently critical at times—and the American, Cornelius Van Til, who brandishes the claim that the great Swiss theologian is after all still a liberal in disguise.

Like Barth, Berkouwer tends to be prolix in some discussion, almost to the point of repetitiousness; but this weakness is readily counterbalanced by his ability—different from his Reformed counterpart!—to write with a style that is less involved and clearer. In his introduction Berkouwer surveys historically the treatment which the teaching on the work of Christ has received at various times from various hands, setting his own course firmly with the flat assertion: "It is obvious that the confession of the authority of Scripture is of decisive importance in order to have a correct conception of Christ's work" (p. 14). To his credit it can be stated that he tries to follow this principle throughout, and thus sharply repudiates the views of liberal theology, naming names, explaining positions lucidly, and guarding, as he says, against Christmas becoming "just an ornament in a secularized world" (p. 17). He literally rips Bultmann's Christology apart with the pointblank charge that it is "even more dangerous" (p. 50) than that of liberal theology of the 19th century.

The chapter on the threefold office of Christ contains much good material and it concludes with what is undoubtedly a very valid insight, "that practically all theological questions—and contemporary discussions as well—are centered around the doctrine of the *munus triplex*" (p. 86). Hearts will be warmed, stirred, and edified by the excellent material on

the incarnation and virgin birth in the chapter appropriately titled "The Great Mystery." At the same time Berkouwer dissects here the running debate between Barth and Brunner as to the virgin birth's validity, faulting the latter for his denial of it, and the former because his "sign-concept frequently results in a more relative consideration of the importance of the virgin birth" (p. 107).

Except for a few strictures here and there—traceable to the basic differences between Lutheran and Reformed positions on the personal union of the two natures in Christ—there is much to commend the chapters on the meaning of the Lord's suffering and resurrection. With absolute candor and little sympathy Berkouwer denounces Bultmann because he "substitutes the resurrection *faith* for the resurrection *fact*" (p. 191). On the ascension and session of Christ at the Father's right hand similar differences and difficulties arise for the Lutheran reader, as indicated above, simply because classic Reformed theology persists in the tendency to involve the divine nature in the humiliation and exaltation and has the perennial difficulty of understanding, or accepting, Scripture's explanation of the bestowal of the divine attributes to the human nature of Christ (*genus majestaticum*), especially when it comes to their full employment in the state of exaltation according to the human nature.

In his concluding chapter on "Aspects of the Work of Christ," Berkouwer presents a generally adequate and helpful word study on "reconciliation," "sacrifice," "obedience," and "victory." As to the last mentioned, he seems to assume too readily and without validation that Aulen's contention is correct, that the "Christus Victor" motif is uppermost for Luther. None of these criticisms should, however, detract from the overall fact that there is much positive, strongly evangelical good to be garnered from Berkouwer's work, and such sifting as is necessary between Lutheran and Reformed teaching on the person and work of Christ should be a good exercise and review of dogmatics.

E. F. Klug

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VARIETIES OF UNBELIEF. By Martin E. Marty. Doubleday & Company, Inc. Garden City, New York. 1966. 222 pages. \$1.25.

The pastor or theological student who looks for ready sermon material in this volume will be disappointed. The reader who looks for help in understanding modern man, should find himself richly rewarded by a careful reading of this not altogether easy book. Dr. Marty developed the chapters of this book from lectures delivered on various occasions to a variety of audiences since 1963.

Recognizing that unbelief can mean various things under various circumstances the author limits himself to a discussion of unbelief with respect to the Christian message. He understands the heart of this message to be found in the doctrine of the Trinity and of the incarnation of Christ. Unbelief in the context of this book is rejection of these biblical teachings, and in fact of revelation itself as understood by Christians.

Dr. Marty distinguishes two fundamental types of unbelief. He recognizes integral or closed system belief, which seek to render a whole way of life logically and psychologically valid. He considers Marxian Communism and to a great degree Spanish Catholicism as integral or closed systems of belief. By a nonintegral or open system of belief he understands a system of belief which must of necessity demand that all opposing systems be rejected.

On polls which have been taken with respect to religious beliefs in America in recent years it has become evident that few Americans are willing to be classed as unbelievers with respect to religion, and even with respect to the Christian faith. Nevertheless the author finds much unbelief in religious America.

He discusses "anomie," and defines it as "a form of refusing to recognize the law of God or of judgment in human value systems." Furthermore he names "accidie," and describes it as "a way of declining the power of the Gospel or the positive value of human offerings." Both of these concepts are discussed by philosophers and both forms of unbelief are widely present in modern society. The first produces the rebel and the second the person who refuses to be concerned. Both lead to moral breakdown.

The author then proceeds to discuss nihilism, which rejects all possibility of belief. This is a serious form of unbelief. The nihilist holds that God is not apparent in the universe, while evil is.

Then the book discusses antitheism and atheism. He finds both forms of unbelief strong in modern literature and philosophy. He finds that they are intellectually, and may even be morally, serious. Both may occur in strictly integral form and seek to root out God and the idea of God from human existence.

The author rightly warns the reader not to confuse the true atheist with the agnostic.

Later the book discusses modern forms of unbelief which supplant Christian faith, and develop pantheistic and pagan systems. Into this class fall some of the nationalisms, which at times assume the form of religions, and tend to become hostile to the Christian faith.

Next the author discusses the syncretistic varieties of unbelief, which may mix together a considerable variety of unbelief and reasons for rejecting or adulterating the Christian faith. This is found particularly in culture religions, where the culture wants to speak the first word before any particular faith is allowed to assert itself. He finds this form of unbelief widespread in America. It results in relativism both in matters of faith and of morals. He believes that we may be heading slowly or swiftly toward a national religion, informed indeed by Christianity, but no longer really Christian but syncretistic. This religion, he believes, will be highly moralistic, but otherwise let men believe what they will. It is easy to see that the intolerant word of St. Peter, Acts 4:12, and the doctrine of justification as set forth by St. Paul will have no place in such a religion.

Finally, the author speaks of the pharisaism and self righteousness of many church members, which, measured by the Christian Gospel, is also a form of unbelief.

The serious student will find in this book much to help him to understand the current religious scene in America and in the world.

*Fred Kramer*

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THE STEWARDSHIP CALL. By Waldo J. Werning. Concordia Publishing House, St. Louis, Missouri. 1965. 186 pages. Paper. \$2.25.

Pastor Werning, until recently Stewardship Director of our Southern Nebraska District, and now in the same position in the South Wisconsin District, has rendered a great service to the church in this excellent book which describes itself as "an approach to personal and group stewardship based on the concept of Christian vocation. This book does not concern itself with gimmicks or programs, but it faces honestly and courageously the fact that stewardship means the giving of our entire lives to Christ, the dedication of all we are and have.

The book presents the theological foundation for stewardship viewed in the light of the church's basic mission. Werning concerns himself largely with stewardship at the parish level, but much of value is here for District and Synodical leaders as well. Werning castigates our "earlier Taxation" and "starvation" philosophy of stewardship, and rightly. He defines Christian stewardship as "the believer's response to God's love in creating, preserving, redeeming, and sanctifying him. . . . the Christian's management of his redeemed life and possessions, by the Spirit's power and direction through the word—to God's glory and for man's benefit." This is a fine book for pastors, professionals, and lay readers. We hope it will receive wide coverage in our church and serve a valuable purpose as our Synod begins its great Ebenezer Thank Offering. Read it and work. Read it and give.

*J. A. O. Preus*

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WHY I AM A CHRISTIAN SCIENTIST. By Thomas Linton Leishman. Beacon Press, Boston, 1958-1966. 245 pages. Paper. \$1.25.

Beacon Press has a series of *Why I Am* books, including the Methodist, Jew, Catholic, Episcopalian, Baptist, Disciple of Christ, Lutheran, Mormon, Unitarian Universalist, and the above. As the title indicates, they are written from a strongly persuasive and apologetic viewpoint,—as far as this reader has seen the series.

The Christian Scientist tries to prove the essential Christianity of his church, diverging widely therein from the Unitarian Universalist. Whereas the Unitarian allows the widest freedom of religion, except the confession of the Christian creed, the Christian Scientist has a manual which not only lays down certain fundamental points but requires a solemn pledge. The author of this book cultivates the art of winning the unwary and sugar-coating the pill. It must be a tough job to sell this brand of religion, though it has been done with considerable success.

*Otto F. Stahlke*

WHY I AM A UNITARIAN UNIVERSALIST. By Jack Mendelsohn. Beacon Press. Boston. 1966. 213 pages. Paper. \$1.25.

Jack Mendelsohn writes an excellent statement of the position of the Unitarian Universalist, a body which came into existence on May 11, 1961. The first chapter is autobiographical. In the following chapters the author defends the creedlessness of this body with many attacks, slurs, and innuendos upon the church, the Bible, the ministry, and the Christians. God is a problem. There ought to be room in the church for the widest diversity of beliefs. (It is frightening how many of these arguments are read in the literature of the Christian writers today.) The liberal position exults in reason, believes that scientific advances will make this world much better, it finds acceptable ethical tenets in all religions, it is the ultimate toward which some great names in theology appear to be striving. It must be admitted that, with their eyes closed to the facts of spiritual life, the Unitarian Universalist makes a logical statement of man's position, when left to himself and able to try consequences to the bitter end. The book is heartily recommended to those who need to know this type of religion or desire to know where the cry for diversity in tension must inevitably lead.

*Otto F. Stahlke*

AN UNDERSTANDING OF ALBERT SCHWEITZER. By George N. Marshall. Philosophical Library, New York. 1966. Cloth. \$4.00.

George N. Marshall is a Unitarian minister, who wrote with the knowledge and consent of Dr. Schweitzer, but he did not expect that he would report the death of his subject. While such reports in detail are not welcome in our day, the exact statement may be in order, since the deceased was a physician. The report states: "Death resulted from cerebral vascular insufficiency which manifested itself quite abruptly Saturday, August 28, with loss of consciousness and impairment of cerebral regulation of the cardiac and respiratory functions. For most of the week Dr. Schweitzer remained semi-comatose, gradually falling into a deepening coma. All indicated medical measures were without avail and over the final two days of his life his coma deepened. At no time was there any suffering, and when the end came at 11:00 p.m., September 4, he passed away quietly in peace and dignity in his bed at the jungle hospital at Lambarene which he built and loved."

This is one of the more sober and readable books on this famous subject. Marshall takes up much of the criticism which was voiced against Schweitzer, of which there was much, not all of it apropos. Schweitzer, he reports, remained a member of the Lutheran clergy while he also accepted membership with the Unitarian Church. When Schweitzer returned to Africa, he called out to an African to lend a hand. The African haughtily replied, "What? Me? I am an intellectual and don't do menial labor." "You're lucky," Dr. Schweitzer replied. "I too wanted to become an intellectual but I didn't succeed."

*Otto F. Stahlke*

**MY PEOPLE IS THE ENEMY.** By William Stringfellow. Doubleday & Company, Garden City, New York. 1966. 151 pages. Paper.

In this paperback reprint of a 1964 edition, Episcopalian Layman and lawyer William Stringfellow has written a personal and graphic account of his five years of experience in the East Harlem Protestant Parish. He saw how some church workers turned their service into a social Gospel ministry, necessary as it was, but one which seemed to exclude the ministry of God's Word to the myriads of downtrodden. He also recognized the temporal plight of these people, that they were cast and then held in a mold from which it was nigh unto impossible to escape. The causes? We, Stringfellow's people.

Much of what the Church and others have done in recent years he would describe as "too little, too late, and too lily-white." In his indictment and the follow-up Stringfellow does not hold any high hopes of a satisfactory resolution of the whole situation, but he prefers to be realistic in suggesting the appearance of some of the more fearsome interpretations of "black power."

This is a moving story portraying very clearly that "for a Christian to be poor and to work among the poor is not conventional charity, but a use of the freedom for which Christ has set men free."

*Allen Nauss*

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**A HUNGRY WORLD.** By Paul Simon. Concordia Publishing House, St. Louis, Mo. 1966.

This volume is one in a series "designed to confront Christians with opportunities to apply Christian love in specific situations." The hungry world in the midst of a world with more than abundant food is such an opportunity. In six chapters the author, a State Senator of Illinois, presents with extensive scholarly documentations this story of human need.

Full Christian stomachs in a world of empty stomachs! This ought not be! Christ fed souls and He provided food for the hungry. To do less today is to dehumanize those in need. As faithful stewards of our gifts from God, Christians must help to shape policies for the more equitable distribution of food and the know-how of producing more food per acre.

The Siamese twins of hunger and poverty are unwelcome guests in from 50 to 80 million homes in the U.S.A. Who and where are these poor? 440,000 are on public aid in Illinois alone. The expanding urban areas, especially the blighted areas, are crowded, with perhaps ten families in a home once built for only one family. *Negroes*, more recently from the deep south, poorly educated, segregated, often underpaid, go to make up the large number of poor, poorly fed, and poorly housed. The *aged* now have medicare. But Sweden provides for its aged much more adequately than America. Ethnic *minority groups*, such as the Puerto Ricans in northwest Chicago, who on June 12 expressed their hardships in a bloody riot. Los Angeles Negroes in the Watts area, had a similar story to tell. *Unemployment* in the U.S.A. is still ten times as high as in West Germany.

*Broken homes, fatherless families, deserted mothers* with their brood of children will add to the number of the poor. Much is being done. Why is not more being done? "It is now politically popular to deal harshly with the poor" (p. 33). "I get much more mail in response to a change in the fishing season than I do on what is being done for the poor," writes State Senator Simon.

India has 450 million people. Their per capita income is \$60 per year. This means about \$4.50 per month for food. Americans spend that much for one dinner out. Life expectancy is 42 years.

Heroic efforts have been made to aid the hungry. Five 10,000 ton ships, loaded with food, leave our harbors each day. Through Public Laws I, II and III, government and governmental agencies have done much. Voluntary groups, such as CARE, the Peace Corps, church groups, including the very sizable shipments of food and clothing through Lutheran World Relief, have been active. Yet this aid "must be described as inadequate. Our aid equals one-twelfth of what we spend for cigarets in one year." Our aid is not commensurate with the need and our ability to help. "From the Christian point of view," says Simon, "we own nothing; we are merely administrators" (p. 60).

In chapter five, "Inasmuch," the author supports his case for the world's hungry with sound theology and Christ-centered ethics. He makes an incisive thrust into the concept of democracy as this provides opportunities for Christians to influence governmental policies. "We, the People!" we say. The Matthew 25 account of Judgment is effectively used. Isaiah, Jeremiah and Amos are quoted in behalf of a whole nation's concern for the poor. Jesus Himself supplies the Good Samaritan story, and the story of the Rich Man and Lazarus to warn and plead, particularly with the members of the Body of Christ. "Hunger unmet is the result of love gone dead." God is love. And God is not dead?

When Hitler began his program of Jewish extermination "a huge body of citizens remained silent." Silence is not always golden. "What concerns me most now," states author Simon, "is that I hear practically no expressions of concern." It is urgent that the community of the concerned think and feel and act in a hungry world. Hungry people are the easy prey of the communists. Our costly \$50 billion a year fight to give freedom to South Viet Nam means little to people who must go to bed hungry. *A Hungry World* is a timely contribution to the series on Christian Encounter by the statesman-son of one who has done much to "feed the lambs of Jesus" with the "bread of life."

*Henry J. Boettcher*

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GUSTAV JENSEN. Translated by O. E. Brandt. Augsburg Publishing House, Minneapolis, Minn. 1965. 148 pages. Paper. \$2.50.

Both translator and publisher should be commended for making this book available to the American reader. Although Gustav Jensen writes out of his experience in the church of Norway, in addressing himself to basic and Scriptural issues in the ministry what he writes finds relevance in any land.

The various chapters deal with the following aspects of the ministry: The Holy Ministry is of the Lord, Its Glory and Its Responsibility, The Called Servant, The Ministerial Life, The Knightly Warfare, God's Congregation—My congregation, and The Work of the Minister.

The format of each chapter is Scripture, prayer, and a brief application to the life of the minister.

The sum and substance of the ministry, according to the author, is: Take heed unto thyself; take heed unto all the flock; cease not to admonish every one; reach out for the lost. While the Word and Sacraments constitute the basic means for the accomplishment of the task, he does not minimize the importance of the minister's life.

Since the author has no doubts about the forgiveness of sins in Christ nor of the heavenly life to come he finds much to say about the responsibility and glory of the ministry. He feels that it is a poor minister who cannot become indignant about that which is evil or who fails to see a candidate for life eternal even in the greatest sinner who approaches him.

Many truths, which need to be brought to our remembrance, enhance the book. For example: not every minister can have many talents, but every one can be a man of prayer; the primary task of the minister is to stay home and take care of his flock; to carry on the Lord's work effectively we will always need congregations; it is our reliance on God which gives us hope even in a most hopeless congregation; the essence and kernel of the matter is Christ as the only begotten of the Father, full of grace and truth; the minister who remembers that his call and commission is from the Lord will seek material for his preaching and teaching, not in the wisdom of men, but in the Holy Scriptures.

If your ulcers have been agitated by the reading of the negative, pessimistic, incoherent, man-centered theology which has flooded the market, this book by this man from Norway will refresh your soul. You might marvel again how profound and simple all things become in Christ and the Holy Scriptures.

*Arthur E. Graf*

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A CHRISTIAN'S GUIDE TO CHURCH MEMBERSHIP. By David Winter. Moody Press, Chicago. 1966. 64 pages. Paper. 95c.

This booklet is one in a series in the Christian Forum Book Series written particularly for the layman.

The author pictures the church as a family and does a good job in drawing parallels between the household family and the church.

Submission to Christ, the family Head, gives the family a frame of reference within which it operates. Two chapters on loyalty and unity are employed to demonstrate the ugliness and sinfulness of negativism, jealousies, and such other perversions frequently found in the congregation.

Membership in the church family, according to the author, should imply a willingness to serve, to carry a fair share of the financial responsibility, to participate in evangelism, and to meet for family worship.



The use of illustrations and examples which anyone associated with a parish will immediately recognize as real, not only makes for easy reading but leaves no doubt in the reader's mind that the book is speaking to him.

Arthur E. Graf

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A CHRISTIAN'S GUIDE TO LEADERSHIP. By Derek Prime. Moody Press, Chicago. 1966. 95 pages. Paper. 95c.

This booklet in the Christian Forum Book Series deals with biblical and practical aspects of leadership in the congregation.

The author stresses spiritual qualities as the *sine qua non* of church leadership. He holds that conversion also changes the individual as far as leadership ability is concerned; that love of people and God will cause a Christian to lay aside false modesty and assume leadership; that leadership consists also in trusting others and in delegating responsibilities.

Practical suggestions to the leader, both negative and positive, take up questions like having intimate friends, showing partiality, communication, patience, control, loneliness, feeling of indispensability, and others.

While reading the book will profit both clergy and laity, some sections do not apply to one or the other. The value of the book would also have been enhanced by a clearer distinction between the minister's teaching and administrative roles in the congregation.

Derek Prime is a pastor in the Evangelical Free Church of England.

Arthur E. Graf

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THE SECULAR CITY. By Harvey Cox. The Macmillan Co., New York. 1965. 276 pages. Paper. \$1.45.

Theologically, the author represents a hybrid between Schleiermacher, who wanted to find the Word outside of Scripture, and the Jews who, in Christ's day, were looking for Christ's Kingdom on earth.

While the book pleads for freedom it can only lead to bondage for all who follow the author's theology. Entrance into Christ's Kingdom, according to Cox, is not faith in Christ's atoning sacrifice, but assuming responsibility in the secular city (p. 123). That's why he writes of "always becoming a Christian" (p. 122). When he quotes 2 Cor. 5:19, which speaks so clearly of God reconciling the world *unto Himself*, not imputing their trespasses unto them, he limits this to something which should go on between man and man (p. 227). Any event today (freedom march, Viet Nam, etc.) is put on a par with the Christ event and the call to react to these present day events is supposed to be the Gospel, or kerygma.

He rejects the position of our Lutheran Confessions on the Word as the means of grace by writing, "The insistence by the Reformers that the church was 'where the Word is rightly preached and the Sacraments rightly administered,' will simply not do today" (p. 145). According to Cox there is no absolute truth nor are there any absolute values. Of premarital intercourse he writes, "We must face the real question of whether

avoidance of intercourse beforehand is always the best preparation" (p. 125).

Everybody, Christian or non-Christian, is building the Kingdom of God as long as he is doing what the author feels he ought to be doing (p. 148).

From the sociological point of view the book is right on one count, we have become urban. The rest is largely a generalization of what the author has found among the 7% with whom he associates. He completely ignores recent surveys in which the American people have expressed their feelings about God and religion.

This book demonstrates how right our fathers were when they declared that no man can understand the Holy Scriptures nor the mission of the church until justification by grace through faith in Christ becomes central in his theology.

The author forgets that according to Scripture man has not only a body but also a soul (Matt. 10:28), and that the spiritual is exceedingly more important than the temporal (Matt. 6:33; Matt. 16:26). For this reason the mission of the church degenerates to nothing higher than humanism and an endeavor to build a better world on earth.

The blatant misapplication of Scripture, repeated non-sequiturs, and the use of accepted theological terms emptied of their sacred meaning make the book exceedingly difficult and boring reading.

*Arthur E. Graf*

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CHRISTIANITY AND AFRICAN EDUCATION. R. Pierce Beaver, editor.  
Wm. B. Eerdmans, Grand Rapids, Michigan. 1966. 233 pages. Paper.  
\$2.65.

Contains the papers of a conference at the University of Chicago. Conrad Bergendoff leads off with the relationship between evangelism and education in the mission of the church. Richard Walsh, assistant general of the White Fathers, Rome, contributes an article on the educational policy of the Roman Catholic Church in Africa, offering a statement of educational policy in Africa. Walsh cites the lack of sufficiently trained teachers (which became so evident in the Congo) as a serious problem. Theodore L. Tucker is executive secretary, Africa Department, Division of Overseas Ministries of the National Council of Churches of Christ in the U.S.A. In 1878 the first Protestant missionaries arrived in the Congo, but only after 1948 were there Protestant mission schools which met government requirements, eligible for subsidy. William L. Gaines discusses African manpower and U. S. educational assistance. He cites Dukas' *The Sorcerer's Apprentice* as illustrative of Africa's problem. The number of educated people increases, but there is not adequate work for them. Africa will need educational assistance for the rest of this century. C. Arnold Anderson, University of Chicago, discusses the dilemmas arising from the linking of educational to economic planning and brings further information to bear upon the problem of utilizing the educated. Philip J. Foster presents African secondary education and the

secondary school student. Edward A. Shils writes a chapter on the African intellectuals.

Expatriates have furnished the intellectual work until now that a first generation of African intellectuals is emerging, principally active in government. J. Walter Cason writes on African theological education. In spite of rising requirements, the enrollment in East African seminaries has risen twenty per cent in the last six years and forty per cent in West and Southern Africa.

"There is a thirty per cent rise in Central Africa and advances in Cameroon and most of the former French Africa. Enrollment is down in Congo-Leo and Madagascar" (p. 153).

Donald C. Platt is a former administrative officer in the Tanganyika government, now at Maywood. He discusses principles and guidelines for churches and missions in Africa in the light of government attitudes and plans. Many schools are being nationalized. "The churches must give up their privileged position (Kenya), the government is impatient with divisions in the churches, the churches must separate preparation for baptism from preparation for secular life, they must view their work as a public service."

Charles H. Long, assistant professor of history of religions, University of Chicago, presents aspects of African religion. Wilber C. Harr writes on Christianity, African culture, and education. Harr is professor of missions at Naperville. Thomas A. Beetham, former missionary in Ghana, writes of the future of Christian education in Africa. Margaret A. Nash contributes an appraisal of the conference at which these papers were read.

There can be no doubt that a body of well-informed men met in mutual concern for Africa. The book is indexed.

*Otto F. Stahlke*

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MENTAL ILLNESS by Harold I. Haas. St. Louis: Concordia Publishing House. 1966.

The problem of mental illness and mental health is one of huge dimensions today. One out of every ten persons will, at one time or another, come under medical care for mental hygiene. Non-normal thinking, feeling and acting appears to be spreading. Pastors and students of theology should be much better informed about the nature, the causes and the treatment of the mentally ill, contends author Haas. More courses in this field should be offered at the seminaries in regular and in special courses or institutes. Author Haas is a graduate of the St. Louis seminary. He has continued his studies in the field, received an M.A. in psychology at Washington University and a Ph.D. in the same area from State University in Buffalo, New York. And he has not lost his faith in the healing power of the Word nor in the relative effectiveness of time-honored 'pastoral care.' Repeatedly he states that the first person to turn to in threatening mental illness is the pastor and the family physician. But much information has been gathered in recent decades which can make the pastor more competent in dealing with mental illness. This

volume deals in seven chapters with the nature of mental illness, the causes, the treatment, the recognition, the centers of help, for the mentally sick. The reader gets a rather comprehensive introduction to the vocabulary of mental illnesses and their treatment, such as: neurosis, psychosis, psychoneurosis, delusions, hallucinations, guilt feelings, psychophysiological disorders, psychotherapy, psychiatry, psychoanalysis (Freud), shock therapy, drug therapy, group psychotherapy, brain surgery, counselling, suicidal thoughts, moodiness, memory disorders, bizarre behavior, claustrophobia, schizophrenia, tantrums, masturbation, homosexuality, exhibitionism, chronic lying, etc.

"My goal in this book is to answer some of the more common questions in a simple, non-technical manner" (p. 30). We can do no more in this brief introduction than to refer to some of the questions and indicate some of the answers. "What is mental illness? / and what causes it? All mental illness is a distortion of a person's thinking, feeling and behavior. Some of these distortions are due to brain damage, others are functional. Originally man was created in God's image. Sin resulted in his separation from God. Immorality, drunkenness, selfishness of men and women exact a price in misery and mental and physical illness. The price is paid not only by themselves but by their children and children's children" (p. 34). But we must follow Jesus and not attribute a particular illness to a particular sin in a particular case.

Other questions explored by the author are: Can anything be done for the mentally ill? What are the symptoms of impending illness? Where can help be found? Can we live with mentally and emotionally disturbed persons?

Withal, the Church has a great responsibility. When you speak of sin be cautious, especially with children and teen-agers. Personalize the Gospel. Jesus is your best friend. Strommen's Research has revealed the lack of effective Gospel communications with high school students. Rote memorization and parrot-like recitation is not the answer to effective Gospel communication. Recruitment of Sunday School teachers, as in fact recruitment of future pastors and teachers, must tactfully eliminate those who lack mental health. Author Haas suggests that seminary and post-graduate courses for pastor should offer many more courses in the field of mental illness and helping people to find mental health. Groups of congregation are encouraged to engage one good psychiatrist and good Christian, to serve their needs.

Our Church is fortunate to have men who are thoroughly rooted and grounded in the Gospel to continue their professional growth in one significant area of Christian living, to remain informed about new developments, and to put their findings and insights into readable language for others to benefit thereby. Harold I. Haas is such a man.

*Henry J. Boettcher*

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GRIPPED BY CHRIST. By S. Estborn. Association Press. New York. 1965. 80 pages. Paper. \$1.25.

This book is No. 53, World Christian Books, third series, sponsored by

the Commission on World Mission and Evangelism in the World Council of Churches.

The author describes the career in faith of a number of prominent religious persons in India, such as Keshub Chunder Sen, for whom the church, as also for the others, did not provide "a real home in the household of God." A mixture of religions appears in many of the persons described, who love Christ, but cannot identify Him with the Christian church. Pandita Ramabai earned the title *pandita* for her learning in Sanskrit, grammar, dictionaries, and literature. She recognized wretched state of Hindu widows and established a home for them in the spirit of Christian charity. "One thing I knew by this time, I needed Christ, and not merely his religion." Narayan Vaman Tilak became a Christian poet, but only after he had resolved before his conversion that India needed a new religion, in which an intelligent creator with the father of all men, the book of nature a revelation of God, no reincarnation, love to God the essence, idolatry the true foe of religion. He met a missionary, who predicted that he would be a Christian within a few years. He became a teacher and pastor in the American Marathi Mission. The story of Chundra Lela is that of a pathetic search for truth in Hinduism, suffering all that she could endure. Married at seven, widowed at nine, she tried to discover what sin she had committed, for "the untimely death of a husband is due to his wife's sin in a previous life." The story makes amazing telling of the search of the Hindu for a redeeming truth. T. S. Subramaniam Jacob became a Lutheran pastor, trained at Tranquebar. J. A. Subhan was converted from Mohammedanism, though his father was a *hafiz*, who had memorized the Quran.

The author lists characteristic features of the conversions: they occurred between ages 15 and 25, were preceded by an unrest because of something missing, usually led first to intensified practice of the inherited religion, showed a desire for social reform, Christian schools and friends played an important role. It seems strange that the author insists that the church had virtually no part in their conversion. Christian literature was important, but above all the acquaintance with Christ through the reading of the Gospels.

Otto F. Stahlke