



THE SPRINGFIELDER

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Book Reviews

I. BIBLICAL STUDIES

THE UNFOLDING DRAMA OF THE BIBLE. By Bernhard W. Anderson. Association Press, New York, 1971. 128 Pages. Paper. \$1.75.

This is really a Study Guide which was prepared originally for the 1952 Religion in Life program at Bucknell University. In it Professor Anderson outlines what he calls the drama of the Bible in three great acts: the formation, re-formation, and transformation of God's people. Each major act interprets a decisive historical event which is viewed as a mighty word/act of God. For Anderson these are the exodus, the exile and liberation, and the crucifixion and resurrection. No evangelical scholar or student will argue with Anderson on this score. Some will, however, take exception to his view of Genesis, although his emphasis is on the understanding of Genesis 1 in terms of "the origin, meaning, and destiny of man's life," reminding the reader that he must be on guard against reading into the biblical narrative "the presuppositions of our scientific age." The author views the entire biblical history as a dramatic encounter between God and man, initiated by God for man's response. While the reader will not agree with everything Anderson writes he will be provoked to a fresh study of the issues he discusses.

John F. Johnson

STUDIES IN PROBLEM TEXTS. By J. Sidlow Baxter. Zondervan Publishing House, Grand Rapids, 1971. 192 pages. Paper. \$1.95.

As the title suggests, this book of exegetical studies is an attempt to shed light on texts of the Bible which have earned the dubious distinction of causing headaches for interpreters. The author comments that problem texts are a blessing simply because they cause the reader to struggle for understanding and meaning! Texts from both Testaments receive treatment in this book. On one occasion, the author lumps four passages together (all relating to "the sons of God") and titles the chapter a quartette of problem texts. In listing certain so-called artificial explanations Dr. Baxter engages in some mild polemics. One favorite Roman Catholic interpretation he dismisses by remarking that "we may dismiss it with a grim smile." Most Christians would agree. Some proposed solutions fall short of being serious attempts to wrestle with specific problems; others reflect too much denominational (Baptist) bias. The typical Reformed answer, e.g., is given to the matter of the unpardonable sin, Matt. 12:32. Fifteen problem texts are treated. Their study will surely provoke their serious investigation by the careful student.

John F. Johnson

THE PENTATEUCH: ITS COMPOSITION AND ITS AUTHORSHIP AND OTHER BIBLICAL STUDIES. By M. H. Segal. At the Magnes Press, the Hebrew University, Jerusalem, 1967. 253 pages. Cloth.

In this volume the reader will find gathered together articles of Dr.

Segal, emeritus professor of the Bible in the Hebrew University in Jerusalem, that had been previously published by him in various journals. The greater part of the volume contains the study entitled "The Composition of the Pentateuch. A Fresh Examination," a contribution that originally appeared in *Scripta Hierosolymitana*, vol. viii; as well as articles that are found in *Jewish Quarterly Review* n.s. vols. xlvi, xlvi, li, lv, lvi; in *Vetus Testamentum*, vol. xii; and *Journal of Biblical Literature*, vol. lxxii. Those interested in Segal's arguments and views will be grateful to have these scattered contributions together in one volume.

Much material in this volume is directed against the views of Protestant, Roman Catholic and Jewish scholars who have adopted critical views on the Pentateuch and The Books of Samuel, views which denigrate the reliability of the Old Testament as God's Word. The Documentary Hypothesis receives special consideration in this book. It is chiefly to Protestant (Lutheran) scholars that the religious world of today which uses the Bible owes the Documentary Theory, which Segal claims "maintains that our Pentateuch is the amalgamation of parallel and often contradictory documents which as a rule can be identified by certain distinguishing criteria." This hypothesis has found wide acceptance in religious circles and has also been adopted in the last two decades by Lutheran scholars in America. The Sunday School literature of the LCA, ALC and The Lutheran Church-Missouri Synod has incorporated it in its materials for students and their teachers. One of the volumes of the new Mission and Life series of the LC-MS is promoting this view which once was rejected in our Synod. Theological students at Lutheran seminaries are being taught the Documentary Hypothesis, even though this theory has been modified, questioned and aspects of it rejected by critical scholars themselves.

It is Dr. Segal's claim that the Documentary Hypothesis works exclusively with philological and literary tools, and represents a philosophy now antiquated. The rich finds of archaeology were ignored by the proponents of the Four Source Documentary Hypothesis. One of the fallacies of the Documentarians was that history only begins for them with Herodotus and ignores the statements of fact contained in the Pentateuch.

The Documentary Theory portrays Israel as a nomadic and unorganized horde who not only acquired their civilization from the Canaanites but also much of their religion. The monotheistic character of the Hebrew religion was first developed in the days of Hosea and Amos. Segal describes the Pentateuch according to this theory as "a collection of late legends mostly representing allegorically later historical events and conditions, the patriarchs and Moses himself are shadowy figures invented by later generations and projected into unknown distant past" (p. vii.).

Dr. Segal believes he has demonstrated the failure of the Documentary Theory to explain satisfactorily the composition of the Pentateuch. While it is his opinion that Mosaic authorship cannot be claimed for the entire Pentateuch, he claims that the traditional claim for Mosaic authorship should be the basis from which the books of the Torah ought to be

studied. Many passages and some longer sections, he believes, are later additions. But these post-Mosaica are not inventions by later writers. Thus Dr. Segal wrote:

Usually these additions serve to explain or to develop or to supplement the older texts. Their contents are not however inventions by later writers. They are derived from traditions which had grown up in post-Mosaic ages and which had been handed down orally in association with the contents of the Mosaic text, (p. 25).

In this volume the author sets forth a completely different view on the composition and meaning of the Pentateuch, the Books of Samuel and The Song of Songs than that usually held in scholarly circles.

Biblical scholars who cannot accept current theories on isogical and theological matters pertaining to the Pentateuch and the Books of Samuel will find useful the counter arguments by a competent Hebraist of the University of Jerusalem.

Raymond F. Surburg

DO YOU UNDERSTAND WHAT YOU READ? ON UNDERSTANDING AND INTERPRETING THE BIBLE. By H. M. Kuitert. Trans. by Lewis B. Smedes. William B. Eerdmans Publishing Company, Grand Rapids, 1970. 111 Pages. Paper. \$1.95.

H. M. Kuitert is Professor of Ethics at the Free University of Amsterdam, and is the author of *The Reality of Faith*, also published by Eerdmans. In this book the writer asks the same questions as once posed by the evangelist Philip to the Ethiopian eunuch. Dr. Kuitert wishes to help modern readers in the difficult task of interpreting the Bible.

This volume is especially intended for laymen, who are greatly puzzled by the many changes that are taking place relative to the interpretation of the Bible. The questions taken up for discussion by the Dutch professor are today vigorously alive and are causing controversy within all the churches, Protestant as well as Roman Catholic.

Do You Understand What You Read? was published first in the Netherlands, where more than 20,000 copies were sold in a little less than a year. Many who take theology seriously have been watching Kuitert very closely. In *Inklings*, April, 1970, Eerdmans Publishing Company claims that "like many others who strike out in uncharted territory, Kuitert is considered by some to be dangerous; he invites his readers to ask questions about long-held assumptions, he challenges established opinions, he finds himself the center of controversy. All this makes him something of a theological security risk; it also makes him interesting." The publishers claim, in their blurb on the back of the book, that Kuitert is not offering a new doctrine of Holy Scripture. Inspiration, canon, and the historical writings are only mentioned incidentally as they relate to the understanding and interpretation of the Scriptures.

This book has so far received a mixed reception in Reformed circles where it has been read. Thus *The Standard Bearer* wrote: "I recommend this book in a negative way. I recommend it not for the value of its

teachings. But I recommend that it be read . . . in order that those who read may understand what is going on in the Reformed community. Read it and condemn it." Why this severe judgment? Dr. Kuitert spends a number of pages in support of his contention that the Bible contains errors and mistakes. Those men who are engaged in pointing out the fallible aspects of the Bible are said by this Dutch scholar to be co-workers with God!

It is Kuitert's thesis that the existence of errors, mistakes, and contradictions in the Sacred Volume need not disturb the modern Christian, because the purpose of the Bible is "to make us wise unto salvation" (II Tim. 3:15). While it is true that Jesus is the reason for the Bible and that faith in Christ is the objective of the Word of God, it does not follow that any data which are not directly of a soteriological nature can be challenged by scholars if texts and teaching of the Bible do not fit in with their preconceived theories and hypotheses.

Kuitert does not believe that God has revealed himself in propositional statements, and holds that the Bible is "not filled with doctrinal statements about God, the head" (p. 7). Thus he wrote: "God gives Himself; but does not make Himself known in the form of propositions that people are free either to accept or to reject. Such a notion is a total misrepresentation of what the Christian Church has always meant by revelation" (p. 27). This is a strange statement! How can any person take the Bible seriously unless he takes its propositional statements as they read? When John wrote: "God is love" was he not making a propositional statement? When Luke tells us that Mary was to give birth to a child that was to be holy and sinless, was Luke not making a propositional statement? Every basic Christian doctrine is based upon clear propositional assertions of God's Word.

Since the opening chapters of Genesis are not in harmony with modern science, so the author claims, the *how* of creation set forth in Genesis 1 should not be taught as has been traditionally done. That "modern science" could be mistaken is a position the author does not allow as a possibility accounting for the current differences between the Biblical text and the theories concerning cosmic and human origins.

There are other opinions expressed in this volume which may make the Bible more palatable to human reason, but many views explicated in it conflict with clear teachings of the Scriptures. The reviewer does not believe that they square with historic Calvinism's stance on the Bible.

Raymond F. Surburg

ROCK STRATA AND THE BIBLE RECORD. Edited by Paul A. Zimmerman. Concordia Publishing House, St. Louis, 1970. 209 pages. Cloth. \$5.95.

This volume consists of eleven position essays written by scientists and theologians who over a number of years concerned themselves with the problem of determining whether the findings of modern science could be harmonized with the Scriptural accounts of creation. A major concern

of this group was the question: Does the fossil record contain any information on creation or evolution? Another major topic dealt with an evaluation of the conclusions of modern historical geology concerning the earth's age. The group also endeavored to determine the literary genre of the opening chapters of Genesis.

The following scientists were members of the Rock Symposium that made a study of the problems so ably discussed in this book: Dr. Kenneth Currie of the Geological Survey of Ottawa, Canada; Dr. Paul Tychsen, professor of geology, Wisconsin State University; Dr. Paul A. Zimmerman, scientist and president of Concordia Lutheran College of Ann Arbor, Michigan; Dr. John Klotz, professor of biology at Concordia Senior College; Professor Wilbert Rush, chairman of the Science Department at Concordia Junior College. Dr. Fred Kramer of Concordia Theological Seminary, Springfield, Illinois, and Dr. Robert Preus of Concordia Seminary, St. Louis, Missouri were the theologians on the symposium in addition to Drs. Klotz and Zimmerman who though scientists are also qualified theologians.

All members of the Rock Symposium are reported as accepting the Bible as the inspired and infallible Word of God and that Jesus Christ is the only Savior of the world. They also rejected the idea that the Scriptures contained myth. The editor writes in the epilogue:

By God's grace and Spirit they were able to operate as modern men in the same framework of reverence for revealed truth that has always marked the church. They did not solve all the problems, but they were content to believe that before God who knows all, the truths of nature and of Holy Scripture are in sweet harmony (p. 202).

The volume is divided into five sections. The essays of Section I lay the foundations with a discussion of guiding theological principles and the assumptions and methodology of the sciences. Dr. Preus sets forth the teachings of the Lutheran Confessions on the doctrine of creation, a stance that is based upon the literal interpretation of Genesis 1-3 and thus would rule out the evolutionary theory. Dr. Klotz has given an excellent presentation of the assumptions with which the scientist and paleontologist operate. Klotz's presentation will be of great use in arriving at an understanding of what is involved in the use of the scientific method as it pertains to historical geology and palaeontology.

Section II deals with "time" in the Bible and in geology. Dr. Kramer shows how the Ussher chronology which dated the creation at 4,004 B.C. and the Flood at 2356 B.C. is based on the assumption that there are no gaps in the genealogies of chapters 5 and 11 of Genesis. The Springfield theologian believes there are gaps which would allow for a longer time span between Adam and the Flood and the Flood and the call of Abraham. Dr. Currie has given an excellent overview of the various methods employed by scientists since the time of Steno and Hooke for estimating the age of the earth. The current estimate of the age of the earth according to four different dating methods is 4.55 billion years. Both geologists of the Rock Symposium seem to accept the geologic time table worked out by the evolutionary geologists which would rule out a young earth. Dr.

Kramer in his discussion reached the following conclusion: "Scripture does not appear to be able to accommodate the billions of years demanded by uniformitarian scientists for the age of the earth."

Section III gives the affirmations of the Scripture on creation. Dr. Kramer sets forth an interpretation of Genesis 1 and 2, asserting that in these two chapters we have God's revelation and not merely myth, saga or priestly conclusions. He rejects the idea that in the two first chapters of the Bible we have two contradictory creation accounts, one of the conclusions of the Documentary Hypothesis. Adam and Eve are true historical people. Kramer further shows how the opening chapters are accepted by the New Testament writers as factual and true.

Section IV deals with the geological record. Geologists Currie and Tychsen present the current views about the alleged development of the earth according to evolutionary historical geology. Dr. Tychsen shows in his essay how some changes are required about the kind of animals that are supposed to be found in the various strata. He shows how the neat classification of the palaeontologists does not always stand up because of new discoveries.

Professor Rush has an excellent chapter on the subject of human fossils which heretofore have been used to establish the animal ancestry of man. The fossil evidence shows no connection between the apes and homo sapiens.

Section V deals with Noah's flood. Dr. Kramer believes that the Scriptures teach that there occurred a world-wide flood that lasted forty days and forty nights. The purpose of the flood was the destruction of man. Whether or not the flood had serious geological implications Kramer believes it is impossible to say.

This volume does not give a unified presentation on all issues discussed. In this respect it differs from the position on creation and geology set forth in *The Genesis Flood* published by Whitcomb and Morris.

Raymond F. Surburg

NEW TESTAMENT INTRODUCTION. By Donald Guthrie. Inter-Varsity Press, Downers Grove, Illinois, 1971. 1,054 pages. Cloth. \$11.95.

The value of Introductions to both Testaments is often determined almost solely by the criterion of the historical-critical method. Does it allow or doesn't it? Does it espouse it or doesn't it? Guthrie's introduction to the New Testament discusses both the Synoptic problem and the development of form criticism. He knows Robinson, Fuchs, Kaesemann, Fuller, Dodd, Bultmann (of course), and the other luminaries in the field. After commenting that it would be foolish to affirm that the last word has been written about these problems, Professor Guthrie suggests a solution without forgetting that the problems encountered are far from simple. A general and classified bibliography are very helpful and thoughtful additions to the book. Perhaps the greatest asset of the book is that the author does not try to eliminate problems or provide simplistic

answers. An Appendix on Epistolary Pseudepigraphy will also be warmly welcomed by the careful New Testament student.

John F. Johnson

II. THEOLOGICAL—HISTORICAL STUDIES
 THE FLIGHT FROM CREATION. By Gustaf Wingren. Augsburg Publishing House, Minneapolis, 1971. 91 pages. Paper. \$2.50.

The four chapters of Wingren's monograph are unified by the first article of the Creed, which according to the author is generally neglected in modern theology. Wingren attempts to give a brief survey of the development of *Ordnungstheologie*, which emerged in the 1930s, and its relationship to the theology of revolution which began to take shape in the 1960s. For him the basic question reads: Did anything happen in theology that prepared the theological writers to give a considered answer to the question of how change or revolution in society should reasonably be judged from a Christian point of view? (p. 40). He believes that the theology of revolution is grounded in the second article, while it really ought to find refuge in the first. The early Church had a good basis when, in opposition to the Gnostics, it made the first article stand on its own. He faults Kierkegaard and Barth for slighting the first article in favor of Christology. Theology in the 1970s, if we will heed Wingren's advice, must retreat from the flight from creation. The Church has a wealth of thought about God as Creator; tragically, he says, those beliefs have been neglected. This is an excellent monograph on a very timely topic, accented as it is by contemporary concerns over ecology, etc.

John F. Johnson

GOD IN THE DOCK. Essays on Theology and Ethics. By C. S. Lewis. Edited by Walter Hooper. William B. Eerdmans Publishing Company. Grand Rapids, 1970. 346 pages. Cloth. \$6.95.

After reading C. S. Lewis, you almost wish that he had been a Lutheran instead of an Anglican, and alive instead of dead. Collected here by his long time friend and associate Walter Hooper are forty-eight essays on a wide variety of topics. This reviewer has honestly tried to refrain from being emotional or 'gushy' over books, but with the late Anglican lay theologian all holds are removed. Lewis is so conservative, but yet so pleasant about it all. His theology is uniform, but his style always contains a syncopating beat that catches the reader who dares to fall in step. His essay "Priestesses in the Church" (pp. 234-9) should have been read by the Lutheran theologians in America before they precipitously allowed for Lutheran 'pastoresses'. His whole argument is based on the gift of sex. Take this sentence. "The innovators (those endorsing ordaining women) are really implying that sex is something superficial, irrelevant to the spiritual life." Heaven knows how much the Lutheran Church has been barraged with an "honest-to-sex" approach in the last decade. But Lewis sees the divine image mirrored in sexual

differences that cannot be eradicated. Each essay is a little jewel. Strongly recommended for pastors who like taking their theology in 'pill' form—just 'one-a-day'.

dps

EROSION OF AUTHORITY. Edited by Clyde L. Manschreck. Abingdon Press, Nashville, 1971. 128 pages. Cloth. \$3.25.

The editor, a well known Melancthon scholar, has teamed up with three other writers to discuss the problem of authority in our day. John McKenzie of Notre Dame handles the issue from the side of the Church of Rome; Albert Cleage, Jr., pastor at the famous Shrine of the Black Madonna in Detroit, from the side of Black America; the editor and Roger Shinn of Union in New York handle the problem more theoretically. The editor says of the three other essays that they "probe one of the most profound problems of our time", unfortunately not one offers any solution. Manschreck gives a brief but informative historical survey of the progress and decline of objective authority to subjectivism. McKenzie wants greater freedom in the Roman Church, but despairs of any real changes in the papacy. A similar frustration can be found in "A Black Man's View of Authority." Integration is no longer the goal. "The dream of integration is the black man's acceptance of the white man's dedication of his inferiority and is a mechanism which perpetuates his enslavement." "A black nation within a nation must come into being if we are to survive." In this essay authority and power are equated. Shinn of Union Seminary sees no use for theological authorities and looks with favor on "the prophetic spokesman who announces what God is doing in history now." (I would suppose that is self-authenticating revelation! Dark shades of orthodoxy!) All four essays are discomfiting. Their common conclusion is that there is no authority. *If* there is a God (perhaps this is still a theologically viable option), then I would imagine that He would like to say something about the matter. But that's the big question: Who has God's answer? The Lutherans have always said 'the Bible.' But then again, this might not be as exciting as some self-proclaimed prophet or some merchant of power. In any event, Manschreck's volume has left us in mid air, and one doubts that those who stated the problem so forcibly and persuasively can now solve it.

dps

CAN MAN CARE FOR THE EARTH? Edited by Richard L. Heiss and Noel F. McInnis. Abingdon Press, New York, 1971. 127 pages. Paper. \$1.95.

Ecology is the 'in-thing' and is already a favorite pulpit topic. The Christian must relate man's connection to the world to the doctrine of creation and the image of God. These fine topics, however, are not the subjects of this book. The editors have gathered some of the gloomiest prophecies concerning man's ecological doom. A typical example is the atomic electrical plant at East Haddam, Connecticut. Supposedly this

is an improvement over the older smoke producing plants. In the process, however, the water in the Connecticut River is warmed so that it affects fish and algae. Solution? A cooling plant. But alas, the cooling water would send a fog over Long Island Sound. (This might solve the congestion on the Long Island Expressway, since most workers couldn't make it to work. In fact it might depopulate the island and relieve one of the greatest concentrations of population.) Each episode in the book presents a statistically dark picture for man. (It seems that man's redemption is at Walden Pond with David Henry Thoreau—who bought supplies which in turn came from factories which polluted.) Seriously, the Christian is going to have help preparing for the future. If you are confused, this belongs to what Luther called the kingdom of the left hand. This is not a Gospel matter, *fratres*: Man's solution cannot be a retreat back to the pristine state of creation. As a race, we have made too many bends in the road. In addition God has placed His angel there.

dps

THE NEW DICTIONARY OF EXISTENTIALISM. By St. Elmo Nauman, Jr. Philosophical Library, New York, 1971. Cloth. 166 pages. \$10.00.

A number of years ago when confronted with the term 'existentialism', I naively proceeded to ask for a definition. I received an answer of about 30 minutes in length which totally mystified me. In any event I was probably existentially involved, but did not realize it. A hard core dictionary definition of anything is heresy to a good existentialist. Sooner or later, someone has to get around to telling the king that his new clothes are non-existent, regardless of his existential commitment to the belief that they really do exist.

As the title suggests, the topics are laid out in alphabetized form. In addition persons prominently associated with the school are also included, e.g., Kierkegaard, Nietzsche, Sartre, Tillich are also included. Each of the topics are further subdivided to allow for a variety of uses by various philosophers. There are 31 sections under 'Death' alone. Other major topics are 'Existentialism' and 'Freedom.' Profitable use of this dictionary can also be predicted for the pastor-theologian as 20th century theology is riddled through with existentialism. Webster's has many uses, but not in understanding existentialism. Nauman's book will shed light on a complex issue.

dps

THE HUMANNESS OF JOHN CALVIN. By Richard Stauffer. Translated by George Schrinver. Abingdon Press, Nashville, 1971. 96 pages. Paper. \$1.95.

Richard Stauffer is one of the world's great Calvin scholars. This slight volume is admittedly a defense of the personality of the Geneva Reformer. The more robust Luther has always enjoyed a more favorable press than the more fastidious Calvin even among his enemies. It is no wonder that Calvin and Melancthon recognized in each other a kindred

spirit. Poor Calvin is saddled with the burning of Servetus, even though he suggested a more humane form of execution. In order to rescue Calvin, Stauffer paints three sides of Calvin's life: husband and father; friend; and pastor. The style is popular, but with a scholar of such high calibre writing, the reader gets the double benefit of informative footnotes, which are just as rewarding as the manuscript proper. The glimpse into the church maneuvering of the day from Calvin's personal correspondence is an extra benefit. As a Lutheran, I cannot but include one of Stauffer's observations. After Luther's death, Calvin had to write to Melancthon not to make dangerous concessions. The point of reference is not given, but we Lutherans might be in Calvin's debt any way. By comparison to Luther, Calvin might always suffer. The Wittenberg Reformer bubbled over in every direction like a torrent. Still the Geneva Reformer is worthy of our respect. He has been accused of all sorts of theological sins from which Luther has been spared. Stauffer has begun to unburden him.

dps

III. PASTORAL—PRACTICAL STUDIES

MANUAL FOR GROUP PREMARITAL COUNSELING. By Lyle B. Gangsei. Association Press, New York, 1971. 251 pages. Cloth. \$6.95.

This unique text is designed to help couples examine some of the underlying values of marriage in a group counseling setting. It attempts to encourage couples thoughtfully and honestly to work at their philosophy of marriage.

Among the subjects discussed are the meaning of marriage, the place of sex in marriage, sex before marriage, changing role patterns for husband and wife, being a responsible parent, faith within the family, and the problem of money.

Each chapter contains a wide spectrum of opinions on the subject of the chapter, a synthesis of the various viewpoints, and questions to stimulate discussion.

Among the authors from whom Gangsei quotes are people like Paul Landis, Evelyn Duvall, Helmut Thielicke, David Mace, Theodor Reik, Ernest Burgess, Albert Elils, Otto Piper, Hugh Hefner, and Karl Barth.

A book like this should not be lightly dismissed. It is not a cook book with ready-made recipes for a happy marriage. It is a book that forces one to evaluate conflicting opinions in the light of his Christian faith. Mature Christians ought to be doing this before marriage rather than after.

Henry J. Eggold

FOR ADULTS ONLY. By Lars I. Granberg. Zondervan Publishing House, Grand Rapids, 1971. 96 pages. Paper.

In this brief volume the author attempts to bring to the issues of marriage and family life the healing perspective of the Bible.

Among the assaults on the stability of marriages, the author lists moral relativism, the women's liberation movement, surgically induced

abortions, teen age marriages, displaced persons in our industrialized society, and the escape clause mentality brought into marriage by those who assume that they can secure a divorce if the marriage doesn't work out well.

Because of these very assaults on marriage, the author argues that marriage is for adults only, for people who were mature enough to understand themselves first before seeking to understand a spouse.

The author views sex in marriage as an expression of *agape* love which gives itself for the other. Sex, he says, is fragile. It shatters when it becomes a thing of itself. "The intent behind the biblical call to pre-marital and post-marital chastity, then, is to keep sex from becoming destructively self-centered and self-indulgent" (p. 42).

Discussing the roles of husband and wife, Granberg says that the husband is not only the breadwinner but also the one who sets the emotional tone for the family. In the language of music, the husband carries the melody while the wife provides the harmony.

Pregnancy and potential parenthood can have a shattering effect on the marriage. The husband may feel neglected, and the wife may feel that she is required to love and love some more, receiving little in return.

Christian homes often fail because parents are quick to express disapproval and slow to express love. "Learning to give when we'd rather receive, forgive when we'd rather nurse a grudge, and love when we'd rather be loved moves us toward Christian maturity, and in such a family atmosphere, your Christian home will not fail" (p. 84).

A good book for the church library.

Henry J. Eggold

MY WIFE MADE ME A POLYGAMIST. By Walter Trobisch. Inter-Varsity Press, Downers Grove, Ill., 1971. Paper. 53 pages. 95c.

The author has been a Lutheran (German) missionary in Liberia, Africa. He is concerned to show some of the difficulties involved in trying to solve the polygamy problem besetting individuals in the mission churches. Without justifying the practice in any way Trobisch explains what intricate social and economic factors often interpenetrate and overlay the theological and ethical implications. Basically he is interested in raising the question whether polygamy by itself, when already existing in given instances, in other words prior to the bond with Christ in faith, is always sufficient and adequate grounds for barring a man from church membership and the Communion table. (Our missionaries have consistently worked for an end to the polygamous practices before admission into the church.) There may be attenuating circumstances, Trobisch feels, as in the case of Omodo, for example, a native African with three wives. He had taken a second wife partly at the first's request, or at least consent, since she needed help in the house and the field. Trobisch is critical of the whole pattern by which the African husband reduces his wife to virtual slavery by loading her with almost all the field chores connected with the production of food in addition to her household responsibilities with children and kitchen. The second wife, thus, in part

at least was an arrangement brought on by African life-style, which allowed the husband to continue in his socially acceptable indolence as head of the home. The third wife came as the result of a kind of "levirate marriage," involving the blind widow of the husband's deceased brother, thus an act of charitable concern for one who would otherwise face want and starvation with her children. Trobisch points to the obvious, namely, that were Omodo to put away these extra wives abruptly, in order to become an accepted communicant in the church, very serious problems and suffering might result for members of his "family." Trobisch refers to the polygamous practices of some of the Old Testament patriarchs, not in order to justify polygamy, but merely to highlight how persisting the problem has been. "The Old Testament," he states unequivocally, "does not tire of pointing out the negative aspects of polygamy" and "leaves no doubt about God's will." (pp. 19 & 21). Moreover, he observes that "the silence of the New Testament about polygamy is complete," an indication of how fully monogamy had come back into acceptance as the God-established and intended order. The New Testament, of course, does not minimize how deeply other sexual aberrations—adultery, fornication, and the like—have continued to plague sinful mankind. Trobisch's main concern, therefore, seems to be to raise the question of whether in special cases, like those encountered on the mission fields, it might be necessary for a while simply to let time pass during which Christian preaching and counseling can work an end to the polygamous practices and a genuinely Christian ethic in marital relations be effected. The Christian church has a continuing battle, whether fighting the polygamy of tribes in Africa and in the south Pacific, or the "sex morass" in the so-called Christian west. Trobisch contends. It would be difficult to contest this observation, of course, as well as Trobisch's concluding thought that nothing lifts and edifies all of life, also sexual life and relations, more powerfully and meaningfully, than the Gospel of God's forgiveness of sins in Christ, and the fact that there is no substitute for a life lived in Christ Jesus. However, one may rightly doubt that he has exhausted all the possibilities for resolving difficulties in the lives of newly won Christians who are caught in the web of marital triangles or quadrangles.

E. F. Klug

FRIENDS IN THE UNDERGROUND CHURCH. By John H. Baumgaertner. Augsburg Publishing House, Minneapolis, 1971. 121 pages. Paper. \$2.75.

This is a series of Lenten and Easter sermons on the second generation disciples of Jesus introduced by St. Paul in the closing chapter of his letter to the Romans.

The title is apt for those little-known heroes of faith in an age of persecution.

The style of the author is simple, clear, direct, and pastoral. One feels the author's concept of the church as the family of Christ, where people have a concern for one another and for the larger society of which

they are a part, and where Christ is Lord of all.

The adaptation of the text to the Lenten and Easter themes is generally good.

However, as one might expect, the author must at times strain under the liability of having too little text material to work with. It's hard to write a twenty minute sermon on a text that gives the average man material for only two minutes.

Henry J. Eggold

CHRISTIANITY AND COMPARATIVE RELIGION. By J. N. D. Anderson. Inter-Varsity Press, Downers Grove, Illinois. 1979. 126 pages. Paper. \$1.95.

The author is professor of Oriental Laws and director of the Institute of Advanced Legal Studies in the University of London. His bibliography is extensive and up-to-date. In the encounter with other religions Dr. Anderson is interested in preserving the Christian substance from the erosion apparent in the inter-religious dialog of our time.

In the introduction the author discusses "comparative religion, syncretism, mysticism, dialogue" as they are practiced today. This is followed by four excellent chapters entitled "A UNIQUE PROCLAMATION?" "A UNIQUE SALVATION?" "A UNIQUE DISCLOSURE?" "NO OTHER NAME?" In each chapter the uniqueness of Christianity is stoutly defended. The author shows that syncretism is not new. "Emperor Alexander Severus had in his private chapel not only the statues of the deified emperors, but also those of the miracle worker Appolonius of Tyana, of Christ, of Abraham and of Orpheus." It burst forth anew in Rousseau and Goethe. Modern representatives are W. E. Hocking and Arnold Toynbee.

The need to write against syncretistic dialog has been felt by men like Hendrik Kraemer, Visser Hooft, and D. T. Niles, men thoroughly familiar with the tendencies in the World Council of Churches. This need has not diminished, and we are grateful for Anderson's information-packed booklet.

Otto F. Stahlke

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- Animals, Birds, and Plants of the Bible.* By Willard S. Smith. Whittemore Associates, Inc., Needham Heights, Mass., 1971. 63 pages. Paper. \$.90.
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