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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.

ONE LIFE TO LIVE. By Arndt Halvorson. Minneapolis: Augsburg Publishing House, 1963. 93 pages. Paper. \$1.75.

In these five lectures Halvorson, professor at Luther Theological Seminary, St. Paul, argues that only after a person discovers who he really is can he have the right attitudes toward his job, moral choices, God, and church. Although the volume is not a depth study in theology, yet it has many practical insights into the problem of relating faith to daily life. It is a good book to put into the hands of young people who are asking serious questions about the issues here treated.

LESTER E. ZEITLER

NATÜRLICHES UND GEPREDIGTES GESETZ BEI LUTHER. By Martin Schloemann. Berlin: Verlag Alfred Töpelmann, 1961. ix and 137 pages. Paper. DM 16.00.

This dissertation, which in 1959 was presented to the evangelical theological faculty of the Westphalian Wilhelms-Universität in Münster, demonstrates the possibility of treating an old theme in a new way that commands the respect of the reader and engages his attention for a profitable review in the company of the many notable writers with whom the author agrees or disagrees and whose works appear in the appended bibliography. His advisers were Ernst Kinder, Robert Stupperich, and Kurt Aland. In the course of three semesters at Lund he also studied under Ragnar Bring and Gustav Wingren and conferred with Lauri Haikola and Gottfried Hornig.

In conformity with the title the dissertation is divided into two major parts. The first discusses the unitary concept of the Law

as a basic problem for the understanding of Luther's theology. The second, constituting about two thirds of the total, speaks of the unity of the natural and the revealed Law from Luther's point of view. The practical value of the emphasis on this unity, as it appears in the author's evaluation, lies in the proper distinction between Law and Gospel and the service which the former renders the latter. Martin Schloemann is to be congratulated on his successful candidacy. Students of Luther's theology should hear from him again.

LEWIS W. SPITZ

FROM FIRST ADAM TO LAST. By C. K. Barrett. New York: Charles Scribner's Sons, 1962. x and 124 pages. Cloth. \$2.95.

The subtitle "A Study in Pauline Theology" indicates the nature of the materials presented as the Hewett Lectureship of 1961 at Andover Newton. They offer a study in terms of the apostle's understanding of Adam, Abraham, Moses, Christ, and "the Man to Come." These individual subjects are treated on the background of the Judaism of Paul's day and reveal the radical difference between the apostle and the rabbinic atmosphere in which he grew up. Barrett notes, for example, that Paul scarcely mentions the sacrifice of Isaac, which was (and is) a major theological motif in Judaism.

MARTIN H. SCHARLEMANN

GENERATION OF GIANTS. By George H. Dunne. Notre Dame, Indiana: University of Notre Dame Press, 1962. 366 pages. Cloth. \$5.75.

Dunne, who taught at St. Louis University until 1961 after a missionary career in China

prior to World War II, has written a detailed history of the controversial accommodation policy espoused by the pioneering Jesuit missionaries in China. In a sense the book is an apologia for his illustrious predecessors in the Jesuit order. At the same time, this careful study is a *must* for those non-Roman-Catholic churchmen, especially historians and missionaries, who have never taken the time to listen to the Jesuit side of the story. Though we may not agree *in toto*, Dunne builds a very good case, and he does it on the basis of a wide array of primary sources, some of them never before probed.

Dunne argues persuasively that the Jesuits adapted themselves to the culture of China in all the "accidents" without compromising the "substance" of their faith. Jealousy within the Jesuit order and, even more, on the part of other orders resulted in the dissolution of the Jesuit order in China and the destruction of one of the most farsighted and successful efforts ever made in the Christian penetration of the Orient. Just as the obscurantist eunuch party defeated the progressive Neo-Confucianists who were the hope of China and thereby brought about the fall of the Ming dynasty, so the fanatics and obscurantists in the Church of Rome persuaded the Propaganda Congregation and the Pope to crush this promising leavening process that geniuses like Matteo Ricci and John Adam Schall of Cologne promoted.

It is not too much to say that a missionary corps distinguished not for its quantity but for its quality — it never exceeded two dozen men — "almost changed the course of history in China, and hence in the world."

WILLIAM J. DANKER

THE CATHOLIC CHURCH AND SOCIAL WELFARE: A SYMPOSIUM. Edited by Marguerite T. Boylan. New York: Greenwich Book Publishers, c. 1961. 217 pages. Cloth. \$5.00.

With this volume the editor has provided

a worthy successor to her *Social Welfare in the Catholic Church*, published in 1941. Though presenting its material in the framework and with the same general purpose as its predecessor, she has added much that is new. Under her editorship a staff of competent authorities in the field of social welfare and social action conducts the reader on a short tour through the far-flung and thoroughly organized field of Roman Catholic social welfare. Here he can see what the Roman Catholic Church in America is doing in this area and why. (For a discussion of Roman Catholic child welfare see this journal, XXVI [September 1955], 663—672.)

Under the heading "The Philosophy of Catholic Social Work" the editor says: "After Adam's fall God sent His only-begotten Son, the God-Man Jesus, upon earth, through whose infinite merits man is rendered capable of meriting eternal life" (p. 44). Writing on the subject "The Apostolate of the Catholic Hospital," the Jesuit Father John J. Flanigan says: "Catholic hospitals have played a great part in the growth of the Catholic Church in the United States and Canada." Both statements should spur Evangelical Christians to greater efforts in the field of social welfare in order to bring to the needy and the suffering the pure Gospel of the grace of God through faith in Christ Jesus.

LEWIS W. SPITZ

YOU AND YOUR SYNOD. By Erwin E. Kowalke. Milwaukee: Northwestern Publishing House, 1961. 169 pages. Cloth. \$2.00.

Kowalke, long-time president of Northwestern College in Watertown, Wis., presents here a brief history of the Wisconsin Evangelical Lutheran Synod from its beginnings to the present day for use at the elementary school level. It is an attractive volume, written in an easy style, with many pictures, graphs, and maps. It offers not merely a history, but also an explanation of the workings

of the synod and a description of such activities of the synod as the Apache mission and the synod's part in the Nigerian and domestic Negro missions. Great figures of the Wisconsin Synod, such as Hönecke and Mülhäuser are portrayed in a simple and graphic manner.

ROBERT D. PREUS

BIBLIOGRAPHIE DE LA RÉFORME, 1450—1648: OUVRAGES PARUS DE 1940 A 1955. Fascicle III: ITALIE—ESPAGNE—PORTUGAL. Leiden: E. J. Brill, 1961. 138 pages. Paper. Price not given.

Brill of Leiden must be commended for the bibliographies that have come out under his imprint. Among these the bibliographies of the Reformation period are especially useful for the church historian. The present fascicle lists 549 titles on the Reformation published in Italy, some of them, it is true, slight, but a number of them really significant, e.g., the translation of Joachimsen's history of the Reformation, or Ferrara's volumes on Savanarola. In the Spanish section 1,490 titles are listed. A moderately large number of them deal with the Council of Trent, another fair number with Spanish saints of the period. Another 498 titles are listed for Portugal. Here are six entries on Luther; there were 11 in the Spanish section; there were 32 on him and Lutheranism among the titles of Italian notices. Even those who do not have a command of these Romance languages will find the bibliographical listings valuable.

CARL S. MEYER

A BIBLIOGRAPHY OF MENNO SIMONS, CA. 1496—1561, DUTCH REFORMER, WITH A CENSUS OF KNOWN COPIES. By Irvin B. Horst. Nieuwkoop, Holland: B. De Graaf, 1962. 157 pages. Cloth. \$12.50.

The importance of the left-wing or radical Reformation is being recognized more and more. An analytical and critical bibliography

of one of its most important leaders is therefore welcome. The competence and scholarship evidenced in Horst's work make this bibliography doubly welcome; it can serve as a model for other bibliographies in this field. Bibliographical descriptions (not merely titles) of 167 printed books are given. The appendix lists books and pamphlets about Menno Simons. Thirty-four full-page illustrations enhance the work.

Menno Simons' books were on the Roman Catholic lists of prohibited books in the 16th century. Some of them are known by title only. Some of the books are difficult to identify as to printer, place of publication, and the like. Nevertheless, Hort's investigations in at least 15 large libraries in Europe and 38 in this country have enabled him to produce a work that will long merit and receive the use and praise of colleagues in Reformation history.

To B. De Graaf a well-deserved separate word of praise for an excellent printing production!

CARL S. MEYER

DIE ANFÄNGE DER HISTORISCH-KRITISCHEN THEOLOGIE: JOHANN SALOMO SEMLERS SCHRIFTVERSTÄNDNIS UND SEINE STELLUNG ZU LUTHER. By Gottfried Hornig. Göttingen: Vandenhoeck & Ruprecht, 1961. 287 pages. Paper. Price not given.

Semler, born Dec. 18, 1725, is generally recognized as one of the principal developers of the modern historico-critical method. After an early introduction to Pietism, he plunged into historico-critical investigations but maintained throughout his life a broad cultural sympathy—even to the extent of writing in his declining years a treatise on the life of insects. Semler was captive to no party, and despite his heavy barrage against 17th-century orthodoxy, he remained a steadfast foe of the rationalism of his day, which found salvation in Jesus' ethic rather than His person and work.

In his evaluation of Semler, Hornig concentrates first of all on Semler's understanding of Scripture and his critique of the older dogmatists' views on inspiration. Next he appraises Semler's approach to Luther, and observes that Semler encouraged restudy of Luther's writings to recover Luther's "more thorough approach to theology."

Although Semler could not share Luther's views on predestination, original sin, the third use of the law, or eschatology, he finds himself strongly sympathetic to Luther's insistence on the Bible as the sole source of Christian doctrine and underscores the Reformer's emphasis on imputed righteousness, as well as the necessity of Luther's *sola in sola fide*. Semler also finds himself in basic agreement with Luther's approach to the canon but cannot share Luther's harsh words on Esther or James. On the other hand, on Revelation Semler is more outspoken than Luther. In a final chapter Hornig explains how Semler extended the accommodation theory of the orthodox dogmatists to include differences in teaching emphasis—especially in the four evangelists.

No student of the history of 17th-century orthodoxy or of the history of Biblical criticism can avoid coming to grips with this work. Its list of 250 writings sponsored by Semler is enough to make it valuable.

FREDERICK W. DANKER

ATTITUDES TOWARD HISTORY. By Kenneth Burke. Boston: Beacon Press, 1961. 375 pages. Paper. \$2.25.

This is a reprint of the second edition of Burke's work, originally published in 1937. The style, extending to a self-invented terminology, and the scope of the work are arresting, despite a leaning toward a Marxist interpretation of history. The curve of history is toward collectivism, Burke indicates. An appendix on the "seven offices" that people perform in their relation to one another lists: "Govern, service (provide for

materially), defend, teach, entertain, cure, pontificate (minister in terms of a 'beyond')."

CARL S. MEYER

THE MISSIONARY NATURE OF THE CHURCH: A SURVEY OF THE BIBLICAL THEOLOGY OF MISSION. By Johannes Blauw; translated from the Dutch by W. L. Holladay and A. M. Chirgwin. New York: McGraw-Hill Book Company, 1962. 162 pages. Cloth. \$3.95.

GOTTES WERK IN DIESER WELT: GRUNDZÜGE EINER BIBLISCHEN THEOLOGIE DER MISSION. By Johannes Blauw; translated from the Dutch by Ulrich Kabitz. Munich: Chr. Kaiser Verlag, 1961. 192 pages. Paper. DM 8.00.

Whether a church belongs to the World Council of Churches or not, its theologians, missionary leaders, pastors, and certainly its Biblical scholars cannot afford to overlook this significant study (originally done in Dutch and now translated into German and English) made for the Department of Missionary Studies of the Council's new Division of World Mission and Evangelism.

Blauw, Secretary of the Netherlands Missionary Council, is as sober and reserved in his claims for missionary meaning in Biblical passages as he is penetrating in his critical evaluation of what has been said about the Biblical theology of missionary work during the past 30 years. With careful precision he distinguishes between the Old Testament's message of "universalism," namely, that Israel was chosen not for itself but to be the bearer of God's grace and promise to the world, and a specific missionary message. (Blauw's "universalism" is not to be confused with the belief that all men will ultimately be saved.) Not even Jonah or Deutero-Isaiah are unambiguously accepted as evidence for the presence in the Old Testament of a missionary commission to go outside Israel. But all God's mighty

acts on behalf of His people were for all the nations. The author is very suspicious of any so-called theology of missions. This dogged Dutchman maintains, "There is no other Church than the Church sent into the world, and there is no other mission than that of the Church of Christ." But neither does he let every eager freeloader climb on the missionary band wagon. He beats him off with Bishop Stephen Neill's slogan, "If everything is mission, then, nothing is mission." Missionary activity is seen as a matter of life and death, not so much for the world as for the church itself.

Blauw demonstrates a thorough acquaintance with recent Biblical and intertestamental studies especially on the Continent and in the British Isles as he gives an account of the Scriptural foundation and motivation for mission, culminating with a detailed exposition of 1 Peter 2:9, 10, which describes the people of God "called *out* of the world, placed *in* the world, and sent *to* the world" in mission and in service.

If this Biblical study is taken seriously by those who have the responsibility of speaking God's Word to men then, as Blauw hints, the mission will cease being, as is often the case, Cinderella in rags among the ashes of the church's hearth and become Cinderella in the palace of the King.

WILLIAM J. DANKER

DEVOTIONS FOR EVERY DAY. Edited by William S. Avery. Philadelphia: Muhlenberg Press, 1961. 365 pages. Cloth. \$2.50.

This volume, similar in format to *Portals of Prayer*, includes 365 devotions for the use of families with children. Many of the lessons are about *people*. Sixty-two books of the Bible are drawn on.

With 52 authors each writing for one week, there is both variety and an inevitable variation in quality.

The through-the-Bible-in-one-year ap-

proach, of course, does not provide for the reflection of the church year in family worship. But in the hands of the careful worship leader many of these devotions can be used with spiritual profit.

DONALD L. DEFFNER

FACING THE UNFINISHED TASK: MESSAGES DELIVERED AT THE CONGRESS ON WORLD MISSIONS. Edited by J. O. Percy. Grand Rapids, Mich.: Zondervan Publishing House, 1961. 281 pages. Cloth. \$4.50.

It is not easy to take a living, stirring conference and bind it in a book. The result usually exhibits a pressed-flower effect. In the papers and panel discussions reproduced here the quality needle swings all the way from very good to very poor. Editing has apparently been kept to a bare minimum.

Yet with all the defects inherent in this approach, this volume gives one a good insight into an increasingly significant segment of the Christian world mission, the "faith" missions, representing over 6,000 missionaries who gathered under the banner of their Interdenominational Foreign Missions Association of North America for a Congress on World Missions at Moody Memorial Church in December 1960.

Representatives of more sophisticated sectors of Christendom cannot afford to dismiss fundamentalist mission efforts with contempt until they match them with equal zeal and activity.

WILLIAM J. DANKER

DAS AMT DER VERKÜNDIGUNG UND DAS PRIESTERTUM ALLER GLÄUBIGEN. By Heinz Brunotte. Berlin: Lutherisches Verlagshaus, 1962. 39 pages. Paper. DM 3.80.

This is brochure 26 of *Luthertum*, a series published by Walter Zimmermann, Franz Lau, Herman Schlyter, and Johannes Pfeiffer. Its main content is an address which the author delivered on the occasion of the *Lutherischer Tag* in Würzburg in 1961 and

later contributed to the *Festschrift* dedicated to Rudolf Smend.

The author's primary purpose was to find an answer to a question in ecclesiastical law which the Evangelical churches in Germany have been facing since 1945 (as they did after 1848), and not merely to submit a study in historical or systematic theology. However, inasmuch as this question involves the difference between *sacerdotium omnium* and *ministerium verbi* it definitely must depend on both of these for a correct answer. The author's appeal to Luther and the Lutheran Confessions in support of his answer makes this study an interesting and important one for Lutherans everywhere.

LEWIS W. SPITZ

THE EPISTLE TO THE EPHESIANS: A VERSE-BY-VERSE EXPOSITION. By F. F. Bruce. Westwood, N.J.: Fleming H. Revell Company, 1961. 140 pages. Cloth. \$3.00.

A tactful combination of Greek knowledge, theological grasp, and broad literary background makes this commentary a useful guide for the Bible student who is not concerned about scholars' debates on every sentence of the epistle. A more detailed refutation of Goodspeed's and Knox's theories regarding the origin of the epistle would have avoided the charge of oversimplification with respect to Bruce's introductory remarks, especially since the commentary proper makes frequent reference to the differences in theological emphasis between Ephesians and other Pauline letters.

FREDERICK W. DANKER

GEHORSAM GEGEN GOTT UND MENSCHEN: LUTHERS LEHRE VON DER OBIGKEIT UND DIE MODERNE EVANGELISCHE STAATSETHIK. By Gunnar Hillerdal. Göttingen: Vandenhoeck & Ruprecht, 1954. 320 pages. Paper. Price not given.

This book deals with Luther's doctrine of

temporal authority. It presents a large number of new insights which deserve careful consideration in theological discussion.

The book begins with an investigation of Luther's approach to Scripture. "The thought that God is everywhere present and continually active in history is basic to Luther's approach to the Bible" (p.15). In the thought of Luther the Bible proclaims "that not God's wrath and punishment but His gracious activity in Jesus Christ is His proper work" (p.20). When Luther speaks in systematic form of the rule of God, he speaks in harmony with his Christology. Luther's doctrine of temporal power "is a necessary complement to the Reformation doctrine of justification through faith" (p.24). Within his doctrine of temporal power, Luther's conception of vocation is anchored and the dialectic of Law and Gospel emerge. In His twofold rule, God actively enters the battle against the devil. Hence "the difference between the two kingdoms lies in the means through which God exercises His rule" (p.25). The devil opposes God by opposing the Gospel in the church and causing anarchy in the state. God accomplishes his new creation within the spiritual and worldly realm through Law and Gospel. The civil use of law forces external righteousness. "God has established His organ and rule in worldly government and rules through it in all its stations in hiddenness" (p.51), but only the Holy Spirit teaches us that through law and government God Himself is active. All those who are in the office of government should allow themselves to be guided by reason. "Reformation of law was wrought especially by *Wunderleute*" (p.61).

"In the spiritual realm God's new creation occurs through the proclamation of the Gospel" (p.66). The state functions through use of the sword; God, however, drives statesmen to mild rule. There are forms of *iusiitia civilis* which do not harmonize with *iusiitia actualis*.

The second part of the study analyzes the interpretation of Luther's doctrine of the state as found in Werner Elert, Paul Althaus, and Friedrich Gogarten. He finds in them a legalistic tendency, since they derive the demand for order from order itself rather than from love of neighbor. "The love of neighbor forms the motive of ethics, the service to the fellowman in accordance with the pattern established by Jesus Christ" (p. 299). Hillerdal also examines the criticisms of Luther's doctrine of the state by Barth, de Quervain, and Ellul. He attacks these antitheses from the exegetical angle and finds that they fail to harmonize with Scripture. The only principle for constructing an ethic is the doctrine of Law and Gospel.

ERWIN L. LUEKER

FREEDOM, GRACE, AND DESTINY (*FREIHEIT, GNADE, SCHICKSAL*). By Romano Guardini; translated by John Murray. London: Harvill Press, 1961. 251 pages. Cloth. 21/-.

Guardini, professor of Christian philosophy at the University of Munich, is concerned in this book to discuss three patterns of reality which form the basic texture of existence: freedom, grace, and destiny. He does so by treating existence as a whole, that is, passing over the divisions between science, philosophy, psychology, and theology, but at the same time not confusing these territories. In each chapter he discusses the theme as it is presented to immediate experience and then as God's revelation tells us about it. He concludes each discussion with a number of suggestions on the significance of revelation for our direct experience of these factors of life.

On freedom the author insists that its nature is not transcendental but that it is a real freedom in a real world. His discussion of our freedom in Christ rises to heights of eloquence at times but unfortunately suffers from its Molinistic presuppositions. Christian

freedom is in contrast to natural freedom, he says, the former developing the latter. Furthermore, there is no real cleavage between Christian freedom and God's freedom. Throughout the author is indirectly attacking modern theories of autonomy.

The discussion of grace is original and broad, ranging from the gracious character of creativity and human inspiration to the grace within being itself. Here a quiet polemic is carried on against various forms of mechanism and scientism. It is interesting that in his treatment of "Grace in Christian Existence" the author never alludes to the Roman doctrine of habitual grace.

The third chapter on destiny is the most difficult, but this much seems to be clear. Destiny is that which confronts me as though from outside. But my own psychological existence is a portion of reality. And so I am engaged in my destiny insofar as I select and direct the events coming my way. Thus I create a milieu proper to myself, my own *Umwelt* (Heidegger) which is essentially subordinate to me. This, of course, is all within (1) "necessity," that is, the orderly disposition of being and process, the necessity of whose pattern I can perceive, and (2) factuality, that which exists only by God's free and gracious act. The author's study of man's struggles with his "destiny" is perhaps the most enlightening and useful section of this part of the book.

The reader will not find Guardini's discussions easy to understand, partly because of the difficulty of the subject matter and partly because of the author's own speculative bent.

ROBERT D. PREUS

FATHERS OF THE VICTORIANS: THE AGE OF WILBERFORCE. By Ford D. Brown. New York: Cambridge University Press, 1961. 569 pages. \$9.50.

Brown deals with the reform movement in England from about 1780 to about 1835. Its leader was William Wilberforce (1759

to 1833). The 18th-century movements, Evangelicalism and Methodism, had only a slight influence compared with that headed by Wilberforce. His was a well-organized, well-directed effort, which enlisted a substantial number of the ruling class. It was directed against vice and sin and infidelity; it was moralistic rather than evangelical in its scope. The strategic campaign proselyted "those who count" by enrolling them in numerous societies for charity, benevolence, and education. Money, position, and power were used to further the reform movement. The abolition movement was only a part of the larger reform movement, as was the movement furthering foreign missions. Did Wilberforce turn to the High Church religion at the end of his life? The biography of their father written by Robert Isaac and Samuel seems to indicate that he did, whatever "editing" they may have done on his letters.

Brown has marshalled much evidence for his interpretation of the Wilberforce movement. Nevertheless, it seems to this reviewer that he has discounted the 18th-century movement to too great a degree. Granted that England was greatly in need of moral reform at the turn of the century, the influence of Wesley was of some consequence in preparing the way for the Wilberforce reform movement. That movement, however, has been interpreted too narrowly by others; Brown has shown its many ramifications as well as its essential features. Church historians will be obliged to reappraise their presentations of the early 19th-century English ecclesiastical scene in the light of Brown's findings.

CARL S. MEYER

THE FAITH OF THE CHRISTIAN CHURCH. By Gustaf Aulén; translated from the Swedish by Eric H. Wahlstrom. Philadelphia: Muhlenberg Press, c. 1960. xi and 403 pages. Cloth. \$6.95.

This second English edition of Aulén's

dogmatics is based on the fifth and latest Swedish edition. Extensive additions, deletions, and revisions have been made, especially in Chapters 3, 11, 20, 21, 27, 41, 42, 43, and 44. Chapters 7 (Biblical Validation of the Content of Faith), 8 (Scripture and Tradition), 39 (Communion of Saints), 45 (The Sacrament of the Lord's Supper), and 50 (Unity of the Church and the Disunity of the Churches) have been completely rewritten. Here are some significant quotations from these chapters:

"Since the act of God in Christ defines the content of faith, and since the Bible is not only the fundamental but also the decisively authoritative message concerning this act, and therefore also itself a message of God, all Christian doctrines must be subjected to a biblical validation. . . . Biblical validation is possible because of the unity which, in spite of all diversity, characterizes the biblical message. . . . The variety of the biblical message excludes all formal and legalistic validation." (Pp. 64, 65)

"Theology . . . must take into account not only Scripture but also the continuing living testimony of faith within the Christian Church. . . . The tradition must be considered insofar as it explicates ideas of faith which are in line with and latent in the biblical message." (P. 68)

"The church as the body of Christ is a *communio sanctorum*. The fellowship implied in this term is both a *koinonia* with Christ and a mutual fellowship among members. . . . It is at the same time a *koinonia* with those who through the ages have been witnesses to faith." (P. 308)

"The Lord's Supper is the Sacrament in which the living Christ actualizes his once-for-all perfected and eternally valid sacrifice. . . . The Lord's Supper is a eucharist: the church's reception of Christ and his gift with thanksgiving, praise, and prayer." (P. 342)

"The ecumenical movement rests on the presupposition of the actual unity of the

church given through the fact that the church is the body of Christ. This is perfect unity. . . . It is the duty of theology to make its contribution to the manifestation of the unity of the church." (Pp. 378, 379)

ERWIN L. LUEKER

ESSENCE OF CHRISTIANITY. By Anders Nygren; translated from the Swedish by Philip S. Watson. Philadelphia: Muhlenberg Press, c.1960. 128 pages. Cloth. \$2.00.

This is a translation of two essays by Nygren, *Det bestående i kristendomen* (1922) and *Försoningen en Guds gärning* (1932). The first outlines the philosophy of religion underlying the author's work. The permanent elements in Christianity cannot be established by removing the historical trappings and seeking the kernel. Since "religion is an independent type of spiritual life which obeys its own laws, . . . Christianity can never be touched by any non-religious criticism whatsoever, whether scientific or any other kind." (p. 16)

To establish the specific nature of religion the author seeks to determine the nature of the life of the spirit. Questions here concern truth, ethics, esthetics, and the eternal. The theoretical, ethical, and esthetic questions rest on the eternal since they claim validity without regard to space and time. Hence the eternal is the fixed point in the life of the spirit. The values described by the four terms do not remain ideals but embody themselves in tangible forms of organization. Since religion has its place in the life of the spirit it follows that skepticism directed against it is untenable, that it is a unique, absolutely independent absolutely autonomous form of life.

There are four characteristics of religion, according to Nygren: (1) It claims to unveil the eternal; (2) it brings the disquiet or judgment of the eternal; (3) it seeks to establish a *modus vivendi* between the eter-

nal and corruptible man; (4) it claims to be the union between the eternal and man. Christianity finds these four elements embodied in Jesus Christ. Hence "Christianity is the question of the eternal as it finds its solution in Jesus Christ" (p. 58). The author then analyzes evangelical Christianity from the viewpoint of the life of the spirit, of religion, and of Christianity and concludes that faith in indissoluble connection with love is the essence of evangelical Christianity.

The second essay analyzes the Atonement. Nygren finds that, unlike all other religions, which seek fellowship with God or gods through acts of man, the Christian religion teaches a doctrine of an atonement that is the result of God's love. The description of love (*agape*) is that which is found in greater detail in Nygren's *Eros and Agape*.

ERWIN L. LUEKER

DOCUMENTS FROM OLD TESTAMENT TIMES. Edit. D. Winton Thomas. London: Thomas Nelson and Sons, 1958. xxvi and 302 pages. Cloth. \$5.00.

THE ANCIENT NEAR EAST: AN ANTHOLOGY OF TEXTS AND PICTURES. Edit. James B. Pritchard. Princeton, N.J.: Princeton University Press, 1958. xix and 380 pages. Cloth. \$6.00.

The literature of the nations which surrounded ancient Israel becomes increasingly important as new discoveries from these areas come to light. These publications will serve to introduce the average Bible reader to the whole literature of the ancient Near East.

The Thomas volume was produced by a group of British scholars; the Pritchard text is a symposium by American researchers in this field. There is a basic difference in the organization of materials in the two. Thomas arranges his series of texts on a linguistic basis, with Mesopotamian, Egyptian, Hebrew, and Aramaic documents fol-

lowing in that order. Pritchard gives more attention to the literary types and traces the following *Gattungen* through each of the cultural territories of the Near East: myth and epic, legal texts, historical texts, inscriptions in various languages, hymns, wisdom songs, and letters.

There are almost 200 illustrations in Pritchard as contrasted with only 16 in Thomas. On the other hand, Pritchard omitted textual notes and referred the reader to his larger work, *Ancient Near Eastern Texts Relating to the Old Testament*, while Thomas appended rather extensive notes to each selection of texts. The net result is an increase in translated texts in Pritchard as compared to Thomas.

Considerable duplication is inevitable in two books that cover such similar fields. The epics of creation and of Gilgamesh, for instance, are treated in both volumes. Of the former Pritchard presents the complete text of tablets IV and VI, while Thomas includes selections from tablets I, IV, V, and VI. Eight tablets of Gilgamesh are translated in Pritchard, Thomas covering only tablet XI on the flood. Pritchard offers the complete Code of Hammurabi, Thomas takes up only selected paragraphs. About 25 Amarna letters are translated in Pritchard, only two in Thomas. The historical records from Assyria, as well as the Hebrew documents from Palestine, follow basically the same pattern in both books. Thomas adds a section on seals, weights, and coins which is not touched on in Pritchard.

But there is also merit in the matter of duplication of materials. The reader detects immediately that the translations of the same texts vary considerably in the two volumes. Thus the reader is enabled to compare translations of these ancient texts, even as he should make it a point to compare the various versions of the Scriptures.

If a choice must be made, this reviewer would recommend Pritchard for the Amer-

ican reader and Thomas for the British public. Better than making a choice, however, would be to include both books in one's library and to use them as the basis for comparative study.

ALFRED VON ROHR SAUER

HOW THE WORLD BEGAN: MAN IN THE FIRST CHAPTERS OF THE BIBLE.

By Helmut Thielicke, trans. from the German by John W. Doberstein. Philadelphia: Muhlenberg Press, c. 1961. 308 pages. Cloth. \$4.50.

American readers are again indebted to Muhlenberg (now Fortress) Press and to the translator for another stimulating book of sermons by one of the truly great preachers of the 20th century. Here the Hamburg professor-preacher expounds the kerygmatic themes of Gen. 1—11, some of the most controversial chapters in the Bible.

There are four sermons on the creation of the world, four dealing with the creation of man, four on the fall, three on Cain and Abel, two on the flood, and finally two on the Tower of Babel. Although many passages in these sermons could be laid beside Luther's homiletical exegesis in his *Genesis Commentary*, Thielicke's sermons are thoroughly modern and existential. No wonder the crowds in the Church of St. Michael heard this preacher gladly. The Word of God in Genesis was speaking to them.

As Martin Marty has indicated in the *Christian Century*, Thielicke deals with Genesis "through more fruitful categories than those of demythologization or flattened-out literalism." For this reason his book will be helpful in the current hermeneutical discussions. But Christian existentialist presuppositions and conclusions are not always fruitful in theology or in preaching, and this review will indicate some such problems in Thielicke's new book.

One major concern in these sermons is the struggle of Christian faith against false ap-

pearances, the screaming materialism of the world, which is unreal compared with the relentless Word of God. Although Thielicke is no extreme existentialist, one is struck by the Platonic attitude that is rather uneasy with the things of this world, especially the technology of the space age. Of course, this realistic pessimism is motivated by the doctrine of man's idolatrous sin, and it is relieved by rejoicing in God's creation and by warning against false spiritualization. Nevertheless Thielicke views creation mostly from the standpoint of the Gospel and then mostly in the present tense and in personalist categories.

This means that man's sinful misuse of creation becomes the fundamental fact and the primary fear. God's cosmic creative work in past and present, in the entire world of plants and animals, becomes almost secondary to this overarching concern with human sin and idolatry. Indeed Thielicke can regard the biological origins of man's being as non-theological. Consequently human sexuality from Thielicke's theological standpoint is only *bios*, "just a mere container," "only a receptacle" for the I-Thou relationship (pp. 80 f.). Although Thielicke affirms that "God's gifts come through our bodies, through the endocrine glands and physiological laws," he stops short of involving God too directly and immediately in the operations of a scientific world. Always fearful of creaturely idolatry, Thielicke turns away from the wonders of the world to God's silence above and beyond creation.

That is not to say that there are no warnings against a false religious and spiritual withdrawal from the wonders of creation, and often Thielicke as it were corrects himself. "We rejoice in our home, the splendor of autumn leaves, a beautiful picture, the sound of music. It would simply be pride and pious snobbery to want to brush all this aside as 'worldly pomp.' This would be not to honor the Giver of all good gifts"

(p. 184). But such passages lie in paradoxical proximity to passages with an almost enthusiastic anticultural ring. Music is the "dust of mere sounds" (even Bach's *Christmas Oratorio*) that should not be preferred to the silence of eternity.

Again and again the problem of apologetics and hermeneutics arises, and Thielicke correctly rejects both a false rationalistic defense of Biblical faith and an attempted harmony between faith and science. His solution to these problems is the pat existentialist formula: Do not confuse questions of scientific origins and theological destiny. But this helpful advice sometimes becomes the divorce of theology from the world of science and hence the divorce of faith from the world of God. The very spiritualization that Thielicke fears is somehow actually being promoted.

Most significant of all, however, is what this says about the Gospel. God's forgiving grace is clearly and vigorously, but still somewhat minimally, stated. Jesus Christ redeems the world and the inner Cain within us, but the exposition of this Gospel is rather brief and personalistic. Then, too, what Thielicke repeatedly calls comforting is rather curious. Comfort becomes the knowledge of who we are, of our sin, our temptation—as well as our redemption through Christ. But to comfort with the Law is to confuse Law and Gospel. Just as it is to assert the commandments of God through the Gospel.

For all that, these are penetrating sermons. The language is crystal clear. Verbal pictures, analogies, and stories are well chosen. Law and Gospel strike home to the heart. There is a skillful blend of exposition and application, of theology and life. Work went into these sermons, and life comes through them. The translation is fresh and alive through a judicious use of English idioms. The final sermons, that deal with the themes of temptation, fear, sin, and death, are espe-

cially good. Perhaps this demonstrates again the strength and weakness of Christian existentialism. Its strength lies in gripping personal description of human idolatry. Its weakness lies in the exposition of creation and redemption. † HENRY W. REIMANN

LUTHER DEUTSCH: DIE WERKE MARTIN LUTHERS IN NEUER AUSWAHL FÜR DIE GEGENWART. Edit. by Kurt Aland. Vol. 3: *Der neue Glaube*. Third edition. Stuttgart: Ehrenfried Klotz Verlag (Göttingen: Vandenhoeck und Ruprecht), 1961. 357 pages. Cloth. DM 18.00.

This volume contains a modern German text of Luther's *Large Catechism*, including "Eine kurze Vermahnung zu der Beichte" (added in the third edition of 1530) and a slightly shortened translation of the *Bondage of the Will*. Luther, who often denigrated his own works, placed a high valuation on these two. Aland's short introductions and minimal notes continue the high standard of the earlier volumes. For those who can read modern German, this is a useful volume. EDGAR KRENTZ

THE PASTORAL CARE OF FAMILIES: ITS THEOLOGY AND PRACTICE. By William E. Hulme. New York: Abingdon Press, 1962. 208 pages. Cloth. \$3.50.

This is the latest volume by this well-known and highly regarded Lutheran author of books on counseling. Hulme has chosen to organize this book around the theme of the family. The family, he says, is in itself a unifying concept since all are related to a family in one way or the other. Further, most parish pastors work within the context of the family.

In each section Hulme first discusses the relevant theology and then draws broad implications for the pastor's actual approach to the various levels. His topics include marriage, premarital guidance, the parent-child relationship, youth, midlife, and old

age. In many instances specific suggestions are used to illustrate the broader theological guidelines.

This book was written primarily for the parish pastor and as such is a must. This treatment puts in the proper perspective the problems that all pastors are facing, and offers sound counsel for a way of understanding and tackling them. The emphasis throughout is evangelical and positive. Hulme advocates understanding, listening, and acceptance rather than a legalistic, judgmental, unsympathetic approach. The treatment sometimes suffers from being sketchy, but then this was not written for the specialist. An extra dividend is a bibliography for each chapter.

KENNETH H. BREIMEIER

GO WITH GOD. By Jim Bishop. New York: McGraw-Hill Book Co., 1958. xx and 410 pages. Cloth. \$5.00.

Bishop, a nationally syndicated columnist, supplies us in this volume with a good picture of the conglomerate character of prayers spoken in the second half of the 20th century. A special chapter (pp. 67—96) is devoted to "Prayers of Famous Contemporaries" from Dwight Eisenhower, Daniel Poling, and Franklin Clark Fry, to Cecil B. de Mille, Loretta Young, and John D. Rockefeller, Jr. (Jackie Robinson included the 23d Psalm as his prayer.) The volume includes Invocations to the Blessed Virgin (pp. 136—139), a prayer for the churches of Christendom in which God is thanked for the Lutheran Church's devotion to the grace and Word of God (p. 189), a section on Great Jewish Prayers (pp. 217—239), which includes the *Kol Nidre*, another on Great Protestant Prayers (pp. 161—194), another on Great [Roman] Catholic Prayers (pp. 195—215), and still another on Great Bible Prayers (pp. 241—285). The volume may be of some use to students of comparative religion and of comparative symbolics.

WALTER E. BUSZIN

THE CHRISTIAN AS A DOCTOR. By James T. Stephens and Edward L. Long, Jr. New York: Association Press, 1960. 126 pages. Cloth. \$2.50.

This is one of a series of Haddam House books dealing with the Christian in his vocation. This volume has a wholesome, practical point of view. Pastors will want to call it to the attention of their doctor parishioners.

KENNETH H. BREIMEIER

CASEBOOK IN PASTORAL COUNSELING. By Newman S. Cryer, Jr., and John M. Vayhinger. New York: Abingdon Press, 1962. 320 pages. Cloth. \$4.95.

This is a collection of 56 verbatim reports

of a wide range of counseling cases which actually have confronted parish pastors. After each case one or two experts comment on the way the pastor handled the case. Parish pastors will profit from seeing how other pastors have approached these pastoral problems. Naturally this book does not advocate a mechanical, or cookbook approach to counseling. Rather these cases permit an inductive study, from which certain principles will arise. The reader will not always agree with either the pastor's approach or the opinion of the experts, but whether he agrees or not he will gather some very useful insights from mulling over these cases.

KENNETH H. BREIMEIER

BOOK NOTES

Elements of Christian Philosophy. By Etienne Gilson. New York: New American Library of World Literature, 1963. 380 pages. Paper. 75 cents. Gilson is always a delight to read. *Elements of Christian Philosophy* — a Mentor-Omega paperback introduction to basic Thomism — proceeds on the assumption that there is only one true gateway to the proper understanding of St. Thomas Aquinas, "namely, a certain metaphysical notion of being tied up with a certain notion of the Christian God." Gilson describes these two notions and illustrates them at work in a number of "capital problems." His presentation is lucid; his interpretation, although familiar to those who know his other works, runs counter to many commonly held ideas about St. Thomas'

views. For those who desire documentation, notes equal in bulk to a fifth of the text are segregated at the end to provide the demonstration.

Die Didache. Edited by Hans Lietzmann. 6th edition. Berlin: Walter de Gruyter, 1962. 16 pages. Paper. DM 1.50. This sixth edition of the *Didache* in the *Kleine Texte* series provides a trustworthy Greek text and apparatus. In contrast to the edition of 1903 (the first), the present printing cites 11 additional parallels and adds Recension X (T. Schermann's *Elfapostelmoral*) in an appendix, but no longer cites the Syriac text in the apparatus. The introduction refers the student to Auder's massive edition for matters of interpretation. All in all, a model student's text.

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section)

Did the Early Church Baptize Infants? (Die Säuglingstaufe im Neuen Testament und in der Alten Kirche: Eine Antwort an Joachim Jeremias). By Kurt Aland; translated by G. R. Beasley-Murray. Philadelphia: The Westminster Press, c. 1963. 120 pages. Cloth. \$3.50.

The Jewish-Christian Argument: A His-

tory of Theologies in Conflict (Israel und Christenheit). By Hans Joachim Schoeps; translated by David E. Green. New York: Holt, Rinehart and Winston, c. 1963. xvi and 208 pages. Cloth. \$5.00.

Matter and Spirit: Their Convergence in Eastern Religions, Marx and Teilhard de Chardin. By R. C. Zaehner. New York:

Harper and Row, c. 1963. 210 pages. Cloth. \$4.50.

A New Look at the Bible Tradition. By Louis V. Bischoff. New York: Philosophical Library, c. 1963. xii and 380 pages. Cloth. \$7.50.

New Testament Apocrypha (Neutestamentliche Apokryphen). Volume I: *Gospels and Related Writings.* By Edgar Hennecke; translated by R. McL. Wilson. Philadelphia: The Westminster Press, c. 1963. 531 pages. Cloth. \$7.50.

Newman and Gladstone: The Vatican Decrees. Edited by Alvan S. Ryan. Notre Dame, Ind.: University of Notre Dame Press, c. 1962. xxii and 228 pages. Cloth. Price not given.

Wrestlers with God: Prayers of the Old Testament. By Clarence E. Macartney. Grand Rapids, Mich.: Baker Book House, 1963. x and 207 pages. Cloth. \$2.95.

The Bible and the Church: An Approach to Scripture. By Samuel Terrien. Philadelphia: The Westminster Press, c. 1962. 95 pages. Cloth. \$1.50.

Ethics, Crime and Redemption. By Stanley J. Rowland, Jr. Philadelphia: The Westminster Press, c. 1963. 96 pages. Paper. \$1.25.

The Inspiration of Scripture. By Dewey M. Beegle. Philadelphia: The Westminster Press, c. 1963. 224 pages. Cloth. \$4.50.

The Justice of God in the Teaching of Jesus. By J. Arthur Baird. Philadelphia: The Westminster Press, c. 1963. 288 pages. Cloth. \$6.50.

A Mirror for Fools: The Book of Burnel the Ass. By Nigel Longchamp; translated from the Latin by J. H. Mozley. Notre Dame, Ind.: University of Notre Dame Press, c. 1963. 160 pages. Paper. \$1.95.

American Christianity, Vol. II: 1820 to 1960. By H. Shelton Smith, Robert T. Handy, and Lefferts A. Loetscher. New York: Charles Scribner's Sons, c. 1963. xv and 634 pages. Cloth. \$10.00.

I Believe in God: A Meditation on the Apostles' Creed (Je Crois en Dieu). By Paul Claudel; translated by Helen Weaver. New

York: Holt, Rinehart and Winston, c. 1963. xxv and 318 pages. Cloth. \$6.50.

My Brother Is a Stranger. By Bruce Hilton. New York: Friendship Press, c. 1963. 128 pages. Paper. \$1.75.

New Testament Theology Today (La Théologie du Nouveau Testament). By Rudolf Schnackenburg; translated by David Askew. New York: Herder and Herder, c. 1963. 133 pages. Cloth. \$2.95.

The Rationality of Faith: An Historical Critique of the Theological Reason. By Carl Michalson. New York: Charles Scribner's Sons, c. 1963. 160 pages. Cloth. \$3.50.

A Reasoned Faith. By John Baillie. New York: Charles Scribner's Sons, c. 1963. x and 180 pages. Cloth. \$3.50.

The Unity of Christians (L'Unione dei Cristiani). By Augustin Cardinal Bea; edited by Bernard Leeming. New York: Herder and Herder, c. 1963. 231 pages. Cloth. \$4.95.

The Vindication of Liberal Theology: A Tract for the Times. By Henry P. Van Dusen. New York: Charles Scribner's Sons, c. 1963. 192 pages. Cloth. \$3.50.

Children and Their Parents: The Lutheran Studies Series, Vol. III. By Armin Grams. Minneapolis: T. S. Denison and Co., c. 1963. 176 pages. Cloth. \$4.50.

The New Religions of Japan. By Harry Thomsen. Rutland, Vt.: Charles E. Tuttle Co., c. 1963. 269 pages. Cloth. \$5.00.

A Distinctive Translation of Genesis. By J. Wash Watts. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., c. 1963. 154 pages. Paper. \$1.95.

Ethics: The Quest for the Good Life. By Samuel L. Hart. New York: Philosophical Library, c. 1963. 129 pages. Cloth. \$3.75.

Faith and History in the Old Testament. By R. A. F. MacKenzie. Minneapolis: University of Minnesota Press, c. 1963. ix and 119 pages. Cloth. \$3.75.

Kleine Schriften: Vol. I. By Otto Eissfeldt. Tübingen: J. C. B. Mohr (Paul Siebeck), c. 1962. vii and 279 pages. Cloth. DM 33.00.

Systems of Ethics and Value Theory. By

William S. Sahakian. New York: Philosophical Library, c. 1963. xx and 448 pages. Cloth. \$6.00.

Ahmadiyyah: A Study in Contemporary Islam on the West African Coast. By Humphrey J. Fisher. New York: Oxford University Press, c. 1963. x and 206 pages. Cloth. \$5.60.

A Mission Theology (Esquisse d'une Théologie de la Mission). By A. M. Henry; translated by Albert J. LaMothe, Jr. Notre Dame, Ind.: Fides Publishers, c. 1962. 197 pages. Cloth. \$3.95.

Twentieth Century Christianity. Edited by Stephen Neill. New York: Doubleday and Co., c. 1963. vii and 432 pages. Paper. \$1.45.

Beyond the Law. By James A. Pike. New York: Doubleday and Co., c. 1963. xvii and 102 pages. Cloth. \$2.95.

Religion and the American People. By John L. Thomas. Westminster, Md.: The Newman Press, c. 1963. xiii and 307 pages. Cloth. \$4.50.

Second Chance for American Protestants. By Martin E. Marty. New York: Harper and Row, c. 1963. x and 175 pages. Cloth. \$3.50.

Was ist eigentlich evangelisch? By Ernst Kinder. Stuttgart: Schwabenverlag, 1961. 109 pages. Paper. DM 5.80.

Guide to Jewish Holy Days: History and Observance. By Hayyim Schauss; translated by Samuel Jaffe. New York: Schocken Books, 1962. 316 pages. Paper. \$1.75.

Judaism: A Way of Life: An Introduction to the Basic Ideas of Judaism. By Samuel S. Cohon. New York: Schocken Books, 1962. ix and 411 pages. Paper. \$1.95.

Life Is with People: The Culture of the Shtetl. By Mark Zborowski and Elizabeth Herzog. New York: Schocken Books, 1962. 452 pages. Paper. \$2.25.

The Christian College in the Twentieth Century. By Bernard Ramm. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., c. 1963. 125 pages. Cloth. \$3.00.

Kirche im Feuer: Das Leben der südfranzösischen Hugenottenkirche nach dem Todes-

urteil durch Ludwig XIV. By Robert P. Gagg. Zurich: Zwingli Verlag, 1961. 342 pages. Cloth, SFr. 26.00; paper, SFr. 21.00.

The Problem of Sovereignty in the Later Middle Ages. By M. J. Wilks. New York: Cambridge University Press, c. 1963. xiii and 619 pages. Cloth. \$12.50.

Die Lichtterminologie bei Philon von Alexandrien und in den hermetischen Schriften. By Franz-Norbert Klein. Leiden: E. J. Brill, 1962. x and 232 pages. Cloth. 22 Guilders.

Love Is Life: A Catholic Marriage Handbook (Foyers Rayonnants). By François Dantec; revised and adapted by Albert L. Schlitzer. Notre Dame, Ind.: University of Notre Dame Press, c. 1963. x and 212 pages. Cloth. \$5.50.

Manhood and Christ: A Study in the Christology of Theodore of Mopsuestia. By R. A. Norris, Jr. New York: Oxford University Press, c. 1963. xiv and 275 pages. Cloth. \$6.75.

Medieval Ties Between Italy and Ireland. By Martin P. Harney. Boston: Daughters of St. Paul, c. 1963. 80 pages. Cloth. \$1.50.

These Cities Glorious. By Lawrence H. Janssen. New York: Friendship Press, c. 1963. 175 pages. Paper. \$1.75.

Some Moral Problems. By Thomas Wood. Greenwich, Conn.: The Seabury Press. x and 99 pages. Paper. \$1.95.

Union et désunion des chrétiens. By L. Bouyer, J. Coppens, I.-H. Dalmais, H. Jedin, and A. Simon. Paris: Desclée de Brouwer, c. 1963. 143 pages. Paper. NF 90.00.

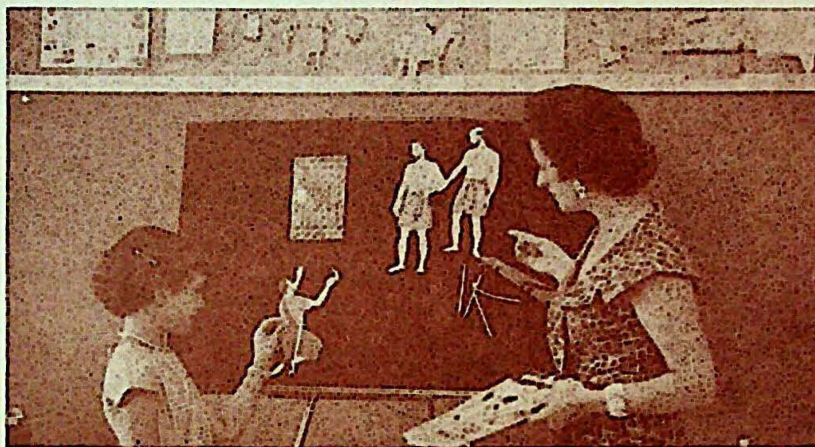
Unity in Mid-Career: An Ecumenical Critique. Edited by Keith R. Bridston and Walter D. Wagoner. New York: The Macmillan Company, c. 1963. vi and 211 pages. Cloth. \$4.95.

Der Kleine Pauly: Lexikon der Antike. 4 vols. of 800 pp. each. By Konrat Ziegler and Walther Sontheimer. Stuttgart: Alfred Druckenmüller Verlag, 1963. Cloth. DM 94.00 a volume.

A Simple Honorable Man. By Conrad Richter. Greenwich, Conn.: Fawcett Publications, c. 1962. 192 pages. Paper. 50 cents.

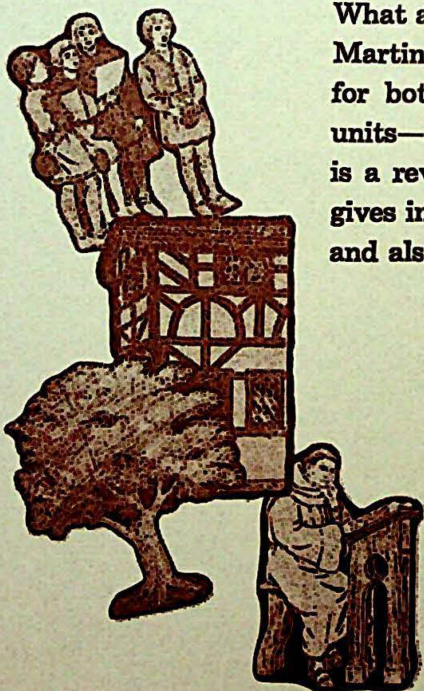
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