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## Book Review. - Literatur

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## BOOK REVIEW

*All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.*

**PRINCIPLES OF BIBLICAL INTERPRETATION.** By L. Berkhoff. Baker Book House, Grand Rapids, Mich., 1950. 169 pages, 6×9. \$2.50.

Although hermeneutical problems are again becoming central in the theological discussions of today, there is a dearth of practical texts on hermeneutics suitable for classroom use. This lack is to a degree made good by L. Berkhoff's compendious, sane, and sensible, if somewhat pedestrian, *Principles of Biblical Interpretation*.

After a brief introductory chapter, which defines the task of hermeneutics, proves its necessity, points to its importance, and gives it its place in the general framework of the encyclopaedia of theology, the author proceeds to give in broad outline a history of Jewish and Christian hermeneutical principles (Chapters II and III). Chapter IV sets forth the "proper conception of the Bible, the object of Hermeneutica Sacra" under such heads as "The Inspiration of the Bible," "The Style of Scripture," and "The Exegetical Standpoint of the Interpreter." Chapters V, VI, and VII deal with Grammatical Interpretation, Historical Interpretation, and Theological Interpretation respectively.

One values the author's positive and reverent approach to Scripture, the sanity and sobriety that refrains from the theological sport of making three problems grow where one grew before, the general clarity and perspicacity of the presentation, and the pedagogic good sense shown in providing exercises for the student to work out.

One misses an explicit statement of the fact (obvious, to be sure, but not to the student) that grammatical, historical, and theological interpretation are, after all, but three aspects of one act of interpretation, distinguishable but not separable. In the bibliographical notes the books listed are for the most part older works, and there are no references to German works not available in English translation—though the reader is expected to understand *Consequensmacherei* (sic, p. 158). Such standards as Torm, Kittel, and Blass-Debrunner might at least have been mentioned, and the student should not be left in ignorance of Schmoller's *Concordance to the Greek New Testament*, which demands only a minimal knowledge of Latin of its user and is, moreover, not half as costly as Moulton and Geden.

Oversimplification is almost inevitable in a textbook of this compass, and yet one would be hard put to justify the fact that only one-half page is devoted to the characteristic features of New Testament Greek (page 64). In contrast, the detailed rhetorical analyses of figures of speech

and of thought is disproportionately full. The statement of our Lord's twofold purpose in using parables on page 100 is in its unqualified baldness open to serious question. Similarly, the estimate of Luther as an exegete (pages 27—28), though in itself not incorrect, hardly does justice to his monumental insights into Scripture.

But we would not leave our reader with a wholly negative impression of what is, after all, a good and useful book. Even if it is not the answer to the teacher's prayer for a textbook on hermeneutics, there is much sound and useful material in it; the author's treatment of prophecies and types, for instance, is marked by sound judgment and a reverent sanity throughout.

M. H. FRANZMANN

**BARNES NOTES ON THE OLD TESTAMENT.** Isaiah II (\$3.00); Daniel I and II (@ \$3.00); Minor Prophets I (\$3.50). Baker Book House, Grand Rapids, Mich. Format, 9×6.

These four volumes continue the series of *Barnes Notes on the Old Testament*. While the format is the same, the number of pages differs, Volume II of Isaiah has 446 pages; Daniel I has 324; Daniel II, 308; and Minor Prophets I, containing notes on Hosea, Joel, Amos, Obadiah, and Jonah, has 427. While Isaiah I and II are edited by Robert Frew, Minor Prophets I is edited by Dr. E. B. Pusey, who, like Dr. Frew, was a renowned English scholar. What was said in favor of the previous volumes reviewed in this periodical, may be said also of these. They contain many illustrations and other features of an encyclopedic nature, valuable historical data, though not all are in agreement with modern research, and practical, helpful expositions designed for the layman no less than for the pastor. At times the "notes" become lengthy explanations as, for example, when the author considers in Dan. 8:14 the 2,300 days or in Dan. 5:5 ff. the mysterious handwriting on the wall: Mene, Mene, Tekel, Upharsin. In Isaiah II the student of the Messianic prophecies will be attracted especially by the explanations of what Isaiah says of Christ and His kingdom, while the entire Book of Daniel, because of its rich and varied contents, offers him a special treasure of explicatory material. The reader will be grateful, too, for the copious notes on the Minor Prophets, which, alas, are altogether too much neglected by the ordinary Bible student. Here, in short, is a commentary of great and lasting value and the Baker Book House is to be congratulated on its undertaking of presenting it anew to modern lovers of God's Word in so handy and handsome an edition.

JOHN THEODORE MUELLER

**GALATIANS THE CHARTER OF CHRISTIAN LIBERTY.** By Merrill C. Tenney, Ph. D., Dean of the Graduate School, Wheaton College, Wheaton, Ill. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 1950. 200 pages, 6×9. \$2.50.

This book on Galatians has at least the refreshing feature that it is different. But it has other distinctions: it wrestles with the various iss-

gical questions that pertain to the Epistle, comes up with conservative, critically tenable answers, and above everything else endeavors to enable the lover of the Word of God to study this Biblical book for himself with a maximum of profit. Nine different approaches have been elaborated by the author: 1. The book as a whole: the synthetic method; 2. questions about the book: the critical method; 3. the man behind Galatians: the biographical method; 4. the historical setting: the historical method; 5. the theological framework: the theological method; 6. the art of expressing truth: the rhetorical method; 7. technique of topical study: the topical method; 8. analyzing the text: the analytical method; 9. from letter to spirit: the devotional method. An extensive, valuable bibliography is appended. The book can be cordially recommended. Pastors and teachers who conduct Bible classes may well use this book as a basis when they discuss Galatians. The author is scholarly and at the same time a reverent believer in the authority of the Scriptures and the atonement of Jesus Christ. I find myself in the happy position of seeing that the author's views and mine on two fundamental introductory questions are in agreement, viz., that the addressees of Galatians lived in Southern Galatia (in other words, that they were the people evangelized by Paul and Barnabas on the so-called first missionary journey of Paul), and that the Epistle was written before the apostolic council (which implies that the Jerusalem visit described Gal. 2:1-10 is the so-called "famine visit" of Acts 11 and 12). The arguments for the latter view, given pp. 79-81, seem to me to be convincing. The author and the publishers of this book are to be congratulated.

W. ARNDT

DER JOHANNESISCHE TYPUS DER HEILSLEHRE LUTHERS. Von Carl Stange. C. Bertelsmann Verlag, Guetersloh. 1949. 53 pages, paper covers, 6½ × 9½, DM 2.40.

Lutheran theologians who are conversant with the German language should read this little brochure; it deserves careful study. The headings of its three sections will give information on the contents: 1. On the history of Luther's teaching on justification; 2. on the interpretation of Luther's teaching on justification; 3. Luther's teaching on salvation (*Heilslehre*). Dr. Stange proceeds from the premise that Luther's teaching on justification cannot be said to constitute the total content of the evangelical doctrine or even to point to the chief experience from which the Reformation of the Church resulted. Vividly he describes how the doctrine of justification was debated from the days of Luther forward by Protestants and Catholics. In modern times, so he asserts, views are ascribed to Luther, f. i., by Karl Holl, which savor of Roman Catholic teaching. The opinion that the 95 Theses had as their background Luther's consolatory understanding of Rom. 1:17, which regards the righteousness of God not as something God possesses, but as something that He gives, is by Stange believed to be a historical error. He holds this understanding

came to Luther not before 1519. Consequently he does not share the view of men like H. Boehmer who think that Luther arrived at the evangelical interpretation of this passage several years before October 31, 1517. The point in controversy is how the so-called *Turmerlebnis* (tower experience) of Luther, in which there was granted him the proper understanding of Rom. 1:17, must be dated. The Reformer himself gives information on this blessed event in the preface to the first volume of his collected Latin writings. The preface was written in 1545. At that time he stated definitely that this insight came to him after the Reformation had begun. Some scholars are of the opinion that Luther in 1545 was in error when he gave this dating. Others, however, and among them not only Dr. Stange, but Professor U. Saarnivaara of Hancock, Mich. (who has recently finished the manuscript of a book on Luther's teaching on justification which will appear soon), defend the view that the remarks of the Reformer made in 1545 are correct and that hence the *Turmerlebnis* must be placed after the beginning of the indulgence controversy. Dr. Schwiebert, in his new monumental work *Luther and His Times*, discusses the *Turmerlebnis* at some length. He mentions the difficulty pertaining to the date.

For Dr. Stange's thesis the point is of importance because he seeks to describe and classify the theology of Luther especially in its early development. This theology, he maintains, was fixed before Luther ever made the grand discovery as to the meaning of Rom. 1:17. That in his polemics against Rome, Luther used the Pauline type of presentation for the doctrine of justification Stange grants; but he holds that apart from the area of controversy Luther's teaching was of the Johannine kind. He does not assume a contradiction between Pauline and Johannine teaching, but merely as difference in approach and presentation. In view of the Reformer's fondness for Paul's Epistle to the Galatians, Stange's view would *a priori* appear hardly tenable. It is interesting and instructive, however, to see how he describes Luther's teaching of salvation (*die Heilslehre Luthers*). For Luther, so Stange maintains, the chief thing in the relation of the Christian to God was faith. Why faith? Not on its own account, but on account of Christ, whose work and merits are appropriated by the believer. And Christ and His work have to be appropriated because Christ's suffering and death are looked upon as constituting an extraordinary merit, and this merit is accepted by God as a substitute for the righteousness which sinners lack. To arrive at this understanding, the Johannine writings were particularly helpful to Luther, and it is undeniable, says Stange, that Luther nowhere exhibits such clearness of teaching as when he interprets the Johannine writings.

It may become evident to the student of this subject, as he peruses Luther's writings again and again, that Stange's presentation is somewhat one-sided and that he is not doing justice to everything that Luther wrote on justification. But that he has given us an intensely stimulating brochure cannot be denied.

W. ARNDT

**ST. PAUL THE TRAVELER AND THE ROMAN CITIZEN.** By W. M. Ramsay.  
Baker Book House, Grand Rapids, Mich. 1949. xxviii and 402 pages.  
\$3.50.

Students of the New Testament will welcome the return to print of the learned, lively, and reverent studies of W. M. Ramsay. The sky above *Acts* is not now quite so full of critical locusts as it once was, and a grateful piety is glad to pay to Ramsay his due thanks for having helped materially to clear the air in which we now see more clearly and hear the better for his labors. His *Cities of St. Paul* has also been reissued by the same publishers.

M. H. FRANZMANN

**THE NEW LIFE IN CHRIST.** By Eric H. Wahlstrom. Muhlenberg Press, Philadelphia, Pa. 295 and XX pages, 6×8½. \$3.00.

Professor Wahlstrom, who occupies the chair of New Testament Interpretation at Augustana Seminary, has made some fine contributions to several studies of "The Faith and Order" Conferences concerning the New Testament concept of the kingdom of God and the Lutheran doctrine of the Church. In his new book the author, co-translator of Aulen's *The Faith of the Christian Church*, follows to a large degree the emphases of the Lundensian theology, particularly the significance which this school ascribes to Christ's resurrection as the victory over man's enemies. The author restricts his investigation to the Letters of St. Paul and proposes to investigate the message contained in Paul's various figures of speech. In his view—and this is his basic thought—Paul's *ordo salutis* consists of three parts: 1) the old man; 2) the act of redemption; 3) the new man (p. 82).

In the first chapter he points out that in Pauline theology "flesh" is not to be viewed as the material part of man, as is the case in Greek dualism, but is rather the total man in opposition to God. In St. Paul's Letters the flesh is "a figure for the personal and active life of the sinner as he stands before God in all his guilty lostness" (p. 21). Along the same line Wahlstrom discusses the natural man under such figures as "enemies," "strangers," "aliens," "dead in trespasses and sins." We found this chapter very suggestive and helpful.

The second chapter, entitled "The Transformation," however, is inadequate if it is intended to present Christ's redemptive activity in its entirety. The author overemphasizes the so-called classical theory of the Atonement, which, however, is only one phase of Christ's work. He states that the act of redemption may be accomplished by the appointment of Christ's precious blood as the ransom (1 Pet. 1:18, and—in only two instances—also by Paul, 1 Cor. 7:23; 6:20). But the author continues: "Evidently Paul did not consider 'ransom' an entirely adequate word to express this fact [the liberation of the slave]," for Paul sees the redemption accomplished not by the payment of a ransom, but "by a victory over the evil powers which held man captive" (p. 61). This

overemphasis of the redemption as a victory endangers the Vicarious Atonement as a fact accomplished upon the Cross, as the objective justification of the world, as a "given." In his interpretation of Paul's use of "to justify," Wahlstrom states: "The common interpretation has been that Paul regards the merits or righteousness of Christ as being transferred and donated to the believer. Christ fulfilled the Law, and this is 'accounted to us for righteousness.' The sinner is clad in the righteousness of Christ and is thus able to stand before God and be declared just. If this is what Paul meant, he was singularly inept in expressing his meaning. . . . There is not one single passage in Paul which on a reasonable and simple exegesis can be made to say that the righteousness of Christ is donated to Christians" (p. 66). Paul's concept of justification is simply that "God declares him just who has faith in Jesus." When man in response to God's redemptive word acknowledges the justice of God's judgment upon his sin, abandons his attempts to present his own righteousness for a reward, and unreservedly puts his trust in God's gracious will to forgive, to save and to make alive, as *revealed* [italics ours] in the atoning death of Christ, then God declares him just. Such a man is in accord with God's eternal purpose and will" (p. 68 f.). We ask, What is the object of faith, Christ's vicarious death and resurrection? or the willingness of God to save? or the Christ in us? He says very correctly that Paul, entrusted with the ministry of reconciliation, proclaimed "that the way to God is open, that God has taken upon Himself the consequences of man's sin and that no longer does the curse of the Law separate man from God" (p. 73). But on the other hand he states: "Paul makes no sharp distinction between the work of Christ on the cross and the present redemptive activity of God. The work of Christ is both finished and continuous" (p. 83). Like Aulen, Wahlstrom so overemphasizes the importance of the work of Christ as a liberation from the tyrants which ruled us that the so-called objective justification taught so clearly by Paul in 2 Cor. 5:19 is relegated to the background. In our opinion the purpose of the Redemption, "that I may be His own," is identified with the redemption itself or with redemption as a means to the glorious end.

In the third chapter Wahlstrom discusses the new life in the pregnant expression used so often by Paul: *ἐν χριστῷ*. In our opinion this favorite expression of Paul contains both, the forensic justification and the new life. But the author follows the line of thought developed in the second chapter and uses the term "the new life in Christ" in a sense different from the one which is current among those Lutheran theologians who have been accustomed on the basis of Articles III (Justification) and IV (New Obedience) of the Formula of Concord to make a clear-cut logical distinction between justification as God's declaration upon man and sanctification as God's work in the Christian. A divergence from this will prove rather confusing to a large section of Lutheran theologians.

Someone has said that the little word "and" in the phrase "justification

and sanctification" can easily become fatal when it either artificially separates or completely fuses the two concepts. The former tendency has threatened Lutheran theology in its effort to safeguard the doctrine of justification by grace; the latter danger confronts Lutheranism today in its deep concern to emphasize sanctification. In our opinion the conjunction has become very tenuous in Professor Wahlstrom's theology.

In the second part of the book, chaps. 4 and 5, Wahlstrom deals with the standard of the Christian life. Strictly speaking, Lutheran theology cannot write an ethics in which the Christian life is put into a definite pattern of conduct. In this we agree with the author and believe that it must be left for Calvinistic theology with its wrong concept of the third use of the Law to formulate a definitely set code of ethics. The Christian's liberty from the Law, from its demands and its curse, forbids the formulation of a legalistic code of ethics. No Christian can decide for another what is to be done or not to be done in a given circumstance (p. 192 f.). But Wahlstrom is far from teaching that a free and sovereign Christian man is autonomous. On the contrary, he holds that the Christian is autonomous only in so far as he is "a spirit-person" (p. 148). This is correct when we speak of the Christian *ideally*. Of course, as long as the regenerate is in the world and has the old man, the Christian requires the preaching of the Law. Wahlstrom holds that the absolute standard of the Christian life is the new life itself (pp. 136—146). He states epigrammatically: a Christian should act as a Christian acts. Wahlstrom, however, is not an antinomian, for if anyone asks: How does a Christian act? he would point to the image of God, Christ, Christian people, especially St. Paul, and the useful and edifying. These patterns will show the Christian how to act in the five relationships of life discussed by St. Paul: The Christian's relation to God, the family, the brotherhood, the world, and the State.—This book is recommended for critical study by mature and competent theologians. Acquaintance with the Lundensian theology, its strength and weakness, will greatly aid in appreciating Prof. Wahlstrom's insights into Paul's theology as well as guard against a wrong emphasis.

F. E. MAYER

HEAVEN—WHAT IS IT? By K. Schilder, Ph. D. Translated and Condensed by Marian M. Schoolland. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 1950. 118 pages, 5½×8. \$1.50.

The author is a conservative Dutch Reformed theologian and has become well known by his trilogy *Christ in Suffering*, *Christ on Trial*, and *Christ Crucified*. He discusses the following topics: I. Concerning Our Difficulty with the Subject; II. Limiting and Evaluating Our Subject; III. Condition or Place; IV. The History of Heaven; V. God's Dwelling Place with Men; VI. The Great Supper; VII. Fulfilled Sabbath Rest. The presentation is Scriptural and soteriological. Undoubtedly this book was



published in the original before the recent catastrophe, since the author does not come to grips with the great problems in current eschatological thought, particularly the paradox of the "already and not yet" of eschatology. There is no direct reference to the resurrection of the body, which seems strange to a Lutheran theologian. From the Calvinistic viewpoint, which frequently speaks very disparagingly of the body, this omission can be understood. In the last chapter, under the aspect of "the eternal Sabbath," he takes up the question of a cosmic redemption; however, not on the basis of an exegetical study of Romans 8, but from the general premise that the entire universe, which shares the curse of sin, will ultimately also share the peace gained by Christ. Though the work is oriented toward Reformed theology, the Lutheran pastor will gain many keen insights which will enrich his ministry at the bedside and at the grave.

F. E. MAYER

**LUTHER AND HIS TIMES.** The Reformation from a New Perspective. By E. G. Schwiebert, Ph. D., Professor of History, Wittenberg College, Springfield, Ohio. Concordia Publishing House, Saint Louis, Mo. XXII and 892 pages. \$10.00, net.

There is no lack of Luther biographies. Johannes Dobeneck (Cochlaeus) started the ball rolling with his *Commentaria de actis et scriptis M. Lutheri, chronographice, ex ordine ab anno 1517 usque ad annum 1546 incl., fideliter conscripta, 1549*. Since then over three thousand biographies and treatises on Martin Luther and his work have appeared. The first Lutheran biography was Johannes Mathesius' *Historien von D. M. Luthers anfang, lehr, leben und sterben*, a series of sermons held in 1564—1565. Generally speaking, the books on Luther that appeared through the 17th, 18th, and 19th centuries brought little that was new. A wealth of legendary material gradually crept into the story of the Reformation, for which there was no historic evidence, but it seemed interesting, perhaps was good for propaganda purposes; so it was accepted on the old principle of Herodotus: Not that I believed it was true, but so I was told.

Then came 1883—the 400th anniversary of Luther's birth. In two ways that had its effect on Luther research. In the background stands the change in methods and principles of historical research inaugurated by the Rankean school in Germany and the Oxford school in England. Historians were no longer content with repeating in their way what others in their own way had said before; they endeavored to find the truth by painstaking investigation of all sources; to find, in Ranke's phrase, "*wie es wirklich gewesen und geworden.*" Secondly, it was a time of Catholic preparation for great Lutheran festivals! Now, 70 years later, we have become accustomed to that; whenever a great Protestant anniversary is in the offing, Roman books aiming at nullifying the effect of

such celebrations appear in large numbers; 1877 saw the first volume of Johann Janssen's *Geschichte des deutschen Volkes seit dem Ausgang des Mittelalters*, in which he turned the conception of the late Middle Ages and the age of the Reformation held up to that time directly upside down. It had been the custom to paint the Middle Ages, down to the days of the Reformation, as dark as possible—the darker they were, the better foil they were for the Reformation! Janssen pictured the late Middle Ages as the Golden Age of the Church—one flock and one shepherd!—all the flower gardens in the Church in full bloom!—till Luther came and with his hobnailed boots strode through the flowers! Others followed in the same tone until the climax was reached in Heinrich Denifle's *Luther und Luthertum in der ersten Entwicklung quellenmaässig dargestellt*—a two-volume work so vicious that it called forth the protest of Catholic as well as Protestant historians; the first volume, which had appeared in 1904, was revised; the second volume of Denifle's original MS. never appeared, but only in the revision by A. M. Weiss.

All of this moved Lutheran scholars to "get busy." "Already in 1882 the 'Verein fuer Reformationsgeschichte' was founded, which announced as its aim: "To make more accessible to the greater public the positive results of research concerning the origin of our Protestant Church, the personalities and facts of the Reformation, and the influence they exerted on all the phases of the life of the people, so that through a direct introduction into the history of our Church the Protestant consciousness may be confirmed and strengthened" (J. M. Reu, *Thirty-Five Years of Luther Research*). Some 160 volumes have been published in the series. A succession of biographies appeared, mostly in the German language; some of them have been translated.

For a long time the need of a modern up-to-date biography of Luther in our own language, written by a Lutheran, and embracing all that scholarly research has uncovered in the history of the Reformation, has been felt. Luther books by non-Lutheran Protestants there were plenty, some of them very good; but almost all of them show that the authors disagree with Luther, more or less violently, in one or more of these points: the right relation between Church and State, the Sacraments, and the total submission to Scripture. Anyone who has studied Reformation history will readily see how that must affect the judgment of an author.

The present volume is the answer to the widespread demand for a story of the Reformation written from the Lutheran viewpoint and therefore with a better understanding of the Reformer than others would normally have. It is a large book; XXII plus 892 pages, plus an album of 64 full-page illustrations. It is not merely a biography of Luther; more than 200 pages are given to the medieval background—which other authors either omit and "jump" right into Luther's story or even begin with the 31st of October, 1517; or they discuss it in a separate

volume; it is absolutely necessary; no one can understand and correctly evaluate the Reformation movement without it.

The "new perspective" in this volume is this, that Wittenberg, and especially the Wittenberg University, is set right into the center of the Reformation as "the core of a vast movement emanating from Wittenberg." The fact that "students influenced by Luther and Melancthon, as well as numerous monks, priests, merchants, teachers, courageously aided the spread and development of the Reformation" was known before, and authors would mention this fact more or less offhand. But never before, to my knowledge, has the role that Wittenberg played in the Reformation been stressed (and that rightly) and demonstrated, nor the size of that influence (16,292 students) brought to the attention of the reader as is done here. The general student of Reformation history knew all about Erfurt, for instance; but what did he know of Wittenberg? But Wittenberg *was* the center and heart of the whole movement.

The author says in his introduction: "It has been said that no one is really qualified to write on monasticism until he has been a monk; and after he has been a monk, he can no longer write impartially on monasticism. So, too, no one can really understand Martin Luther but a Lutheran; but perhaps no Lutheran can maintain a purely academic approach toward Luther." And for once we agree with Grisar when in the introduction to his *Martin Luther* he states that an author cannot be expected to deny his religious convictions in writing on a controversial subject. But our present author states facts without fear or favor. You may not always agree with his conclusions; but that is "all right" too. In history we have no revealed text; you may, and you must, exercise your own judgment. All we demand of an author is that he honestly states the facts and honestly tells his readers how and why he arrives at his conclusions.

I hope that this review shows that the reviewer highly recommends this volume. The price is high; yet in view of what you get for your money it is not too high. From the experience of a fairly long life I must say that our people know far too little of the Reformation and of the man whom God Himself had sent to save His Church from the destructive wiles of the Evil One. May great numbers read this and learn.

THEO. HOYER

**THE HERITAGE OF THE REFORMATION.** By Wilhelm Pauck. The Beacon Press, Boston, 1950. 312 pages, 5½ × 8½. \$4.00.

The nineteen essays in this volume are addressed to the task of clarifying the Christian faith for the present time and of re-examining its standards for the purpose of preparing for the future of mankind. The author believes that there is an urgent need "of finding a theological form of the Christian faith by which its saving power can be fully communicated to the desperate spiritual hunger of the men of today." In keeping with

this purpose, he has grouped the essays in three sections under the headings The Reformation, Protestantism, and Liberalism. In the first section he speaks of Luther and the Reformation, Luther's faith, his conception of the Church, Calvin's *Institutes*, Luther and Butzer, Calvin and Butzer, and the Protestant reaction to the Council of Trent. In the second he describes the nature of Protestantism and its character in the light of the idea of revelation, points out what he considers the dynamics of Protestantism, contrasts Roman Catholicism with Protestantism, and shows the relationship of Protestant faith and religious tolerance and of Protestantism and Democracy. In the third he discusses what he considers the central question in the minds of contemporary Protestants and, with a view to the future outlook for religion, ventures both a criticism and defense of Liberalism. He closes with a review of the prospect for ecumenical theology today.

Dr. Pauck is Professor of Historical Theology in the Federated Theological Faculties of the University of Chicago and is known as an authority in the field of Reformation history. He has lectured specifically on the theology of Luther. These essays reflect his broad knowledge of the Reformer's writings. From this vantage point he sees the various causes of the Reformation in their proper perspective. Unlike many other present-day writers, he regards the religious cause as the chief one. He reminds the reader of the fact that the Reformation was born in a monastery, remote from the world, and that its source was Luther's rediscovery of the Gospel. On the basis of the centrality of the Gospel in Luther's theology, he explains the latter's doctrine of the Church and the universal priesthood of all believers. He has little patience with those who charge Luther with either modern authoritarianism or with individualism.

Calvin, Dr. Pauck believes, was deeply indebted to Martin Butzer, particularly in matters of church organization and discipline. He traces some of the fundamental differences between Calvin and Luther to the Strasbourg reformer. Regarding the doctrine of Church and State, he calls Calvinism a gift of Martin Butzer to the world through the work of his strong and brilliant executive Calvin.

The theology of Luther, Butzer, and Calvin served its day, Dr. Pauck believes, but he endeavors to show that the specific formulas of the Reformation are now antiquated and must be modernized to appeal to the intellectual man of our time. In the programs which are associated with the so-called reactionary groups of Orthodoxy and Fundamentalism, as well as in that of Karl Barth and his followers, he discerns the frantic and sometimes desperate efforts to avoid the terrific responsibilities of true contemporaneity. He believes that all these movements substitute programs and formulas which were once adequate for the new creations for which a new age calls. He is convinced that the modern cultural consciousness in which the present Christian faith must express itself

is separated by a deep chasm from the cultural moods of the past that have endowed the traditions of the Church, and in support of his opinion cites the following examples: the doctrines of the Virgin Birth, of the trinity of the Godhead, of the two natures of Christ, of the atonement by the blood of Jesus Christ, of justification, of the literal inspiration of the Bible, all of which, he believes, are comprehensible only to experts in the history of doctrine.

But, it must be remembered, the Gospel has never been palatable to natural man, whether intellectual or not, at any time, nor will it ever be. Not only in our age, but also in the days of Paul, Christ Crucified was unto the Jews a stumbling-block and unto the Greeks foolishness.

L. W. SPITZ

**WHEN WE PRAY.** Compiled and edited by Daniel Nystrom. Augustana Book Concern, Rock Island, Ill. 261 pages, 7×4¾. \$2.50.

Here we have 480 prayers selected from old and new devotional literature and arranged to meet the needs of group or individual worship. Orders of worship are given for home devotions covering a period of four weeks, for the evenings of church festivals and school holidays, and for special occasions in the family. The arrangement is orderly. A good topical index is included as well as three guides in daily Bible reading.

It is certainly commendatory that much devotional literature is coming from the church presses. Much of it lacks the core of the Gospel. It does not lead to the foot of the Cross on which the Savior atoned for sin. The compiler has chosen Christ-centered devotions for this booklet. Those who use them will be strengthened in their Christian faith and grow in Christian grace.

LOUIS J. SIECK

**INFORMAL ADULT EDUCATION.** A Guide for Administrators, Leaders, and Teachers. By Malcolm S. Knowles. Association Press, New York, 1950. 9¼×6¼, xvi and 272 pages. \$4.00.

Knowles has written this book out of his long experience as director of education of the Central Y. M. C. A., Chicago, and as lecturer in adult education and group dynamics at the University of Chicago. After a brief section dealing with the psychology of adulthood, the author treats the methods and programs of adult education, their administration and evaluation. The chapters on how to teach adults and on group dynamics will prove profitable to pastors and teachers of adult Bible classes. The section on conferences will have some practical suggestions for program committees for both the professional and lay workers' conferences. Bible institute administrators will find the treatment of the administrative problems invaluable.

Since informal adult education must grow in importance if our church life is to become more effective, this book will be a boon to most leaders.

ARTHUR C. REPP

**THE LEGACY OF MAIMONIDES.** By Ben Zion Bokser. The Philosophical Library, New York. 1950. 128 pages. \$3.75.

This is a sympathetic account of the philosophy and religion of one of the intellectual giants of the twelfth century, Moses Maimonides (1135—1204), whose *Guide to the Perplexed* many regard to be the greatest philosophic work produced in Judaism. This work also definitely influenced such great scholastic minds as Alexander of Hales, Albertus Magnus, John Scotus, and Thomas Aquinas, and, in a later period, Spinoza and Leibniz.

The author enlarges on Maimonides' thought under the following chapter headings: Reason and the Quest for Truth; How Shall We Think of God? Religion in Culture; Man as a Citizen of the Universe. Throughout the book the author makes it clear that though Maimonides, following Aristotle, granted reason considerable freedom, he also insisted on revelation as a source of final truth. It must be remembered, however, that since Maimonides was not a Christian, he did not know the most glorious part of revelation, the truth of God in Jesus Christ.

The book is a valuable contribution to the life and work of Maimonides. It is delightfully written.

PAUL M. BRETSCHER

**POPOL VUH. THE SACRED BOOK OF THE ANCIENT QUICHE MAYA.**

English Version by Miss Delia Goetz and Sylvanus G. Morley. University of Oklahoma Press, Norman, Okla. 267 pages, 9½×6½. \$3.75.

The deep interest in the Mayan tribes of southern Mexico, Guatemala, and British Honduras, caused by the remarkable excavations and finds in these countries in recent years, has produced a rich and valuable bibliography. In the volume before us sixteen pages are devoted to books on Mayan literature, culture, and civilization in Spanish, French, English, and German. *Popol Vuh* is the first complete translation in English of the *Book of the People* of the Quiché Maya, the most powerful people of the Guatemala highlands in pre-conquest days and a branch of the ancient Maya, whose civilization in the times before the discovery of their land by European explorers was truly amazing. *Popol Vuh* has been fittingly called the "Bible of the Quiché Maya." It was first transcribed in Latin characters in the Quiché language in the middle of the sixteenth century by a highly literate Quiché Maya Indian. At the end of the seventeenth century this now lost manuscript was copied and translated by Father Francisco Ximénes, Dominican parish priest of the Indian village of Santo Tomás Chichicastenango in the highlands of Guatemala. This version of the Quiché document was published by Carl Scherzer, an Austrian traveler and scholar, in Vienna in 1857. In 1861 Abbé Charles Brasseur de Bourbourg, a French archaeologist and linguist, published a French version in Paris. In 1947 the famous Spanish scholar Adrián Recinos, now living in Guatemala City, published a new Spanish trans-

lation from the original Ximénes manuscript, adding important linguistic and ethnological comments. From this edited and improved edition of *Popol Vuh*, Miss Delia Goetz and the late Sylvanus G. Morley, authority on all things Mayan, made the excellent English translation that is offered in this book. It contains the cosmogony, mythology, traditions, and history of the Quiché Indians and so is of interest not only to the anthropologist, but also to the student of comparative religion. Besides a Foreword by Sylvanus Morley and a Preface by Adrián Recinos, there is in the book also an excellent Introduction on the chronicles of the Quiché Indians, the manuscript of Chichicastenango, the author of *Popol Vuh*, the writings of Father Ximénes, the translations of *Popol Vuh*, and a summary of the history of the Quiché Maya. The *Popol Vuh* proper is preceded by a Preamble and is divided into four parts according to its different contents. An Appendix on the "Origin of the Lords," an exhaustive Bibliography, and a very helpful Index make up the remainder of this scholarly work. The Quiché Indians, despite their remarkable civilization, were gross polytheists; yet in their tales of the past one can trace the ancient traditions of the world's creation, the origin of man, and the Flood.

JOHN THEODORE MUELLER

**OUR RELIGIOUS TRADITIONS.** By S. P. Lamprecht. Harvard University Press, Cambridge, Mass. 99 pages, 9×6. \$2.00.

The author of this volume is professor of philosophy at Amherst College. In his book he endeavors to point out from the liberal point of view the enduring core of Judaism, Catholicism, and Protestantism and what these outstanding religious movements must do to accomplish their task in a modern world. In Judaism the author recognizes the idea of a sustaining covenant, binding its adherents into an enduring community. In Catholicism, which he distinguishes from Romanism, he sees a corrective to quick and superficial religious notions and beliefs. Protestantism to him means an adventure in the realm of religious freedom. The three religions, he thinks, can be refined and fitted for their tasks in our modern world only by having infused into them the spirit of Hellenism, which will help them to refashion their particular traditions in each succeeding generation in accommodation to its needs, for "what is past, is prologue." The writer rejects the principle of the *sola Scriptura* and judges the Bible by the radical views of higher criticism. The earliest of the Gospels in the forms in which we have them now thus comes from about 70 A. D. The author champions a definitely liberal orientation of religion in apparent ignorance of the fact that theology long ago has returned to more conservative patterns of religious thought. JOHN THEODORE MUELLER