

Who Is a God Like Thee?

MARTIN FRANZMANN

The Theses Of Agreement
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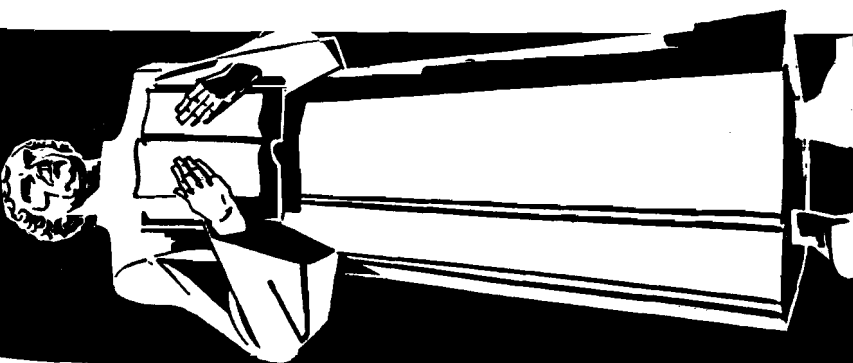
The Beginnings

JOHN D. FRITZ

The Gospel Is What
Lutherans Care About

NORMAN E. NAGEL

Book Reviews



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BOOK REVIEWS

I. BIBLICAL STUDIES

PROTESTANT BIBLICAL INTERPRETATION. By Bernard Ramm. A Textbook of Hermeneutics. Third Revised Edition, Baker Book House, Grand Rapids, 1970. Cloth. 298 pages. \$4.50.

Dr. Ramm published the first edition of his hermeneutics in 1950, containing 197 pages. The next edition (1956) was expanded to 274 pages. The basic structure of the 1950 edition has persisted through the second and third revisions. All three editions have organized the materials around eleven chapters.

The volume begins with an introductory chapter in which the importance of hermeneutics is set forth, the qualification needed by the Biblical interpreter, the tools necessary for the competent exegete together with a bibliography of various aids and tools required for interpretation. Chapter 2 gives a history of the various schools of interpretation that have appeared beginning with the Jewish synagogue going through the period of the ancient church, the medieval and Reformation period, followed by developments in Protestantism during the age of pietism, rationalism, modernism, neo-orthodoxy and the new hermeneutic. Ramm has succeeded in giving a valuable picture of the great Biblical expositors and of the varied systems of interpretation that have appeared on the stage of the Christian Church during the last two thousand years.

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In three chapters in the third edition Ramm gives what he opines to be the Protestant system of hermeneutics. In chapter 6 and 7 he discusses the doctrinal and devotional use of the Bible. Chapter 8 treats of the "problem of inerrancy and secular science in relation to hermeneutics." In chapters 9, 10, and 11 the interpretation of types, of prophecy and of parables are taken up seriatim.

The fact that this volume is being issued by Baker (the former publisher was W. A. Wilde of Boston) testifies to its usefulness as a textbook in hermeneutics. Dr. Ramm has rewritten the basic theory of chapters 3, 4, and 5; and in the chapter on "historical schools" has added pages 83-92, which discusses the role, views and theories of Bultmann and the post-Bultmannians for the interpretation of the Scriptures.

The system of hermeneutics advocated and defended in this book is that of conservative Protestantism. This means the author accepts the Biblical teaching that God gave revelations to men from the time of Adam until the end of the Apostolic Period. It furthermore signifies that the author accepts the veracity of the miracle accounts of the Old and New Testaments. Further, it involves that the prophets often predicted future events and this would include prediction about Christ's coming and the founding of the New Testament Church established by Christ and the Apostles.

While Ramm has endeavored to present that system of interpretation that is most characteristic of historic Protestantism, he has avoided adopting and defending one specific school within Protestantism. Ramm tries to keep his presentation general, permitting instructors to make their own individual emphases. To forewarn the prospective teachers of

this volume he stated in his prologue: "Some writers on hermeneutics devote considerable space to detailed exposition or illustrations. We have tried to restrict our illustrations to a minimum, leaving that part of hermeneutics to the teacher to supply." In current Protestantism one finds hyperdispensationalism, dispensationalism, premillennialism, schools of interpretation, according Ramm that using a literal method arrives at different conclusions.

Since the writings of J. C. K. von Hofmann are being promoted by certain Lutherans in America, particularly his *Interpreting the Bible*, the reader is advised to read Ramm's analysis of the hermeneutics von Hofmann advocated in the 19th century (cf. pp. 79-88). Von Hofmann did not believe in the verbal and plenary inspiration of the Bible. The Bible is not true because various texts in the Bible say so, but because I sense it is true. The Bible becomes God's Word to me when I receive it by faith. Von Hofmann accepted many critical positions and claimed that inspiration and criticism were not to be severed from each other but conjunctively related.

Many of the problems bedeviling Protestantism, Lutheranism and Roman Catholicism today directly involve the interpretation of the Bible. Ramm's revised edition would be a good volume either with which to review one's hermeneutics or to be introduced into the science of interpretation as well as to be made cognizant of the problems with which the Biblical interpreter is confronted.

Each chapter or major section has a good bibliography. Indexes of names, of Scripture passages and of authors help to increase the utility of this book.

Raymond F. Surburg

INTERPRETING THE BIBLE. By J. C. K. von Hofmann. Translated by Christian Preus, with an introduction by Otto Piper. Augsburg Publishing House, Minneapolis, 1959. Reissued as a Paperback in 1971. 236 pages. \$4.25.

This volume contains the text of a course of lectures given at the University of Erlangen in 1860 by one of the leaders of the "Erlangen School" of the last century. These academic lectures were published posthumously by one of von Hofmann's pupils, W. Voick, by the publishing house of C. H. Beck in Noerdlingen in 1880. Christian Preus, with assistance from W. Forrell and Otto Piper translated the German edition of *Biblische Hermeneutik*. The translation was issued in 1959 in a hardbound volume and has been made available now as a paperback, no doubt to bring down the price of the book.

Christian Preus fell in love with the hermeneutical principles of von Hofmann and was convinced that the adoption of von Hofmann's interpretative principles could be of great help to American Lutheranism. The translator in his preface laments the fact that the von Hofmann's hermeneutics and works are unknown in the English-speaking world. Thus he wrote: "It is not for antiquarian reasons that this work of his has been rendered into English. Rather it is hoped that through his influence one of the basic weaknesses of our exegetical work may be overcome." By the use of von Hofmann's hermeneutics Dr. Preus believes that

the insights of one of the keenest German thinkers of the 19th century will help in the promotion of a correct and fruitful handling of the Bible, because he was a thinker "who was able organically to combine a scientific treatment of the Biblical text with a firm belief in the revealed content of the Bible. By so doing he was able to find solutions for numerous problems which are still vexing us today, for instance, the Bible and the Word of God, the authority of the Canon, truth and history, faith and reason, church and Scripture" (p. xii).

A number of American Lutheran scholars are beginning to champion the hermeneutical and theological views of von Hofmann, also considered the great proponent of what is known as "the *Heilsgeschichtliche Schule*." Thus Dr. Forde in his favorable review in the Augsburg Book News Letter (Jan-Feb, 1973) of von Hofmann's book claims that he was "the first to set the idea of a 'history of salvation' on solid exegetical and epistemological footing in the face of an emerging critical approach to the Bible. As such he was one of the main architects of an understanding of Scripture which, while basically conservative, was an alternative to both literalism and critical dissolution of the message of scripture." Von Hofmann is supposed to help with an approach which is both conservative and open, evangelical and yet modern.

Church historians are generally agreed that von Hofmann endeavored to combine the views of Schleiermacher concerning religious experience with the philosophical ideas of 19th century idealists and with a critical study of the Bible within the context of Lutheranism. A famous dictum of the Erlangen founder was: "I, the Christian, am the proper material of my theological science." Dr. Christian Preus in an article that appeared in *Interpretation*, 4:311-321, entitled "The Contemporary Relevance of von Hofmann's Hermeneutical Principles," pointed out that von Hofmann tried to ground religious authority upon the tripod of: (1) the experience of regeneration; (ii) the history and fact of the church; and (iii) Scripture. The Erlangen theologian did not subscribe to the *sola Scriptura* principle of Luther and the Lutheran Confessions. He held an inadequate view of the Scripture because he contended, as did the critics since the days of rationalism, that the Bible contained errors and contradictions. He claimed that the orthodox made impossible and useless the science of textual criticism if there are no mistakes and contradictions. However, it must be pointed out that those who have defended the inerrancy of the Bible have not predicated inerrancy of the MSS transmission but only of the original autographs.

In his Hermeneutics von Hofmann berates past exegetes for allowing outside traditions and theological views to influence their interpretation of Scripture, but he himself was a victim of philosophical influences which were operative in the 19th century in Germany through various philosophers propagating idealism. It is claimed that von Hofmann's principal contribution to hermeneutics was his concept of holy history (*Heilsgeschichte*). This notion he obtained from Schelling for the latter interpreted history as the manifestation of the eternal and absolute and not as so many different events to be recorded as history. Revelation is conceived as a higher form of history, which begins in the past and reaches forward into the future. Von Hofmann espoused what has been called "an organismic view of history." Every event in the Bible looks back to

the past as well as to the future. History as a form or divine revelation was an ongoing historical process. While Christ is said to be the focal point of history, yet the New Testament era was in turn a portend of another age, which would reach its climax in the millennium. Thus von Hofmann belonged to a group of 19th century millenarians.

According to von Hofmann the Holy Spirit not only inspired the Scriptures, but He guides the church. This means that Biblical interpretation changes from age to age depending on the amount of guidance for interpretation given the church by the Holy Spirit. The interpretations of doctrines must never be static, but must be dynamic, especially when led by the Spirit. Von Hofmann makes a great deal of the Christian experience which became for him the criterion for rejecting what he called "Biblical literalism." By taking the text in its normal, literal sense the Erlangen professor contends that a legalistic relationship was established between the believer and the Bible, while the Christian experience, he felt made for a personal relationship to the living Lord.

According to von Hofmann the Christian experience constitutes something new and vital communicated to the individual through the community of faith, the church. This stance would mean for our day that if, for example, the Christian community decides that one may practice abortion, this is God's will, even though it may contradict the divine prohibition: "Thou shalt not kill." The living community decides what Christians are to do and what they are to believe, even though this may reject the written Word of God. Paul in Romans condemns homosexuality as sinful, yet church denominations using von Hofmann's "religious experience of the community" as normative have defended homosexuality and thereby denied the Pauline stance on homosexuality. The so-called "religious experience" of the community may decide that one can take away from people their legitimate property, even though the Scriptures forbid stealing. One could multiply other examples where the "pious consciousness" becomes a new source for religious authority, actually superseding the Scripture. Von Hofmann also found himself in conflict with the Lutheran Confessions, because these of necessity must be static documents, records of past ages, but according to von Hofmann theology is moving.

The Erlangen professor has an erroneous doctrine of the Scriptures with his "Schriftganze principle;" he has a wrong doctrine of revelation, limited mainly to acts in history. His making the "religious consciousness" as the start of his theologizing and of his hermeneutics cannot but lead to radical theological views, which come to represent that which is expedient or popular at a given period in church history. Von Hofmann's hermeneutics led to a denial of the vicarious and substitutionary character of Christ's death. His basic hermeneutical principles are not Scriptural and are not to be advocated as worthy of imitation.

Raymond F. Surburg

OLD TESTAMENT THEOLOGY: BASIC ISSUES IN THE CURRENT DEBATE. By Gerhard Hasel. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1972. 103 pages. Paper. \$1.95.

Dr. Hasel, a native of Germany, is professor of Old Testament and Biblical Theology in the Theological Seminary of Andrews University,

Berrien Springs, Michigan. He is also the Associate Editor of Andrews University Seminary Studies.

A great deal of material has been published in the last decades both in Europe and America relative to Old Testament theology. The student who reads the books, monographs and journal articles treating of the purpose, content, method, the organizing principle, the relationship of the two testaments to each other is confused by the variety of different and sometimes contradictory positions taken. The opening sentence of Hasel's introduction asserts: "Old Testament theology today is undeniably in crisis. Recent monographs and articles show that the fundamental issues and crucial questions are presently undecided and matters of intense debate. Though it is centuries old, Old Testament theology is uncertain of its true identity" (p. 7).

For the student the book is valuable in that it will clearly outline what the problems are in the field of Old Testament theology as shown by a comprehensive survey of the pertinent literature of both Roman Catholic and Protestant scholars from Scandinavia, Germany, Holland, France, England and America. In chapter I Hasel discusses the question of methodology; in chapter II the question of history, history of tradition and salvation history; in chapter III the center of Old Testament and of Old Testament theology; in chapter IV the important question of how the Old Testament is related to the New Testament. In all these chapters Hasel has found the positions of the various scholars either as deficient or wanting. The last chapter, V, represents Hasel's attempt to show how Old Testament theology should be done.

In his proposals he attempts to employ elements from those he has reviewed and critically evaluated. He wrote: "Our strictures with regard to the paths trodden by Biblical theologians have indicated that a basically new approach must be worked out" (p. 81). The following are his seven proposals for "doing Old Testament theology:" 1. Biblical theology must be understood to be a historical-theological discipline; 2. If Biblical theology is understood to be a historical-theological discipline, it follows that its proper method must be both historical and theological from the starting point; 3. The Biblical theologian engaged in Old Testament theology has his subject indicated beforehand inasmuch as his endeavor is a theology of the *Old* Testament; 4. The presentation of the theologies of the Old Testament books, or groups of writings, will preferably not follow the order of books in the canonical sequence, for this order, whether in the Hebrew canon or the LXX has other than theological causes; 5. Old Testament Theology not only seeks to know the theology of the various books, or groups of writings; it also attempts to draw together and present the major themes of the Old Testament; 6. As the Old Testament is interrogated for its theology, it answers first of all by yielding various theologies, namely those of individual books and groups of writings, and then by yielding the theologies of the various longitudinal schemes. Ultimately however, there should come *the* theology of the Old Testament; 7. The Biblical theologian understands Old Testament theology as being more than the "theology of the Hebrew Bible." An Old Testament theology must demonstrate its relationship to the New Testament.

This book deals with the major issues in current Old Testament

studies. There is an excellent bibliography given. The positions presented are treated fairly. Since Hasel believes that the multiplex approach to Old Testament theology is the correct one, it would be logical that he write one along these lines. On the basis of some positions taken in his book, the reviewer believes he is going to have difficulty in carrying out the proposed Old Testament theology.

Raymond F. Surburg

CLASSICAL EVANGELICAL ESSAYS IN OLD TESTAMENT INTERPRETATION. Compiled and edited by Walter C. Kaiser, Jr. Baker Book House, 1972. 265 pages. Paper. \$3.95

Walter C. Kaiser, Jr., Associate Professor of Old Testament at Trinity Evangelical Divinity School at Deerfield, Illinois, has collected what he believes to be "some of the finest moments of Old Testament scholarship." From the large field of writings produced by evangelical Old Testament scholars Kaiser has selected fourteen essays published in the 19th and 20th centuries. Kaiser claims that these writings have greatly helped him in his studies of the Old Testament. The editor of this collection is convinced that "they all share in common an evangelical theological stance, a feature which enhances their ability to probe more deeply and openly into the issues contained herein" (p. 7). A reading and study of these essays will show that problems that now agitate Christendom were being dealt with at much earlier times in its history.

The compiler has arranged his essays under five major headings. Those articles dealing with the Pentateuch are contributions by William Green on the chronology of Gen. 5, 11 and the genealogies of the O.T. in general. The thrust of this essay is to show that Usher's dates based on Gen. 5 and 11 need not be accepted. Essay 2 treats of the matter of whether or not Yahweh was known before the time of Moses. In it Robert Dick Wilson shows the untenability of the higher critical position on Exodus 6:3. Dr. Wilson, the eminent Princeton Seminary Old Testament scholar and Orientalist, concluded his discussion by suggesting the following: "And God spake unto Moses and said unto him; I am Jehovah and I appeared unto Abraham, and unto Isaac, and unto Jacob in the character of the God of might (or, mighty God) and in the character of my name Jehovah I did not make myself known to them." Or if the last part of the verse is to be regarded as a question the rendering should be: "and in the character of my name Jehovah did I not make myself known to them?" (p. 40). The third essay dealing with the Pentateuch, "Understanding of the Ten Commandments" is taken from *A Practical Exposition of the Ten Commandments* by Ezekiel Hopkins.

Essays 5 and 6 concern themselves with historical matters. Dr. Robert Dick Wilson published a different view regarding the statement "the sun stood still," in Joshua 10:12-14. Joshua 10:12, on the basis of Akkadian usage of *dm*, is rendered by Wilson: "Be eclipsed, O sun, in Gibeon, And thou moon in the valley of Ajalon," in contrast to the usual rendition: "O sun, wait in Gibeon, Wait in the valley of Ajalon." Patrick Fairbairn discusses the importance of "The Historical Element in God's Revelation," and defends large sections of the Old Testament against cheap allegorizing.

Under the poetical section, Kaiser has selected articles essaying to

suggest methods of interpreting Job (by Hengstenberg), the Book of Ecclesiastes (by J. Stafford Wright) and a study by F. Godet on "The Interpretation of the Song of Songs," in which the shepherd hypothesis is advocated. The fourth essay under the poetical section is a defense of the "Imprecations in the Psalms," by Chalmers Martin, published originally in the first volume of *The Princeton Theological Review*. Martin's discussion could be helpful especially to those for whom the imprecations were a stumbling block for the doctrine of divine inspiration. Wright's article in the *Evangelical Quarterly* on "The Interpretation of Ecclesiastes" should prove helpful in dealing with the puzzling statements of this often quoted book in favor of skepticism, hedonism, or Stoicism and a view of life contradicting other Biblical teachings.

Under the Prophetical Books Kaiser selected two contributions by Professor Willis J. Beecher, one dealing with Isaiah 7:14, in which the Virgin Birth predicted by Isaiah is defended; the other selection is a discussion of the Servant Passages of chapters 40-55 of Isaiah.

The new covenant theme with its key problem of the relationship of the Old Testament to the New Testament is developed in Part V, entitled "Ethics and Old Testament Theology." Kaiser believes that the essay by William Greene, "The Ethics of the Old Testament," and the selection of "Immortality in the Old Testament" by James Orr from his book *Christian View of God and the World* are "two landmark essays in an area filled with pitfalls."

At the end of each Part Kaiser has given articles of more recent vintage that deal with the same issues discussed by earlier Old Testament scholars. Since most of the essays are out of print and difficult to secure, the interested Old Testament student will be glad to have them together in one volume. The entire Lutheran Old Testament Literature of America is either unknown to the Professor from Trinity Seminary or was ignored by him. A volume of comparable worth could be easily put together from the exegetical literature of the four major bodies that at present comprise American Lutheranism.

Raymond F. Surburg

THE BOOK OF HABAKKUK. A STUDY MANUAL. By John Stoll. Baker Book House, Grand Rapids, 1972. 89 pages. Paper. \$1.50

This is another volume in *The Shield Bible Study Series*, a collection of inexpensive guides for the study of the Bible for seminaries, religious departments of colleges and universities, Bible schools and colleges, pastors, Sunday school teachers, and for groups desiring to study the Bible together. This is the 18th manual in the Old Testament series thus far to appear.

John Stoll is assistant professor of Bible at Grace College, Winona Lake, Indiana. The author believes that of the twelve minor prophets that Habakkuk is undoubtedly the most significant. In the introduction he writes: "The book deals with the gravest questions of God's relationship and His ways with people, nations and judgment. This book is the most philosophical of the prophets, and the contents are highly original both in content and the expressions voiced in it" (p. 11). The writer believes that the prophecy was made before the coming of the Babylonians

to attack Jerusalem. With Dr. W. F. Albright he holds that chapter 3, the psalm, is an integral part of the book. Stoll also points out how 2:4 "the just shall live by its faith" was utilized in three New Testament books.

Readers will find a good outline for the prophecy of Habakkuk, together with a worthwhile exposition of the three chapters comprising this prophetic book. In a brief concluding chapter Stoll shows the relevance of Habakkuk's message for today.

Raymond F. Surburg

DIETRICH BONHOEFFER. *Makers of the Modern Theological Mind Series*. By Dallas M. Roark. Word Books, Waco, Texas, 1972. Cloth. 141 pages. \$3.95.

DIETRICH BONHOEFFER. *Reality and Resistance. Studies in Christian Ethics Series*. By Larry L. Rasmussen. Abingdon, Nashville, 1972. Paperback. 222 pages. No price given.

The charm of Bonhoeffer continues. Not least among the factors which fascinate scholars is the enigmatic nature of the man and his works. Because he is not without certain ambiguities, it has been possible for his so-called interpreters to "use" (especially" his uncompleted works, according to Roark, for "bolstering their own theological stance" (p. 114). Accordingly, Roark feels called on to repudiate distortions like those of A. T. Robinson, Bishop of Woolwich (the existentialistic, "God-of the gaps," "man-for-others" interpretations), also Paul Van Buren and William Hamilton (the "God-is-dead," "religionless Christianity" school), and to opt rather for the "complete" Bonhoeffer approach of Eberhard Bethge, Bonhoeffer's closest friend and kinsman. Traversing the whole literary legacy of Bonhoeffer to the world, Roark singles out the *Cost of Discipleship* and *Life Together* as the two pieces which in the end tell most clearly who the real Bonhoeffer was, this "inspiring example of a committed Christian," "rare soul," of unquestionable "charisma." Roark has written for the sake of the average reader, who is interested in quickly getting hold of the facts of Bonhoeffer's life and the content and significance of his chief writings. In this he has largely succeeded. However, his knowledge, or understanding, of Luther and Lutheran theology, on Christology and the doctrine of infant baptism, e.g., is patently uninformed, or misinformed, dependent perhaps upon doubtful secondary sources or preconceived judgments, or both (cf. pp. 49, 87, 91).

Rasmussen's book is a doctoral study (Union Theological Seminary, N.Y.) and suggests a rather solid effort at trying to establish the theological base out of and on which Bonhoeffer would have become partner to the plot against Hitler's life. Rasmussen's thesis is that Bonhoeffer's Christology is the key that unlocks the door on how an erstwhile pacifist (at least as far as being dedicated against violence) could become a co-conspirator with an elite corps of intellectuals, some of whom had no religious commitment at all. In the contest between what Christian conscience dictates and concrete responsibility lays upon one as a necessity, it is imperative to note, argues Rasmussen, that Bonhoeffer held the Christian responsible for recognizing that "the free decision must be given for Christ" (p. 47) and that there comes a time for "the deed of free responsibility, the undertaking of a courageous venture that simultaneous-

ly violates the laws of civil order *and* conforms to the form of Christ in the world (p. 45). It is at this latter juncture, in "being-the-man-for-others," says Rasmussen, that Bonhoeffer found his rapprochement with others, some of them irreligious, but dedicated as he was to bringing an end to tyranny, if not on Christological grounds than because of their "religionless Christianity." Whether Rasmussen has read Bonhoeffer's mind correctly is, of course, debatable, as is also the so-called "Christology" which is portrayed. The facts are that he has not always correctly represented Christology in accord with Lutheran or Luther's own theology. Nonetheless, he may be right in delineating the plot for tyrannicide, at least for Bonhoeffer, as the "deed of free responsibility, . . . understood as the exceptional, concrete command of God-in-Christ" (151). Whether he has adequately dealt with Christian ethics under Biblical injunction still remains unresolved. That problem seems all the more pertinent because of the somewhat doctrinaire and debatable conclusion to which he comes rather abruptly:

The strength of the conspiracy was in its *right disposition* to action. Its weakness was in the lack of the disposition to right action . . . The failure of the revolt was not, strictly speaking, *because of* men like Bonhoeffer. On the contrary, without them there would not even have been beginnings. The failure was because there were *only* or nearly only such men. The ethics of "the structure of responsible life" should have led to the recruiting of those men who could also have made a technical success of the revolt. In that rare and grotesque setting of *necessita*, the Christian or humanist conspirator should have, out of responsibility, recruited the gangster, if the Christian or humanist himself could not be one . . . The military/political conspiracy failed because nice fellows do not make good revolutionaries . . . unless they understand the inextricability of the moral and the technical.

Obviously, both Rasmussen and Bonhoeffer (and his co-conspirators) leave much unanswered by such an answer, at least from the viewpoint of the Christian.

E. F. Klug

SECULARIZATION IN AN ORTHODOX DENOMINATION. By Walter Theophil Janzow. A microfilm or xerographic copy available from the publisher, University Microfilms, Ann Arbor, Michigan. Microfilm copy \$4.00; any xerographic copy \$10.00.

This is the doctoral dissertation of Dr. W. Janzow, President of Concordia Teachers College, Seward, Nebraska, presented to the sociology department of the University of Nebraska in 1970. It constitutes a piece of objective research in the sociology of religion which should be of special interest to students of current Missouri Synod history for the orthodox denomination which is the subject of this dissertation, is The Lutheran Church-Missouri Synod. As the title indicated, secularization is going on in a denomination which was once considered a very orthodox Lutheran church body in the U.S.A.

The major presupposition of this study was the secularization theory, as developed by Max Weber, Ernst Troeltsch, Howard Becker, and H.

Richard Niebuhr, and refined by J. Milton Yinger, Harold W. Pfautz, Benton Johnson, Bryan R. Wilson, and others. This theory suggests that religious groups with significant exceptions, tend to begin as sect-type organizations and gradually develop into church-type organizations. This hypothesis is examined in the context of The Lutheran Church-Missouri Synod and special consideration is devoted to the effect of within-organization subgroup membership on the secularization process.

The method of research that was employed was the questionnaire. Three groups from the membership of the Lutheran Church-Missouri Synod were asked to answer questions regarding their doctrinal stance, the method the synodical president was elected at the Denver Convention (lay delegates were asked this question only) and what the attitude of the church should be toward social problems. Three subgroups answered the questionnaire which was refined by a pretest. They were: 1) laity, 2) parish clergy, 3) "ecclesiastical elites." The laity were chosen from the lay delegates who attended the 1969 national convention of the LCMS. Parish clergy are defined by the author as a full-time Missouri pastors with theological diplomas who are listed in *The Lutheran Annual* of 1970. The "ecclesiastical elites" were obtained from all full-time clergy executives of the 32 United States districts of the synod (this also included district presidents who had congregations), all full-time clergy serving the synod on a national level, and all theology professors listed on the faculty of the colleges and seminaries owned and operated by the synod.

The data that were assembled permitted both cross-sectional and longitudinal analysis. In the cross-sectional design, comparisons were made in terms of ecclesiastical status subgroups, age, and community size. The longitudinal analysis compared data from the present study with one of Charles Y. Glock and Rodney Stark made in 1963, and one by Jeffrey K. Hadden in 1965.

After a detailed statement of the methodology Janzow employed, the number of people sampled, the composition of the group analyzed, and other matters needed in gathering and interpretation of the data, the author has given summaries of his findings in the form of statistical tables with comments on their contents.

The findings of this investigation agree with what other studies have shown (including the Kersten Report) that there is more of a trend among the clergy toward secularization than among the lay delegates. The Janzow study shows that there is greater secularization going on between the "ecclesiastical elites" and the general clergy of the LCMS, a matter not specifically examined by other studies thus far.

According the figures given by Dr. Janzow 89% of the lay delegates fall into the upper orthodoxy range; of the clergy 82% and of the elites this is true only of 69%. Only 51% of the elite accept the traditional stance of the Missouri Synod as expressed in *The Brief Statement* that the "scriptures are the inspired and inerrant Word of God not only in matters of faith but also in historical, geographical, and other secular matters (in other words there are no errors of any kind in the Bible as it was originally written)." In contrast, 65% of the clergy and 83% of the laity expressed agreement with this doctrinal position.

In his summary chapter, Dr. Janzow asserts: that "there is a significant difference between ecclesiastical status subgroups in the Lutheran

Church-Missouri Synod in their adherence to or deviation from orthodox-type ideological norms" (p. 184). The differences between the three groups tested is greater on the part of the elites in relationship to the orthodox position of the Synod.

Another conclusion of the author is "that the solidarity of the denomination is being severely strained and was interpreted as being associated with the secularization process" (p. 189). What this will do for the future solidarity of the synod Dr. Janzow is not willing to predict.

By contrast Dr. Kersten, in his study, claimed that if present tendencies continue it will be possibly a matter of fifteen to twenty years and the orthodoxy of the Missouri Synod will be a matter to be spoken of as a characteristic of the synod's past history. By possibly 1985 or 1990 the theological stance will have radically changed!

This is a sociological study that deserves to be better known and studied rather than to gather dust on a university library shelf, the fate of so many doctoral dissertations!

Raymond F. Surburg

THE GOSPEL ACCORDING TO MOTHER GOOSE. By Edmund E. Wells. Warner Press, Anderson, Indiana, 1973. 59 pages. Paper 75¢.

"There is often sense in nonsense." This unique booklet begins with assertions like this: "Nursery rhymes are little allegories, parables, fictional illustrations of our factual world." "Many times, a work of art—a painting, a book, a musical composition—will communicate something to us which did not even occur to the author. At that moment, the observer becomes a creator, a discoverer of truth."

Wells uses Humpty-Dumpty to teach about man's fall; Little Boy Blue to instruct about spiritual malnutrition; Jack, Be Nimble to help bring people back to Christ; and Little Miss Muffet to help men face their daily problems. Ten parables are found in Mother Goose, called "surprising routes to God's truth for modern man!"

The theology that is explicated in this booklet is not faithful to the Scriptures. The Genesis and New Testament understanding of man's fall is not given. This book does not depict the Christian Gospel. There is a great deal of moralizing. While Wells says that men must repent, nothing is said about the need for having faith in Christ, who by his atoning and substitutionary death effected a reconciliation of God with fallen mankind. The Gospel cannot be set forth apart from the Pauline doctrine of justification. The Holy Spirit, as the Person of the Godhead that creates faith through Word and Sacrament, is not set forth as necessary for salvation.

Each parable ends with a prayer. If the phrase: "In Christ's name we pray" were omitted, the prayers could be prayed by Unitarians, by men representing divergent religious beliefs of the world's religions.

Raymond F. Surburg

NOAH'S ARK: FACT OR FICTION? By Violet Cummings. Creation Research Center (2716 Madison Ave.,) San Diego, Cal., 1972. 352 pages. Cloth \$5.95, Paper \$3.95.

This volume contains the personal reminiscences of the search for

the Noahic Ark by Eryl Cummings, the author's husband. Mrs. Cummings has collected the legends that claim sightings of the ark that have occurred over many years and has written them up in a most readable account. Some of the accounts are said to be very old because they are found in a book entitled, *Ancient Imperial Cyclopedia of Bible Knowledge*, even though it is a work that only dates from 1830 or 1831! The Cummings' belong to a group of present-day Christians who are hopeful of finding Noah's Ark on Mt. Ararat and have been active in the promotion of expeditions to Turkey for the finding of the ark.

THE QUEST FOR NOAH'S ARK. By John Warwick Montgomery. Bethany Fellowship, Inc., Minneapolis, 1972. 335 pages. Cloth. \$6.95.

This volume states on its fly page that it is "A Treasury of Documented Accounts from Ancient Times to the Present Day of Sightings of the Ark and the Explorations of Mount Ararat with a Narration of the Author's Successful Ascent to the Summit of Noah's Mountain." Dr. Montgomery, one of American Lutheranism's most prolific authors, has brought together over two hundred pages of documentation from other writers, revisions of two of his own previously published articles, and about twenty pictures of his own expedition to the mountain.

The first part of the book contains five excerpts from other writers on the Genesis Flood. Next is a series of heavily footnoted accounts of people, who lived in the past 2,000 years, or people who claimed to have seen the ark. The last part of the book contains Montgomery's own enthusiastic accounts of his own ark expeditions to the mountain.

From both Cumming's book and that of Montgomery it becomes evident that so far the ark has not been found, the best that any person has been able to come up with is the fact, that on Mount Ararat there exists in a place hard of access a great wooden object, which present-day seekers have not been able to reach nor concerning which they can prove that it in truth is the vessel in which Noah and his wife and their three sons with their wives, together with many animals escaped a watery grave.

On pages 272-280 Dr. Montgomery sets forth what he believes would be the value of finding the Noahic Ark, for whose existence evidence is said continually to mount. He does believe that the finding of the Ark would be a great value to Christian missions and for Christian apologetics.

Raymond F. Surburg

MOSES, THE SERVANT OF YAHWEH. By Dewey M. Beegle. William B. Eerdmans Publishing Company, Grand Rapids, 1972. 268 pages. Cloth. \$7.95.

Dr. Beegle, a Ph.D. of Johns Hopkins University, is at present Professor of Old Testament at Wesley Theological Seminary, Washington, D.C. He is the author of *God's Word Into English* (Eerdmans) and *The Inspiration of Scripture* (Westminster). Dr. Beegle was also a member of three excavation teams: Balatah, Tell Gezer, and Tell Heshan. In his preface the author states that he had two purposes in mind: (1) to encourage people who are openminded to approach Bible study in order to

become acquainted with meaningful interpretation; and (2) to help interested individuals to explain the Bible meaningfully. A good place to start such a type of Bible study, he believed, is in connection with the personality of Moses who dominates the narratives of Exodus, Leviticus, Numbers and Deuteronomy.

Dr. Beegle bemoans the fact that "the chasm between scholars and laymen (both in and out of the church) is widening. This book is an attempt to bridge that gap . . . If churches, Sunday schools, Bible schools, and even theological seminaries are to nullify the charges of obscurantism or biblical ignorance they must be willing to study the Bible in the light of all the new knowledge" (p. 12). It is therefore the author's purpose to educate the unsophisticated pious laymen of the churches in proper Biblical interpretation.

The life of Moses is portrayed from the perspective of a scholar who studied under Dr. Foxwell Albright, whose views he has adopted and which he promotes in this volume. Although affirming an evangelical view of the Bible as a revelation of God, Beegle seems to be convinced of the validity of the Documentary Hypothesis and all that follows from its acceptance. Added to the partition of the Pentateuch into four strands is the further adoption by Beegle of form, tradition, redaction, and rhetorical criticism, the latter being a rather recent approach of studying the style of a passage.

With the necessity of employing all these types of criticism, a matter which must be extremely confusing to the average layman, it is not surprising that the Beegle should warn the reader before he embarks too far on his task of learning what the Pentateuch tells him about the life, activities and words of Moses that "the task of attempting to reconstruct the actual story of Moses is very difficult. In fact, it can only be done in broad outline. Even with our modern techniques of reporting and information gathering it is difficult to get an accurate picture of our great leaders and intellectual giants" (p. 30). While many facts recorded about Moses cannot be accepted, Beegle at least is certain that there was a Moses!

The discerning reader will find helpful the author's application to Biblical research of insights obtained from the study of the literature, customs and culture of the Ancient Near East. Many of the findings of Near Eastern archaeology are effectively related to the materials as they pertain to Moses and Israel's history.

Beegle's book is an attempt to popularize Albright for the contemporary reader. Albright's position is less radical than that of Martin Noth, who for instance, held that "since the Pentateuch narrative was compiled step by step from a series of originally independent themes, the regular appearance of Moses in most of these themes cannot be original but must be the result of later assimilation" (Quoted on page 7).

Dr. Beegle also endeavored to apply Biblical insights obtained from his portrayal of Moses to contemporary life and problems. Many of our readers will be disappointed in the quality of the practical applications. Instead of giving his readers the theological meaning of a passage, he finds a series of "morals," some of which do not appear to be connected with the real meaning of the text.

THE BOOK OF JOB. By David Neiman. Massada LTD, Jerusalem, 1972. 232 pages. Cloth. \$6.95.

Anyone who has struggled with the literary structure and meaning of the Book of Job will enjoy reading Neiman's interpretation. It is not a commentary (as one envisions a commentary) but provides an excellent commentary on the structure and meaning of the book. Perhaps the author's thesis is best summarized in his own words: "The Book of Job is a passionate debate, an exposition of opposing views on the very central problem of human existence. The theme of the discussion is the human dilemma; its subject matter is the quandry in which man finds himself at any moment and in any age." The problem that faces every generation—justice/injustice—is examined from a Biblical, philosophical, and scientific perspective.

As reviewer, I particularly enjoyed Neiman's presentation for two reasons: 1) The author accepts the premise that the prologue/epilogue are an intricate part of the design of the book. If you remove the prologue, the dialogue between Job and his friends loses its significance and never speaks to the question of justice/injustice. Likewise, God's reply from the whirlwind is meaningless. 2) Job's repeated request for a confrontation with God is the same kind of request that many Christians make. We all search for a greater measure of understanding but ultimately must repent "in dust and ashes" because we are men and not God. To defend God or control Him (Job's friends' position) does not solve the question of who is God and who am I? This can only be known and expressed in faith and confession.

W. F. Meyer

THE STONES AND THE SCRIPTURES. By Edwin M. Yamauchi. Lippincott-Holman, Philadelphia, 1972. 207 pages. Cloth. \$5.95.

Professor Yamauchi, who teaches Ancient History at Ohio University, a Christian scholar convinced of the inerrancy and reliability of the historical statements of Scripture, has authored a book that makes a contribution to the growing literature dealing with Near Eastern archaeological finds, as well as a volume that can also be used in courses dealing with Christian Evidences. Dr. Yamauchi describes the purpose of his book as endeavoring "to summarize, albeit in selective fashion, the archaeological evidence and its bearing upon the Scriptures . . . (and) to face the complexities of problem areas and to offer some suggestions as to the perspective in which some of these difficulties may be viewed."

The material is given in four chapters: (1) "Mari, Nuzi, and Alalakh: The Illumination of the Old Testament;" (2) "Ramsay vs. The Tubingen School: The Confirmation of the New Testament;" (3) "Qumran and the Essenes: The Dead Sea Scrolls;" and (4) "Fragments and Circles: The Nature of the Evidence."

This reviewer happens to know that the authors of the series, entitled "Evangelical Perspectives," edited by John Warwick Montgomery, were limited to about 40,000 words and were instructed to write a volume that would take the intelligent layman and college student especially in view. For this reason Yamauchi has attempted to cover a great amount of ground in very little space. Yamauchi has done an excellent job con-

sidering his space limitations. The book, therefore, was not meant for the technical Old and New Testament scholar, who would have an acquaintance with the data presented in this volume.

Chapter four deserves special mention, for in it the reader will find an expansion of replies to the argument from silence so often employed by critical Biblical scholars when devising theories that question the reliability and integrity of the Holy Scriptures. It should always be remembered that lack of confirmation from archaeological sources need not be taken as evidence against a Biblical assertion.

This would be a good book to place into a church library and could be utilized in connection with the conducting of a teacher training course dealing with Old Testament history and Old Testament times.

Raymond F. Surburg

THE CROSS AND THE PRODIGAL: The 15th Chapter of Luke, Seen Through the Eyes of Middle Eastern Peasants. By Kenneth E. Bailey. Concordia Publishing House, St. Louis, 1973. 134 pages. Paper. \$2.95.

Bailey's eminently readable book is a real "sleeper" for which we predict an impressive sales record. Although written in a popular vein, this volume will delight not only the pastor and the members of his congregation but will prove illuminating to the New Testament scholar as well.

Many may consider purchasing the book for the gripping one-act play in four scenes which forms the second half of the book (complete with staging instructions and music for a song). (Incidentally, this play presented at the Springfield Seminary campus over a year ago, is admirably suited for staging as a chancel drama.) As fine as the play is for provocative reading or actual production and viewing, the arresting commentary on Luke chapter 15 is by itself well worth the purchase price and ought to be read first. Striking Arabic calligraphy adds a further artistic touch to the overall work of this talented Christian who spent over half of his ministry in Arab communities throughout the Middle East and who recently completed his dissertation on the middle chapters of Luke's Gospel. An informative cassette series on the parables of our Lord and some fascinating unpublished material on Biblical poetic structures attest to the author's competence in doing original work in the area of New Testament studies.

Concordia Publishing House is to be congratulated for attractively preparing a different kind of book the diversity of which would appeal to a wide reading public. To give but one example, Bailey's research has shown that it was *not only unusual* for a near-Eastern villager to ask for his share of the family wealth while his father was living; it was unheard of! The father in the story of the prodigal son suffered incredible humiliation in running through a village street to welcome back a wayward son who had earlier said, in effect, "Dad, I wish you were dead!"

Additional comment here and now would be a poor substitute for the reading of the book itself. The reader will have to decide for himself to what extent the reviewer's enthusiasm is well-founded.

Kenneth W. Ballas

EIGHT DAYS OF GLORY. By Leslie H. Woodson. Baker Book House, Grand Rapids, 1972. 134 pages. Paper. \$1.95.

In a series of reflections on the sufferings and death of Jesus the author follows our Lord from Palm Sunday to Easter Sunday. His treatment of Thursday elicits some interest when he remarks that if one sticks rigidly to the Jewish calendar, nothing happened on the day except the preparation for the Passover Feast. Both the Passover and Crucifixion took place on Friday.

Was the meal in the upper room a Passover at all? The author quotes Stauffer on the absence of a lamb and then makes a comment about the *Kiddush* and a fellowship of Jesus and the disciples with bread and wine. Saturday is titled "The Day of Retroactive Atonement." The author does not quite know what to do with 1 Peter 3:18f. After quoting a number of the usual Church Fathers, Rom. 10: 6-7, and Eph. 4:8-10 he concludes that God is not a capricious executioner who destroys men without giving them a chance. Therefore the dead (prior to the coming of Christ) were given a chance to hear the Gospel. Christ was still occupied with "the Father's business"; he proclaimed the kerygma in hades. Easter is referred to as the day death died. Unfortunately it is the weakest chapter in the book.

John F. Johnson

II. THEOLOGICAL—HISTORICAL STUDIES

THE GOSPEL IN A BROKEN WORLD. By John H. Snow. Pilgrim Press, Chicago & Boston. 1972. 124 pages. Cloth. \$4.95.

This book represents the Kellogg Lectures, delivered at Episcopal Seminary in 1970. The author is professor of Pastoral Theology there; he formerly served as parish priest, chaplain, and schoolmaster. While the book is about preaching, its contents interest the systematician. The author appears to be at home in Reuel Howe, and William Stringfellow. But he also knows his Huxley, Bergson, and Teilhard. And Freud (perhaps a bit too much of him).

The only people who still believe in God, writes Snow, are those who know Him when they see Him. Preaching (should we add lecturing, apologetics, etc?) cannot be a continual proving of the existence of God or his revelation in Christ. The Church is going to have to operate with this assumption. But the Church is going to have to become more concerned with how its God appears to people today! Is he the Roman Emperor of the Anglicans and Romanists? The nice old man of the Methodists? The ill-tempered deity of the Presbyterians? For some reason he leaves the Lutherans out. Perhaps they are covered by his somewhat broad judgment that for most people God is the Great Jailer; theology is the enterprise which rationalizes his emanations in terms of love.

This book will shake all of us up a bit. Few will heartily agree with all he says; but few will be unmoved by what he says!

John F. Johnson

MYSTICISM—ITS MEANING & MESSAGE. By Georgia Harkness. Abingdon Press, New York, 1973. 192 pages. Cloth. \$5.50.

Georgia Harkness, an ordained minister of the United Methodist Church, has taught in various seminaries and has published more than thirty books. In this treatise she traces the development of mysticism from the Biblical witness, through the interpretive presentations of some of the great Christian devotional and mystical writings, to the "neo-mystics" of contemporary times.

Her thesis is that an examination of the history of mysticism teaches that men are "changed" in positive ways as a result of "experiencing God." She sees the result as a steady glow within the Christian who "can believe in the immanence of the transcendent God in all things," rather than the "flash bulb experience" which is all too common in contemporary neo-mysticism. She evaluates the trueness of the mystical revelation by using the standard: "by their fruits you shall know them." Against this standard much of what passes for charismatic renewal often is an exclusive demonstration "of self-righteous pride." She stresses that the Christian mystic's preoccupation with speaking in tongues is contrary to Paul's witness to what it means to be in Christ: "I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue." (1 Cor. 14:19)

For a clear overview of the history of mystical thought, and for the raising of some exciting questions regarding God's revelation in the 20th century, this work is recommended.

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THE POLITICS OF CHRIST. By John Howard Yoder. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1972. Paper. \$3.45.

Dr. Yoder writes a learned book, which is aware of the many currents in the contemporary scene from the theology of revolution to the biblical theology of the New Testament re "Jesus." It is a sophisticated book which knows Hendrik Kraemer, Otto Piper, Paul Minear, Markus Barth, Claude Tresmontant, and Reinhold Niebuhr. The last named appears rather more frequently, almost as an ideal to be emulated. In the preface the author says regarding his book: "What the present volume offers is a late ripening, in the field of ethics, of the same biblical realist revolution, in which precisely ecclesiology and eschatology come to have a new import for the substance of ethics." While the title might lead one to expect a more restricted treatment, the author ranges widely over related fields. The chapter titles include: The Possibility of a Messianic Ethic, The Implications of the Jubilee, The Possibility of Nonviolent Resistance, Christ and Power, Revolutionary Subordination, Romans 13, The War of the Lamb, Etc.

That "young men wear their hair and their feet like the Good Shepherd" the author regards as meaningless coincidence, but not the fact that the same young men regard Jesus as a social critic like themselves. Perhaps Dr. Yoder missed Camus' *Rebel*, whom he, in fact, does not cite. Jesus' message is called "ahistorical by definition." Would it not then also be apolitical? Jesus is given the label "radical monotheist." But words are patient and suffer various definitions and justifications of their use. Psalm 2 is not messianic, and "we cannot assume that we know exactly what was meant by Jesus' statement that 'this word, is fulfilled'."

Luke 4:14f. "One single discourse, that of Nazareth, is not sufficient to prove that Jesus really proclaimed the inauguration of the year of jubilee." Does "the acceptable year of the Lord" signify only "the year of jubilee?"

St. Paul's ethical portions, "the table of duties," are declared to be Stoic. "New Testament exegesis has long abandoned such a simple concept of divine institution," that according to Romans 13 we are subject to government for conscience' sake!

The book is challenging, disappointing, and—readable.

Otto F. Stahlke

HERE AM I. By F. H. Seilhamer. C. S.S. Publishing Company, Lima, Ohio. 1972. 135 pages. Paper. \$2.50.

This book is quite properly called a study. In the author's own words, it is an attempt to define the Hebrew concept of the extension of the divine Personality and the parallels to it found in Luther's doctrine of the Word of God. The author carries out his task in a stimulating way. God was a dynamic reality for the Old Testament prophets as well as for Luther. God may be "holy" and "wholly other"; but he is above all a God who is always where man is. Professor Seilhamer properly locates the focus of Luther's theology in the Word which became for him the integrating principle of his writings and thought.

"Word of God" is for Luther a master term such as "grace" and "faith." Above all it meant for him the entire divine revelation centering and proclaimed in Christ, a divine action of the *Deus vivus*. This understanding of the Word, says Professor Seilhamer, Luther grasped from his study of the Old Testament. There Luther learned that God spoke redemptively in his mighty deeds. Finally, he spoke his "fullest, clearest" Word in the historic Jesus of Nazareth, the Word of God become flesh. The work is well documented and can lead one to a careful study of both Scripture and Luther on a topic exceptionally relevant for contemporary theology.

John F. Johnson

CHRIST AND THE MODERN MIND. Robert W. Smith, editor. InterVarsity Press, Downers Grove, Illinois, 1972. 312 pages. Paper. No price given.

The editor succeeds very well in offering guidance for Christian students on the university or college campus. Twenty-five contributors are called upon to discuss the various departments of modern studies, and a host of other names is cited as readers who offered professional advice. The departments are divided into I. The Humanities, II. The Social Sciences, and III. The Natural Sciences. Religion is included among the humanities—certainly not applicable to revealed religion, but the university does not provide a category for divine revelation.

The style generally moves on the academic level, and the subject matter is inclusive enough that every student should find his interests reflected. It is evident that Christ does not always fare well on the university campus, and that this book is an appeal to the student to keep his faith. It is good advice, that "not all that one finds in the Athens of learn-

ing will be false, nor is all that he (the student) retains from his prior Jerusalem true." The book is obviously aimed at a great number of students from a variety of communions. The editor may be too sanguine when he expresses the hope that in the next century we may better understand the unity of truth as revealed in theology and science. He holds that "Christianity and scholarship comprise two sides of the same coin of God's truth." Indeed, if both present truth, there should be no conflict because "Christ wants to be Lord of all life." Luther, Calvin, Knox, and Melancthon are cited as examples of "men of mind as well of heart," and the encouragement is given that modern Christians should be no less.

It is surprising that evolution is recognized by most of the contributors as a basic problem, whether he is discussing English literature, drama, language, art, philosophy, sociology, anthropology, history, geography, chemistry, or physics. It is certainly the tragedy of our time that Christian thought is no longer basic to the humanities, not "since at least the eighteenth century." Baird W. Whitlock offers the paradox that "while there is no such thing as the secular in the life of the Christian . . . it can also be said that there is no non-humanistic Christianity." He is not defending the 19th century humanism, divorced from divinity or the supernatural. Whitlock cites C. S. Lewis for the experience that "one cannot use the categories of the logical positivist and come up with a Christian religious position." Based on the influx of exotic religions, Whitlock predicts that "within twenty years Christianity will be a minority religion in the United States (in terms of committed Christians, it almost certainly is now.)."

Profitable reading for students and those who work with them. Excellent cautions for theologians not to sacrifice Christian truth for the sake of academic acceptance. Darwin is not among the prophets, and evolution is not to be dogmatized because scientific research teaches us new things about God's self-revelation in nature. If exact measurements are not possible in spiritual matters, it is not a reason for denying the evidence. The denial of any evidence would be the most unscientific of all.

Otto F. Stahlke

RACE AGAINST TIME: A HISTORY OF RACE RELATIONS IN THE LUTHERAN CHURCH-MISSOURI SYNOD FROM THE PERSPECTIVE OF THE AUTHOR'S INVOLVEMENT, 1920-1970. By Andrew Schulze. The Lutheran Human Relations Association of America, Valparaiso, Indiana, 1972. 153 pages. Paper. \$2.00.

In 1921 *Shuffle Along*, a popular musical featuring Negro talent, opened in New York City. Its title was symptomatic of white attitudes toward blacks in the post W. W. I. decades. Andrew Schulze was yet a student at Concordia Seminary, Springfield. In 1954 the Supreme Court ruled that racial segregation in the nation's schools was unconstitutional. That same year Andrew Schulze accepted a joint appointment as Executive Secretary of the Lutheran Human Relations Association of America and part time instructor in theology at Valparaiso University. In the late summer of 1962 Martin Luther King, Jr., was arrested in Albany, Georgia as a result of an antisegregation demonstration. Andrew Schulze, in company with 75 ministers and laymen—black and white—was likewise

arrested. Thus it is that the remarkable career of the Rev. Andrew Schulze, D.D. (*honoris causa*, Concordia Seminary, St. Louis, 1966) has spanned the decades from the era of Jim Crowism and the Ku Klux Klan to that of Civil Rights and Black Nationalism.

Race Against Time is Schulze's personal record of nearly fifty years of Gospel ministry in behalf of the whole man. It began undramatically enough when as a student he was conscripted to sing in the choir at Holy Trinity, then known as the Lutheran "Negro" Mission in Springfield. Upon graduation in 1924 Schulze was assigned to Holy Trinity, which he served for the next four years. Thereafter he pastored churches in Negro communities in St. Louis (1928-1947) and in Chicago (1947-1954). Throughout these three decades he was a burr under the saddle of those in the Missouri Synod who rode along comfortably with the notion that you can make a rigid distinction between "soul-needs" and "body-needs" and then restrict the Church's mission to the former. Labeled a fanatic, called an agitator, and accused of being twenty-five years ahead of his time, Schulze, and those friends and mentors along the way, burned with a holy zeal, racing against time.

Critics may justly take exception to some of the details in Schulze's narrative, for he has admittedly written it in the first-person singular, both in terms of style and of perspective. But the overall picture—of segregated churches and schools, of Synodical Conference paternalism toward Negro mission congregations (which, even when self-supporting, were not given membership in synod until 1946), of double-standard salaries for black and white pastors, of ecclesiastical silence on questions allegedly "social," and of both individual and institutional patterns of racism—cannot be quarrelled with.

The wonder of Schulze's account and of Schulze the man is that while he names names and probes Synodical sore spots, he does so without personal bitterness or rancor. One suspects that his saving grace was that he built his life's work upon the firm foundation of Scripture and sought to apply, both towards himself and towards others, the word of Divine judgment and of forgiveness. His previous published works, *My Neighbor of Another Color* (1941) and *Fire From the Throne* (1968), are eloquent witness to the power of a Biblically-shaped mandate for social concern.

Schulze would, no doubt, be the first to issue a disclaimer were we to view *Race Against Time* as a solo flight of a Lutheran saint. For he mentions many individuals, both great and small, who shared the burdens and the joys of the Gospel-witness to the Negro. And, while noting the progress that has been made, both at the local and at the Synodical level in the last quarter-century, he cautions us that the work is not yet complete. *Race Against Time* will not serve its purpose if it is simply taken as the will and testament of a weathered veteran in the Church Militant. It needs to be set before all of us as martialing orders for the present campaign. It ought to be placed in the hands of every rank and file member of the Missouri Synod.

Milt Sernett

THE LETTER AND THE SPIRIT: CONTEMPORARY BIBLICAL ETHICS. By Robert I. Kahn. Word Book Publishers, Waco, Texas, 1972. 94 pages. Cloth. \$2.95.

As the author of this study is a Jewish rabbi, the reader should not expect more than is promised. In terms of his explanation of the implications of Hebrew law for current moral problems, Rabbi Robert Kahn, of the Congregation Emanu El in Houston, Texas, is articulate, engaging, forthright, and, generally, on the mark. Jewish tradition has isolated 613 "thou shalt and thou shalt not" in the Hebrew Scriptures. Rabbi Kahn attempts to get behind the "letter" of these injunctions to their "spirit" so that guidance can be given to those questions which no amount of scientific insight nor technological expertise can answer.

Brief chapters are devoted to the ethics of sex, the marketplace, human interrelationships, crime and justice, ecology, government, and international politics. Rabbi Kahn asserts that interlocked as we are in the web of life, we need more than general principles, that life requires the small change of ethics, the little virtues. His "Lessons for Life" column in the Houston, Texas, *Chronicle* is further evidence of his concern for providing ethical signposts as a challenge to the hedonism and privatism of our times.

Hebrew ethics valued people more than property, justice more than paternalistic charity, mercy more than revenge, sanctified sex more than dehumanized sex, personal integrity more than commercial gain, responsible government more than raw political power, people as people more than people as members of a given race or social class, and the good earth, well tended and tilled, more than the exploitation of the same for personal profit.

The reader will find much of value in Kahn's presentation even though the foundation he builds upon is, from the Christian viewpoint, truncated and incomplete. Still, given the wildernesses in which men wander today, half of the ethical loaf of bread is better than none.

Milt Sernett

THE SOCIAL SCIENCES AND THE CHURCHES. By Mitton, C. L., ed. T. & T. Clark, Edinburgh, 1972. 270 pages. Paper. No price given.

Imagine a country in which on any ordinary Sunday only slightly more than a tenth of the adult population appears in church. The person most likely to be in church is a woman aged 45 years or over, residing in a small town, possibly single or widowed, and coming from a white collar or lower professional background. In addition, there are forecasts of a severe clergy shortage in the coming years and a rapid decline in the influence of the institutional church. This state of affairs exists at present in England, where the Anglican church is suffering an acute case of the doldrums.

The volume at hand is a collection of essays from various representatives of the behavioral sciences who offer insights from psychology and sociology. In part the principles of group dynamics are applied to local church problems, lay and clergy training, and pastoral care and counseling. There is much of value here; every institution, and the church is no exception, needs to foster intra-communication and feeling personcenteredness. Yet group dynamics cannot be a substitute for individual pastoral care nor for the autonomy of the preached Word. As one of the authors states: "... I have no doubt about its value, but I would dissociate my-

self from those who add another clause to the creed—"I believe in the Holy Group'."

In Part II sociologists of religion come forward with essays on the sociology of religion, the role of the clergy in contemporary society, church administration, community development, secularization, and the like. As the data is derived from the English scene, many of the generalizations may be peculiar to the Anglican communion. But one has the uncomfortable feeling that the story would be the same elsewhere, certainly in Europe, and, perhaps to a lesser extent, in America. The Transatlantic effects of secularization and of a crippling chumminess with "the way things are" is easily seen. Books of this sort may be of most value in offering American Churchmen a preview of how things may become within their own household unless they take preventive measures while the patient is yet responsive.

Milt Sernett

DICTIONARY OF AMERICAN PHILOSOPHY. By St. Elmo Nauman, Jr. Philosophical Library, New York, 1973. 273 pages. Cloth. \$10.00.

St. Elmo Nauman, Jr., a Doctor of Philosophy, is the previous author of *New Dictionary of Existentialism*, also published by Philosophical Library. In this dictionary the lives and works of America's greatest thinkers are described, beginning with Jonathan Edwards to Albert Einstein, from William Penn to Paul Tillich, both of whom fled England and Germany respectively to escape tyranny and despotism.

The criteria of selection for representation in this dictionary are outlined as follows in the preface:

American philosophers are defined as those thinkers who are significant for the progress of human thought, whether native-born Americans, as in the case of Jonathan Edwards and Ralph Waldo Emerson, or long-term residents, such as Albert Einstein and Rudolph Carnap. To be included in this study it is not necessary for a man to be a systematic thinker. It is enough to be significant. Thus several of those considered were literary or political figures, such as William Penn, Benjamin Franklin, Ethan Allen, Walt Whitman, and others. They all were, however, original and influential for a given line of thought (p. vii).

Nauman defines philosophy as either "the analysis of concepts or the construction of speculative systems" (p. vii). Included under the former are thinkers like Tarski, Qine, Chomsky, and others. Under the latter, speculative philosophy, he included Royce, Tillich, Lonergan, and others. Both groups are considered as being a part of the history of American philosophy during the past 300 years.

The author has included interesting facts about the thinkers that are the subject of his dictionary. Thus the reader will be told that William Brattle was forced out of Harvard in 1697 on account of his liberalism; of Benjamin Franklin trying to write abstract metaphysical speculation, which he abandoned as not very practical, at a time when he was planning to open a swimming pool in England. Nauman tells of Thomas Jefferson coming to William and Mary when almost the entire faculty had been dismissed.

Emerson, Thoreau and the transcendentalists are permitted to relate their own story. In the Dictionary Charles Sanders Pierce is shown living out his lonely life, a highly speculative teacher, who was unable to obtain a teaching position and as a result languished in poverty and when he died his wife was unable pay the burial cost.

Every major stream of American philosophy is discussed in this very useful work. Special attention is given to the life and thinking of John Dewey, William James, Josiah Royce, Bowne, Whitehead, Santayana, Russel, Hocking, and Carnap. The following present day thinkers are also represented: Susanne K. Langer, Herbert Marcuse, Max Black, Mortimer J. Adler, Avran Noam Chomsky and many others.

Minor American thinkers that no one mentions and that are lost in obscurity were also included, men like James Blair, Cadwallader Colden, Thomas Clap, Jonathan Mayhew, Carl Follen, Amos Alcott, Rowland Gibson Hazzard, Thomas Roderick Dew, Johann Bernard Stallo, Henry Conrad Brockmeyer and others.

Nauman has given a chronological listing of the men who have contributed to the development of American philosophy. The names listed in capitals signify the major thinkers.

After listing the ten leading American philosophers the author gives a broad characterization of American philosophy. These precede the alphabetical listing of the personalities around which the story of American philosophy has developed. This is a useful and informative book for all interested in American thought since 1576.

Raymond F. Surburg

TO BE AS GOD: The Goals of Modern Science. By Bolton Davidheiser. Presbyterian and Reformed Publishing Co., Nutley, N.J., 1972. Paperback. 41 pages. \$1.00.

"Various writers, scientific and non-scientific, Christian and non-Christian, have pointed out that Charles Darwin's evolutionary views were accepted by many not because of scientific merit but because they gave man a respite from his conscience and relief from his obligation to the Creator" (p. 27). Of course, the facts are that Darwin himself remained somewhat more reverent and less hostile to God's involvement in the natural realm with its many inexplicable wonders than the common run-of-the-mill practitioners of the evolutionary arts. Davidheiser has a major concern to show how the religion of scientism (excessive trust in science as capable of answering all of man's problems) has led to an even stronger let's-play-God philosophy which now proposes to take over the whole business of computerized, test-tube sort of human life engineering and planning of the "perfect" (?) sort of world population (genetically and numerically). Humanism is the religion of this elite, super-genetics, self-appointed, commission; and evolutionism is its "science." Genuine science is not the author's target. His little monograph has chiefly one goal, viz., to show that "in the past even people of good-will have failed when they tried to make small utopias for themselves" and that, therefore, "unregenerate men who admittedly play at being God will fail as they plan a society based on humanism, with the state replacing the church" (p. 41).

E. F. Klug

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- Christian Students Face the Revolution.* By David H. Adeney. InterVarsity Press, Downers Grove, Illinois. 1973. 130 pages. Paper. \$1.50.
- Living and Loving.* By A. N. Triton. InterVarsity Press, Downers Grove, Illinois. 1973. 95 pages. Paper. \$1.25.
- Life in the Heights.* Studies in the Epistles. By J. H. Jowett. Baker Book House, Grand Rapids, 1973. 266 pages. Paper. \$2.95.
- Beloved Disciples.* By Eola Johnson. Warner Press/Publishers, Anderson, Indiana, 1973. 95 pages. Paper. \$2.50.
- The Message of the New Testament.* By F. F. Bruce. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1973. 120 pages. Paper. \$1.95.
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- Christ and the Bible.* By John H. Wenham. InterVarsity Press, Downers Grove, Illinois. 1973. 206 pages. Paper. \$2.95.
- Quest for Reality: Christianity and the Counter Culture.* By Carl F. H. Henry and others. InterVarsity Press, Downers Grove, Illinois, 1973. 161 pages. Paper. \$2.95.
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- Rough Edges of the Christian Life.* An InterVarsity Bible Study Guide. Inter Varsity Press, Downers Grove, Illinois, 1972. 61 pages. Paper. 95c.
- An Urban Strategy For Latin America.* By Roger S. Greenway. Baker Book House, Grand Rapids, 1973. 282 pages. Paper. \$4.95.
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- The Parables of Jesus.* By George A. Buttrick. Baker Book House, Grand Rapids, 1973. 273 pages. Paper. \$2.95.
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- The Ministry of Pastoral Counseling.* By James D. Hamilton. Baker Book House, Grand Rapids, 1972. 126 pages. Paper. \$1.95.
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- Love Leaves Home:* Wilhelm Loche and the Missouri Synod. By Erich H. Heintzen. Concordia Publishing House, St. Louis, 1973. 80 pages. Paper. \$1.95.
- God's No and God's Yes.* The Proper Distinction Between Law and Gospel. By C. F. W. Walther, Condensed by Walter C. Pieper. Concordia Publishing House, St. Louis, 1973. 118 pages. Paper. \$1.95.
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- Calvin's New Testament Commentaries: Matthew, Mark, and Luke.* v. I. Trans. by A. W. Morrison. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1973. 326 pages. Cloth. \$7.95.
- Calvin's New Testament Commentaries: Matthew, Mark, Luke, V. II.* Trans. by T. H. L. Parker. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1973. 306 pages. Cloth. \$7.95.
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- The Caring God. Perspectives on Providence.* Carl S. Meyer and Herbert T. Meyer, editors. Concordia Publishing House, St. Louis, 1973. 240 pages. Cloth. \$8.95.