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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.

READINGS FROM THE BIBLE. Selected and edited by Mary Ellen Chase. The Macmillan Company, New York. 422 pages, 5½×8½. \$3.75.

The selections are taken from the King James Version of the Bible. The brief introductions to the various sections exhibit a total surrender to the speculations of higher criticism. The stories of Genesis, for instance, represent, according to the editor, "those myths and legends which were cherished by the Hebrew people." Whether Abraham or Isaac, Jacob or Joseph, existed, she regards as questionable. Christ's "great work was to reinterpret, humanize, and illumine Jewish teaching." It is obviously quite possible to be a college teacher of the Bible without finding the true Jesus of Nazareth, of whom Moses in the Law and the Prophets had written.

L. W. SPITZ

WARUM NOCH LUTHERISCHE KIRCHE? (*Ein Gespræch mit dem Augsburgischen Bekenntnis.*) Von Hans Asmussen. Evangelisches Verlagswerk, Stuttgart, 1949. 352 pages, 5½×8½. DM. 12.50.

STUDIES IN THE LUTHERAN CONFESSIONS. By Willard Dow Allbeck. Muhlenberg Press, Philadelphia, 1952. XII and 306 pages, 6×9. \$5.00.

Both books will help to make the Lutheran Confessions more relevant. The first is devoted exclusively to the Augsburg Confession and is written primarily for German readers. The author believes that if matters in the sixteenth century in the Roman Catholic Church had been as they are today, no reformation would have been necessary. To understand the author's somewhat critical evaluation and occasionally severe censure of the Augsburg Confession, it is necessary to keep in mind that two things deeply impressed him as a member of the *Bekennende Kirche* movement against the German Christians. In the underground movement both Lutherans and Reformed theologians came to grips with the basic issues of their respective Confessions and asked themselves as to the real meaning of both Lutheranism and Reformed theology for the problems of 1933. But the resistance movement reached beyond these two Confessions. Protestant theologians came into close theological contact with Roman Catholic churchmen. The *Una Sancta* society was organized to enable Lutheran, Reformed, and Roman Catholic theologians to join in discussing theological questions. Dr. Asmussen, an enthusiastic supporter of this effort

at *rapprochement*, said to your reviewer in 1946 that in the Roman Church of Wuerttemberg any number of priests preached the Evangelical truth in remarkable purity. Many German church leaders believed that the theological discussion gave rise to the hope of a real exchange between Roman Catholics and Protestants.

In Germany, Lutheranism has usually found itself in antithesis to Reformed theology. The author holds that any theological judgment involving Geneva must also involve Rome; that Lutheranism has the same tremendous responsibility to both Confessions; and that it must make an honest attempt to make Rome a partner in the current interconfessional conversations. This implies, according to the author, that Lutherans endeavor to see Rome in its true light, even if the extreme "confessionalist" should become quite jittery when he finds that his theological opponent is not as bad theologically as he had always assumed. (It should be mentioned in passing that Dr. Asmussen knows a Rome whose complexion appears different in the United States and South America from the way it appears in Western Germany.) The author suggests a re-study of the issues between Rome and Wittenberg as of 1530. The outcome of such a study will reaffirm the fact that in the phalanx Rome, Wittenberg, Geneva, Canterbury, Lutheranism occupies the middle position. This means that Lutherans must re-evaluate the reason for their separate existence. In the second place it will require an answer to the question whether or not the Augsburg Confession is still a satisfactory statement of Lutheran theology both against Rome and Geneva. To this end the author briefly explains each of the twenty-eight articles, and then in the light of 1530 and 1940 endeavors to state the antitheses clearly. In his examination he raises a number of questions concerning statements made in the Augsburg Confession. Some of his questions are answered in the Apology and in the Smalcald Articles; others are, in the reviewer's opinion, somewhat irrelevant; but not a few are extremely controversial and require a careful study and analysis.

The author was the executive officer of the EKD, one of Barth's most vigorous opponents, and a lecturer at our Synod's first Bad Boll Conference in 1948. He made a tour of the United States in 1949 and is now provost in Kiel.

The second volume is a historical and dogmatical introduction to the Symbolical Books of the Lutheran Church, patterned somewhat after J. L. Neve's *Introduction to the Symbolical Books of the Lutheran Church*. Dr. Allbeck, professor at Hamma Divinity School, Springfield, Ohio, offers, first, brief introductions to the various Symbolical Books and then short "analyses" or synopses of each writing. The historical sections are quite brief, but appear to be adequate for the laymen's orientation. The "analyses" are intended to introduce the reader to the main issues and may also serve the pastor for a rapid review as to the main points of the respective books. Very helpful is the information on such antithetical statements as

were familiar to everyone in the 16th century, but are unknown to the average American Lutheran. Judging by the bibliography and the references, it appears that the manuscript has been ready for at least a decade. It seems a pity that there is no reference to such an outstanding work as Edmund Schlinck's *Die Theologie der lutherischen Bekenntnisschriften*. Werner Elert's *Morphologie des Luthertums* is not listed in the bibliography, but Aulén's *Christus Victor* is. The only reason we can see for listing Aulén is that the author claims that Luther's exposition of the Second Article clearly shows that Luther had not only the so-called "classical" theory of the Atonement, but also the "Anselmic" theory, namely, that Christ rendered satisfaction for our sins (p. 238).

The author has written this very useful introduction to the Confessional Writings in the theological tradition of the General Council and takes the same position which C. P. Krauth represented in his *Conservative Reformation*. The fifteen pages of Chapter 1 ("Lutherans and the Book of Concord") could be used to excellent advantage as a conference paper to quicken again the confessional consciousness of the brethren. The author states:

The Book of Concord can be thought of also as a thing of the pulpit and the prayer desk. The juice in it is not only printer's ink, but also heart's blood. It bears the vivid marks of the earnest anxiety in God's name to make a good confession. It seeks to avoid—in fact, it renounces—interest in purely speculative and academic discussions. . . . There is an earnestness and deep conviction in the Formula of Concord. It does not seek controversy; it desires peace. It is not marked by indifferentism; it has ardent doctrinal convictions. Amid the raucous and skeptical clamor of men's voices, it dares to have a faith. Christ is central. What man is, what the function of the law is, what righteousness is—answers to all these questions are given in terms of the Evangel. The Formula of Concord therefore is a witness out of Reformation days whose voice Lutherans will continue to re-echo.

We recommend this volume to our Christian day school teachers and Sunday school teachers. It is an excellent text for Bible classes and Lutheran high schools.

F. E. MAYER

GOD'S WORD IN MAN'S LANGUAGE. By Eugene A. Nida. Harper and Brothers, New York, 1952. 177 pages, 5×8 in., and indexes. \$2.50.

The author is a former missionary who now directs the work of translation for the American Bible Society. Much of the interesting material familiar from annual releases of his organization is here brought together. Many a Christian who uses only English words from the English Bible will be benefited by this review of how people think the great concepts of the Christian faith. Valuable for the layman will be the chapter "Greek and Hebrew Treasures" notably the comments on the Hebrew term for "mercy" (p. 66), the word "woman" (p. 68), and the

fact of the unity of the Old and New Testaments (p. 69). Quick summaries of translations into the Western languages and into the missionary tongues are supplied. The author does not shrink from asserting the central significance of the Scriptures. Noteworthy is his account of Dr. Nommensen and his mission to the Bataks. While he preached the prohibitions of the Bible, nothing happened. Then "he determined to cease stressing the need for moral laws and to proclaim the saving power of Christ," and many accepted the Savior (p. 171).

RICHARD R. CAEMMERER

WHAT PRESENT-DAY THEOLOGIANS ARE THINKING. By Daniel Day Williams. Harper & Brothers, Publishers, New York. 158 pages, 5½ × 7¾. \$2.00.

Dr. Williams is associate professor of Christian theology in the Chicago Theological Seminary and the Federated Theological Faculty of the University of Chicago. In trying to show "what is going on in Christian thought today" he examines the "theological discussion of four issues": the authority of the Bible; the basis of Christian ethics; the meaning of Jesus Christ; and the form and nature of the Church (p. 11). He characterizes, in particular, such schools of thought as the Chicago school influenced by Whitehead, new tendencies in Anglican and Roman Catholic thought, and the thinking of such men as Reinhold Niebuhr, Paul Tillich, Nels Ferré, Donald Baillie, Karl Barth, and others. He establishes the fact that there is a new concern about the meaning of the Christian faith (p. 25), but he shows, too, that this more conservative stream of theological thought does not mean an approximation to traditional Christian theology. That he passes by, since it is not within the scope of his thesis to point out the various attempts of modern thought at giving "a philosophical rationale to the Christian faith" (p. 60). What the author here writes of the theology of Ferré is true of all "modern scientific theologians," as Dr. F. Pieper calls them, who attempt a synthesis of faith and reason. The characterizations of these attempts by Dr. Williams prove that the sainted Dr. Pieper was right when he said that all these attempts result in the elimination of the *sola Scriptura* and the *sola gratia* in the sense of Luther. That perhaps is the greatest value of this fine study, which grows on the reader the more he reads it. Some "characterizations" are better than others; some are rather inadequate, because in a book of so small a compass too little attention can be given to every subject. Barth, the reviewer believes, is excellently treated. Tillich's thought is well analyzed, and on the whole the work makes profitable reading for all who have some background of modern thought and theology. For the theological novice, the reviewer fears, the information is too meager; and he expresses the hope that what Dr. Williams has written so well, though briefly, will not be misused by ill-informed, or also not informed men, who take his pithy delineations as so many infallible *ex cathedra* statements that

fully and perfectly describe the men and the movements treated in his book. But if they use the author's clarifying descriptions as so many guidelines in further study of the men and movements in modern theology, the book will be of great help to them. The reviewer regards as the best and most important chapters in the book those on the "Authority and the Bible" and the "Meaning of Jesus Christ." This does not mean to disparage what is said on the "Basis of Christian Ethics" and the "Form and Nature of the Church," but it does mean that here are two chapters which no dogmatist can afford to ignore. The author deserves hearty thanks also for having made his discussion so very plain, lucid, and absorbingly interesting.

J. T. MUELLER

WHAT THE SYMBOLICAL BOOKS OF THE LUTHERAN CHURCH HAVE TO SAY ABOUT WORSHIP AND THE SACRAMENTS. By Arthur Carl Piepkorn. Concordia Publishing House, St. Louis, Mo., 1952. 41 pages, 6×9. Net, 25 cents.

The title of this essay describes its contents. These are arranged in the following order: Worship, the Sacraments in general, Holy Baptism, the Sacrament of the Altar, and Holy Absolution. Concise summaries guide the reader through the numerous quotations. Wherever necessary, the author has added explanatory comments. The richness of the materials culled from the Lutheran Confessions on Worship and the Sacraments is impressive. So is the conservatism in doctrine and practice of the men who wrote these Confessions. Dr. Piepkorn, professor of Systematic Theology, teaches Symbolics at Concordia Seminary.

L. W. SPITZ

CHRISTIAN FAITH AND MY JOB. By Alexander Miller. Haddam House, Association Press, New York, 1946. 60 pages, 5×8 in. \$1.00.

Not a new book, this monograph deserves to be brought to the attention of pastors and people in the new wave of discussion of the Christian calling. Within its brief compass the booklet does a stimulating and unhurried job in reviewing the meaning of the Christian at work. It analyzes the elements in modern industrial society destructive for the Christian calling. It does not propose to sketch the whole Biblical picture of the Christian calling, as the relating of the man, called by God, to people in such a way that God's call comes to them (Ephesians 4—6; 1 Corinthians 7). But it does describe the Christian's attitude toward his labor itself, his faithfulness, his response to God's purpose. He classifies jobs as "impossible," "dubious," "satisfactory," and "uplift" and discusses at some length the danger in the assumption that the "uplift" job—the ministry, social work, etc.—is in itself superior, and may not be simply an escape from the temptations of normal life, "the only way a man can make a living and still keep a consistent Christian course" (p. 18). It stresses the function of fellowship and the sharing of Christian

discipline in labor and points out that this implies, for example, not just worshipping together in church, but consciously working together in the family (pp. 49, 50).

RICHARD R. CAEMMERER

THE RULE AND EXERCISES OF HOLY DYING. By Jeremy Taylor. The World Publishing Company, Cleveland. 324 pages, 4¼×6. \$1.50.

The Rule and Exercises of Holy Dying, first published by Bishop Jeremy Taylor about 1650, is one of the volumes on which his fame as a Christian writer rests. Though now regarded as a devotional classic, it offers little comfort to a dying person, for the author fails to direct the troubled sinner to the comfort of the Gospel. Instead he advises him to call to mind what injuries he has forgiven, how apt he was to pardon all affronts and real persecutions. "Charity with its twin-daughters, *Alms* and *Forgiveness*," he says, "is especially effectual for the procuring of God's mercies in the day and the manner of our death." There is little comfort in that.

L. W. SPITZ

THE MENNONITE CHURCH IN THE SECOND WORLD WAR. By Guy F. Hershberger. Mennonite Publishing House, Scottsdale, Pa., 1951. xii and 308 pages, 6¼×9¼. \$3.50.

The history of the impact that World War II has had upon the churches of America is still waiting to be written. Before it appears, there will be need for many books like the present one, which sketches the history of a militantly non-resistant group from 1940 to 1945. Written by a member of the denomination, the book quite blandly assumes the correctness of the doctrine of non-resistance, but it does not judge those whose consciences permitted them to bear arms. To this reviewer the most moving sections of the book were those that dealt with the work of the Mennonite Church in the relief of suffering all over the world. Although the Mennonites have a special reason to publish such a history as this, other groups, including our own, would do well to begin work on a similar project.

JAROSLAV PELIKAN

READINGS IN MARRIAGE AND THE FAMILY. By Judson T. and Mary G. Landis. Prentice-Hall, Inc., New York. 460 pages, 5¼×8¼. \$5.65

This latest offering by Dr. and Mrs. Landis should prove a welcome addition to a pastor's reference shelf on marriage and family counseling. It consists of some 75 reprints of articles which have appeared in various professional magazines and which represent the latest findings of the experts in this field. There is scarcely a problem in this area which is not discussed. Naturally, one does not find the Biblical approach to these problems, yet a pastor should find these discussions very useful in his work and the task not difficult to add the proper Scriptural ingredient, both as to approach and content, so as to be a Christian counselor.

O. E. SOHN

PASTORAL COUNSELING. By Frederick R. Knubel. The Muhlenberg Press, Philadelphia, Pa. 100 pages. Net, \$1.50.

We should like to recommend this book to our pastors for quick orientation on the principles of pastoral counseling. Dr. Knubel has done a good job of evaluating counseling methods and of exposing Christian writers who have sold out on Biblical principles. The strong feature of this book is the solid emphasis on man's need of the Gospel and the urgency for the pastor to supply it in his counseling; however, the section dealing with the color and shape of effective preaching appears rather fanciful and vague. Nor can we sanction the administering of Holy Communion to an insane person (p. 33). In the last section of the book the author reviews much of the current literature in this field, aiding the reader in making an intelligent choice. We could wish that he might have included *Pastoral Care of the Sick* by J. C. Heuch and *Pastoral Psychology* by Göte Bergsten.

O. E. SOHN

THE ART OF PRAYING AND SPEAKING IN PUBLIC. By Herbert Lockyer. Zondervan, Grand Rapids, Mich., 1952. 59 pages. 5×7½. 25 cents.

This pamphlet has the merit of being inexpensive and directed to the preliminary problems of the lay worker. It would be useful for collateral use in certain units of parish courses on personal evangelism, or as a discussion manual in church organizations or groups in preparation for Christian witness and leading in prayer. When used in a discussion, the book can receive necessary modification. The power of the Gospel as a means of grace needs more stress. The definition of "circumflex inflection" (p. 25) is inaccurate.

RICHARD R. CAEMMERER

BOOKS RECEIVED

From Philosophical Library, New York:

A DEFENSE OF THE SUPREME GOD. By P. H. Cummings. 1952. 47 pages. \$3.00. No theodicy, as the title suggests, but a neo-Gnostic miscellany of theological and philosophical speculations.

From William B. Eerdmans Publishing Company, Grand Rapids, Mich.:

THE PAULINE ESCHATOLOGY. By Geerhardus Vos, Ph. D., D. D. 1952. vii and 365 pages. \$5.00. A reprint of a work that originally appeared in 1930, to which the author's article on "Eschatology of the Psalter" (*Princeton Theological Review*, January, 1920) is added as an appendix.

THE AUTHORITY OF THE BIBLE. By C. H. Dodd. Nisbet and Co., Ltd., London, 1952. Order from Alec R. Allenson, 81 W. Van Buren St., Chicago 5, Ill. xix and 310 pages. Cloth. \$3.50. The first edition of this work appeared in 1928. This is a reprint of the revised edition of 1938.*

*SEE CONCORDIA THEOLOGICAL MONTHLY. August 1952, pp. 608—610.