

Author And The Ministry

WILHELM PAUCK

Author: Right or Wrong

EUGENE F. KLUG

A Response To The Leuenberg Concord

TRANSLATED BY JOHN DRICKAMER

The Outside Limits Of Lutheran  
Confessionalism In Contemporary  
Biblical Interpretation

III #1  
pg. 31

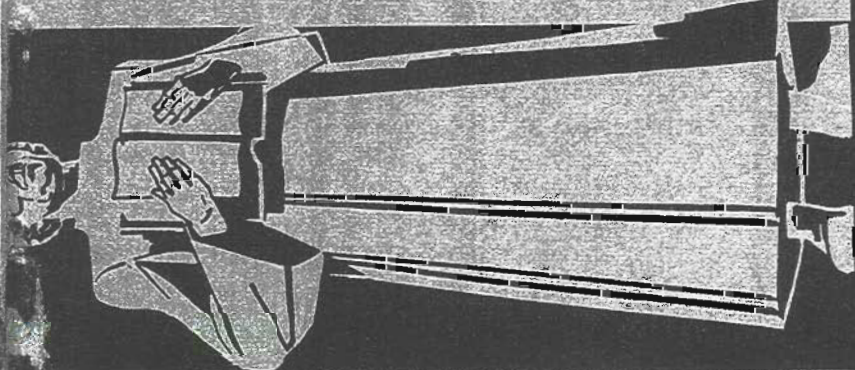
HORACE D. HUMMEL

Theological Refractions

Book Reviews

71981

CONCORDIA THEOLOGICAL SEMINARY  
LIBRARY  
SPRINGFIELD, ILLINOIS



# the springfielder

VOL. XXXVI • NO. 1

JUNE, 1972





# Book Reviews

## I. BIBLICAL STUDIES

INTRODUCTION TO THE OLD TESTAMENT. By James King West. Macmillan: New York, 1971. 546 pages. Cloth.

West's introduction appears as a companion volume to Donald J. Selby's *An Introduction to the New Testament* and both volumes are combined into one entitled *Introduction to the Bible*. West, a professor at Catawba College, presents a well written overview of the entire Old Testament from a purely neo-orthodox position. In presenting his case, he does it reverently, unlike the crass Rationalists, but comes up almost in every instance with their stance. Therefore the final product is a very negative criticism of the Old Testament documents; nevertheless, the material is well organized and attractively presented. Everything of what seems to this reviewer an absolutely miraculous occurrence is conveniently explained away. The theophanies of Genesis have their parallel in Canaanite mythology. Jacob's wrestling with the angel "must derive from an ancient pre-Israelitic legend of a nocturnal night spirit connected with that spot" (p. 99). Why? Isaiah's vision of God is called a "youthful awakening." On same page (p. 270) we read Yehweh instead of Yahweh.

This reviewer has a difficulty accepting many, if any of the arguments offered by West. He works with an anti-supernaturalistic and hence also anti-traditionalistic bias, always coming down, though piously, on the quite unobvious sense of the text. The 'miraculous' is always explained as a natural phenomenon igniting supernatural responses of faith. Therefore few, if any of his conclusions are really startling. He is quite dogmatic about it all. The usual source theories about the various books are accepted without flinching. Dating receives the same "it couldn't have been any other way" sort of treatment. For example, Isaiah 24-27 must be post-exilic because Jews did not believe in that type of apocalyptic till then. Who said? The argument for late dating based on loan words from foreign languages, i.e., Persian, Greek, Aramaic, should be scuttled, simply because it pictures the Jews as an isolated people with a siege mentality which had no intellectual commerce with other nations. If any of the Old Testament is right, they certainly had an intellectual commerce so far as religion is concerned. May God forgive them for what they borrowed!

Some conservative scholars hold that Jesus' references to Old Testament material is isagogically binding. This very well might be. But isn't it time that someone would go kindly but still destructively through all these theories and show them to be exactly that, theories?

West's introduction will have wide success in colleges and seminaries, and can even be recommended because of its lucid style and its endorsement of current representative opinions in Old Testament study. It is a handy reference for both those who are committed to the procedures but have a weak memory in regard to certain arguments, and those who like to see how the game is played. There is the added treat of about 20 maps, 10 drawings, and at least 75 photographs. Other helps include glossary, extensive bibliography, a chronological chart, and indices of names, subjects, and Biblical references. A concluding chapter on post-Biblical litera-

ture rounds out the work. Here traditional authorship theories are held. That's a switch.

*dps*

CONCORDIA BIBLE WITH NOTES: NEW TESTAMENT REVISED STANDARD VERSION. Notes by Martin Franzmann. Concordia Publishing House, St. Louis, 1971. Cloth. x and 541 pages. \$8.95.

*The Concordia Bible with Notes* published by Concordia Publishing House in 1947 was a revised edition of the original *Self-Explaining Bible* issued originally by the American Tract Society of New York. The 1947 book proved very popular with Christians in America and was sold out within a few years. Because the plates were worn out, it was impossible to reprint this popular edition. Because of many requests for a similar Bible, Concordia Publishing House asked Drs. Walter Roehrs and Martin Franzmann, two eminent Biblical scholars, to prepare a new set of notes, using the *Revised Standard Version* instead of the *King James Version*, as the text upon which to comment.

This is really a brief one-volume commentary on the New Testament. The notes are intended to help the laymen understand the message of the New Testament better and occupy about half of each printed page in most cases.

Dr. Franzmann, formerly professor of New Testament interpretation at Concordia Seminary, tutor at Westfield House, Cambridge, England, has written introduction to the various books to furnish important background materials for the better understanding of a Biblical book. Obviously there is not space to deal with many puzzling statements, and theological controversies get little attention. The introduction of Dr. Franzmann should be exceedingly useful and instructive and will help particularly the layman to understand the books that comprise the New Testament. The isagogics presented by the author of the notes is determined by an attitude over against the Word of God that is in harmony with the Scriptures and the understanding of the Bible as set forth in the Lutheran Confessions. For years Dr. Franzmann has been considered one of the experts in hermeneutics in conservative Lutheran circles and an outstanding authority in the area of Biblical hermeneutics.

The reader will not find in *The Concordia Bible with Notes* the deity of our Lord questioned or denied; he will not be told that miracles of the Old or New Testaments have to be questioned or some even rejected. The reader will not be told that he needs to sit in judgment on what miracles he should accept and which to reject. The reader will find that in the interpretive materials in the introduction and notes the author manifests a high view of the Scripture, looking upon it as a unique revelation from God, in which are made known truths which man could never have conceived by his own ingenuity or mental powers.

Dr. Franzmann finds no problem in accepting the traditions of the post Apostolic period concerning the authorship of the Four Gospels; thus Matthew wrote the First Gospel; Mark, under the guidance of Peter penned the Second Evangel; Luke, a friend of Paul, the Third Gospel; and John, the Apostle, the Fourth Gospel. As far as Dr. Franzmann is concerned he has no scruples in accepting the Pauline authorship of the 13 letters in

which the opening verse of each epistle names Paul as the author. He believes that the Captivity Epistles were penned by Paul from Rome instead of Ephesus or Caesarea. Franzmann accepts the Petrine authorship of I and II Peter, a fact questioned by many scholars today.

We are happy to note that Dr. Franzmann believes that Jesus is the heart of the Old Testament believer's hope and that in many places many truths about the Messiah were foretold, including the Virgin Birth of our Savior in Isaiah 7:14.

This is indeed a useful volume and the reviewer hopes that many Christians will purchase the *Concordia Bible with Notes*. Should a reader desire to have a more complete commentary on the New Testament books than was possible in this Bible, he may wish to purchase another popular seller of Concordia Publishing House, namely, P. E. Kretzmann's *Popular Commentary* (4 volumes), which is useful in the two volumes that deal with the New Testament.

*Raymond F. Surburg*

#### THE INTERPRETER'S ONE-VOLUME COMMENTARY ON THE BIBLE.

Edited by Charles M. Laymon. Abingdon Press, Nashville, 1971. xiv and 1386 pages, illustrated indexes, bibliography. Cloth. Regular edition \$17.50; indexed edition, \$19.50.

This commentary is probably meant to replace *The Abingdon Commentary*, edited by Frederick Eiselen, Edwin Lewis and David G. Downey, published in 1929 by Abingdon-Cokesbury Press. The new volume has so much material that it would be impossible even to begin adequately to try to review a volume of such magnitude. It would take many pages to come to grips with the views enunciated in this new one-volume commentary of the Bible. Many Protestant students and pastors will undoubtedly find this a valuable work, especially if they are interested in discovering what constitutes the latest thinking in critical circles. Although traditional Protestantism does not recognize the canonicity of the Apocrypha, this commentary is following a practice that has become common in recent Protestant books, namely also to treat the 14 Apocrypha together with the other 66 books of the Protestant Scripture.

This volume has the same problems that all one-volume commentaries face and grapple with, namely what verses in a chapter to give comments on and which not to, when space is limited for the treatment of the individual Biblical book. Thus in this book also the discussion of many problems and issues had to be sacrificed for lack of space. Each Biblical book has an introduction of materials from the viewpoint of literary criticism, with the issues raised by form and redaction criticism not entered into, although there are separate articles dealing with these types of criticism. The first 970 pages contain comments on the 66 canonical books of the Old and New Testaments together with 15 apocryphal writings. This is followed by over 300 pages dealing with 43 different topics of general interest to students of Old Testament times, the intertestamental period and the New Testament age.

Seven years of planning and research went into this commentary; the volume contains the most up-to-date archaeological information available at press time. Seventy scholars, mostly Protestant, a few Roman Catholic



savants and also a few Jewish specialists contributed, either the commentaries or the introductory articles. The publishers believe that these scholars, hailing from Canada, Great Britain, Scotland, even the island Fiji, with the majority of contributors from the United States, have given new insights to the ageless truths of the Bible. Many different communions have become involved in the views expressed in its nearly 1400 pages. Since Roman Catholics, Lutherans, Presbyterians, Methodists, Anglicans, Jewish representatives as well as members of other faiths are represented, it is not surprising that these Biblical students portray positions and stances that are not always consistent with each other. All contributors seem to be committed to the historical critical method and the presuppositions upon which this method rests.

Considering printing costs today and the amount of printed material offered, the price is reasonable.

*Raymond F. Sarburg*

---

THE PHILISTINES AND THE OLD TESTAMENT. By Edward E. Hindson. Baker Book House, Grand Rapids, 1971. 14 pages. Paper. \$3.95.

This is volume 10 in the *Baker Studies in Biblical Archaeology*, a series that purports to describe the findings of archaeology in a form which is intelligible to the non-specialist as well as to the scholar. The publishers believe that the general reader as well as the more serious student of the Bible will be enabled to understand the Scriptures better as a result of the illuminating light that archaeology often sheds upon it.

The author has canvassed the literature pertaining to the Philistines thoroughly, as is apparent from the footnotes and from the rather extensive bibliography as found on pages 175-179. In the first chapter Dr. Hindson gives the historical background, describing the facts known about Philistine origins as presently known. In Chapter 2 he sets forth the Philistine religion and practices. The next chapter gives information about the Philistines as revealed from excavations at Ashkelon, Ashdod, Ekron, Gath, Gaza, Beth-shan, Beth-shemesh, Tell Fara, Gerar, Gezer, and Tel el-Hesi. The fourth and final chapter then gives a discussion of the date concerning the Philistines as found in the Pentateuch, Joshua, Judges and I Samuel. In addition to the bibliography there is also an index.

Baker Book House has rendered the Christian public a great service by the publications of these monographs in the field of Biblical archaeology. How fortunate students are today as compared with those of three decades ago when so many of the current helps and studies in Biblical archaeology were not available!

*Raymond F. Sarburg*

---

HISTORICAL BACKGROUNDS OF BIBLE HISTORY. By Jack P. Lewis. Baker Book House, Grand Rapids, 1971. 199 pages. Paper. \$3.95. Cloth. \$5.95.

Students and laymen interested in Bible history will here find a fascinating book, a volume that should be especially of interest to the non-specialist. Scholars well acquainted with this area of Biblical studies

will find in *Historical Backgrounds of Bible History* a good summary of information made available as a result of archaeological discoveries.

The materials in this book were originally delivered at The University Christian Student Center, at the University of Alabama. This book constituted the second series, presented during the winter of 1969.

The author is Professor of Bible at Harding College Graduate School of Religion, Memphis, Tennessee. He has contributed numerous articles to religious journals and periodicals and is the author of the well-known and widely-distributed volume on *The Minor Prophets*.

In the foreword Dr. Charles Pfeiffer wrote:

If the Bible is to be taken seriously as a historical document, the serious Bible student must become familiar with the people and events—in and out of Scripture—that had some bearing on the Biblical record. All cannot spend a lifetime in such studies, but all can read authoritative volumes written by competent scholars in the history and archaeology of the Biblical world.

Dr. Lewis, with a Ph.D. from the Harvard Divinity School and a Ph.D. from Harvard University, is a scholar who has provided his readers with a major text treating in a responsible way the Biblical history in the context of Near Eastern History. The interested reader will find many footnotes that will direct him to additional studies, and especially to primary sources. Non-Biblical sources mention many of the personalities that appear on the pages of the Old Testament, such as Shishak and Tiglathpileser, Sennacherib, Darius and many others. In this volume the author has given us a look from another perspective of some of the important personalities that marched across the stage of world history from the tenth century B.C. till the first century A.D.

*Raymond F. Surburg*

THE LOVE COMMAND IN THE NEW TESTAMENT. By Victor Paul Furnish. Abingdon Press, Nashville and New York, 1972. 240 pages. Cloth. \$6.95.

There can be no doubt that the author of this book has thoroughly studied the literature on the subject of love in the New Testament. As he shows a careful sensitivity to the words for love not only in the New Testament, but also in classical literature as well as in the Apostolic Fathers. Mr. Furnish states his object in the Introduction (page 19) "The objective of this present study is considerably more limited than that which guided Moffatt, Warnach, and Spicq. It focuses on the love ETHIC, the love COMMAND, that the New Testament teaches and otherwise reflects about earliest Christianity's view of loving one's brother, one's neighbor and one's enemy . . . attention is given to each of the New Testament writers, and also to certain other Christian literature of the first two centuries, in an effort to trace and define the VARIOUS WAYS the love command has been received, interpreted, and applied."

Mr. Furnish writes from the form—and redaction-critical point of view. "It is not with 'Jesus in history' but with 'Jesus in the Gospels' that our study must commence" (page 22). "It is universally acknowledged that

the Synoptic parables put us in touch with the teaching of Jesus himself" (page 60). "In its origin the 'Golden Rule' is a bit of practical folk wisdom of the Greeks, from them taken over into Judaism, and subsequently into Christian teaching" (page 63). These examples are cited to warn the reader that certain of the author's suppositions are not acceptable to the conservative Christian reader.

The proper distinction of Law and Gospel is very precious to the Lutheran. Mr. Furnish is aware of the principle. "In his (Jesus') preaching the declaration of the imminence of God's Rule involves as its necessary corollary a summons to repentance (e.g., Mark 1:15), to turn and return to God, to reorder one's priorities and to reorient one's whole life" (p. 6). But then on page 85 we read: "Luke's chief point comes in the parable of the Good Samaritan which he attaches to the Commandment: one should be obedient in love as the Samaritan was." The account of the Good Samaritan is a true test for the theologian on the proper distinction between Law and Gospel. And the commands to love God and neighbor cannot be rightly understood or applied until one realizes that in this case Jesus was here bringing this man to a knowledge of his lost condition. The Lutheran reader will notice a lack of the proper distinction of Law and Gospel in this book, especially in the section on the Gospels.

Mr. Furnish accepts only Romans, I and II Corinthians, Galatians, Philippians, I Thessalonians, and Philemon as indisputably Pauline. But in his chapter on the concept of love in the Pauline epistles there are some fine insights. We quote one from page 111:

We have seen that Paul regards the believer as having been FREED FROM THE LAW interpreted as a way of salvation, but then also BOUND OVER in service to the neighbor BY THE LAW interpreted as the love command.

One of the finest sections in this book is chapter V, devoted to I and II Peter, Revelation, Hebrews, James, and Jude. At this point we have a study of the love command as found in the Apostolic Fathers. This is followed by the Conclusion in which the author first summarizes the love command in the New Testament and the Apostolic Fathers and then states Four considerations. There is much thought-provoking material here. We quote two references.

That the summons to love is formulated as a commandment indicates, first, that the summons to love arises not from within the natural affections of the one commanded, nor from within the natural attractiveness (lovability) of the one to be loved, but from a source OUTSIDE the parties to the relationship itself. (page 201)

Therefore, to hear the love command 'does not tell (a man) what love is; but it makes him conscious that he does not know it because he DOES NOT LOVE.' Yet because the infinite demand of love formulated into this commandment has its origin and context in the infinite love of God, the one under command knows that he stands not only under judgment, but under grace. (page 218)

This is followed by an Appendix in which Mr. Furnish presents a study of New Testament Words for Love. Though it covers only twelve pages the study contains much valuable information for the exegete.



There is much in this book which commends itself to the New Testament scholar. But the reader is warned that Mr. Furnish's attitude toward the Word leaves much to be desired.

*Harold H. Buls*

---

EZEKIEL. An Introduction and Commentary. By John B. Taylor. Inter-Varsity Press. Downers Grove, Illinois, 1969. 285 pages. Cloth. \$3.95.

*Ezekiel* is the fourth volume in the Tyndale Old Testament Commentaries, following *Genesis*, *Judges* and *Ruth*, and *Proverbs*. The author of *Ezekiel*, John B. Taylor, was a research fellow at Hebrew University, Jerusalem, for a year after his graduation from Cambridge. Since 1964 he has been on the staff of Oak Hill Theological College, London, where he is Vice-Principal.

The introduction (38 pages) offers a clear picture of the various opinions in current Ezekiel scholarship, discussing the historical background of the prophet's time, his style and character, his message and his text, from a conservative point of view.

The commentary is informative and helpful in many areas but reveals a different spirit from the introduction. The various views of the contemporary uncommitted scholarship are introduced awkwardly and without justification. Thus it comes as a curious overstatement that "the son of man" is not yet a Messianic title. There is a world of free reconstruction of the Old Testament in that statement. Item, "Hebrew has no knowledge of a soul as a part of man's make-up" (p. 70). "It is not possible that the word for soul (Heb. *nepes*) could have the meaning of a disembodied spirit: this is a totally unhebraic concept" (p. 124). It is surprising how rapidly this view has spread in evolutionist circles, and strangely, among the Jehovah's Witnesses and the Seventh Day Adventists. But the price of scholarly recognition is too high at the cost of the immortal soul! How can Taylor say, "As far as we can see Ezekiel had little or no concept of resurrection, still less of eternal life"! In chapter 29:10-16 Taylor is willing to say, scholars cannot claim to know ancient history with such precision that they can so boldly declare Scripture unfulfilled! The cherubim (ch. 10) are described as "Akkadian winged, human-headed bulls" though the cognate Hebrew term need not be identified with the Akkadian in meaning. Cognate languages seldom behave thus; compare English 'timber,' German 'Zimmer.' Neither is there reason to believe that the Hebrews could learn about angels only from Mesopotamia! In many other points it is apparent what the influence of a year at the Hebrew University can be. John Taylor shows acquaintance with some of the writings of Walter Zimmerli, but not with the definitive commentary in two volumes. Taylor appears to strive for the middle way among the various scholars, without dismembering many of the chapters of the prophet. The middle way slips well to the left in Zimmerli, who records every variant reading and interpretation with excruciating thoroughness. In Taylor the prophet can still be found in Zimmerli it is much more difficult.

*Otto F. Stahlke*



GALATIANS: A LETTER FOR TODAY. By L. Harold DeWolf. Eerdmans Publishing Co., Grand Rapids, 1971. 86 pages. Paper. \$1.95.

The real purpose for this book becomes evident in chapters IV and V which are entitled "Total Integration in Christ" and "Freedom Now" respectively. This sentence on page 48 is indicative of chapter IV: "If our standing before God depends solely on faith, if all who have faith in Christ are God's own children, then the distinctions that traditionally mean so much in the world are obliterated in God's sight." The writer grieves over racism in the Old Testament. And on page 52 we read: "Remnants of these attitudes sometimes seem to be reflected in the Synoptic Gospels." Jesus is racist because He sends the twelve apostles to the lost sheep of the house of Israel. And on page 55: "But Paul would hear none of it. Not only would he not tolerate a requirement that Gentiles become Jews in order to be Christians; he would not agree to their being separated. For 'you are all one in Christ Jesus,' he says (Gal. 3:28)." And in chapter V, though the author begins with "justification by grace through faith" he is soon talking about James Meredith's March Against Fear, the loss of freedom in Checkoslovakia, racism in Rhodesia, the war in Indochina, unhappiness in the USA caused by affluence, drugs, the monotonous treadmill of work. For a few paragraphs the writer speaks of God's forgiving mercy and grace to us by which Christ has offered freedom from guilt but then he's back to racism, the monotonous treadmill of purposeless work, alcohol and drug addiction.

The real problem lies in the fact that the author cringes when he reads Gal. 1:8: "One might wish that Paul had not written verse 8: 'But even if we, or an angel from heaven, should preach to you a gospel contrary to that which we preached to you, let him be accursed.'" For emphasis he even repeats the curse. The inclination in our time is to think that different ideas about God and our salvation should all be good-naturedly tolerated ... We would do well to follow Paul here in his seriousness, even if not in his personal anger and extreme language" (pages 27-28). Anyone who can speak thus of the Gospel which Paul was preaching is hardly in a position to speak about its worth and purpose.

Granted there is much that is wrong in the world and in the church. But the greatest and most basic problem is the bondage caused by sin. And its only cure is the Gospel of Jesus Christ, that which there is none other. And the church's great task is to bring this freedom from sin, death and the devil to men. That is the thrust of the epistle to the Galatians.

The Lutheran reader will learn precious little from this book. He will learn immeasurably more by rereading Luther's Commentary on this grand epistle on Christian Liberty.

*Harold H. Buls*

HOW TO FOLLOW JESUS. The Challenge of Hebrews for Christian Life and Witness Today. By Herschel H. Hobbs. Broadman Press, Nashville, 1971. 144 pages. Cloth. \$4.50.

Another book from the pen of the pastor of First Baptist Church, Oklahoma City, and regular preacher on the "Baptist Hour." This commentary is written with both layman and pastor in mind. It uses the King

James Version as a base and treats the entire Epistle to the Hebrews chapter by chapter and verse by verse.

The most widely held view of the purpose of this Epistle is to warn Christians about apostasy. The readers are warned not to fall away from the Christian religion. Dr. Hobbs rules out apostasy as the purpose of this Epistle. "He was not warning against *apostasy* in the modern sense of the word. Such a position presupposes the possibility of a loss of one's personal salvation. The New Testament abundantly teaches otherwise (cf. John 3:16,18; 10:28f; Eph. 1:13-14; 2:8-10; Col. 3:3)" (p. 6).

Here, of course, we have a basic difference between Calvinism and Lutheranism. The Lutheran cannot accept the thesis that a Christian cannot fall away from the faith. In keeping with his view Dr. Hobbs understands salvation (*soteria*) as primarily sanctification and glorification, for, regeneration, according to Dr. Hobbs, cannot be lost. "In that state (sanctification) they should develop and serve to the saving not of the soul but of the Christian life. To the degree that one does this he is saved or *glorified* in heaven, glorification including the bodily resurrection plus the sum-total of glory and reward in heaven" (pp. 18-19).

In keeping with these basic ideas Dr. Hobbs feels that the purpose of the writer to the Hebrews is not to warn about apostasy but to remind his readers concerning their mission in life. "So salvation here corresponds to launching out into the river of God's world-mission of redemption. The readers were not repudiating their initial experience of regeneration. They were not about to lose a past experience but a future one. They were neglecting their sanctification or the purpose for which they had been redeemed, with the result that they were affecting their glorification" (p. 19). These thoughts are found again and again in Dr. Hobbs' exposition especially of chapters 1-10. And since the word *soteria* is limited in its meaning the entire exposition lacks the warmth of the beautiful Gospel, especially in the Christological section, chapters 5-10. This thought of world-mission is introduced many times by Dr. Hobbs, even where the text plainly does not even hint at it. For example, following his exposition of Hebrews 8:8-12 he says: "Well and good! The readers of this epistle had this assurance. But if they were to fulfill the obligation of this covenant, they must share it with a lost world. This covenant has better promises. And as Abraham's seed are blessed they are to be a blessing" (p. 81).

This is not to say that the book contains nothing for the Lutheran reader. It would seem that the exposition of chapters 11-13 is more faithful to the text. Dr. Hobbs draws some beautiful lessons for the modern reader from the faith of the Old Testament saints. But even here the same ideas mentioned above, come through, especially in the exposition of chapter 12.



## II. THEOLOGICAL—HISTORICAL STUDIES

CHRISTIAN FAITH AND MODERN THEOLOGY. Carl F. H. Henry. Editor. Baker Book House: Grand Rapids, 1971. 426 pages. Paper. Reprint. \$3.95.

This collection of twenty essays, which first appeared in 1963 from Channel Press, is now being reissued without change by Eerdmans. The authors are conservative scholars from the mainline of Protestantism. Three of the twenty authors will be immediately recognized by our readers: Hermann Sasse, Robert Preus, and Lorman Petersen. All the articles are eminently useful and provide a general overview of theology from the topic of God to that of anthropology. Unfortunately some of the material needs updating. The biographical sketches are already a near decade old. This is comparable to the pastor who uses his confirmation picture for public relations' releases. Thus it is no surprise the bibliographical data contains no works after the year 1962. The first three chapters with an overview of American, European and British theology contain no information on the "theology of hope" and the off-shoots of this movement, e.g., revolution. The material was written when the three "B's" (Barth, Brunner and Bultmann) were the rage. Is it really possible to reprint a book ten years later that keeps the sub-title "Contemporary Evangelical Thought"? Regardless, there is a lot of good theological substance that can be of great benefit.

*dps*

A HISTORY OF CHRISTIAN THOUGHT. Volume II. From Augustine to the Eve of the Reformation. By Justo L. Gonzalez. Abingdon Press: New York and Nashville, 1971. 352 pages. Cloth. \$8.00.

A very readable history of Christian thought from an associate professor at Emory University. Gonzalez sees Augustine as the most influential theologian till the time of the Reformation, and indicates where he was properly and improperly understood. Intended for those who would like an introduction to the field or for those pastors who got short changed at the seminary, discussion on various points are not long or intricate. The theology of the eastern churches, the philosophy of the Jewish rabbis, and the revived Aristotelianism are included. Less and less space in seminary studies are devoted to the past, Bible and church history, and more and more to psychological and sociological studies. The church is already impoverished. The church is not even 2000 years old, and the 1000 years discussed by Gonzalez are almost forgotten. Though not intensive, it is sufficiently comprehensible and eminently readable to be warmly recommended. An index is included, but bibliographical data must be gleaned from not overpowering footnotes.

*dps*

THE CHURCH AT THE END OF THE 20TH CENTURY. By Francis Schaeffer. Intervarsity Press: Downers Grove, Illinois, 1970. 153 pages. Cloth. \$3.95.

Francis Schaeffer has already qualified himself as a 20th century conservative Protestant prophet for the contemporary church. What fre-

quently happens is that the church goes too far and too fast in one direction. Then one man stands up and pulls the reins on the driving forces. Prophets seem to be doomed because of their profession. Doom seems to be the built-in occupational hazard. Schaeffer has stood up and spoken directly to the late 20th century crises. A review in the theological bulletin of Luther Seminary, St. Paul, submitted by a pastor, I suppose, is enthusiastic about his return to the old time values; inspiration, inerrancy, and the necessity of these doctrines for Christianity. The book is arranged as a series of essays each handling one facet of our contemporary culture. Topics covered are student revolution, the church in a dying culture, sex, and revolution in general. As theology, in the last decades at least, has done a successful job in destroying a personal God and a definite ethical system for the church, Schaeffer's book can be welcomed. It seems as if *they* are legion, and we are few and becoming fewer. Schaeffer's awareness of contemporary problems can at least be emulated.

*aps*

---

THE APOSTOLIC SCRIPTURES. By David P. Scaer. Concordia Publishing House, 1971. 68 pages. Paper. \$1.75.

This is one of the volumes in the CONTEMPORARY THEOLOGY SERIES, which Concordia is publishing to treat theological issues and movements of our time, which Concordia believes are alive, pulsating, controversial, politically and culturally influential.

Professor Scaer treats a subject about which there formerly was no controversy in Lutheranism or in the history of the Lutheran Church-Missouri Synod for over a century. In recent years there has been a change of opinion about the Scriptures which, if allowed to stand, would have serious repercussions for the spiritual life of the Lutheran Church-Missouri Synod. Pointedly and correctly the author states in his introduction: "The question of the exact nature of the Holy Scriptures continues to be acute in the church today. The Lutheran Church, from the time of its conception in the 16th century, has been very sensitive about this issue, since the Holy Scriptures are the only source and norm of faith." In this volume Dr. Scaer limits his discussion of the Biblical canon to the books of the New Testament. It is the major thesis of this study that "our understanding of the Scriptures will be deepened and enriched when we consider them not only as inspired but also as apostolic" (p. 8). Correctly he claims that "Jesus not only chose the apostles to be first-century missionaries and to establish the church at that time, but also to be the teachers of the church today. Their teachings recorded in the Bible are the standard of divine truth for all time (p. 8)."

While the Christian Church in the past has rightly asserted the inspiration of the Bible, both of the 39 books of the Old Testament and of the 27 of the New Testament, it has not always grasped the fact that the New Testament is of apostolic origin, that the individual New Testament books were written by apostles or by individuals who wrote under the supervision of apostles. In the Old Testament the Holy Spirit caused men with the prophetic gift to record God's revelation and the apostles were chosen by Jesus as authors of the New Testament writings. Thus the Lutheran Confessions speak of "the prophetic and apostolic Scriptures." The Epitome



of the Formula of Concord begins with this statement: "We believe, teach, and confess that the prophetic and apostolic writings of the Old and New Testaments are the only rule and norm according to which all doctrines and teachers alike must be appraised and judged."

Dr. Scaer has presented his discussion in eight chapters. After setting forth the relationship between inspiration and apostolicity, he shows the prominence of the apostolic office in the New Testament. He further shows how in the New Testament letters are extensions of apostolic authority. Two chapters are devoted to the question: What is an apostle and what are the limitations and the extent of apostolic authority? In a very important chapter Dr. Scaer delineates the nature of the apostolic word as the Word of God. In the second last chapter of the monograph the author discusses the apostolic office and how literary questions would relate to the former. How the views about the apostolic New Testament Scriptures would relate to current problems in the field of literary criticism are adequately set forth.

The thesis of the author is given in the conclusion and is stated as follows:

The Spirit speaks to the church today through the Bible. At the same time He speaks through the apostolic office. So it is that Peter, Paul, John and their assistants, although buried long ago, are still speaking, and their voices resound to the ends of the earth. Jesus Himself, through whom were performed the most unique acts of divine grace in human history, has ascended into heaven, but the apostles were singled out to be His authoritative spokesmen to the church and to proclaim Him to the world. Whenever a person hears the Bible read or reads it himself, the Spirit is putting the apostles and their assistants back into His employ. The apostles and the co-workers in their circles are dead, but their voices are still alive to give life to God's people everywhere. (p. 69)

In other words the canon is closed; divine revelation has also ceased. An inspired community which is receiving new revelations and setting forth new religious programs is not consonant with what Christ promised His church!

*Raymond F. Surburg*

---

IT IS WRITTEN. By Jacob A. O. Preus. Concordia Publishing House, St. Louis, 1971. 74 pages. Paper. \$1.75.

This little volume which the author aptly entitles *It is Written* is particularly welcome at this time when apparently even many conservative theologians have begun to give up the struggle against erosive forces of Higher Criticism. It supplies a need for which has been evident for some time: to put on the market new materials setting forth the Lutheran point of view regarding the authority of Scripture, plenary, inspiration, inerrancy, etc., while avoiding the literalistic views of Fundamentalism as well as the Reformed accents of Neo-orthodoxy.

Dr. Preus begins with the presupposition that Jesus is Lord and argues from this that Christ's attitude toward Scripture should also be the attitude of His followers. On the basis of numerous passages of the Bible

the author shows that Jesus, who recognized the same old Testament Scriptures as we have today, regarded them as having come directly from God, as therefore being authoritative, true, and reliable in all parts.

The author supports the view that Jesus believed in the historicity of personalities such as Adam and Eve, Noah, Jonah, etc., and referred to events like the flood, Sodom and Gomorrah, and the like, without the slightest hint that they should be considered myths.

The primary purpose of Scripture is to testify to Christ rather than to serve the church as a code book of laws for man's outward conduct. At the same time this is not to indicate, as some seem to think, that when the Bible has spoken of Jesus, it has nothing else to say.

Referring to Rudolf Bultmann and his demythologizing of the Gospel, the author states that these views finally leave the sinner without Christ altogether.

Despite its size, *It is Written* comes to grips with some of the most relevant topics facing the church today. One will also recognize, of course, that in a small book the author cannot address himself to all questions relative to this important subject. For the benefit of the church a companion volume more fully dealing with the relation between revelation and inspiration (a matter of considerable importance in theology today) and with uniquely Lutheran emphasis that the Holy Spirit always accompanies the use of the Gospel, since it is primarily for this reason that the Gospel is the power of God unto salvation, might prove valuable.

Dr. Preus' volume is written in a clear, easily read and understood style and thus should prove valuable to both laymen and pastors. It offers strong arguments in support of the traditional Lutheran views concerning the Scripture. We recommend it to all.

Howard W. Tepker

---

EXAMINATION OF THE COUNCIL OF TRENT. Part I. By Martin Chemnitz. Trans. by Fred Kramer. St. Louis, Concordia Publishing House, 1971. 706 pages. Indexed (subject and Scripture references). Cloth. \$?????

Chemnitz' place in history would have been secure without the writing of the *Examen Concilii Tridentini*. After all, every Lutheran worth his salt remembers him as the chief architect of the Formula of Concord, for its day the instrument that saved the Lutheran Church, not just as a structure, but, more importantly, at its very heart and core—the integrity of its doctrinal position and confession. The result was genuine internal and external unity solidly based on purity of teaching. Chemnitz, moreover, was to go down in history for his *De duabus naturis in Christo*, the greatest work on Christology in the modern era, and now available in translation through Concordia Publishing House as *The Two Natures in Christ*. In addition, in the course of his years as administrator of the Braunschweig territorial church, Chemnitz would bit by bit hack out his *Loci* through lectures before the clergy of his district. Seldom, if ever, would a clergy have the benefit of a better in-service pastoral educational program! That held true also for his sermonizing gift, by which he also was an example for his fellow workers. His *Harmony of the Gospels* was yet another contribution in his amazingly prolific life.



But Trent had scored deeply with its challenge of the Reformation's articles on *sola Scriptura* and *sola gratia/sola fide*. Remembering that the Canons and Decrees of this Council have never to this day been retracted in any of their parts by the Roman church, nor likely ever will be, the contemporary relevance of Chemnitz' *Examen* takes on unique significance. Not that Chemnitz was the only one to answer Trent—more than a hundred have been attempted, including a noteworthy, crisp effort by John Calvin. But Chemnitz' *Examen* remains the consummate work, incisively penetrating, as a sharp threshing instrument, to the very ground and root of each issue. Rome has attempted rebuttals over the centuries, but none has scored. Nor have the new so-called re-interpretations of Trent by contemporary avant garde Catholic scholars altered things either. Most of these are not official anyway. This means that Chemnitz' work remains up-to-date in the dialogue business between Rome and its Protestant counterparts. Any skirting of the issues posed, explicated, delineated by Chemnitz makes all such efforts of dialogue little more than useless shadow boxing.

The Committee for Research of the Lutheran Church-Missouri Synod has made a notable contribution to the clarifying of the muddled theological waters of our day by getting Chemnitz' *Examen* Part I into English translation. The work is excellently done by Fred Kramer, professor of systematic theology at Concordia Theological Seminary, Springfield, Illinois. Those who have read Chemnitz in the original Latin know that, in the first place, he himself has a beautifully clear and readable style. Kramer's translation reflects this same felicitous quality, along with the required accuracy and faithfulness to the original. Perhaps this is the place also to note publicly that the pioneer work in English was actually done by a dedicated Lutheran pastor in Australia, Dr. Henry Hassold. During the years 1933 to 1963, he took it as his task midst parish duties to put the *whole* of Chemnitz' *Examen* into English. "I translated Chemnitz' work," stated Hassold, "for the same reason Dr. Chemnitz wrote it in the first place," namely, "that there is a special need for it in these times, not only by the Protestant but also by the Catholic church leaders and members." This pilot work of Hassold was the immediate stimulus for proceeding with the task of publication of the *Examen* here in America. Kramer's translation, however, is a new and original work, utilizing the best extant Latin sources, and incorporating careful editing and correcting where necessary. Hopefully, all four projected volumes will ultimately be available through CPH. The cause of genuine Lutheran theology—and for that matter all genuinely evangelical, catholic theology—could be served no better than in the completion of this project. (In a way, it is a minor miracle, as those will attest who still have a copy of the Ed. Preuss, 1861, Berlin edition, published by Gust. Schlawitz, that the whole of the *Examen* was put into one volume at that time, in a little over 1,000 pages, on good paper, in clear, excellent typography.)

Part I includes the topics of Holy Scripture, Traditions, Original Sin (and related subjects), the "Good Works" of the Unregenerate, Free Will, Justification, Faith, and Good Works. The reader will have had his full reward or return on his investment with just the first two units on Scripture and Traditions, were there nothing else in the volume. If

theological growth is not to come to a halt completely midst the plethora of reading material deluging the average preacher's desk, here is a volume to start to stem that flood with!

Take an example! Chemnitz writes as follows about Scripture, its origin, nature, etc.:

What we have thus far adduced from the very words of Scripture are the firmest of firm testimonies on which a pious heart can safely rest. For they set before us the judgment of the Holy Spirit Himself concerning the Scripture. For as the ancients say that concerning God nothing should be believed except on the basis of His own revelation and testimony, so also we should believe about the Scripture what the Scripture says about itself, or rather, what its author, the Holy Spirit Himself, concludes and declares about His work. But we shall also add the consensus of the ancient church concerning the authority, perfection, and sufficiency of the Scripture. For we love and venerate the testimonies of the ancient and purer church, by whose agreement we are both aided and confirmed; but our faith must rest on the word of God, not on human authority. Therefore we do not set the testimonies of the fathers over the Scripture, but subordinate them to it (p. 150).

As Pieper states, whoever invented the fiction that Chemnitz was hesitant about asserting the inspiration of Scripture by the Holy Spirit, surely did not know what he was talking about. This leads to the obvious moral: it is time that second-hand and secondary evaluations of Chemnitz cease (there have been too many of these in recent years, because Chemnitz was no longer actually read!), and that readers take a fresh look for themselves, to see for themselves. The link between Luther and the orthodox theologians of the 17th century will also appear in a new light—a task long overdue (Men like Gerhard Calov, Quenstedt, *et al.*, deserve better, too, than they have been getting at the hands of second-hand dealers!). Though Chemnitz was not as sharp as Luther with his invectives against his theological foes, he faithfully reflected the theological substance, stance, and Scriptural loyalty of his mentor whose works he had read with a fervor second only to the Holy Spirit's works themselves, the books of Holy Writ. Chemnitz thus became a chief transmitter of the goodly Reformation heritage, committed as he was to the incontestable principle that nothing serves the unity of the church as truly and completely and lastingly as loyal, whole-hearted commitment to purity of teaching, *sola Scriptura*.

Professor Kramer has prefixed his translation with a brief, helpful biographical sketch of the Braunschweig superintendent. Also helpful is the retention of the original book and chapter references, with numbered paragraphs, allowing for easy reference to the Latin original, particularly the Berlin edition. A thorough index, both of subject and Scripture reference is appended. A classic like this, done with CPH's customary excellent craftsmanship, deserves more than a place on a few library shelves. There is nothing antiquarian about this *magnum opus* of Chemnitz. Here is a good place to start doing theology again, along with your reading in Luther's volumes! Let us hope, too, that Kramer and the Lutheran Research Committee will get the rest of the volumes into print in due time.

E. F. Klug



HOPE AND PLANNING. By Jurgen Moltmann. Translated by Margaret Clarkson. Harper & Row, New York, 1971. 228 pages. Cloth. \$6.50

When a theologian becomes well known through a pacesetting contribution, then it is only a matter of time before his other works receive theological canonization. Moltmann's *Theology of Hope*, which appeared in English four years ago (1967), was a sharp bend in the road for theology. Then followed a collection of essays on *Religion, Revolution and the Future*, which laid out clearly the direction which the Tubingen professor had taken. *Hope and Planning*, also a collection of essays, follows quickly in the path of the first two works printed in English.

From the early years of World War II to the present, theology has been under the sway of existentialist-leaning Rudolph Bultmann. The attraction of his theology was also its weakness—it so stressed the present that history, past and future, really had little or no importance. Bultmann, faced with the results of his own critical study of the New Testament, rescued God by securing him safely in the preached "Word." Theology could be maintained separate from history, or at least so it was thought. Moltmann rescued God by placing the theological question in the future, where he becomes more or less a subcategory. Thus, in the first essay, "The Revelation of God and the Question of Truth," the God-seeker is directed to subordinate the theological quest to the anticipation of what God will reveal in the future on this earth. The issues of natural and historical theologies receive meaning only as they anticipate the future. Whether or not God exists is not answered from the past, reason, or nature but by looking for God's coming to all men in the future.

As the "theology of hope" is apocalyptic in its terminology, "resurrection" is generally used. But it is right that Moltmann disappoints those who are looking for a more serious attitude to history. The historical question is sidestepped and we are left only with the answer that the resurrection is the explanation of the Easter visions. Somewhat in the style of Tillich, it becomes the positive side of Godforsakenness. Like so many nineteenth century theologians before him, he has slipped into the realm of faith and experience to avoid answering the hard historical question of resurrection.

"The Understanding of History in Christian Social Ethics" lays down an anthropology and a guideline for ethics. First of all, the nature of man is decided not by what man is now but rather by his anticipation of the future. The question "What is man?" is replaced by "What will man become?" All concerns about a law within man or nature are erased. Mandates for ethical decision are not based on what has been previously decided, "but rather are historical functions of God's active lordship." Ethical decisions become as relative as the course of history itself. As Moltmann lists a range of theologians from Luther to Barth who held to some type of ethical absolutes, he seemingly has made this launch into the deep by himself. If the question of God is to be answered from the future, then the ethical ones must receive like treatment. Moltmann is undoubtedly more consistent and predictable than history.

In the essay, "Hope and Planning," he defines hope as "the human attitude in the face of the uncontrollable in the controllable, the un-plannable in planning." The reader will recognize that it is hardly the New Testament concept of hope, which holds out before the Christian

definite promises, though they are still unformed to faith. For Moltmann, hope is a *novum*, a totally new accident in history. Man prepares for the future but always living with the uncertainty of the future. Any concept of providence is totally missing.

Not a few theologians have seen similarities between Moltmann's approach and Marx's. The matter is briefly touched upon in "Theology in the World of Modern Science." Certainly Moltmann is not a Marxist, but both do share Hegel as a common ancestor, and both place the truth question in the future. Marx is even criticized by Moltmann for operating with a "fixed determination." For Marx, there is a final plateau, a utopia, not unlike traditional Christianity. With Moltmann, the end is never in sight, for each future has its own future. Time has become eternalized. Marx is the conservative, and Moltmann the radical.

In the same essay, Moltmann sets out a few concrete plans for realizing the future. One would be teaching a type of lay theology in the secular departments of the university. As he calls this "an institutionalizing of this theology," one questions whether institutionalizing the theology of hope will spell its own doom. In closing, he notes, "Only in company with sciences can eschatological faith arrive at a historical self-consciousness." As science is blamed rightfully or wrongfully for many of our current woes, for example, the ecological crisis, there might be many Christian theologians who would joyfully part company with the sciences. Here again Moltmann expresses an unwarranted hope in the abilities of man.

Moltmann is the intellectual impetus for the current upheaval in theology, and these essays will help those who are still engaged in the anatomy of the theology of hope.

*dps*

---

WORDS AND THE WORD. By Kenneth Hamilton. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1971. Paperback. 120 pages. \$2.95.

University of Winnepeg Prof. Kenneth Hamilton has shed new light upon a problem which, while no longer new, is nonetheless of vital importance for theological expression. With the rise of logical positivism and linguistic analysis, there has been a concentration of interest on the phenomenon of language. This does not suggest that thinkers were not concerned about language prior to the early decades of our century. Indeed, such a concern can be traced back to Aristotle. But the relationship between language and theology has been made the subject of a considerable amount of literary research particularly since A. J. Ayer advanced the thesis most compellingly that theological discourse is really meaningless. Theology can neither ignore such challenges, nor the basic question of language and its significant usage. The Gospel is communicated by preaching, and preaching is the utterance of words. Christian proclamation is, furthermore, the preaching of the Word made flesh. Since the language of Christian preaching is ultimately based upon the words of Holy Scripture and their witness to Jesus Christ, the Word, those engaged in the pursuit of theology must be vitally concerned about God-talk. Hamilton's contribution to the body of study on this issue is most welcome. He wants to ask how the eternal Word is to be heard in the temporal words of men. In other words, he wants to know whether God-talk can be justified.

Prof. Hamilton discusses language and theology, language and existence, myth and history, the authority of the divine Word, and language and Scripture. As he sees it, the basic question for a Christian to ask is not how people standing outside the church may be persuaded to admit that the language of faith is a justifiable way of speaking; the real question is whether the member of the community of faith can use language in a meaningful way. God-talk is, therefore, a theological question; it involves reflection upon words by means of which faith is communicated and the life of faith is explained. Hamilton states it well when he says that the theologian cannot accept a rationale of language from a perspective other than his own. It must be added, of course, that a theologian will not avoid the issue of how theology relates to other disciplines. But theology will plead for theological discourse only on the grounds that it claims to be a science of the divine Word. Since it is a fact that the two great contrasting streams of modern philosophy, the empirical and the existential, are concerned about language and often endorse theories of language which require a faith-commitment which is incompatible with traditional Christian theology, it is essential that people in the community of faith approach the problem of language, ultimately to discover the theological foundation upon which it rests. I believe that Hamilton's book will prove to be a most helpful guide in discovering (or re-discovering) that foundation.

*John F. Johnson*

---

THE SAVING POSSIBILITY: A Contemporary Refocusing of the Christian Message. By Wm. K. McElvaney. Abingdon, Nashville & New York, 1971. 175 pages. Paper.

If one could inject 1 John 1, 7 and 2, 2 ("The blood of Jesus Christ, His Son, cleanseth us from all sin" and "He is the propitiation for our sins, and not for our sins only, but also for the sins of the whole world") into "the saving possibility" of which McElvaney tries to speak, we might get the ship off the ground. As is, however, the whole impact, meaning, weight of Christ's vicarious satisfaction for sins is exchanged—apparently as outmoded and irrelevant to contemporary man—for a theologizing that combines strange theological threads or strands, stretching all the way back from Tillich through Schleiermacher to gnosticism! Consider this example as a case in point: "For Christian faith, that all-in-all, that center, that final point of reference which constitutes the source, matrix, and meaning of man's life is the all-encompassing Whole, the inclusive Life, or God." (p. 26) Shades of the "pleroma" of gnosticism or the "omega point" of Teilhard de Chardin! Not unexpectedly, while McElvaney makes no apology for by-passing entirely the saving Gospel, he opts for universalism in his attempt to reshape the "gospel." In brief, the book is far off base when judged Scripturally and the basic articles of Christian faith.

It does illustrate, however, how a devotee of Tillich conceives of his pastoral task in a Methodist parish. The "humanizing" of life on every level, for the individual, the community, the world, becomes the bearing point for the author. Many of his concerns in this area are undoubtedly valid, and often he phrases them with a felicitous turn of phrase, e.g.: "Perhaps happiness is a family dedicated to the life-style of serving the



*human race*. rather than the *rat race* of putting as much distance between ourselves and the 'unwelcome society' as we can" (p. 144). But the lovelessness which he laments in this present aeon has no real cure, we would insist, except in the grace of God in Christ Jesus, "who gave Himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." (Gal. 1, 4) And we know the apostle Paul's judgment against and feelings about any other kind of "gospel!" (v. 9).

*E. F. Klug*

---

KANT DICTIONARY. Morris Stockhammer. Philosophical Library, New York, 1972. 241 pages. Cloth. \$10.00.

God created the world for the pursuit of knowledge, wrote Immanuel Kant. This dictionary by Professor Stockhammer is a valuable tool towards the achievement of that goal in the realm of Kantian studies. The entries in the dictionary are designed to provide a concise tool of penetration into Kant's system of thought. Since this system is so very complex in thought, as well as ponderous in linguistic expression, this book will be welcomed by any person who is interested in delving into the thought world of the famous Prussian philosopher. Any writer who undertakes such a project as this immediately faces the problem of selectivity. The body of Kantian literature is filled with concepts, terms, meanings, definitions, aphorisms, and phrases which tend to appear a bit bewildering to the reader. Drawing from nineteen works of Kant, the author has extracted sufficient entries to give a clear exposition of Kant's dualistic philosophy. Some entries are well-known: "Duty is that action to which a person is obligated." Some entries are not so familiar: "All dumb intoxication that does not animate social conservation is discreditable.

*John F. Johnson*

---

THE INHERITANCE—WHAT CATHOLICS BELIEVE. By Martin A. Lang. Geo. A. Pflaum, Publisher, 1970. 128 pages. Paper. \$.95.

A popularly written commentary on Roman Catholicism, this little book represents post-Vatican II theology. The Lutheran reader will find many things for which to be grateful. There are genuine attempts to express something of the fullness of the New Testament faith which before Vatican II lay pretty much uncovered in Roman attempts to theologize. A Lutheran theologian will, however, differ with some concepts in this book. The chapter on Revelation and Jesus opens the door to a valid knowledge of God apart from Jesus Christ. It also states that God made himself known in Jesus "insofar as he was capable of being revealed in a single person." God also reveals himself in flowers, trees, and every new-born child, p. 27. The chapter on Protestantism is a fair attempt to give a Roman Catholic Christian some idea of what it's all about; it is, however, too superficial.

*John W. Johnson*

---

SEPARATED BRETHREN. By William J. Whalen. Our Sunday Visitor, Inc., North Plaza, Huntington, Indiana 46750, 1972, 302 pages. Paper. \$2.95.

This is a rather popular survey of Protestant, Lutheran, Anglican, Orthodox, Old Catholic, Jewish and other religious groups in the United States. It is a fairly written book, although the author reveals some ignorance of theological fine points. His chapter on basic disagreements is written from a pronounced Roman Catholic point of view, although he does not hesitate to point to some crying abuses which led to the Reformation.

By and large, the author attempts to be totally objective. This is a handy manual for someone interested in the origin and theological position of a particular church body. It elaborates on the principal tenets and practices of various groups as they seek to relate to each other.

*John F. Johnson*

---

ARMINIUS: A Study in the Dutch Reformation. By Carl Bangs. Abingdon Press, Nashville & New York, 1971. 382 pages. Cloth. Indexed. \$9.95.

Quite possibly Arminius was less "Arminian" than some of his Arminian disciples who later stood in his defense or built on his writing. At least Bangs has the evident, if not openly avowed, purpose of wiping away many of the faulty and inadequate notions, aspersions, and appraisals that have attached themselves to Arminius' name. Much too simplistic is the usual historical analysis that "Calvinism came in, Arminius nearly ruined it, the Synod of Dort restored it." (21) claims Bangs.

Arminius' life and contribution have, it is true, remained a neglected pocket of obscurity in the history of theology for too long. Bangs has devoted much of his professional life (now as professor of historical theology at St. Paul School of Theology Methodist in Missouri) to lifting this cloud. His purpose clearly is twofold: first and foremost, to fill in with firsthand, scholarly investigation the many gaps which to this point have largely been stuffed with secondary source material; and secondly, to paint Arminius in much softer and gentler hues, as a valiant Dutch Reformed pastor and professor wanting nothing more than to keep alive a more evangelical Calvinism than that which came out of Geneva and which was then infiltrating the Dutch lowlands. Arminius never lived to see and hear the condemnation of his views by the Synod of Dordrecht, 1618-19, since he died (apparently of TB) in his prime in 1609 (barely 50 years old), at the height of the controversy which raged around him at the University of Leiden where he had gone after his pastorate in Amsterdam. Bangs has attempted to weave in numerous details discovered in the course of his on-the-scene research through old civil and ecclesiastical records in Amsterdam, Leiden, Oudewater, and many other locations connected with Arminius' life and that of his family and friends. It is an ambitious project, for Bangs works with all the threads--ecclesiastical, political, economic, social. As a result, his effort achieves over-all credibility as a genuinely scholarly work, worthy of attention. At the same time, however, the mass of detail--no doubt important if an exhaustive chronicle is the main objective--loads the work with heaviness for the average reader who is primarily interested in a good contemporary assessment of the man and his theology. With a vested interest as a Methodist who owes much to Arminius, Bangs wants his readers to see the harassed Dutch

professor as "a man whom they who did not know could not sufficiently esteem, whom they who did not esteem had never sufficiently known." (331) He achieves his goal: there ought be less reason for either ignorance or lack of esteem after a careful reading. The fact that Reformed theology today has in many respects retreated from its straight-laced stance and come closer to Arminius' position on election, God's grace, and perseverance in the faith, indicates the rightness of Bangs' thesis.

For a Lutheran, however, he leaves a number of things in the status quo: election is still according to God's foreknowledge, a matter of *intuitu fidei*; the free will of man, enabled or liberated by the grace of God in the decision of faith, is of the essence in accounting for man's salvation ("grace rescues free will, but not without the choice of the will thus rescued" [216], and "peculiar grace ought so to be explained as that it may be consistent with free will" [213]); thus, "one result of gracious renewal is the *cooperating* which man does in believing" (341); and, finally, the whole matter of the means of grace, Word and sacraments, as objectively efficacious instruments of the Holy Spirit is shoved into the proverbial corner, although Bangs seeks to protect Arminius and himself against all kinds of subjectivism in the matter of the Spirit's work. In spite of these strictures, this is a big book, a noteworthy contribution and accomplishment, meriting the serious attention of students of theology seeking to delve further into Arminius, his life, work, and times—a key period in theological history—and thus also into the roots of much Wesleyan theology. No book on the market probably fills the bill as this does.

E. F. Klug

---

FROM CHRIST TO CONSTANTINE. By M. A. Smith. Inter-Varsity Press, London, England and Downers Grove, Illinois, 1971. 208 pages. Paper. \$2.95.

The traditional academic studies at theological schools have been under most persistent attack in the 20th century. "How to do it" courses appeal to the American mind with no exclusions allowed for ministerial training. Most surveys made among theological students put historical studies in the category of the least relevant. Smith, a former lecturer in theology and classics at Oxford, launches into the first three centuries of post-apostolic history with all the natural enthusiasm of a Baptist preacher, his present occupation. Most of the problems of the early centuries are handled without encumbering discussions. He is sympathetic to orthodox Christianity and that bias shines through. (Why not?) The style is that of short story writer, so the reader can pick up and put down without penalty. Other attractions include about 50 illustrations, maps, a time chart comparing secular and ecclesiastical milestones, and a glossary listing important names and teachings. Easy reading, it can be recommended for church study groups and college classes. As a first night assignment at the seminary, it could perk up a few history courses and give immediate direction. For all it becomes necessary to retrace the steps of the saints. Current difficulties turn out to be replays of old ones. Smith's observation on Valentinus, a prominent Gnostic, "The language of the New Testament survives, but the words used are merely connotation



words, *invested with a totally different meaning*," (emphasis added) apply equally well to the neo-orthodox school of the 20th century in the opinion of this reviewer.

*dps*

### III. PASTORAL—PRACTICAL STUDIES

GETTING READY FOR MARRIAGE. By David R. Mace. Abingdon Press, Nashville, 1972. 128 pages. Cloth. \$3.75.

This interesting volume, from the pen of a well-known marriage counselor, is a correspondence course in pre-marital counseling.

Following the format which he uses in pre-marital counseling, Mace encourages the couple to evaluate their individual marriageability, their compatibility as a couple, their marital expectations, and their marital adjustments.

Says Mace: "My view is that, if once you can really get your inner selves in tune with each other, you should be able to cope with most situations you are confronted with" (page 106):

This book pleads for soul-searching and candor as the young man and woman assess their prospects for happiness in marriage. Mace wants the couple—before marriage rather than after—to face and, if possible, to resolve sources of conflict.

This looks like a good book to hand a couple contemplating marriage. It can also serve as a guide for the pastor in his pre-marital counseling sessions. Good as the book is, it is weak in the area of the spiritual dimension of life together.

*Henry J. Eggold*

CREATIVE PARENTHOOD. By Frank Cheavens. Word Books, Waco, Texas, 1971. 183 pages. Cloth. \$4.95.

Chevans is a professor of psychology at the University of Texas, Arlington. This reviewer finds books written in the form of verbatim reports of group conferences tedious.

However, Chevans is boundingly optimistic. He gives minute directions about what parents can do creatively to give children advantages in growth. He is a believer in the doctrine of the infinite perfectability of man. The book is filled with usable suggestions for child rearing. A one-sentence summary: give affection, allow freedom and set a good example. Attitudes produce behavior.

What then of religion in the process of developing attitudes? Chevans has a chapter which extols the advantages to mental health of "a vital religious faith." The Christian educator will find the author's definition of a vital faith quite deficient. Nevertheless the inclusion of this chapter gives one a convenient handle. By infusing a discussion of Scriptural teachings and specific Gospel **one could very** well use this book as a basis for a Parent Guidance Class in a congregation's adult education program.

*Richard J. Schultz*

VOICES FROM THE OPEN DOOR. As recorded by Margaret Scott Houts. The Christopher Publishing House, North Quincy, Mass., 1972. 360 pages. Cloth. \$6.50.

These are not voices from heaven; nor are they *Briefe aus der Hoelle* (transl. from the Danish); but they purport to be messages from an intermediate world "that the churches know nothing about." No mere intermediate state! Here the angels frequently come to instruct and correct, for "these angels were once men upon the earth." Clothing is worn and baths are taken, and one voice avers that it would wish to have owned such a house on earth! There is no return to earth from the land of souls or spiritual beings who have left their bodies in the graves. They have had their resurrection and have a body suited to the new state. There is music and dancing and games of all kinds, but no skinny dipping; for this the spiritual bodies wear bathing suits! Many are there with no previous conception of God, but instruction is given for heaven. One voice was amazed that the church in the natural world takes so little interest in the wonderful truths revealed. It is learned that "the world will not be destroyed, but that heaven rests on the earth as upon a foundation." In the first stage there is eating and drinking, but only in appearance (as in *Briefe*) and "until we find the true source of food and drink, by finding the Lord's love and truth." The voice of a popular M.E. Preacher confesses that he was mistaken on earth in expecting a resurrection of the natural body. He finds that blind faith is no help and refers to such dogmas as "that man can be made a new creature in a moment, by faith alone; that man can be saved by mere mercy; that dead and decomposed bodies can be brought together and raised by a fiat of the Almighty."

It is evident that not only should the spirits be tried, but the "voices" also. Another voice offers information on this score. There is communication from the spirit world. "Evil spirits can read from any one's memory, as from an open book, whatever has been thought, or heard by that person, and draw their own conclusions, that are artfully presented in a way to confuse the bewildered." For this reason Swedenborg warns against "seeking" communication with the spirits! At first there was direct communication in the church, but it was closed "because man inclined to the love of his selfhood (pride in the gift) . . . This made it necessary for the Lord to provide a written revelation." What a can of worms!

Otto F. Stahlke

---

BETWEEN CHRIST AND SATAN. By Kurt Koch. Kregal Publications, Grand Rapids, Michigan, 1971. 192 pages. Paper. \$1.25.

The author presents close to two hundred cases on record in which some form of demonism is prominent. As he discusses fortune telling, magic, spiritism, healing miracles, and occult literature, the author makes a very convincing case for the existence of Satan and his workings in human beings today. The reader is finally confronted with the necessity of reevaluating the emphasis which the Scriptures place on the reality of the Spirit of God and evil spirits. This book reminds one of the advise of C. S. Lewis who remarked that there are two errors in which men can fall with regard to devils. One is to disbelieve in them; the other is to feel an

excessive interest in them. The concluding chapter discusses actual cases and testimonies of healing and deliverance through the Lord Jesus Christ.

*John F. Johnson*

---

LEARNING TO LIVE FROM THE ACTS. By Eugenia Price. Lippincott, 1970. 160 pages. Cloth. \$3.95.

Written by the author of "*Learning to Live from the Gospels*," this book is an attempt to find great and simple helps for daily living. "I find little or no doctrine in the Acts, but I do find life," writes Miss Price. The book is a simple, running commentary on Acts, laced with applications and contemporary observations. Peter's words that we ought to obey God rather than men are applied to Dr. Martin Luther King "who spoke and acted as did Peter and the early apostles . . . Ultimately they killed him too," (p. 29). While Miss Price purports to place much emphasis on the reality of the Holy Spirit in the Christian community she unfortunately comes off rather badly when she tries to explain the central fact upon which the whole book rests, namely, the resurrection of our Lord.

*John F. Johnson*

---

THE JESUS REVOLUTION. By Wm. S. Cannon, editor. Broadman Press, Nashville, 1971. 144 pages. Cloth. \$4.95.

The merit of this book is its attempt to explain the "Jesus Revolution" while it is still going on. (For additional coverage see: CHRISTIANITY TODAY, January 7, 1972, where eight books on the "Jesus Movement" are reviewed; also, November 5, 1971, for Billy Graham's analysis; and TIME on "Jesus Revolution," June 21, 1971, and "Children of God," January 24, 1972). Broadman Press (Baptist), through Wm. S. Cannon, one of its editors, wants Baptists and other evangelicals to see that "there is a world of need in the hearts of those kids" and that the "revolution" is telling the churches to get off their proverbial haunches to meet and capitalize on the challenge. Does what is happening today compare with the great revivals of the mid-nineteenth century? The authors feel that there is some similarity, an outpouring of the Spirit in a special way, as does Graham, apparently. In view of the whipped-up emotion there is need, according to the authors (Cannon has drawn in several who have been on the frontier of the happening), for the churches to provide both leadership and sound Biblical undergirding. The movement is traced to several beginnings, among them the Haight-Ashbury (California) "happening" in 1967, and the Ashbury College (Wilmore, Ky.) revival of 1970. Cannon realizes that the book has a kind of patchwork make-up, but his chief emphasis is sustained anyway, namely, that the churches ought to utilize, not fear, the enthusiasm which has appeared among youth who are turned on for Jesus and Bible study and away from drugs and loose morals. Interestingly, and in its favor, while the book makes much of the fact that this may be "a genuine, honest movement of the Spirit of God," it puts the damper on glossolalia and charismatics in general, as well as all cultic notions and tendencies.

*E. F. Klug*



DESPAIR: A MOMENT OR A WAY OF LIFE? By C. Stephen Evans. Inter-Varsity Press, Downers Grove, Ill., 1971. 135 pages. Paperback.

"An existential quest for hope" is the way the young (vintage 1948!) author describes his work. Quite possibly it reflects his own struggle with themes, moods, and streams of thought affecting our era, not least being existentialistic thinking and living. It is a good, critical analysis, weighing well the options and, to top it off, done in a lively, readable form. Perhaps little will be new to the experts, but the book has another audience in mind, the general reading public, particularly young intellectuals of our day. Various exponents of existentialism—Sartre, Camus, Marcel, etc.—are evaluated in the light of some of their most notable literary products, and this in itself makes the book worthwhile, as the reader finds himself picking the brains of the chief characters in these books with Evans' artful guidance.

Existentialism has a problem, in fact more than one. To start with, Evans contends that the characters it portrays too often are "simply not believable," "not convincing," when tested against reality. What could, or should, be more damning?! This is true, above all, of atheistic existentialism. Further, it fails to account for the deeply engrained sense of oughtness or moral order that mankind lives with. While existentialistic thinkers may excel in portraying the pall of despair and so-called meaninglessness of human existence—because it finally and absurdly has no exit but death, and thus no purpose and reason for living—they fail utterly to provide any answer for the absurdity they call life. They offer nothing to enrich life or give it a sense of purpose. Having discounted God and rejected objective morality as stemming from divine Will, they are hopelessly stymied. Evans is concerned to show, on the one hand, that this technique, to adopt despair as a way of life, is not only a living death, but a fiction—just as much as the Marxian notion that the overcoming of man's alienation through a classless society leads to a utopia of human freedom and equality—; and, on the other hand, that there is hope for man in that Man through Whom man's guilt has been atoned, God's only Son. The last chapter on Christian hope is weakened somewhat by the author's psychologizing of faith in terms of an overemphasis on the capacity of man for choosing God and the Barthian notion of man "becoming man" by this choice—as if he wasn't man before! Apart from certain theological soft spots like these, however, the book is a stimulating sort of apologetic for the Christian answer to life.

*E. F. Klug*

MAN, MILIEU AND MISSION IN ARGENTINA. By Arno W. Enns. A Close Look at Church Growth. William B. Eerdmans Publishing Company, Grand Rapids, 1971. 258 pages. Paper. \$3.95.

Arno Enns writes an information-packed manual on the Protestant churches active in Argentina. The author was appointed a missionary of the Conservative Baptist Foreign Mission Society and has served in Argentina since 1955. His chapter on the Conservative Baptists reveals that this body has made very slow progress since 1900, increasing somewhat since 1950. The Missouri Synod Mission-District has made a steady and

consistent growth since 1910, numbering 12,611 communicant members. However, it has until recently served its own ethnic group primarily. The author applies sociological judgments to the various situations before him, though they may hardly be appropriate. If Protestant churches can make an outreach to the non-Protestant today, it does not follow that they could have done so equally in past decades. As tenant farmers more and more moved to the cities; they also adopted the Spanish language, and most of the services are becoming Spanish; there is also a growing interest in the evangelization of the non-German population. For example, the members of the Belgrano church, a Buenos Aires suburb, are now spending one Saturday a month at door-to-door tract distribution. "They invite the leisurely Argentine suburbanite to a post-siesta meeting at 4 o'clock Sunday afternoon. A service at 11 o'clock in the morning would cut into the sleep and large Sunday dinner."

Of special interest is the Pentecostal movement, whose growth was minimal from 1914 to 1954. An upswing occurred which leveled off in 1958-1961, but from 1961 to the present there has been phenomenal growth. The 1967 statistics reveal 98,472 communicant members in 16 separate bodies. A Brazilian specialist traces this growth in part to the excellent understanding of the central position of the woman in the Latin family and society. Spectacular miracles of tongues and healing are also reported. A presidential guard, and even Juan Peron himself, was reported healed. Enns reports that the Pentecostals give the Holy Spirit free reign, but "deintellectualize" the Gospel. The youth is led to rebel against the sinful world, not against the elders. Mother churches and satellites are featured.

Enns finds that "the passionate concerns of the international Church are not conducive to evangelism and church growth. Grand and costly ecumenical meetings are "luxuries of the established non-growing Churches." Amen! But we must not be ready to emulate the Pentecostal churches in their doings. All that glitters is not gold. Jesus warned of false teachers and their successes in the latter times. Are the Pentecostals filling the hearts of men with more carnal hopes than spiritual? The Soko Gakkai in Japan also have a phenomenal success. Perhaps we have had too much "tenacious resistance to innovation . . . these golden calves of the *status quo* and traditional programs" (Enns), but all the vigorous scolding of the frustrated and pessimistic ecumenical will not revitalize the Gospel. If we plant and water, God will give the increase.

Otto F. Stahlke

---

THE CONSCIENCE OF A CHRISTIAN. By T. B. Matson. Word Books, Waco, Texas, 1971. 157 pages. Cloth. \$3.95.

The name "T. B. Matson" has been around in Protestant circles for 50 years, the first 40 of which were spent as professor of Southwestern Baptist Theological Seminary. The fourteenth and latest work of the prolific ethicist consists of 60 essays, each an average length of one and a half pages. Attractively and appealingly done, topics include a wide range from "Churches and Tax Exemption" to "The Sovereignty of God and Social Concern." Directed to the laity, the book lays the stress on application, going somewhat lightly on the theological basis. The argument against capital punishment on the spirit of the New Testament seems

weak. Another argument in the same vein which suggests that the Jews had to use capital punishment because of the lack of prisons was an entirely new idea for this reader. It seems to be on the same order as throwing out old fish because of the lack of refrigeration. Here are a few representative opinions: abortions allowed for incest and rape, but with no theological reasons offered; conscientious objectors should receive the aid of their congregations; married women should not work; stay politically independent in order to be in a swing position. The success of the advice column in the American daily papers shows that most people want short decisive answers to their problems. Matson's book will share in this success.

*dps*

---

FULL CIRCLE. By David R. Mains. Word Books, Waco, Texas, 1971. 217 pages. Cloth. \$4.95.

FULL CIRCLE will find a ready audience among the pastors trying to maintain the last strongholds of a beleaguered Protestantism in the deteriorating cores of the big city. Author Mains, founder and pastor of Circle Church, not far from Chicago Campus of the University of Illinois, describes the founding, failures, and successes of an inner-city church. Featured in *Time* and other national magazines, the church has received nation wide attention. Since the church is continuing to lose ground in the central cities, Mains' experiences cannot be overlooked. One lesson learned, "fundamentalism" can be relevant!

*dps*

---

WARS AND RUMORS OF WARS. By Roger L. Shinn. Abingdon Press, Nashville and New York, 1972. 298 pages. Cloth. \$5.95.

The Union Theological Seminary professor of social ethics has constructed his discussion of war around two different but complementary parts. The first is a reconstruction of his own imprisonment by the Germans in the last four months of the war. In the latter part, he reflects upon the meaning of war from the viewpoint of a theological professor who was a colleague of Reinhold Niebuhr and now holds the chair named in his honor. It reflects the anti-war mood of the late sixties. The purpose of the imprisonment diary is to evoke sympathy in the reader against the horrors of war. Try as he may to show otherwise, Shinn's portrait of his German captors is generally favorable and sympathetic. Red Cross packages came to the prisoners as regularly as possible. German officers are aristocratic, but care for the welfare of the prisoners. Worship is allowed and the mail goes through. No war is rosy, but how many of these benefits have been allowed for Americans imprisoned in Viet Nam?

Shinn is against war, but the reason seems to be based on his opposition to a not well defined concept of violence, a term applied to a host of evils, e.g., rich robbing the poor. His analysis of several trials of war objectors is good, though a solution for the problem is not forthcoming. He suffers along with many of his contemporaries in that he knows the anti-war cliches, but he cannot plunge beneath the superficial. Yes, war



is a disease of society, but it is a disease to which each individual has contributed. (Original sin.) The latter never comes through. The subject and format of Shinn's book are promising, but fail to give the Christian concrete theological principles. Someone else will have to tackle the job. This reviewer was convinced by Shinn's arguments for conscientious objectors for selective wars. This seems to have more going for it than total objection. Like many Protestants, passages concerning peace, etc. are applied to the anti-war slogans in a way which the text would never allow. But we have learned to live with that.

dps

## BOOKS RECEIVED

- Helping Families Through the Church.* Oscar E. Feucht, ed. (Revised) Concordia Publishing House, St. Louis, 1971. 359 pages. Cloth. \$6.50.
- Voices from the Open Door.* Margaret Scott Houts, recorder. The Christopher Publishing House, North Quincy, Mass., 1972. 360 pages. Cloth. \$6.50.
- Concordia Bible with Notes—New Testament.* By Martin Franzemann. Concordia Publishing House, St. Louis, 1971. 541 pages. Cloth. \$8.95.
- The Concordia Pulpit.* Concordia Publishing House, St. Louis, 1971. \$7.95.
- Getting Ready for Marriage.* By David R. Mace. Abingdon Press, Nashville, 1972. 128 pages. Cloth. \$3.75.
- Reinhold Niebuhr: Prophet to Politicians.* By Ronald H. Stone. Abingdon Press, Nashville, 1972. 272 pages. Cloth. \$8.00.
- You Can Reach People Now.* By James E. Coggin and Bernard M. Spooner. Broadman Press, Nashville, 1971. 160 pages. Cloth. \$3.95.
- The Love Command in the New Testament.* By Victor Paul Furnish. Abingdon Press, Nashville, 1972. 240 pages. Cloth. \$6.95.
- What Jesus Means to Me.* By Emmanuel McCall and nine other black preachers. Broadman Press, Nashville, 128 pages. (1972) Cloth. \$3.50.
- Personality and Christian Faith.* By Lowell G. Colston & Paul E. Johnson. Abingdon Press, Nashville, 1972. 240 pages. Cloth. \$5.95.
- Kant Dictionary.* By Morris Stockhammer. Philosophical Library, New York, 1972. 241 pages. Cloth. \$6.00.
- Words and the World.* By Kenneth Hamilton. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1971. 120 pages. Paper. \$2.95.
- Using Problem Solving in Teaching and Training.* By LeRoy Ford. Broadman Press, Nashville, 1972. 125 pages. Paper. \$1.95.
- Wordly Holiness.* By R. Benjamin Garrison. Abingdon Press, Nashville, 1972. 96 pages. Paper. \$1.95.
- Dietrich Bonhoeffer: Reality and Resistance.* By Larry L. Rasmussen. Abingdon Press, Nashville, 1972. 222 pages. Paper. \$4.95.
- The God of Science.* By Frederick E. Trinklein. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1972. 192 pages. Paper. \$3.45.
- Jesus the Radical.* By Ada Lum. Inter-Varsity Press, Downers Grove, Illinois, 1971. 40 pages. Paper. \$.
- Don't Turn Me Off, Lord: And other jailhouse meditations.* By Carl F. Burke. Association Press, New York, 1971. 128 pages. Paper. \$1.75.
- Justification.* By Marcus Barth. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1972. 90 pages. Paper. \$1.95.
- Theological Crossings.* Alan Geyer & Dean Peerman, editors. Wm. B. Eerdmans Publishing Co., 1971. 155 pages. Paper. \$2.95.
- On Bumping into God.* By Kenneth F. Hall. Warner Press/Publishers, Anderson, Indiana, 1972. 127 pages. Paper. \$2.50.
- Understanding Speaking in Tongues.* By Watson E. Mills. Wm. B. Eerdmans Publishing Co., 1972. 88 pages. Paper. \$1.95.
- The Practice of Prayer.* By G. Campbell Morgan. Baker Book House, Grand Rapids, 1971. 128 pages. Paper. \$1.95.
- Politics, Poker, and Piety.* By Wallace E. Fisher. Abingdon Press, Nashville, 1972. 205 pages. Paper. \$2.95.
- How to Begin an Evangelistic Bible Study.* By Ada Lum. InterVarsity Press, Downers Grove, Illinois, 1971. 33 pages. Paper. \$
- Young Christians in a Hostile World.* By Ruth Lichtenberger. InterVarsity Press, Downers Grove, Illinois, 1971. 77 pages. Paper. \$1.25.
- Are Women Human?* By Dorothy L. Sayers. InterVarsity Press, Downers Grove, Illinois, 1971. 47 pages. Paper. \$1.00.

- The Bible and Pastoral Care.* By Wayne E. Oates. Baker Book House, Grand Rapids, 1971. 127 pages. Paper. \$2.45.
- Eat, Drink, and be Merry.* By Ronald C. Starenko. Concordia Publishing House, St. Louis, Missouri, 1971. 75 pages. Paper. \$1.50.
- Pastoral Work.* By Andrew W. Blackwood. Baker Book House, Grand Rapids, 1971. 252 pages. Paper. \$2.95.
- The Apostolic Scriptures.* By David P. Scaer. Concordia Publishing House, St. Louis, 1971. 68 pages. Paper. \$1.25.
- The Ethics of Revolution.* By Martin H. Scharlemann. Concordia Publishing House, St. Louis, 1971. 56 pages. Paper. \$1.25.
- The Ministry and the Ministry of Women.* By Peter Brunner. Concordia Publishing House, St. Louis, 1971. 39 pages. Paper. \$1.25.
- It Is Written.* By J. A. O. Preus. Concordia Publishing House, St. Louis, 1971. 74 pages. Paper. \$1.75.
- Paul and the Gnostics.* By Walter Schmithals. Abingdon Press, Nashville, 1971. 279 pages. Cloth. \$9.00.
- The Return of Christ.* By G. C. Berkouwer. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1972. 477 pages. Cloth. \$9.95.
- Wars and Rumors of Wars.* By Roger I. Shinn. Abingdon Press, Nashville, 1972. 298 pages. Cloth. \$5.95.
- The Human Quest.* By Richard H. Bube. Word Books, Publisher, Waco, Texas, 1971. 262 pages. Cloth. \$5.95.
- For a World Like Ours.* By James L. Boyer. Baker Book House, Grand Rapids, 1971. 153 pages. Cloth. \$3.95. (Paper, \$2.95)
- Philosophy for the New Age.* By Alan Fletcher Markun. Philosophical Library, New York, 1972. 85 pages. Cloth. \$7.50.
- Is the Family Here to Stay?* By David A. Hubbard. Word Books, Publisher, Waco, Texas, 1971. 97 pages. Cloth. \$2.95.
- Prophet Without Portfolio.* By Virgil H. Todd. The Christopher Publishing House, North Quincy, Mass., 1972. 161 pages. Cloth. \$4.95.
- The Conscience of a Christian.* By T. B. Maston. Word Books, Publisher, Waco, Texas, 1971. 157 pages. Cloth. \$3.95.
- The Full Circle.* By David R. Mains. Word Books, Publisher, Waco, Texas, 1971. 217 pages. Cloth. \$4.95.
- Creative Parenthood.* By Frank Cheavens. Word Books, Publisher, Waco, Texas, 1971. 183 pages. Cloth. \$4.95.
- The Naked!* By Eileen Guder. Word Books, Publisher, Waco, Texas, 1971. 141 pages. Cloth. \$3.95.
- Forbidden Love.* By John Drakeford. Word Books, Publisher, Waco, Texas, 1971. 149 pages. Cloth. \$4.95.
- Pray: A Study of Distinctive Christian Praying.* By Charles Whiston. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1972. 154 pages. Paper. \$2.95.
- New Testament Essays.* By Vincent Taylor. Wm. B. Eerdmans Publishing Company, 1972. 141 pages. Paper. \$2.95.
- Mark's Sketchbook of Christ.* By Helen Tenney. The Banner of Truth Trust, London, 1972. 104 pages. Paper. \$2.50.
- Doubt.* By Stephen Board. Inter-Varsity Press, Downers Grove, Illinois, 1972. 17 pages. Paper. 15c.
- Just the Greatest.* By Carl Nelson. Inter-Varsity Press, Downers Grove, Ill., 1972. 96 pages. Paper. \$1.25.
- From Christ to Constantine.* By M. A. Smith. Inter-Varsity Press, Downers Grove, Illinois, 1972. 208 pages. Paper. \$2.95.
- The Heart of the Old Testament.* By Ronald Youngblood. Baker Book House, Grand Rapids, 1971. 108 pages. Paper. \$2.95.
- Jeanette LI.* By Rose Houston. The Banner of Truth Trust, London, 1972. 361 pages. Paper. \$2.50.
- Turning to God.* By William Barclay. Baker Book House, Grand Rapids, 1972. 103 pages. Paper. \$1.50.
- Religion and the Solid South.* By Samuel S. Hill, Jr., Abingdon Press, Nashville, 1972. 208 pages. Paper. \$2.95.