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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.

CRITICISM AND FAITH. By John Knox. Abingdon-Cokesbury Press, New York, 1952. 126 pages and index, 5×7½. \$1.75.

Prof. Knox, who teaches in the New Testament department of Union Theological Seminary, New York, presents herewith an *apologia* dedicated to the proposition: "Biblical historical criticism not only has no stranglehold on Christian faith, but does not have it in its power to destroy one jot or one tittle of the gospel" (p. 21). This he seeks to show by removing from the field of criticism those facts of faith, like the Resurrection (p. 40), which have often been the target of negative attacks; by relating the New Testament to the Church (p. 26) and the continuing activity of the Spirit (p. 52); and by the declaration that "the gospels are not to be looked at but to be looked through, and one cannot do this adequately until one is ready and able to allow accurately for the defects of the medium" (p. 77).

For Lutherans, most of whom have yet to face the existential issues which Knox discusses here, this presentation will probably solve very few problems. It may be more helpful for those churches which have passed through the conflict over liberalism, but they, too, would ask many questions that Knox does not answer.

JAROSLAV PELIKAN

INSTRUCTION IN CHRISTIAN LOVE (1523). By Martin Bucer, translated by Paul Traugott Fuhrmann. John Knox Press, Richmond, 1952. 68 pages, 5×7½. \$1.50.

Of the major Reformation figures the two most seriously neglected by American historical scholarship have probably been Bucer and Zwingli. It is a good sign that American Presbyterians and other Calvinists have begun to pay attention especially to Bucer, who was perhaps Calvin's foremost teacher.

This slim volume is a translation of Bucer's *Das yhm selbs niemant sonder anderen leben soll. vnd wie der mensch dabyn kummen mög.* Bucer's first book. The treatise was intended for lay consumption, and its central theme is that preoccupation with ethics, both personal and social, which predominated in Bucer's thought. Because of its audience the essay makes extensive use of Biblical materials and it avoids extreme polemics.

For just that reason it seems unfortunate that the editor felt obliged to burden so modest a writing with all of 236 footnotes! Most of them

are merely references to the original German text, some are helpful explanations, and a few provide bibliographical material. In these latter Mr. Fuhrmann has ignored the work of the two leading Bucer scholars in America, Hastings Eells and Wilhelm Pauck.

JAROSLAV PELIKAN

THE PROGRESS OF DOGMA. By James Orr. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1952. 360 pages and index. $5\frac{1}{2} \times 8\frac{1}{2}$. \$3.50.

CREEDS IN THE MAKING. A Short Introduction to the History of Christian Doctrine. By Allan Richardson. S. C. M. Press, London, 1951. 130 pages and index. $5 \times 7\frac{1}{2}$. 10s, 6d.

TEXTBOOK OF THE HISTORY OF DOCTRINES. By Reinhold Seeberg, translated by Charles E. Hay. Baker Book House, Grand Rapids, 1952. 2 volumes in one, 388 and 466 pages and indices. $6 \times 8\frac{1}{2}$. \$6.75.

The appearance of these books is in many ways a *testimonium pauper-tatis* for American studies in the history of Christian thought. For one thing, none is by an American; they come, respectively, from Scotland, England, and Germany. But even more serious is the fact that all three are reprints, Orr's book having been published in 1901 and Seeberg's in 1898!

The Progress of Dogma consists of a series of lectures delivered by the well-known Glasgow theologian, James Orr, when he visited the United States in 1897. Its principal target is the *Dogmengeschichte* of Adolf Harnack, in opposition to which Orr sets his own interpretation of the genetic development of Christian doctrine. The term "progress" ought not to summon up the spectres of *Lehrfortbildung*, for by it Orr meant merely that there has been a growth in the Church's perception of the full implications of the original Christian message. Though the most recent of the three books—it first appeared in 1935—Richardson's *Creeds in the Making* is in many ways the least satisfying. It was written for non-theological readers, and this may account for its apologetic tone. But it reveals the embarrassment with which many theologians of Great Britain handle traditional dogma; in a dogmatic work this embarrassment is dangerous, in a historical work it can be fatal.

Seeberg's *Lehrbuch der Dogmengeschichte* will always be a classic in the field and is, next to Harnack, the most important treatment of the subject matter to date. The depletion of the Hay translation made necessary a reprint or a translation of the more recent editions. Perhaps for reasons of economy, Baker Book House has chosen the former course and given us a work which, while it does not contain the improvements and expansions of later editions, nevertheless provides the English-speaking public with a useful guide to the history of Christian thought until the Reformation. It is to be hoped that one or another of the histories of doctrine now under preparation by American scholars will soon appear to fill in the serious gaps left by these older works.

JAROSLAV PELIKAN

THE LUTHERAN ENTERPRISE IN INDIA 1706—1952. Edited by C. H. Swavelly. Published by the Federation of Evangelical Lutheran Churches in India, 1952. 252 pages, 5½×8½, with a map.

As far as I know, there is no book which will so effectively acquaint a person with the work of the Lutheran Church in India both as to its origin and its ramified developments as the present one. The publication is a symposium; the contributors are representatives of the various Lutheran bodies or missions in India. The section on the work done by our own church body is a very well written and delightfully informative account from the pen of Prof. H. Earl Miller of the seminary in Nagercoil. One cannot help being deeply moved by the description of the endeavors, successes, sorrows, and disappointments of the first Lutheran missionaries in India, Ziegenbalg and Pluetschau, who arrived there in 1706, the first Protestant emissaries of the eternal Gospel of free grace in that country. All honor to these heroes of the faith, of whom the former, after prodigious labors, died at the early age of 31. In their footsteps have come many other worthy, self-denying servants of the Lord, some of whom had to labor with very little visible success, especially in Mohammedan fields. That it is the Lord who gives the increase, and that often we have nothing but His promises to cheer us, no tangible results, no manifestation of gratitude, no "jailer of Philippi" experience, is attested on a number of pages of this book. The reader is introduced to the difficulties and problems of the missionaries, and to the different views taken on some mission policies, whether, for instance, the chief emphasis should be laid on preaching or on the work in the schools, and whether admission to the secondary schools should be confined to Christian pupils or whether they should be open to all classes. The manuscripts for most of the chapters of the book apparently had to be submitted as early as 1949, and hence there is no notice here of the new work of our Church among the Mohammedans of India nor of the addition of Dr. W. F. Bulle to our medical force. The number of Lutherans in that country is given as 557,605.

WILLIAM F. ARNDT

PREACHING TO PREACHERS. By Norman A. Madson. Lutheran Synod Book Co., Mankato, Minn. 208 pages, 5½×8. \$2.50, net.

Prof. Norman A. Madson, D.D., Dean of Bethany Lutheran Seminary of Mankato, Minn., is widely known as a preacher in Synodical Conference circles. He delivered the 23 sermons included in the present volume at graduation exercises of schools and theological seminaries within the Synodical Conference, at various pastoral conferences, and at ordination services. While his sermons will be enjoyed also by members of the laity, they will offer comfort, courage, and strength particularly to our clergy. Although the jacket of the volume states that "some of his statements may sound unduly harsh," the present reviewer must admit that this was not his reaction. We need outspoken Jeremiahs, Peters, and

Luthers in our pulpits, for the days in which we live are evil indeed. It is heartening to read sermons which come straight from the shoulder, which make no attempts to be ambiguous or sugar-coated, but which at the same time radiate evangelical warmth and clerical integrity. That Luther is quoted in practically every sermon is not surprising, for Professor Madson has been an omnivorous reader and student of the blessed Reformer for many years. Striking illustrations and quotations abound in his sermons, as do also pertinent hymn stanzas. Professor Madson regrets that too little preaching of our day is directed against the evils and treachery of Roman Catholicism; on the other hand, we must add that, though necessary, such preaching too often prevents us from seeing the beam that is in our own eye. We too often concentrate on the evils of Rome and fail to see the antichrists which slink and lurk in the secularism, materialism, Pharisaism, self-complacency, hatreds, and worldly corruption found in very much American Protestantism of today. We often take it out on Rome when we should rather bear in mind the words of Martin Luther to the Reformed theologian Zwingli: "Ye are of a different spirit than we."—Professor Madson's introductory chapters on "Home-made Homiletics" and "Scriptural Subjectivity" offer several good suggestions to pastors and preachers.

WALTER E. BUSZIN

DIE LEHRE VON DER SEELSORGE. Von Eduard Thurneysen. Christian Kaiser Verlag, Muenchen, 1948. 306 S., 6×9.

Dr. Thurneysen, a 64-year-old professor at the University of Basel and an associate of Karl Barth, has rendered a significant service in this volume on pastoral care. Every month new books are appearing which go into the historical development and the method of pastoral care. This book differs in that it bases the objectives and the scope of this work on a consideration of the Church and man.

He develops his thoughts under three major divisions:

- I. Die Begrueundung der Seelsorge
- II. Wesen und Gestalt der Seelsorge
- III. Der Vollzug der Seelsorge

Beginning with a sketchy outline of theology, he proceeds to show the objective of the Practical — "die Gewinnung von Menschen fuer das Reich Christi and seine Gemeinde auf Erden." In working toward this objective, the soul of the individual must be understood as the total person, which recognizes the difference between body and soul and the unity of body and soul.

Seelsorge becomes, then, as Dr. Thurneysen calls it, a "*Gespraech*," an interpersonal relationship between pastor and congregation and/or individuals in which there is a mutual exchange for the purpose of drawing the people into a closer relationship to Christ, which manifests itself in growing sanctification.

To accomplish this "*Gespraech*" most effectively, Dr. Thurneysen points out the value of an understanding of psychology, an understanding of people, their actions and reactions. He shows illness is a result of man's relationship to God—sin, which affects his total being. Therefore the *Seelsorger* has a function at the sickbed, but this does not make the *Seelsorger* the therapist in that he uses special methods of treatment belonging in the field of psychiatry or medicine but continues to build the spiritual life by use of the means of grace.

For me the climax of this book came in the last chapter where Dr. Thurneysen lists qualifications for the *Seelsorger*. Beginning with "Seelsorge ist ein Dienst, der nicht in eigener Kraft und Vernunft erfuehlt werden kann. Es ist ja das Wort Gottes, das zur Ausrichtung kommen soll," he proceeds to develop his thesis: "Der Seelsorger ist Traeger und Uebermittler der Botschaft von der Vergebung. Er handelt nicht in eigener Kraft und Vernunft, sondern aus Berufung. Dazu musz er selber im Wort und in der Gemeinde wurzeln and aus dem Glauben an die Vergebung leben. Er soll die Menschen nicht an sich, aber er darf sie an den Herrn der Kirche binden, indem er sie zum Worte fuehrt and fuer sie in Gebet verharrr."

This is a much-needed book in the field of pastoral care, since it deals with the function of the pastor in a Scriptural, positive orientation which recognizes the skills of other professions in healing people but assigns to the pastor the duty of using the means of grace, through which the power of God is brought into the lives of people in establishing them in a relationship to God for temporal and eternal value.

The author's association with Barth is noticeable, but does not detract from the value of the book. It is refreshing to read a book on pastoral care which takes Scripture and the ministry, Church and man, into account without giving the impression that the pastor's first responsibility and only objective is the temporal security and well-being of his counselees.

EDWARD MAHNKE