

THE SPRINGFIELDER

Vol. XXXI

Autumn, 1967

No. 3

THE SPRINGFIELDER is published quarterly by the faculty of Concordia Theological Seminary, Springfield, Illinois, of the Lutheran Church—Missouri Synod.

EDITORIAL COMMITTEE

ERICH H. HEINTZEN, *Editor*

RAYMOND F. SURBURG, *Book Review Editor*

DAVID P. SCAER, *Associate Editor*

MARK J. STEEGE, *Associate Editor*

PRESIDENT J. A. O. PREUS, *ex officio*

Contents

	PAGE
EDITORIAL	2
AFTER THE MONKS—WHAT?	3
Louis H. Beto Memorial Lecture	
JAROSLAV PELIKAN, Yale University, New Haven, Connecticut	
LUTHER ON THE WORD	22
EUGENE F. KLUG, Department of Systematics, Springfield, Illinois	
LUTHER ON JUSTIFICATION	34
JOHN JOHNSON, Department of Systematics	
LUTHER'S VIEW OF THE CHURCH.....	43
RICHARD J. SCHULTZ, Department of Practical Theology	
LUTHER AS PRACTICAL CHURCHMAN.....	47
FRED KRAMER, Department of Systematics	
BOOK REVIEWS	57
BOOKS RECEIVED	86

Indexed in INDEX to RELIGIOUS PERIODICAL LITERATURE, published by the American Theological Library Association, Speer Library, Princeton Theological Seminary, Princeton, New Jersey.

Clergy changes of address reported to Concordia Publishing House, St. Louis, Missouri, will also cover mailing change of *The Springfielder*. Other changes of address should be sent to the Business Manager of *The Springfielder*, Concordia Theological Seminary, Springfield, Illinois 62702.

Address communications to the Editor, Erich H. Heintzen, Concordia Theological Seminary, Springfield, Illinois 62702.

Book Reviews

THE MEANING OF THE OLD TESTAMENT. By Daniel Lys. Abingdon Press, Nashville, 1967. 192 pages. Cloth. \$3.75.

This volume by Dr. Daniel Lys, professor at the Reformed Seminary at Montpellier, France, is a rewriting of a booklet published in French in *Etudes Theologiques et Religieuses* (Montpellier, 1955, No. 3) as "Concerning the research of a method for the exegesis of the Old Testament." Chapter 6 is the substance of a public lecture in French that appeared in the same journal (1966, No. 1).

The book's title might suggest this to be another critical introduction to the books of the Old Testament. Its subtitle "understanding and appropriating its message in today's culture" however indicates the true character of the work. In less than two hundred pages Dr. Lys essays a discussion of what would constitute a valid hermeneutics for the Old Testament. His presentation might be said to be a reaction to themes brought out in the volume of *Essays on Old Testament Hermeneutics* (edited by Claus Westermann) and *The Old Testament and the Christian Faith* (edited by B. W. Anderson). The volume is dedicated to Professor Wilhelm Vischer, who at one time was the author's professor, and whose influence will be apparent to the readers of this interesting and provocative book.

At the outset Dr. Lys admits that it might be difficult to set forth the meaning of the Old Testament because of the number of sacred authors, but he does maintain the canonical unity. It is important for the exegete to try to establish what the text states, whether or not the interpreter agrees with it. The author attempts to deal with the polarity of the Old Testament text, which for him contains both "historical" and "eternal elements." In the past, the Old Testament has been dealt with either as a historical document, according to which there has been an evolutionary development of the political, scientific and moral consciousness, or it has been regarded as a divine revelation confronting man with eternal and unchanging laws. The Montpellier professor tries to relate the eternal to the temporal as reflected on the pages of the Old Testament. He calls his view "the dynamic," according to which he sees the incarnation of the eternal Word in Israel's history. He is in quest of a hermeneutic method that reconciles history and eternity and reaches the conclusion that this is done best by means of typology.

In the reviewer's estimation, some of the most penetrating insights will be found in chapter 3. Dr. Lys regards each moment of revelation (whether it is an oracle, a demythologized text, or a deuteronomic annal) as God's total Word for a particular situation but which at the same time is always in motion toward the future. Christ is the midpoint of history and each O.T. revelation is prophecy in a broad sense. In the O.T. God through word and deed has announced Christ's coming; in the N.T. we are told who he is.

Dr. Lys directs many statements against opponents whom he never identifies. He sometimes sets up straw men to criticize and against which

he delineates his own position. Fundamentalists come in for a number of strictures, which frequently are nothing but generalizations. The use of the term "dynamic" is probably directed against the so-called static view of Scriptures that regards the Old Testament as God's word verbally inspired in its entirety.

Conservative readers will disagree with Dr. Lys' treatment of the canon, his acceptance of evolution "as a correct scientific thesis," his embracement of the eponymic view, and his claim that Mark misunderstood the parabolic teaching of Christ.

On the other hand, conservatives will be grateful for many assertions that he has made, including some excellent statements on subjectivism, on the responsibility of the exegete, and warning against finding numerous meanings in a text. Dr. Lys defends the uniqueness of the Old Testament. In conclusion, one of his comments should be given verbatim: "We are not merely to use the culture in order to express the message; *we are to express the message to permeate the culture.*"

Here is a volume which might be added to the growing literature on Old Testament hermeneutics.

Raymond F. Surburg

EXEGETICAL METHOD. A STUDENT'S HANDBOOK. By Otto Kaiser and Werner Georg Kümmel. Translated with an introduction by E. V. N. Goetchius. The Seabury Press, 1967. 95 pages. Paper. \$2.95.

The essays in this volume were written in German by Professors Kaiser and Kuemmel, two internationally known German biblical scholars, at the request of the Association of German Evangelical Theological Students to enable them to use a correct methodology when practicing Biblical exegesis and to do this with understanding and enjoyment.

Dr. Kaiser covers the basic steps in Old Testament exegesis and Dr. Kuemmel those of New Testament exegesis.

The original German edition also contained a third essay by Gottfried Adam, a student at Marburg University, in which the technical side of studying was set forth. Since this chapter was oriented toward the special circumstances of a German university, it was not included in the English translation by Professor Goetchius of the Episcopal Theological School, at Cambridge, Massachusetts.

The translator wrote an introduction in which he discussed the importance of involving the student in the practice of exegetical methodology and in which he also bemoaned the fact that students in their exegetical courses at seminaries frequently merely listen to the exegetical efforts of their professors without an opportunity being given to them to practice the art of interpretation. Much of the material of the two lectures as found in this volume is not presented elsewhere in this form. The purpose of the *Exegetical Method* is to give "clear, concise direction so that the student may do biblical exegesis by himself, independent of commentaries written by other people, and he will also be equipped to decide among the many conflicting opinions."

Both German professors present the presuppositions necessary for the exegetical task as well as the theory for the scientific rules to be observed

in interpreting a Biblical text. In his essay on New Testament exegesis, Dr. Kuemmel selected two N.T. passages (Romans 5:1-11 and Matthew 12:22-37) and showed how the interpretive methodology suggested by him would be applied in connection with specific texts. The reviewer wished that Dr. Kaiser would have done the same for two Old Testament texts.

This exegetical manual is instructive in showing what current scientific science considers proper and adequate procedure in the interpretation of Biblical texts. A comparison of the suggestions of Professors Kaiser and Kuemmel with earlier manuals dealing with procedure for exegesis will reveal the introduction of new methods formerly not known or practiced, namely, such as metrical analysis for determining the correct text, the use of form criticism to determine what really was the situation before the tradition made changes with the material. Here a subjective element of necessity enters in. Tradition criticism which endeavors to determine the changes that were made in the transmission of the tradition, and *Sachkritik* that evaluates whether or not the content as presented by the text can be accepted as valid, introduce procedures that often lead to uncertain and subjective conclusions.

Dr. Goetchius in his introduction lamented the fact that "all too frequently Biblical exegesis is made to appear not as a field in which scientific inquiries are pursued by orderly methods, but as a vale of mystery where dwell the "Higher Critics"—a Babel of commentators constantly disagreeing with one another" (p. 5).

In various commentaries and monographs students have an opportunity to see the methodology advocated by the two German professors in action. It seems to this reviewer that because of subjectivism, which of necessity adheres to a methodology employing metrical criticism, form criticism, tradition criticism and *Sachkritik*, this procedure will result in conflicting, yea, often diametrically opposed views on the same passage, chapter or book. The situation deplored by the translator in his introduction is the logical outcome of the hermeneutic procedure, if followed in all details as outlined.

Raymond F. Surburg

THE FOUR TRANSLATION NEW TESTAMENT. Moody Press, Chicago, 1966. 739 pages. Cloth. \$9.95.

The four translations of the New Testament offered in this volume are the King James Version, the New American Standard Bible, the New Testament in the Language of the People by Charles B. Williams, and the New Testament in the Language of Today, by William F. Beck. With the exception of the King James Version, regarded as the basic English text, the other translations are "American works cast in American language." Their purpose is to present the text of the New Testament in lucid, contemporary language.

A few special features of each one of the three American translations may be mentioned. The New American Standard Bible, based upon the twenty-third edition of the Nestle text, distinguishes the Greek tenses, especially the aorist and imperfect, translates the Greek negative particle

mee in such a way as to indicate the expected answer more exactly, substitutes *you* for *thou*, except in prayers, retains the English sequence of tenses, and renders the historical present by the English past tense, indicating this by an asterisk in the text.

The translation of Williams has as its goal the avoidance of two extremes: a translation which is too literal and one which is exclusively idiomatic. It strives therefore to supply "a translation of the thought of the writer" in such a way that it may be understood by "the farmer and the fisherman." Its most significant contribution is claimed to be "bringing out the revealing tense distinction in the Greek verbs." It is based on the Westcott Hort Greek text.

The translation of Beck "in the living language of today and tomorrow" uses *you* for *thou*, regularly uses the contracted verbal forms *you'll*, *I'll*, *can't*, *don't* etc., and designates time according to modern reckoning.

All three of the modern translations supply some footnotes. The greatest number of parallel passages is supplied by Beck. Williams furnishes headings at the beginning of each chapter, while Beck provides them for each section. The New American Standard Bible is closest to the King James, while Williams and Beck have very many similar and some almost identical readings.

The usefulness of *The Four Translation New Testament* lies not only in the translations themselves but also in the manner in which they are offered for easy comparison, namely, in four parallel columns on pages facing each other.

From among the many readings we have noted, we submit a few in order that the reader may also judge for himself. The abbreviations used to designate the different translations are self-explanatory.

John 1:1: The KJV *with God* is translated in the same way by NASB and B but as *face to face* by W. John 1:18: *in the bosom of the Father*, KJV, appears as *who lies upon the Father's breast* in W and as *close to the Father's heart* in B. The emphasis which W places upon tense may be seen in John 14:1: *stop letting your heart be troubled and keep on believing in God and also in me*. The familiar *amen* is rendered: *Truly, truly* by NASB; *I most solemnly say to you* by W; and *I tell you the truth* by B in John 14:12. In Mark 9:13 NASB and W retain *scribes* while B translates *those who know the Bible*. In other passages B uses *Bible scholars* (Mt. 16:21; 7:28), and in Mt. 2:4 *men trained in the Bible*.

We submit a few more readings. KJV's *not justified* in Gal. 2:16 is translated in the same way by NASB, in W as *a man does not come into right standing with God* and as *a person cannot become righteous* in B. In 1 Cor. 15:10 and elsewhere (e.g. Lu. 2:40; John 1:14; Rom. 1:5; 1 Cor. 3:10; Gal. 1:6 etc.) B renders *charis* by *love*. In Eph. 1:4 W translates *he picked us out* in Phil. 3:4 NASB offers the reading *rubbish*, W *loss*, and B *garbage*. The phrase *not imputing* of KJV, (2 Cor. 5:19) is translated by NASB as *not counting*, by W as *instead of debiting*, and by B as *not counting*. The reading *first principles* of KJV for *stoixion* is given as *elementary principles* by NASB, as *very elements* by W and as *ABC* by B.

Many other examples could be adduced. Those mentioned above, however, will suffice to show the usefulness of *The Four Translation New Testament* and the great benefit to be derived from a comparative study of the translations it offers. We are grateful for the fruit of the labors of all who have attempted to translate the Word of God into simple, clear languages for all to understand and to be edified unto salvation.

George Dolak

ILLUSTRATED DICTIONARY OF BIBLE MANNERS AND CUSTOMS.

By A van Deursen. Illustrated by J. de Vries. Philosophical Library, Inc., New York, 1967. 142 pages. Cloth. \$4.75.

This volume contains a classified collection of illustrations and descriptions of various Biblical terms, objects, manners and customs common to the ancient Middle East.

The contents include a commentary and more than 300 line drawings of such diversified subjects as an ancient city and its walls, a view of Megiddo, towers, fortresses and houses, a description of meals, tents, articles in everyday use (including lamps, stoves, cruses, and waterpots), pottery, tools and agricultural implements used in winnowing, sieving, measuring, and milling, illustrated descriptions of bread baking, uses of water and milk, hunting and fishing, crafts, vineyards and olive presses, shepherds, sheep, stables, smiths, weavers, Oriental dress and ornamentation, musical instruments, cuneiform script, ancient scrolls, river craft, ships and other means of transport, a caravanserai or inn, implements of war, Assyrians in battle, Roman soldiers and prisoners (note especially the reference to Ps. 110:1 and "footstool"), tombs and evidences of mourning, several pages of trees and shrubs, animals, locusts, ants, and the gecko (a lizard which frequents human dwellings), altars and temples, the tabernacle, the high priest on the Day of Atonement, the Holy Place, the temple court, Herod's temple (as reconstructed by C. Schich), the temple enclosure and citadel of Antonia, holy men, phylacteries, a synagogue at Capernaum, idolatry, coins, matrimony (including an interesting reference to bills of divorcement as a *deterrent*), and several familiar street scenes.

At no point does the author attempt to offer any hypothetical reconstructions not in keeping with extant archaeological research (see the author's introduction on page 7).

Many of the black and white illustrations will immediately call to mind for many the Arthur Klinck dioramas housed in the basement of Sieck Hall at Concordia Seminary in St. Louis. (The interested reader may wish to add Dr. Klinck's *Home Life in Bible Times* to the bibliography given at the end of the book).

The text is not always perfectly clear. For example, the letters "d" and "f" in figure 5 on page 9 are not alluded to in the corresponding explanation on page 8 (omitted perhaps due to lack of space in keeping with the consistent format of only one page of explanation for each page of illustrations). Again, on page 14, the author's intention is not al-

together clear when he states that burials in homes and under the floors of houses "signify the same general ideas regarding the future life."

These comments, however, are in no way intended to detract from the overall usefulness of this book. In addition to a bibliography, a thorough subject index as well as indices of names of people, gods, and geographical designations, the Dutch-Reformed author has included approximately 700 Biblical citations from both the Old and New Testaments which are also conveniently indexed at the end of the book.

This scholarly volume is heartily recommended especially for those who hope to participate in future Bible Lands seminars.

Kenneth M. Ballas

THE DAVIDSON AFFAIR. By Stuart Jackman. William B. Eerdmans, Grand Rapids, 1966. 181 pages. Cloth. \$3.50.

The story of the preparation of a script for a television documentary, *The Davidson Affair* is a bold attempt in novel form to make the resurrection of Jesus Christ a vital issue for the man and woman of the twentieth century.

Upon hearing reports of the resurrection of one Jesus Davidson on Sunday, April 15th, a television reporter flies to Jerusalem to interview the Governor-General (Pontius Pilate in modern dress), the Jewish officer in charge of guard detail at the tomb, Nicodemus, Zaccheus (in Jericho), Thomas Didymus, Mary of Magdala, Caiaphas, and Cleopas, one of the Emmaus disciples.

Other authors in the past have attempted to make the passion and resurrection of our Lord meaningful to their own generation with varying degrees of success. The events of Good Friday and Easter are correctly viewed in the light of their religious significance rather than merely from the point of view of their being intriguing politically.

This book is a powerful sermon without, however, being forcefully sermonic; it is the Gospel made convincingly credulous in novel form. As such, the author in no way attempts to improve upon the Gospel; Scripture is *translated* into terms intelligible to modern man.

Jackman may perhaps be characterized as Christian existentialist who takes seriously as historical fact (as well as the meaning of history) each component of the Gospel *kerygma*. His concern is always theological. Without tipping his hand prematurely, the author views the passion and resurrection in the light of the greater miracle of the incarnation (page 113).

The British author's occasional use of four letter words in this book does not offend as it might in another volume written with a similar goal or purpose. *The Davidson Affair* is realistic throughout without being overdone. This realism is apparent from the book's frontispiece (Luke 16:31) as well as from the thought with which the author concludes his book, namely, that some people simply do not want to be rescued.

Kenneth Ballas

HOLY CHURCH OR HOLY WRIT? By Hermann Sasse. Inter-Varsity Fellowship, Sydney, Australia, 1967. 24 pages. Paper. \$.45.

In 1959 George H. Tavard, well-known French Roman Catholic theologian, published his influential "Holy Writ or Holy Church." Hermann Sasse, equally well-known Lutheran historian and theologian, has turned the tables with his concise monograph, "Holy Church or Holy Writ." Subtitled "The Meaning of the *Sola Scriptura* of the Reformation," Sasse actually traces the rejection of *De fontibus revelationis* by Vaticanum II and its subsequent adoption of *Dei verbum*, the Dogmatic Constitution on Divine Revelation.

The proposed schema on the Sources of Revelation was resoundingly rejected by the majority of bishops present (it failed the necessary two-thirds majority by only 105 votes but was withdrawn by direct order of Pope John) because it was said to contain a false doctrine in the assumption that there are two sources of revelation: Scripture and Tradition. Tavard and other Roman theologians who declare that there is but one source of revelation had made the trenchant point in ecumenical confrontations that Trent speaks of but one source (*fons*). This "new theology" had won many adherents among the bishops present at Vatican II. Sasse cogently points out that while Tavard, Kueng, *et al.*, can read this position from Trent they apparently are insensible to the exegesis provided by that Fourth Session held in April 1546. True, there is one *fons*; it is the source of all saving truth and discipline. But this truth and discipline are contained "*in libris scriptis et sine scripto traditionibus.*" But Scripture and Tradition are to be accepted "*pari pietatis affectu ac reverentia.*" The two-source theory is after all the doctrine of Trent! This was established by the new *Dei verbum*: "Both the sacred Tradition and sacred Scripture are to be accepted with the same sense of devotion and reverence." Karl Rahner observes that it was at the special request of Paul VI that another sentence was inserted: "It is not from Scripture alone that the Church draws her certainty about everything which has been revealed." This, says, Sasse, is a rejection of the Protestant *Sola Scriptura*. He quotes Chapter II of the new Constitution: "Sacred Tradition and sacred Scripture from one sacred deposit of the word of God which is committed to the Church."

After careful analysis of the Constitution Sasse turns to what he calls the final and decisive question: is it acceptable to the churches of the Reformation today? Sasse believes that it formulates the real *status controversiae* but does not remove the controversy. Ably and competently defining the deep respect of the Reformation fathers for the great tradition and heritage of the Church of all ages he goes on to explicate the meaning of the *Sola Scriptura*. It alone assures the foundation of faith and preservation of the Gospel. "Every church must have a rule and norm by which life and work, faith and order are measured. This is to us the Bible and nothing else" (p. 22). *Verbum solum habemus!* A brief reference to the modern cult of Mary compellingly demonstrates what happens in a church when man becomes the source of revelation.

John F. Johnson

THE HOLY SPIRIT IN THE ANCIENT CHURCH. By Henry Barclay Swete. Baker Book House, Grand Rapids, 1966. 429 pages. Cloth. \$6.95.

This is another in Baker's Limited Editions Library, a series of reprints of notable theological works. Dr. Swete has rendered significant service to the church in this great volume which originally appeared in 1912. It is not the kind of work the average pastor is likely to want for his working library, but it is a "must" for the scholar or even the scholarly pastor. It is made up of pertinent citations from the Fathers, beginning with the sub-apostolic age and going down to Nicea. Swete deals with those men who played so prominent a role in the development of Nicene theology, such as the Apologists, Irenaeus, Cyprian, Tertullian, and others, as well as the heretical groups, the Gnostics, the Montanists, and the other various groups who compelled the calling of the Nicene Council. This book belongs in every standard collection of theological writings. For here we have the words of the early church in the development and description of a doctrine which to this day has not been fully delineated. We are grateful to Baker for reprinting this great work.

J. A. O. Preus

THINGS WHICH BECOME SOUND DOCTRINE. By J. Dwight Pentecost. Fleming H. Revell Company, Westwood, New Jersey, 1965. 159 pages. Cloth. \$3.50.

In this little book the author presents doctrinal studies on fourteen of the more important terms that are in use in Christian theology. He offers clear, interesting, Bible-based discussions of such words as depravity, grace, regeneration, imputation, substitution, redemption, reconciliation, propitiation, justification, sanctification, resurrection, etc.

The author apparently is writing for "the average believer who retreats from the word doctrine" feeling that it belongs in the seminary classroom or in the minister's library. Dr. Pentecost has succeeded rather well in producing a work which should be of considerable help to laymen and students of theology who want to understand basic theological terminology.

There are among these studies, however, a number of interpretations concerning which the Lutheran exegete may perhaps disagree with the author; for example, he writes: "The word 'reconciliation' in the Scripture means 'to cause to conform to a standard, to be adjusted to a specified standard'" (p. 84). From this definition he then draws the conclusion that it is erroneous to say that God is reconciled to man, for that would imply that God was out of conformity with the accepted norm and must be changed.

Howard W. Tepker

INTRODUCTION TO THEOLOGY. By Marianne H. Micks. The Seabury Press, New York, 1967. 204 pages. Paper. \$2.25.

Dr. Micks, an Anglican theologian with an educational background from Union, Yale, and the Church Divinity School of the Pacific, has undertaken a very ambitious task of making the whole spectrum of

theology available to the laity. Her approach is both historical and systematic. Doctrines or ideas are presented in the historical setting of their origin so that the reader receives the impression that the author is consciously striving for the highest degree of objectivity. Her own position is obviously that of a mild neo-orthodoxy. The shibboleths of this position are evident in her thinking about the Bible which is regarded as mere history. Though it is not called the Word of God, it is still regarded as "an authoritative source for knowledge of ultimate reality." The Biblical history begins not with the events of Genesis but with the escape from Egypt. The chapter entitled "From Exodus to Creation" is not reading the book of Genesis backwards as the unwary reader might suspect, but the Israelite nation from its birth in Egypt to the establishment of the kingdom. The psalms are interpreted according to the standards of current scholarship as being odes to the king on the annual celebration of the enthronement. Isaiah's vision of God as recorded in ch. 6 of that book might have been instigated by such a celebration. As the author herself admits, all this is based on conjecture and not on Scripture. The chapter entitled "From Resurrection to Incarnation" causes the same confusion as the one mentioned above. Here there is seen a development of doctrine from the Easter event to the Johannine Logos doctrine. While the author *seems* committed to the resurrection in the traditional sense, her ideas on the Deity of Christ suffer from ambiguity. An ambiguity of another type is in turn seen by Dr. Micks in the Biblical eschatological pronouncements which are both here and now (the realized eschatology of Bultmann) and in the future. A final section on Biblical theology deals with the church. The author is a little less than clear when she writes:

His body was crucified and raised again. His broken body is shared by the church. Believers are made members of his body by baptism into his death, a baptism which St. Paul calls the body of sin, and incorporated them into his new life. The body so defined is closely knit together in organic interdependence of its parts, but in total dependence on the head.

Paul himself has no section in his epistles called "Body" and to speak of one term with a variety of meanings in one section is hardly less than confusing for the laity.

A second section deals with the rise of doctrine through history. The chapter "Matter and Spirit" describes the rise of Gnosticism. The chapter "The Deity of Christ" gives the Arian and Athanasian positions. It is difficult to say where the author's prejudices really lie, but one is cautioned with the statement that *deification* is possible for everyone. The chapter "Reason and Revelation" treats of such men as Bernard, Abelard, and Aquinas. Here the hero of the age is painted as Abelard, for whom reason was divine light. The chapter "Faith and Works" revolves around the Reformation controversies on justification and sanctification. Hooker's position on a more active sanctification is deemed somewhat better than the "quietism" resulting from Luther's and Cranmer's doctrine of justification. However, Anglicanism, for whom Hooker was primate and teacher, stands in danger of Pelagian moralism.

A final third section is entitled "Reason and Revelance." In the face of Bultmann's demythologizing, it is suggested that the Biblical images be made a part of our culture so people can again understand the message of the Bible. A chapter on the doctrine of man relies heavily on Reinhold Niebuhr and a chapter on faith on Kierkegaard and Tillich. Bonhoeffer with his ideas of involvement in the world rather than the salvation of individuals' souls is considered the standard of the church's work. The ecumenical age with its dialogues is considered a good spawning ground for theological developments.

The strength of this book is its wide sweep. Its weakness is that the author, in presenting several possibilities, never seems to latch onto one idea, with the result that the reader is continually asking whether there is anything definite in theology.

David P. Scaer

INTERPRETING THE ATONEMENT. By Robert H. Culpepper. Wm. B. Eerdmans, Grand Rapids, 1966. 170 pages. Paper. \$2.45.

With the publication of this book, Robert H. Culpepper has made available to theological students, laymen, and pastors a wealth of scholarly information on the central doctrine of the Holy Scripture, and has discussed in a clear, interesting fashion some of the more basic issues confronting the Christian world today. The author has gathered materials, both biblical and historical, from many sources and has grouped it in the following five chapters: 1. The Old Testament Foundations of the Doctrine of the Atonement, 2. The New Testament Witness Concerning the Atonement, 3. Historical Interpretation of the Atonement, 4. Special Problems, 5. A Constructive Statement of the Doctrine of the Atonement.

Throughout the book the reader will sense the reverence with which the author approaches his important subject. Dr. Culpepper writes in his introduction: "The doctrine of the atonement is the Holy of Holies of Christian theology. It is a doctrine of unfathomable depth and inexhaustible mystery. Christian theology reaches its climax in it, and in a large measure it is determinative of all other doctrines. Theology is Christian only insofar as all of its doctrines are illuminated by the doctrine of the atonement."

Of particular interest and importance is the author's last chapter in which he summarizes his personal convictions regarding the atonement. In this section he makes numerous statements which reveal his basic presuppositions. For example, he writes: "The doctrine of the atonement must be based upon and give expression to a correct Christology. It must make it clear that the incarnation is the presupposition of the atonement. Many have suffered death in devotion to duty and truth. In fact, many have died the cruel death of the cross. Jesus was crucified in the midst of two criminals. But that which distinguishes the death of Jesus from the death of a martyr or that of a criminal is the person of the one who was crucified. He was true God and true man . . . He who was by nature the Son of God became in time the Son of Man, thus eternally uniting humanity to deity in one person" (p. 133). Again, "Salvation must come from God. It cannot come from man, for man is a

sinner in need of salvation. The very sin of man has shut him off from God and closed the door on all possibilities of an approach to God from man's side. If man is to be saved, God must come to man, because man cannot come to God. Thus the Redeemer must be divine" (p. 134).

On the meaning of the cross he writes: "The cross of Christ is the supreme revelation of the amazing depths of the love of God for sinful man," but he then adds: "The cross of Christ is God's judgment upon man's sin . . . In the nature of God there is a necessity that forgiveness of sin should be mediated in such a way as to disclose unmistakably the mind of God toward sin, and thereby manifest his utter revulsion to it" (pp. 139 ff.).

With regard to the fruits of the atonement, Dr. Culpepper explains: "The Christ-event of God's decisive action by which we are delivered from all the evil powers which hold us in bondage: sin, the law, death, and the devil" (p. 146). Then he adds: "Christ's victory is real, and yet it is not yet complete. We live our lives in a state of tension between the 'already' and the 'not yet.' Christ has already come, the kingdom is already a reality, the age of fulfillment has already dawned. And yet Christ is yet to come, God's reign has not yet been perfected, and the age to come is yet in the future. Christ has already conquered sin, and we have already died with Christ. And yet the struggle with the old nature continues, and we must daily crucify the flesh . . . The victory which Christ has already won is the solid basis for the hope of the ultimate victory which he will yet win" (pp. 149 f.).

But there are also points of view expressed in the book with which many Lutherans will find themselves in disagreement. Apparently Dr. Culpepper does not agree with Luther when he speaks of Christ as enduring the full intensity of the wrath of God and of His becoming the ransom for our sins, through which God is reconciled to us (p. 95), for he writes: "Far from effecting any change in the attitude of God toward man in the sense of turning hostility into love or making a friend of an enemy, the cross of Christ gave expression to the love of God for man which was in God's heart from all eternity . . . Any view of the atonement which suggests the idea of an angry Father inflicting punishment upon his innocent and loving Son must be rejected as unbiblical" (p. 131).

Many readers will perhaps find it unfortunate also that Dr. Culpepper appears to be influenced by the views of Historical Criticism, especially in the first chapter of his book.

This little volume will delight the conservative reader on many of its pages but on others will be disappointing.

Howard W. Tepker

THEOLOGY IN RECONSTRUCTION. By T. F. Torrance. Eerdmans Publishing Co., Grand Rapids, 1966. (first published 1965). Cloth. \$5.00.

In this volume Professor Torrance (Edinburgh University) offers a collection of essays, addresses and articles which relate meaningfully and cogently to the current theological scene. The author admits that "essays of this kind thrown up by debate here and there inevitably overlap when

brought together." Aside from this built-in weakness, however, there is much to challenge the proverbial "grey matter" of anyone willing to dig into somewhat tougher than ordinary reading material. The prefatory chapter (No. 1) on theological education today, for example, will hearten everyone who deplores the effect that over-confidence in the scientific method, on the one hand, and Bultmann's demythologizing, on the other hand, have had upon modern theologizing. For strong undergirding of Biblical theology, Torrance, like Luther and others, pleads an eloquent case for the importance of the Biblical languages in the theologian's preparation. Only then can the Gospel "of radical and complete reconciliation to God through the Cross of Jesus Christ" be preserved, says Torrance, "the only message that really strikes home to the human heart and meets at last the desperate plight of man" (p. 29).

Part I on "Knowledge of God" has five chapters. In the first of these (No. 2), Torrance concentrates on the epistemological problem as handled by the theologians of the patristic period, and then balances this with a chapter (No. 3) on the problem of relevant statement of theological truth today, noting that the "deepest problems underlying the so-called demythologizing controversy" are to be found in "the failure to discern the objective depth of biblical and theological statements" that concern the Word made flesh. Thus, the old problem of the offense of the Cross!

Chapter 4 is an incisive study of the place of the human subject and the subject's knowledge under God, with the reminder that there is need for all to be judged before the Creator Himself and "constantly to repent of false habits of mind" (p. 75). The treatment is sympathetic to Reformed theology's contribution, and somewhat stilted and unfair over against Lutheran theology. This is evident especially in Torrance's outright repudiation of the *genus majestaticum* with reference to the union of the two natures in Christ. Indeed, it is curious to note at this point how the old Reformed principle, *finitum non est capax infiniti*, boomerangs back upon the posture of "repentant," "humble," and "listening" attitude which Torrance affects and pleads for. In the final analysis it is this rationalistic principle and methodology which drastically undercuts the mystery of the incarnation and the wonder that "in Him dwelleth all the fulness of the Godhead bodily," (Col. 2, 9) as Luther tried to show Zwingli and Oecolampadius in his "Great Confession."

In Chapter 5, "Knowledge of God and Speech about him according to John Calvin," and especially in chapter 6, "The Word of God and the Nature of Man," Torrance demonstrates his Basel-based theological background and leaning upon Karl Barth. He contends, as a matter of fact, that the latter has been grossly misunderstood on natural or general revelation, arguing that Barth's position is essentially identical with Calvin's. This is to be doubted. However, it is reassuring to read someone who argues competently for an anthropology which sees itself theologically, that is, in the light of God's revelation in His Word, through Christ.

Part II has four chapters, revolving around a Christo-centric theme. Chapter 7 is particularly appealing, showing the rhetorical strength of Torrance, the preacher, on "Questioning in Christ." In chapter 8 Tor-

rance's dependence upon Barth is again very evident, especially Barth's prolegomenon, as he seeks to state "The Place of Christology in Biblical and Dogmatic Theology." It is a dialectic in behalf of Jesus Christ as the Word, in which the Bible then becomes a "creaturely correspondence," (p. 138) a fallible word of man "with all the limitations and imperfections of human flesh," (p. 139) a record or witness through which God can, where and when He wills, have His true Word, Christ, proclaimed.

Some fine things are said about "Justification" in Chapter 9. Torrance emphasizes the need for radical repudiation of all natural goodness, since justification *sola gratia* "belongs to the inner texture of the Gospel" and is "its cutting edge . . . the very essence of the Gospel." He stresses also the forensic nature of justification in New Testament usage. However, as regards this last point, his case is seriously weakened when he sets a third element, "the sanctification of our human nature," alongside Christ's active and passive obedience as a factor in man's justification before God. We are thus left with the old confusion of cause and effect, of Law with Gospel, of obedience with faith—in the manner of Barth, who also looks upon the Law "as the necessary form of the Gospel whose content is grace." Luther would raise his hands in horror! (cf. especially his Galatian commentary where he insists that there can be no mean between a righteousness which is by grace, passive, and a righteousness which is by the Law, or active righteousness.)

Chapter 10 on "The Roman Doctrine of Grace from the Point of View of Reformed Theology" is a topic that has become increasingly popular in our day. The question that looms large is whether perhaps there has been needless misunderstanding between the two camps. In a somewhat protracted discussion, Torrance fails finally to pin-point the real issue, largely because he is not committed to Luther's principle of a sharp distinction between the respective spheres of Law and Gospel, and, as a result, never gets at the nub of what *sola gratia* means.

Part III has four chapters, appropriately focusing on the Spirit's activity in the church, with special attention on the ecumenical spirit for unity within the church which has so gripped the hearts of concerned Christians everywhere. Torrance again is provocative in his thinking, and thus compensates in part for points at which one must disagree with some of his conclusions. His final chapter is an epilogue raising the question of whether a new reformation is needed in our day, whether indeed it is already taking place, and on what basic premises it ought to proceed.

E. F. Klug

THE CHRISTIAN LIFE AND SALVATION. By Donald G. Bloesch. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1967. 164 pages. Cloth. \$3.50.

Dr. Bloesch, a member of the Dubuque Theological Seminary (Presbyterian), with a Ph.D. from the University of Chicago, and a former pastor in both the Congregational and Evangelical and Reformed churches, has produced a theological treatise tracing the various stages in salvation. The first chapter presents the plan of salvation or the *ordo salutis*. From man's point of view the temporal order is seeking for help, repentance

and faith, obedience in faith, and perfect love. The same process from God's perspective appears in this order, predestination, justification, sanctification, and glorification. The chapter on salvation shows how salvation can be fit into a threefold temporal scheme. Salvation is *past* since we have been elected to salvation in Christ and His death declares this election to us. Salvation is *present* since we realize it in faith and a life of sanctification. Salvation is a *future* event when we reach full perfection in glory. I Cor. 11:26, "For as often as you eat this bread and drink this cup (present), you proclaim the Lord's death (past) until he comes (future)" reflects the threefold temporal dimension of salvation. A third chapter dealing with the sacrifice of Christ can be read with great benefit. Consider these passages: "Yet we must now underscore the fact that this humanity was united with deity and that God consequently shared in the tribulations of the humanity of His Son." "As priest He procured for us pardon and vindication at the bar of justice; as King He won for us the victory that set us free. His priestly work can be viewed as a propitiation of God's wrath; His kingly work might be seen as an expiation of our sins. That is, Christ not only died for our sins, but He took away our sins." For Dr. Bloesch *both* crucifixion and resurrection are *datable historical events*, with the exception that the latter "is not accessible to scientific verification" from non-Biblical sources. The Christian life or what is called sanctification is treated in the chapter "Bearing the Cross." The cross is interpreted as "not a new burden but rather a shield which enables him to withstand and overcome the temptation to sin." Social action is part of giving one's self to others. While faith and obedience go together, they must not be equated as done by Bultmann. In the chapter "The Crown of Glory" the traditional position of the state of the dead is set forth. "At the moment of death the souls of men, re-clothed in spiritual bodies, are taken into the presence of God or into the nether land of Sheol, the World of Spirits, where they await the final judgment. Those who die in Christ experience immediately after death the beatific vision of God in Paradise, the realm of the departed saints." Unfortunately this section is marred with premillennialism and a rather different idea of hell. The sinners in hell are said to be within "the compass of God's love." Hell is described as "an estrangement within union" and its punishment as "essentially remedial or corrective not simply as retributive." If some possibly might be released from hell, which the author suggests, then why does God have them suffer there? But the author's embryonic universalism does not detract from what is essentially a very excellent book, even from strictly Lutheran perspective. Though the author obviously is part of the Calvinist or Reformed tradition, he sounds more Lutheran than Calvinist. For example, he denies double predestination and holds to a single predestination to salvation. The presence of Christ in the sacrament does not depend upon the faith of the recipient and those who partake of Holy Communion "partake of the body and blood of Christ." He even speaks in favor of a weekly celebration.

Here is a clearly written and lucid presentation of theology written in depth that can be read with great benefit by the clergyman whose first love is the proclamation of the doctrine of salvation.

David P. Scaer

A SHORT HISTORY OF CHRISTIAN DOCTRINE. By Bernhard Lohse. Translated by F. Ernest Stoeffler. Fortress Press, Philadelphia, 1966. Cloth. \$5.00.

A history of Christian doctrine in 250 pages is no mean accomplishment, especially if fairly complete and readable. Professor Lohse (Hamburg University) comes off well on both counts in this work. Modestly terming his book an outline of the history of doctrine, the author succeeds literally and literarily to pack his pages with the pertinent facts in the story of how Christian doctrine took shape through twenty centuries. Yet he does not gorge the reader with an overwhelming mass of detail. Deftly woven into the tapestry of the story, however, are all the threads that matter in bringing out the picture.

Noting that many of the histories of dogma have been written by its critics, Lohse pleads a case for a sympathetic, friendly, and at the same time objective, treatment of the subject. Even as the church must always be confessing its faith, so it is also "the task of the historian of dogma," he states, "not only to set forth the historical contingency of dogmas or confessions, but to demonstrate, at the same time, the special significance of particular decisions for a given epoch as well as for the development of the history of dogma." (p. 12). Lohse dismisses as absurd the conclusion that the church's errors and mistakes, which the critical writers delight in pointing out, in any way justify an undogmatic Christianity for our time. Nor does he agree that the criterion of relevancy should ever be the determining measure of doctrine in a given day. Albeit there is need in each generation to interpret and explain meaningfully the treasure and heritage of the past, for "in every new day and every new situation everything that was inherited must be won anew" (p. 17). The historical-critical method has a contribution to make, no doubt, but its limitations must be recognized, too, and above all it needs to be distinguished from the history of dogma itself. This Harnack & Co. failed to do, because their theological presuppositions were aimed at destroying evangelical, Biblical truths on the grounds of "scientific methodology."

Lohse strives for a simple outline and achieves it by proceeding on the familiar thesis that the church's formal expression of doctrinal teaching arose directly out of the church's confession of basic Christian teachings as these were challenged or assaulted. His chapters are compact, carefully balanced units, treating in turn: the Trinity; Christology; sin and grace (Pelagian-Augustinian controversy chiefly, plus Luther's great insight and contribution); the sacraments (from the first century through the Reformation period); justification (the central issue of the Reformation by virtue of Luther's intense resolve to let God be heard as He speaks in His Holy Word on the matter that concerns all men most, the assurance of salvation before God); and finally, what Lohse considers the great question of our day, the doctrine of the church and its unity. Thus he ties the contemporary situation, the ecumenical movement and striving for unity within Christendom, effectively to the confessional, doctrinal struggle that preceded. He exudes, as a matter of fact, considerable optimism over the progress and direction these strivings have evinced. He concludes, as he began, by affirming that the crucial question for the

church in our day is the same question which Jesus posed for his disciples, "Who do you say that I am?" That everything hangs on the answer given is a point beyond dispute, but Lohse's parting shot in reference to it is somewhat enigmatic in view of the history of dogma as he has delineated it: "The answer to this question must be given in a new way" (p. 247). Nor does he shed much light by closing his book with what he undoubtedly considers to be a reassuring note: "But if it proceeds from faith it will be given in unity with the faith and the confession of the fathers." Luther already in his 95 Theses (No. 92) had misgivings about "prophets who say to Christ's people, 'Peace, peace,' when there is no peace," for he knew that there was much that passed for Christian faith which was not true faith.

This leads to the following general criticisms of a book which in most respects must be described as a very commendable contribution to the history of doctrine, a book with a very genuine regard for evangelical, confessional theology, which, as the translator notes in his preface will be valuable for "churchmen, pastors, seminarians, and theologically alert laymen." It loses some of its impact and value for this reviewer at the points where it:

- 1) apologizes for and criticizes a theology of the Word committed to "the inspiration of the Scripture objectively" (p. 220). Lohse, in other words, has no sympathy for inspiration in the sense of plenary, verbal, inerrant, for it can only "mean that the personality of the biblical author was totally eliminated from the process of writing," (p. 220) to his way of thinking. His characterization of the orthodox theologians on this point becomes little more than a caricature because it is unfair and prejudiced. Moreover, they are set, again unjustly, as being at odds with Luther on this point, which likewise is not factual. In view of this difference opinion it is inconceivable that the hope for unity within the church of our day can ever be more than a daydream, since each theologian or group of Christians will insist on the right to excogitate for himself or itself what, if anything, is inspired of Holy Writ, what, if anything, is to be considered authoritative. Ecumenism on such footing is doomed from the start, no matter how reverently people may speak about Jesus as Lord. Luther himself pointedly objected to and bristled at mere "Jesus-talk," if it came at the expense of the Lord's own precious Word. Can you honor Him as Lord (ecumenism's slogan), if you lord it over His own Word, Holy Writ? I believe this question expresses Luther's mind. Nor does it mean anything, therefore, nor is it Luther-like, to say that we have regard for Him who is the only true Word, as neo-orthodoxy does, while we reserve for ourselves the right to sit in judgment over, indeed oftentimes even denigrate, the Word He deigned to speak through the mouths and pens of chosen prophets and apostles. I have yet to find anything in my reading of Luther which permits the conclusion that he somehow sets the *proclaimed* Word in opposition to, or above, the *written* Scriptures. The burden of proof still remains with those who

claim this—and for every avowed instance there are a dozen on the other side to show Luther's readiness to identify Holy Scripture with the Word of the Lord. The same holds true as regards the contention that Luther's theology of the Word differed from that of the confessors of 1577 and the defenders of Lutheran orthodoxy in the 17th century! Unmitigated and unwarranted balderdash!

- 2) speaks ambivalently of the Lutheran Confessions; on the one hand and in general, expressing highest regard, but, on the other hand, denying that they are "an ultimate" for the Lutheran church, since, according to Lohse, "the Lutheran church possesses evangelical freedom both with regard to Luther's theology and with regard to the confessions" (p. 185). Obviously, this suggests a *quatenus*, instead of a *quia*, subscription to the confessions.
- 3) favors typological treatment of Old Testament texts over direct prophecy.
- 4) questions generally recognized *sedes doctrinae*, e.g., Rom. 9, 5 as direct proof of Christ's deity, and John 14, 16 as evidence for the Holy Spirit's distinct personhood.
- 5) accepts some of higher criticism's debatable judgments upon the New Testament canon, in dating, authorship, etc.
- 6) delineates Luther in an imaginative and unreal sort of way, as one who, if he had been around for some of the later confrontations between the Lutherans and Reformed (or even in this ecumenical day!), might have been more open to compromise for the sake of peace and unity in the church. That is a fictional kind of Luther unknown to history.

Finally, let it be said, one does not have to agree with an author on all points, in order to recommend his book. This is the case here. Lohse's work is excellent as a survey of Christian doctrine, even though there is reason to quibble with his stance on certain issues. The fact remains that, if Lutheran theology is to make a vital contribution to the church in this ecumenical age, it is by loyally adhering to its confessional position, for nowhere in all of Christendom is there consistent Christian theology of such Scriptural soundness!

E. F. Klug

HATH GOD SAID? WHO IS RIGHT? THE BIBLE OR ITS CRITICS?

By Uuras Saarnivaara, Th.D., Ph.D., Minneapolis: Osterhus Publishing House, Inc., 1966. 293 pages. Paper. \$3.50.

CRISIS IN LUTHERAN THEOLOGY. By John Warwick Montgomery, Ph.D., Th.D., Vol. I. Preface by J. A. O. Preus. Baker Book House, Grand Rapids, 1967. 133 pages. \$1.50.

The authors of these two volumes have a number of things in common. Both have a Ph.D. degree from the University of Chicago and both have a Th.D. from a European university. Both have published prolifically. Dr. Saarnivaara has authored twelve books in Finnish and a number of works in English, among them *Luther Discovers the Gospel* (Con-

cordia) and *Scriptural Baptism*. Dr. Montgomery is author of five major works in addition to numerous articles in a variety of magazines and theological journals. Both theologians are concerned about the health of world Lutheranism and especially of American Lutheranism which in recent years has been influenced by neo-orthodoxy and other negative influences.

Drs. Saarnivaara and Montgomery endeavor to defend the "faith once delivered to the saints." Their volumes are apologetic in character. They do not mince words in condemning error and in unmistakable language setting forth what they believe to be the Scriptural and Lutheran view on a number of issues that have been occupying the attention of theologians of Christendom in recent decades.

Dr. Montgomery's volume consists of five essays, four of which have previously appeared in several theological journals and magazines. Concerning the text of the essays, Montgomery asserts: "The present book has afforded opportunity to make minor revisions and corrections, so that the journal texts of these articles ought no longer be considered the *textus receptus*" (page 9). The five essays have been arranged under two topics: Part I: Inspiration and Interpretation, and Part II: Doctrine, Ethics and the Church.

Both theological professors deal specifically with the present doctrinal situation in Lutheranism. Dr. Montgomery specifically concentrates on theological problems and doctrinal differences in The Lutheran Church-Missouri Synod. These two professors are convinced that Lutheran theological leaders and professors have been affected by un-Lutheran views and that methods for the interpretation of the Scriptures have been adopted and are currently being used which result in misunderstanding and misrepresentation of Biblical teachings and doctrines.

Dr. Saarnivaara states in the opening pages of his book:

The greatest tragedy of our time is that large sections of Christendom have followed the delusive voices that have made God's Word doubtful. The so-called Christian churches have to a large extent abandoned faith in the reliability of the Bible and its divine authority. The result is that Christendom is divided into two factions which are separated from each other by an impassable gulf.

In describing these differences in Christendom, Saarnivaara quoted *The Christian Century*, January, 1924 as follows:

Christianity according to fundamentalism (Bible-believing Protestantism) is one religion and Christianity according to modernism another . . . There is a clash as profound and grim as between Christianity and Confucianism (Chinese pagan philosophical religion). The God of fundamentalism is one God, and the God of the Modernist is another.

The Protestant Reformation established the *Sola Scriptura* principle as the sole source for religious authority. Orthodox Lutheranism has always held a high view of the Holy Scriptures. The nature of the Holy Scriptures has been under attack for at least two centuries. Both writers under review deal with the doctrine of Holy Writ and also treat specifically the important discipline of hermeneutics. Orthodox Lutheranism,

basing its stance on clear Biblical assertions, claimed that the Bible is unique, that it was inspired by God and that the original autographs are completely dependable and inerrant. Only the canonical books of the Old and New Testaments can inform man what he needs to know for his salvation and how to live a God-pleasing life.

It is the contention of Drs. Saarnivaara and Montgomery that because the Holy Scriptures are inerrant and infallible, that every Christian is duty bound to accept the position of Martin Luther: "We should . . . let the Scriptures rule and master us, and we should not be masters ourselves according to our mad heads, setting ourselves above the Scriptures (W.A. 47:367)."

Both authors reject attempts made by Lutheran theologians to portray Luther as a reformer who did not believe in the inerrancy and the absolute authority of the Bible. Luther depicted as holding a low view of Scriptures is not in harmony with many statements in the Reformer's writings. In the opening chapter of his work, Dr. Montgomery defends the verbal and plenary inspiration together with its inerrancy in the original autographs. Saarnivaara in *Hath God Said?* devotes chapter III to a repudiation of attacks on the verbal and plenary inspiration of the Bible.

Both theological professors concern themselves with a discussion of what constitutes the basic rules of sound Biblical hermeneutics. In chapter II of *Crisis in Lutheran Theology* Dr. Montgomery has given an excellent analysis of the entire hermeneutical scene with its divergent and often contradictory positions and he has evaluated trends and systems of today's hermeneutics that are inimical to sound Biblical interpretation. Chapter IV of the Finnish theologian's book also deals with the proper method of interpreting Scripture, and he likewise rejects erroneous hermeneutical methods that result in conclusions clearly at variance with the clearly intended meaning of Biblical passages. Both books have much in common as they set forth rules for the proper interpretation of God's Word. In their enumeration of basic hermeneutical principles they enunciate the following: Scripture interprets Scripture, the need for adhering to its literal meaning unless there are valid reasons for not abiding with it. Emphasis is placed upon the perspicuity of Scriptures as an underlying presupposition with which the exegete should approach the Word. Neo-orthodox and Bultmannian and post-Bultmannian methods are outlined and rejected as inadequate and erroneous. Special cognizance is taken of the serious consequences for Lutheran theology in accepting neo-orthodoxy, symbolical and mythological interpretations that reject the clear literal meaning of the text.

Both Saarnivaara and Montgomery are convinced that the so-called "assured results" of higher criticism are dangerous for the Christian faith. The rejection of the essential Mosaicity of the Pentateuch, the unity of Isaiah, the Danielic authorship and historical reliability of the Book of Daniel are considered inimical to the true understanding of the Bible. Miracles and prophecy, two stumbling blocks for modern man, are upheld over against the position of modern critical Lutheran scholars who reflect traditional repugnance to the miraculous and supernatural.

Saarnivaara devotes chapter VI to the interpretation of prophecy and contrasts the liberal and Biblical views. His final two chapters concern themselves with "the difficult passages" of the Bible and those alleged to be contradictory. In Dr. William Arndt's books, *Does the Bible Contradict Itself?* and *Bible Difficulties*, a similar treatment is found. Some difficulties not discussed in Dr. Arndt's books are treated by Saarnivaara.

Both authors are deeply disturbed by the fact that Lutheran church bodies formerly conservative have been affected by higher critical views and by a low view of Scriptures. Citations from the writings of theological professors, from Sunday School and Bible Class materials, and theological journals are included in the documentation in support of the allegations that doctrinal deterioration is taking place within American and European Lutheranism.

Not only are new theological winds blowing in American Lutheranism but this is also true in the case of The Lutheran Church-Missouri Synod. Chapters III and IV of Dr. Montgomery's volume clearly document from current literature how the former doctrinal position is being attacked and depicted as not solidly Lutheran—at least not in harmony with 16th century Reformation theology. In these chapters Dr. Montgomery defends traditional Missouri Synod theology against its detractors from within. In Lutheran circles there has been a denial of the third use of the law, taught by the Formula of Concord. Chapter V of *Crisis in Lutheran Theology* presents a defense of this third use of the law together with an analysis of its implications for the life of sanctification.

In view of the fact that The Lutheran Church-Missouri Synod has been urged to establish altar and pulpit fellowship with the American Lutheran Church on the assumption that there are no longer any doctrinal differences between these major bodies, it might be advisable to examine these volumes and see whether or not Drs. Montgomery and Saarnivaara are correct when they claim that there are still significant divergencies between what orthodox Lutheranism holds on the strength of the Lutheran Confessions and what actually is being taught and written in American Lutheranism.

Raymond F. Surburg

REVELATION, CANONICITY AND INTERPRETATION. By John F. Johnson. Concordia Seminary Print Shop, Springfield, Ill., 1967. 200 pages. Paper. \$3.95.

Dr. Johnson, associate professor of systematic theology at Concordia Seminary, Springfield, Illinois has written a text designed to introduce the reader to some of the questions relating to divine revelation, the establishment of the Canon of Scripture and the principles of Biblical interpretation.

In seven carefully prepared chapters (double-spaced, mimeographed) the author sets forth the three topics that constitute the essence of the book. Chapter I deals with revelation; chapter II with Biblical manuscripts and an introduction to the field of textual criticism; chapters III and IV treat respectively of the Old and New Testament Canons; chapter

V presents a brief history of the ancient versions followed by a sketch of the history of Luther's German Bible translation and a history of English Bible translations from the time of Tyndale to the important translations of the twentieth century. The two concluding chapters, VI and VII (70 pages), deal with the rules of Biblical interpretation.

This volume would especially be usable as an introductory text at the Junior Colleges of Synod in the course that deals with "The Principles of Biblical Interpretation." Campus pastors would also find it helpful as an introductory text for campus religion courses. In his foreword, Dr. Johnson stated that "each subject demands much more study than that offered by the text." After each chapter there are topics listed for special consideration, which will provide the student with opportunity for depth studies in the area treated in the respective chapter.

The author has cited writers from various denominational and theological backgrounds in an effort to shed light and research on the complex problems concerning the nature of revelation, the factors influencing the formation of the Canon, and the proper application of interpretative principles when dealing with the literature of the Bible.

It is the opinion of the reviewer that Dr. Johnson's book, written in a clear and lucid style, could also profitably be read by pastors who from its reading would become acquainted with some of the new emphases made by modern Biblical scholarship, incorporated by the author.

Raymond F. Surburg

THE ECUMENICAL REVOLUTION. By Robert McAfee Brown. Doubleday & Co., Garden City, New York, 1967. Cloth. 388 pages. \$5.95.

The subtitle of this book tells the reader at once that the author intends to offer an interpretation of the *Catholic-Protestant* dialogue. Although this limits the scope of his discussion of the Ecumenical Revolution, there is a chapter titled "From Edinburgh to Uppsala" which gives a fine account of *Protestant* ecumenical developments culminating in the World Council of Churches. While this chapter seems to have been written primarily to present background against which to observe Roman Catholic response to ecumenism until "under the pontificate of Pope John, Roman Catholic observers were for the first time officially present at a world assembly of the World Council of Churches, being present throughout the New Delhi meetings" (p. 57), there is a wealth of information in these pages (pp. 20-46) for anyone who wants to trace the various factors which provided both the impetus and the avenues for the Protestant pursuit of unity, and which all led to Amsterdam in 1948.

The main project of the author is to venture an interpretation of the *Catholic-Protestant* dialogue. It is commendable that he is mindful that what he proposes is *an* interpretation (which amounts to an acknowledgement that his interpretation is not definitive, and that others may interpret the situation differently), and that he is aware of the fact that many of the developments he attempts to assess are much too recent to see them in proper perspective or to evaluate their real significance.

This reviewer wonders whether Tillich's "Protestant principle" al-

lows the retention of "Catholic (or any other kind of) substance" as a basis for unity. To some of us the "surprises of Vatican II" were not really surprises, nor do these "surprises" reflect a basic change in the Roman Catholic attitude toward many whom they now patronizingly call "separated brethren." But these and some other reservations notwithstanding, these William Belden Noble Lectures originally presented at Harvard during the week after Easter in 1965, deserve at least a second reading and thoughtful consideration.

Harry A. Huth

A CATALOGUE OF SINS: A Contemporary Examination of Christian Conscience. By William F. May. Holt, Rinehart and Winston, New York, Chicago, San Francisco, 1967. 208 pages. Cloth. \$4.95.

Dr. May of the religion department of the University of Indiana offers a new approach to ethics constructed around the form of the seven mortal sins of the medieval church. The form is traditional and the material contemporary. Sin is not seen as violation of the Ten Commandments or any other manifestation of God's law. "Sin is whatever we do that violates our life in God." Rather than thinking of sin as rebellion, it should be thought of as treason and infidelity since it is always directed against God, who lives in intimate relationship with people, i.e. Israel and the Christian church. The book falls into four major sections, which in turn are subdivided. The first section, "The Sins of Man with His World" treats of impurity, faint-heartedness, and avarice. The second section, "The Sin of Man with His Neighbor" includes envy, hatred, neglect, betrayal and lust. The third section, "The Strategy and Atmosphere of Sin," discusses deceit, craving, and anxiety. The last deals with pride and sloth. The obvious advantage of Dr. May's approach is that it begins with man as he really is in the predicament of sin, not as he should ideally be. Man in his sin is diagnosed and the remedy in the Gospel prescribed. Thus in the section on betrayal and disloyalty, mention is made of the action of Judas and Peter. What is demanded of Christians is not that they merely avoid betrayal and disloyalty and remain in a state of neutrality, but that they act positively. "If, in effecting their salvation, God handed over the Savior into the hands of men, in intercessory prayer, a man hands over other men into the hands of the Savior." What is surprising is that among the mortal sins, sloth is identified as the deadliest. "Rather (sloth) is that death which has overtaken the soul before its death, when the soul itself is dead, when it responds with equal disinterest to the presence of friend or foe, God or devil alike."

For a more careful investigation of Dr. May's approach, I have chosen the chapter on "The Sin Against the Sexual Partner: Lust," since Robinson, Fletscher, and the theologians of *Playboy* have gained more notoriety in this ethical area than in any other. Lust is defined not over against the Sixth Commandment, but over against the partner. "Lust takes its origin from a sexual passion in which the object of passion is not, finally, the sexual partner but rather the pleasure or services which

the partner or the passion itself can provide." In modern jargon, it would mean using the "Thou" to serve the "I." Sexual relationships should be confined to marriage, since it is part of the marriage covenant, and without this covenant it is incomplete. Whether or not a child is engendered, the act itself is procreative and thus belongs within the framework of marriage and subsequently the family. In presenting this view, Dr. May's position is certainly in harmony with the original creative purposes when no law was necessary to restrain man. His language which is tinged at times with the terms of the existential theologians does not detract from the truthfulness of his position, which ends up in reaffirming traditional ethical behavior more frequently than his contemporaries. This book can be used with great value by the pastor dealing with sins as they individually confront him in his pastoral work in the congregation.

There are a few drawbacks. From a strictly biblical point of view, it seems impossible to speak about "sins" without original sin. Individual sins are after all only "incarnations" of what we are in our hearts. Keeping out any discussion of the Ten Commandments as an expression of the will of God for man's life simply to avoid legalism seems to contradict clear Biblical testimony. Man is a rebellious sinner who must feel the law's curse. At times the author depreciates the Bible's moral injunctions. For example, he equivocates on Paul's position on perversion in Romans 1:26 f.

However, these strictures should not detract from a theologian who has come up with positive ethical suggestions in an age when these suggestions are too few and far between.

David P. Scaer

THE SECULARIZATION OF MODERN CULTURES. By Bernard E. Meland. Oxford University Press, New York, 1966. 163 pages. Cloth. \$4.75.

Originally delivered in India as the Barrows Lectures this book aims to explore the ways in which modern societies in their attempts to come to terms with present-day political, technological, and moral demands, are moving away from historic guidelines provided by religious sanctions and sensibilities. Dr. Meland applies his principles to both Christian and non-Christian cultures, especially Hindu.

This book will not have great appeal to the average clergyman, as it deals in much broader sweeps with the same kind of problems dealt with more specifically by such men as Harvey Cox, the God-is-dead theologians, and other writers who are applying the problems to modern secularization to the Church and Christianity in particular.

Meland deals with the sources of secularization, the secularization of the modern state, secularization arising from science and technology, the dissolution of historical sensibilities, the significance of religious sensibility and wonder in any culture, and world religions in an age of science. It is interesting to note that not only is Christianity suffering from this problem but other great religions as well.

His handling of the relation of religion and science is worth reading. He shows why science and technology are so detrimental to all religions. Probably the best chapter in the book is the one dealing with the dissolution of historical sensibilities. The conclusion is disappointing. There is no gospel and no hope. We must accept our finiteness. Only God is absolute, but Meland does not tell us who God is or how we find Him.

J. A. O. Preus

CHRISTIAN WORSHIP: ITS THEOLOGY AND PRACTICE. By Franklin M. Segler. Broadman Press, Nashville, Tenn., 1967. 245 pages. Cloth. \$4.95.

The author is professor of pastoral ministries at Southwestern Baptist Theological Seminary, Fort Worth, Texas. Because his book is written primarily from the viewpoint of Free Church worship, it will arouse the curiosity and interest of one who has been brought up in a liturgical church. How do the Free Churches deal with the tension between form and freedom, between order and spontaneity, in worship? The author admits that in the Free Churches there has always been a deep-rooted suspicion of "formalism." The Baptists, in particular, have neglected the study of worship because they have assumed that genuine worship will find expression primarily in the spontaneous experience without regard to planning or order (p. 55). Segler's book is a plea for form and freedom, for an ordered freedom. It is not a question, he says, of either form or freedom but both (p. 177). He points out that the Bible nowhere prescribes an exact order of worship, but "always it acknowledges some essential form for the expression of worship" (p. 176). Many Protestant churches in the free church tradition, while declaring their hatred of ritual, have usually developed a ritual of their own, which probably is less beautiful and less effective (p. 179). He observes, correctly, that a congregation can become so accustomed to variety and change that even this becomes a fetish, and there is a patterned diversion of resistance to order and stability. As another Baptist author put it: Baptists may not be ritualists but they are usually "rutualists," drifting into a rut which they follow as slavishly as the more liturgical churches follow their liturgy (p. 180). With such a balanced approach to the subject of Christian worship, it is not surprising that the author comes up with some very sound understandings as well as helpful suggestions.

The book is divided into three parts: Part I: The Meaning of Worship; Part II: The Means of Expressing Worship; and Part III: Planning and Conducting Worship. Part I discusses the content of worship under the headings: What is Worship? Biblical Foundations, Historical Backgrounds, A Theology of Worship, A Psychology of Worship. Already in Part I the author reveals his acquaintance with most of the important studies in the area of Christian worship. While he often presents merely a digest of what others have said, he organizes his material well and comes up with enough insights and conclusions of his own to make the reading of his book a profitable experience. The chapter on the Meaning

of Worship, while still covering the major implications, is as clear and compact a summary as one could perhaps desire. He competently traces the biblical foundations of worship and presents a brief history of worship in the church. In the chapter on the Theology of Worship, the emphasis on the Holy Spirit as the dynamic of worship is most welcome. There are many fine statements in the chapter on the Psychology of Worship. The author points out that "objective worship achieves the best subjective results" (p. 82). It is legitimate for man to be concerned about himself so long as this is secondary to his concern about the glorification of God. He also clearly delineates the reasons for man's basic need for worship.

In connection with music, prayer, and the Word of God for worship, the author has some valuable things to say. This reviewer would have to disagree with some of the author's statements on Baptism and on the Lord's Supper and on their place in the worship service. The final chapter on Worship and Church Renewal presents much food for thought. The author's thesis is that true worship will bring new life in the church (p. 207), that "worship is the fountainhead of all the ministries of the church, the life of the church. If this fountain grows stale from disuse or becomes clogged from foreign polutions, the life of the church will end and its ministries diminish or cease altogether" (p. 208). Vital worship provides the motivation for righteous living, fervent evangelism, and the total stewardship of life which is necessary if the church is to sustain its voice in the world.

Segler's book illustrates how churches are being drawn together through study and understanding of Christian worship. *Christian Worship: Its Theology and Practice* can be a valuable source book also for Lutheran pastors.

Gerhard Aho

GOOD LORD, WHERE ARE YOU? Prayers for the Twentieth Century
Based on the Psalms. By Leslie F. Brandt. Concordia Publishing
House, St. Louis, 1967. 66 pages. Paper. \$1.75.

This refreshing little book contains paraphrases on the Psalms. According to the author, these paraphrases are not an attempt to be scholarly or textual but are intended to "indicate something of the honesty and humanity of the Psalm writers in their daily conflicts and to encourage us to be as honest in our pursuit of truth and our walk with God." The Psalms have articulated the author's feelings and verbalized his prayers over a period of many years. Now, by means of paraphrasing, he seeks to make the Psalms more relevant for other modern saints. There is no question but that this book will help the Psalms to come alive in a new way for the reader.

The author's insights into the meaning of the Psalms for Christians today are excellent. For example, he paraphrases the opening verses of Psalm 1: "The man who chooses to live a significant life is not going to take his cues from the religiously indifferent. Nor will he conform to the crowd nor mouth his prejudices nor dote on the failures of others"

(p. 7). In his paraphrase on Psalm 4, the author movingly expresses the Psalmist's confidence: "Dear God, respond to your servant in distress; Make room in your loving grace for a disciple in despair; Listen to the agonizing cries of a child who is depressed and unhappy . . . Go ahead, explode, blow up; it doesn't frighten God as long as it doesn't hurt anyone else. But then, O foolish heart, simmer down, And begin renewing your confidence in God" (p. 9). Fine, too, is his paraphrase on Psalm 46: "Our great God is still our refuge and strength; He is ever aware of our problems and concerned about our fears. Thus we have no business doubting Him, even though the earth is convulsed in tragedy or human masses are threatened by nuclear annihilation" (p. 31). The heart of Christian worship is enunciated in the paraphrase on Psalm 65: "You well deserve the praises of men, O God; And they should fulfill their pledges to you. Everyone must eventually face up with you, And it must be with all of his sins and shortcomings. But that one who comes in sorrow and repentance shall find you merciful and gracious" (p. 38); and on Psalm 66: "It is high time we start making happy noises about God, That we boldly proclaim His name and shout His praises" (p. 39). His paraphrase on Psalm 100 is clearly related to our time when he says: "Break forth into exclamations of joy and gladness, you who serve the Lord! God is not dead! He is ever our God! He made us; We belong to Him; We are His sons and servants. And His love for us never runs out; His care and concern for us will go on forever" (p. 53).

The title of the book comes from the author's paraphrase on the opening words of Psalm 102: "Good Lord, Where Are You? If you really do exist, Why don't you come out of hiding And do something about this creature in distress?" And he goes on: "I am physically weary; I am mentally depressed; I am spiritually defeated; I can't eat; I can't sleep. I am like garbage, discarded refuse in the back alley; Like yesterday's newspaper shuffled around by the wind. I feel like some sort of zombi, some nonentity, some nothing that people, if they acknowledge, would only curse. I eat crow and drink gall. Now even you have tossed me aside like some moth-eaten garment that no one could possibly want" (p. 54). He concludes his paraphrase on the same Psalm: "I must take comfort in your everlastingness; That you who outlive the seasons and the centuries, Who have blessed the saints of the past, Can also care for your servants in this fearful hour. For your years have no end, Nor do the destinies of those who trust in you" (pp. 54-55).

Pastor Brandt is to be commended for these forty-seven free-verse prayers that make God and His grace more real for Christians in the conflicts of our complex world.

Gerhard Aho

TO THE END OF THE EARTH. By Rolf A. Syrdal. Mission Concept in Principle and Practice. Augsburg Publishing House, Minneapolis, 1967. 177 pages. Cloth. \$4.50.

RELIGIONS OF THE WORLD. By James W. Dye and William H. Forthman. Selected Readings. Appleton Century Crofts, New York, 1967. 636 pages. Cloth.

Two very worthy books of seemingly diverse character. But readings in missions and world religions are greatly complementary to each other and strongly recommended to the pastor in office.

Dr. Rolf A. Syrdal has had wide experience in missions and writes a most useful book for pastors who lecture on missions. There are four chapters on missions and the Bible. The history of missions is briefly surveyed, and the mission problems of our age are cautiously treated. The reader is brought to the present age of mission problems as reflected in *International Review of Missions* and other current literature.

The editors of *Religions of the World* offer selections from Hinduism, Buddhism, Chinese religion, Judaism, Christianity, and Islam. The introductions are helpful; the selections are representative of a variety of viewpoints in each of the religions; the translations are beautifully rendered. Not only the ancient documents are offered, but modern representatives also. Thus the "Farewell" of Mohandas Gandhi offers the last chapter of his autobiography *The Story of My Experiments with Truth*. The *Practice of Dhyana* by Soyen Shaku, a Buddhist who visited the United States in 1905-6, is included in the selection. *Quotations from Chairman Mao Tse-Tung*, the little red book so frequently in the news, is not quoted. Walter Rauschenbusch and Paul Tillich represent modern Christianity.

Otto F. Stahlke

LUTHERISCHE KIRCHE TREIBT LUTHERISCHE MISSION. Festschrift zum 75-jaehrigen Jubilaemum der Bleckmarer Mission. By Friedrich Wilhelm Hopf and others. 179 pages. Cloth. \$3.00.

Our brethren of the Lutheran Free Churches in Germany celebrated the diamond anniversary of their mission in southern Africa this year on June 14. The festivities brought together the leaders of various German mission societies and representatives of the *Landeskirchen* in addition to the supporting members. The mission field was represented by two Bantu pastors, Prof. Wm. Weber, Pastor E. Albers, and thirteen family members.

The *Festschrift* offers articles and documents relative to the founding of the new Lutheran Church in Southern Africa, April 1967. Missions inspector Hopf writes the title essay, Christoph Johannes, "Bilder aus der Geschichte unserer Mission", Friedrich Dierks, "Die Batswana, ein Bantuvolk in der Wandlung," Gottfried Stallmann, "Vom Heidentum zum christlichen Glauben," Ernst-Heinrich Schwacke (recently in the USA as Lutheran Hour representative), "Lutherische Zuluchristen als Kommunikanten," George Schulz, "Der Weg zur Kirchwerdung," Dr. Johannes Schroeder, "Die lutherischen Bekenntnisschriften in Zulu," Wilhelm Weber, "Die Tswana-Uebersetzung der lutherischen Bekenntnisschriften," Hinrich Brandt, "Mission unter suedafrikanischen Indern," Friedrich Wilhelm Hopf, "Zur Begrueundung unserer Hospitalarbeit," Ernst-August Albers, "Von der Freien Evangelisch-Lutherischen Synode in Suedafrika." The constitution of the new church in Africa is included.

Otto F. Stahlke

A PHILOSOPHY FOR ADULT EDUCATION. By Paul Bergevin. The Seabury Press, New York, 1967. 176 pages. Cloth. \$4.95.

Paul Bergevin is Professor of Adult Education and Director of Studies in Adult Education at Indiana University. This book is not addressed specifically to adult religious education, but it offers many concepts which will be useful to adult education in the parish.

Bergevin's philosophy is that adult education should be used "for the development of free, creative, and responsible persons in order to advance the human maturation process." Translated into the language of the church, this means that adult education must go beyond mere transmission of information. It is a method of equipping disciples who are aware of their mission and capable of performing it.

At every turn the church educator who reads this book will have to "translate" the concepts to make them usable in religious education. Occasionally he will disagree with a concept. Bergevin, for instance, stresses the *tabula rasa* concept which John Locke proposed. "The nature of man," he writes, "is neither good nor bad."

The title of this book conceals the fact that it is intensely practical. The author writes with clarity about matters which are ignored in much adult education in the church. Can adults learn? How do they learn? What are their educational problems? What are the goals and objectives of adult education? How do we teach adults to learn? How do we change the passive "listener" into an active participant in the learning process?

Church educators need to consider very seriously the idea that the *kind* of education we promote determines the outcome. In the church we have been extremely conscious of *content*. Without sacrificing content, we can order our educational procedures so that we achieve more than cognitive objectives. Methods which treat the learner as a sponge to absorb information from our expert accomplish very limited objectives. The dismal statistics of adult education in the church indicates that we need to set specific goals, and then change our methods to achieve goals of changed attitudes and vital behavioral patterns in the lives of the learners. Bergevin is an expert in adult education. His offering in this book provides a sound orientation for one who is seriously concerned about the education of adults.

Richard J. Schultz

THE CHURCH TEACHING HER YOUNG. By Allan Hart Jahsmann. Concordia Publishing House, St. Louis, 1967. Textbook \$1.50. Instructor's Guide \$1.75.

This course in the Concordia Leadership Training Series deals with the needs of the preprimary and primary child. It is an extensively rewritten and completely new edition of the author's original course, *Teaching Little Amalee Jane*.

No one can doubt that the use of this course in a parish will result in more perceptive and capable teachers of young children in the church. The course cuts a wide swath.

This may be the debatable element in courses of this nature. In a course designed to be taught in eight sessions of one hour each, how many facets of the educational enterprise should be taught?

This course presents many facets of teaching which simply cry for more depth in presentation. For instance, the point that the activity principle means less accent on drill and practice and more accent on pupil participation in the planning and exploring stages of a lesson is major. Yet, the average Sunday school teacher needs much more than a passing reference.

Likewise, the quick reference to "the effects of a child's social environments, his self-concept, his love objects, and particularly the people with whom he identifies," is a real teaser. It would seem that precisely these concerns are vital to really improving teaching. Yet, they must be dismissed as "a subject in itself."

Likewise, the idea that discipline is a matter of control to conform to external standards needs much more exploration. Discipline is better presented as the ability of the learner to pursue his own worthy objectives toward his own goals. The question is not, "How can I get children to behave?" Rather, it is a question of how to help children remain involved in activities in their own interest.

The instructor who uses this course must seriously face the issue of "how much" and "how quickly." It would appear to this reviewer that serious thought needs to be given to providing courses which provide more depth and require more time. Is it reasonable to expect amateur teachers to grasp quickly significant portions of educational theory in much less time than is required by professional teachers? It would seem that the pace for amateur teachers would have to be slower. Undoubtedly, editors of these courses are afraid that eight sessions is about all one can expect from the volunteer teachers of the church. Does this, perhaps, perpetuate the idea that the church's educational task is not worthy of demanding more time?

The course is good, bright and interesting. Dr. Jahsmann has loaded it with a host of pedagogical insights. Can it all really be "taught and caught" in such a short time?

Richard J. Schultz

BOOKS RECEIVED

- Moral Duty and Legal Responsibility.* By Philip E. Davis. Meredith Publishing Company, New York, 1967. 288 pages. Paper.
- God-Talk.* By John Macquarrie. Harper & Row, New York, 1967. 255 pages. Cloth. \$6.00.
- Homiletics. A Manual of the Theory and Practice of Preaching.* By M. Ren. Baker Book House, Grand Rapids, 1967. 639 pages. Cloth. \$5.95.
- Good Lord, Where Are You?* By Leslie F. Brandt. Concordia Publishing House, St. Louis, 1967. 66 pages. Paper. \$1.75.
- The Indomitable Baptists.* By O. K. Armstrong and Marjorie Moore Armstrong. Doubleday & Company, Garden City, New York, 1967. 392 pages. Cloth. \$5.95.
- We Condemn.* By Hans-Werner Gensichen, Translated by Herbert J. A. Bouman. Concordia Publishing House, St. Louis, 1967. 213 pages. Cloth. \$7.50.
- Religion in America.* By Winthrop S. Hudson. Charles Scribner's Sons, New York, 1965. 447 pages. Paper. \$3.95.
- The Church of the Lutheran Reformation.* By Conrad Bergendoff. Concordia Publishing House, St. Louis, 1967. 339 pages. Cloth. \$9.00.
- A History of the Christian Church.* By Williston Walker. Charles Scribner's Sons, New York, 1959. 585 pages. Cloth.
- Managing Grief Wisely.* By Stanley P. Cornils. Baker Book House, Grand Rapids, 1967. Paper. 51 pages.
- CONCORDIA CATECHISM SERIES.** Walter M. Wangerin, editor. Concordia Publishing House, St. Louis, 1967:
- When God Chose Man.* By Victor A. Constien. 288 pages. Cloth.
- When God Chose Man.* By Elaine Eggers. Pupil Guide. 127 pages. Paper.
- When God Chose Man.* By Dorothy Ressmeyer Hoyer. Teacher's Guide. 264 pages. Cloth.
- And Live Under Him.* By George W. Hoyer. 286 pages. Cloth.
- And Live Under Him.* By Henry C. Niermeier. Pupil Guide. 127 pages. Paper.
- And Live Under Him.* By Dean C. Kell, Teacher's edition. 271 pages. Cloth.
- This Is The Christian Faith.* By Richard J. Schultz. 287 pages. Cloth.
- This Is The Christian Faith.* By Keith A. Loomins. Pupil Guide, 127 pages. Paper.
- This Is The Christian Faith.* By Frederick D. Kramer. Teacher's Edition. 264 pages. Cloth.
- Salvation in History.* By Oscar Cullmann. Harper & Row, New York, 1967. 352 pages. Cloth. \$6.50.
- The Grass Roots Church.* By Stephen C. Rose. Holt, Rinehart & Winston, New York, 1966. 174 pages. Cloth. \$4.95.
- On This Rock.* By Lloyd Palmer. Philosophical Library, Inc., New York, 1966. 307 pages. Cloth. \$5.95.
- Free To Live, Free To Die.* By Malcolm Boyd. Holt, Rinehart & Winston, New York, 1967. 114 pages. Cloth. \$3.95.
- Selected Sermons of St. Augustine.* Quincy Howe, Jr. Translator & Editor. Holt, Rinehart & Winston, New York, 1966. 234 pages. Cloth. \$6.00.
- Introduction to the Bible.* By Pierre Grelot. Herder and Herder, New York, 1967. 436 pages plus maps. Cloth. \$7.50.
- Meditations on the Church.* Varolus Authors. Herder and Herder, New York, 1967. 192 pages. Cloth. \$4.50.
- Eucharistic Theology.* By Joseph M. Powers. Herder and Herder, New York, 1967. 192 pages. Cloth. \$4.95.
- The Apocalypse of John.* By Isbn T. Beckwith. Baker Book House, Grand Rapids, 1967. 794 pages. Cloth. \$8.95.
- Theology and Rural Development in Africa.* By Peter G. Batchelor and Harry R. Boer. Eerdmans, Grand Rapids, 1967. 24 pages. Paper. 75c.
- New Testament Commentary: Exposition of Ephesians.* By William Hendriksen. Baker Book House, Grand Rapids, 1967. 290 pages. Cloth. \$6.95.
- Christian Primer.* By Louis Cassels. Doubleday & Company, New York, 1967. 108 pages. Paper. \$1.45.
- Your Children's Faith.* By Florence M. Taylor. Doubleday & Company, Inc., 1967. 174 pages. Paper. \$1.95.
- Invitation to the Old Testament. A Layman's Guide to Its Major Religious Messages.* By Jacob M. Myers. Doubleday Inc., New York, 1967. 252 pages. Paper. \$1.95.
- Preaching from the Whole Bible.* By Bo Giertz. Augsburg Publishing House, Minneapolis, 1967. 141 pages. Cloth. \$3.95.
- An Exposition of the Gospel of Luke.* By Herschel H. Hobbs. Baker Book House, Grand Rapids, 1967. 355 pages. Cloth. \$6.95.
- Theological Dictionary of the New Testament.* Gerhard Kittel, editor. Trans. by Geoffrey W. Bromley, Vol. IV. Wm. B. Eerdmans, Grand Rapids, 1967. 1126 pages. Cloth. \$22.50.

- The Galileans.* By Frank G. Slaughter. Doubleday & Co., Garden City, New York, 1967. 303 pages. Paper. \$1.95.
- Never Lose Heart.* By Max Merritt Morrison. Doubleday & Co., Garden City, New York, 1967. 143 pages. Paper. \$1.45.
- Peace With God.* By Billy Graham. Doubleday & Co., Inc., Garden City, New York, 1967. 222 pages. Paper. \$1.95.
- Your Children's Faith.* By Florence M. Taylor. Doubleday & Co., Inc., Garden City, New York, 1967. 174 pages. Paper. \$1.95.
- Scripture To Live By.* By Dorothea S. Kopplin. Doubleday & Co. Inc., Garden City, New York, 1967. 214 pages. Paper. \$1.95.
- To Advance The Gospel.* By Rufus Anderson. R. Pierce Beaver, editor. Wm. B. Eerdmans, Grand Rapids, 1967. 224 pages. Paper, \$2.95. Cloth, \$5.95.
- Are You Joking Jeremiah?* By Norman C. Habel. Concordia Publishing House, St. Louis, 1967. 111 pages. Paper. \$1.25.
- White Reflections on Black Power.* By Charles E. Fager. Wm. B. Eerdmans, Grand Rapids, 1967. 118 pages. Paper, \$1.65. Cloth, \$3.50.
- The Reluctant Worker-Priest.* By Eugene P. Heideman. Wm. B. Eerdmans, Grand Rapids, 1967. 106 pages. Paper.
- No Other God.* By Gabriel Vahanian. George Braziller, Inc., New York, 1967. 114 pages. Paper. \$1.50.
- How To Become A Bishop Without Being Religious.* By Charles Merrill Smith. Doubleday & Co. Inc., Garden City, New York, 1967. 131 pages. Paper. \$1.45.
- Contemporary Writers in Christian Perspective Series:*
- T. S. Eliot, A Critical Essay.* By Neville Braybrooke. W. B. Eerdmans, Grand Rapids, 1967. 48 pages. Paper. 85 cents.
- In Search of Contemporary Man.* By Kenneth Hamilton. Eerdmans, Grand Rapids, 1967. 48 pages. Paper. 85 cents.
- J. D. Salinger.* By Kenneth Hamilton, Eerdmans, Grand Rapids, 1967. 47 pages. Paper. 85 cents.
- Graham Greene.* By Martin Turnell. Eerdmans, Grand Rapids, 1967. 48 pages. Paper. 85 cents.
- William Golding.* By Paul Elmen. Eerdmans, Grand Rapids, 1967. 47 pages. Paper. 85 cents.
- F. Scott Fitzgerald.* By Edwin M. Moseley. Eerdmans, Grand Rapids, 1967. 47 pages. Paper. 85 cents.
- First Timothy.* By Edmond Hiebert. Moody Press, Chicago, 1957. 127 pages. Paper. 95 cents.
- Spiritual Leadership.* By J. Oswald Sanders. Moody Press, Chicago, 1967. 160 pages. Cloth. \$2.95.
- The Essene Heritage.* By Martin A. Larson. Philosophical Library, New York, 1967. 235 pages. Cloth. \$4.95.
- Baker's Dictionary of Practical Theology.* By Ralph G. Turnbull, editor. Baker Book House, Grand Rapids, 1967. 469 pages. Cloth. \$8.95.
- Biblical Backgrounds.* By J. McKee Adams, Revised by Joseph A. Callaway. Broadman Press, Nashville, Tenn., 1965. 231 pages. Cloth. \$6.50.
- Jesus Our Contemporary.* By Geoffrey Ainger. The Seabury Press, New York, 1967. 128 pages. Cloth. \$3.50.
- First Corinthians.* By G. Coleman Luck. Moody Press, Chicago, 1958. 128 pages. Paper. 95 cents.
- I Believe.* By Armin Grams and George Kurz. Morse Press Inc., Medford, Oregon, 1967. 108 pages. Paper. \$1.50.
- The Vietnam War: Christian Perspectives.* By Michael P. Hamilton, editor. Wm. B. Eerdmans, Grand Rapids, 1967. 140 pages. Cloth. \$3.50; Paper, \$1.65.
- To Advance The Gospel.* By Rufus Anderson. Edited by R. Pierce Beaver. Wm. B. Eerdmans, Grand Rapids, 1967. 225 pages. Cloth, \$5.95; Paper, \$2.95.
- The Case for Creation.* By Wayne Frair and P. William Davis. Moody Press, Chicago, 1967. 96 pages. Paper. 95 cents.
- Can I Believe in Miracles?* By Ralph L. Murray. Broadman Press, Nashville, 1967. 140 pages. Paper. \$1.95.
- A Reading of Saint Luke's Gospel.* By D. W. Cleverley Ford. J. B. Lippincott Company, Philadelphia, 1967. 256 pages. Cloth. \$4.95.
- Hugo Distler and His Church Music.* By Larry Palmer. Concordia Publishing House, St. Louis, 1967. 180 pages. Cloth. \$5.75.
- Psychology and Personality Development.* By John D. Frame. Moody Press, Chicago, 1967. 191 pages. Cloth. \$3.95.
- Women On A Mission.* By Lutheran Women's Missionary League. Concordia Publishing House, St. Louis, 1967. 300 pages. Cloth.
- Jesus In Our Time.* By James McLeman. J. B. Lippincott Company, Philadelphia, 1967. 158 pages. Cloth. \$3.95.
- Highlights of Christian Missions.* By Harold R. Cook. Moody Press, Chicago, 1967. 256 pages. Cloth. \$4.95.

- Christian Male/Female Relationships.* By Zelma Bell Green. Baker Book House, Grand Rapids, 1967. 111 pages. Paper. \$1.50.
- Luther's Prayers.* Herbert F. Brokering—Editor. Augsburg Publishing House, Minneapolis, 1967. 120 pages. Cloth. \$3.00.
- The Magnificat: Luther's Commentary.* Trans. by A. T. W. Steinbaeuser. Augsburg Publishing House, 1967. 77 pages. Paper. \$1.00.
- Religious Dimensions in Literature.* Lee A. Belford, General Editor. The Seabury Press, New York, 1967.
RDL 1—Riders in the Chariot; RDL 2—All Hallows' Eve; RDL 3—The Spire; RDL 4—Galileo. Each 31 pages, paper, 85 cents each.
- Zeal For Zen.* By Norimoto Iino. Philosophical Library, New York, 1967. 94 pages. Cloth. \$3.95.
- A Dialogue on Science, Psychology, and God.* By Walter R. Thompson. Philosophical Library, Inc., New York, 1967. 83 pages. Cloth. \$3.00.
- A Seven-Hued Rainbow.* By Norimoto Iino. Philosophical Library, New York, 1967. 127 pages. Cloth. \$3.95.
- Faithful Rebels.* By Roy Blumhorst. Concordia Publishing House, St. Louis, 1967. 100 pages. Paper. \$1.75.
- A Closer Look at the Public Ministry.* By Paul E. Schuessler. P. S. Publisher, St. Paul, Minnesota. 44 pages. Paper. 75 cents.
- Censorship, Obscenity and Sex.* By Alfred P. Klausler. Concordia Publishing House, St. Louis, 1967. 100 pages. Paper. \$1.25.
- Martin Luther: The Reformation Years.* Robert L. A. Lee, Editor. Augsburg Publishing House, Minneapolis, 1967. 96 pages. Paper. \$2.50.