

# THE SPRINGFIELDER

Vol. XXVI

Spring, 1962

No. 1

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*

J. A. O. PREUS, *Associate Editor*

MARK J. STEEGE, *Associate Editor*

RICHARD P. JUNGKUNTZ, *Associate Editor*

## Contents

Page

### EDITORIALS

"G. J. B." .....	1
Acting President .....	2
Toward the Cleveland Convention.....	2
Hermann Sasse .....	3
Why Physical Fitness? .....	4

NEW DEVELOPMENTS AT SPRINGFIELD.....	8
Dr. J. A. O. Preus, Acting President .....	

IN MEMORIAM .....	9
-------------------	---

IMPLICATIONS OF THE HISTORICO-CRITICAL METHOD IN INTERPRETING THE OLD TESTAMENT .....	10
Raymond Surburg, Professor, Old Testament .....	

THE APOSTOLIC SUCCESSION IN RECENT LUTHERAN DISCUSSIONS .....	36
Otto F. Stahlke, Professor, Systematics Department .....	

THE LANGUAGE OF FAITH.....	41
Curtis Huber, Professor, Systematics Department .....	

BOOK REVIEWS .....	53
Books Received .....	75

Clergy changes of address reported to Concordia Publishing House, St. Louis, Mo., 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.

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

Business correspondence should be addressed to Norman A. Bumby, Business Manager, Concordia Theological Seminary, Springfield, Illinois.

## Book Reviews

**FAITH.** By Rudolf Bultmann and Artur Weiser. Part I of *Bible Key Words*. Vol. III. Harper and Brothers, New York, 1961. xiv and 125 pages. Cloth. \$4.00.

Students of the Bible have surely heard often enough that Gerhard Kittel's *Theologisches Wörterbuch zum Neuen Testament* is an outstanding work (any user of Kittel will pass on this evaluation). But there are two problems involved in its use. First, it costs a prohibitive amount and therefore is usually not on the shelves of a man who might use it; second, it is written in rather technical German and thus is a partially or completely closed book to many people. Because of these difficulties, too many are almost total strangers to this monumental work and have not benefited from its worth.

But now a part of Kittel's work is available in very readable English. Furthermore, it is being made available in many small volumes so that, although the total cost of the complete work will still be many dollars, anyone can afford the purchase of those articles which to him would be most worthwhile. This reviewer recommends as very worthwhile the article "Faith," the larger part of Volumn III of *Bible Key Words*. Part II of this volume is the monograph on "Spirit of God" by Eduard Schweizer.

The chief author of the article under review is Rudolf Bultmann, himself a man more often known by reputation than from personal study of his work. Perhaps his reputation as something of a free-wheeling theologian whose conclusions tend to disturb the faith of the Church has led many to avoid him. But even the most unfriendly critic of Bultmann must recognize his learning—especially in his sound, informative word studies. To fail to avail oneself of these studies is a foolish avoidance of extremely useful exegetical helps.

The family of words that belong to the concept of "faith" are by no means limited to the New Testament, nor even to the Bible. Thus, a complete study of the concept must involve a study of the entire history of the terms up to their use by the latest New Testament writers, and even beyond into the early Church fathers. This is the scope of the article under review; it is a complete study. A disadvantage of such an extensive study is that the presentation cannot be compact and simple; an advantage, however, is that numerous occurrences of a term may be evaluated and thus conclusions can be more sure. Featured in the article are conclusions on usage in the Old Testament, in subsequent Judaism, in classical Greek writings, in extra-Biblical Hellenistic Greek, in the New Testament in general, and in specific writers of the New Testament.

The Old Testament concept of faith is studied by Artur Weiser. He concludes that the content of the term differs, depending on the particular thing it describes. When applied to God, it is faithfulness in keeping his covenant and promises. When applied to a statement or plan, it is the quality of accomplishing what was intended. When applied to man's attitude toward God or a statement of God, it is man's response to the primary activity



of God by which man says Amen and adopts the attitude of wholehearted trust and dependence.

The remainder of the study is by Bultmann. He concludes that in classical Greek the term is used in both an active and a passive sense. The former is the attitude of trust or confidence. The latter is the quality of trustworthiness or reliability. In classical Greek the word is not a part of religious language. In Hellenistic Greek, however, the term often describes a man's sense of trust or faith in his relationship to a deity. Thus it takes on a religious significance; it is a response that missionaries demand of converts.

The Old Testament concept of faith, concludes Bultmann, is similar to the Greek understanding of the concept (the LXX almost always translates with *pisteuein*), but has a richer content. Involved in the Old Testament use of the term is trust and hope and fear and obedience and loyalty, founded on what God has done in the past. This Old Testament heritage is taken over by all of subsequent Jewry, with special emphasis on loyalty. But then loyalty is directed less immediately toward God and more toward the Law. Faith finally becomes loyalty to God's Law.

The New Testament enriches the Old Testament concept to make it the predominant designation of the relationship of man to God. Every Old Testament coloring of the term is evident in the New Testament and more. The chief additive is acceptance of the kerygma of Christ. Then, too, more is made of the fact that faith is a bold venture which takes hold of salvation to the exclusion of every other prop.

For Paul, faith is always "faith in." Its description is historical, not psychological. The man of faith accepts the kerygma, confesses Christ, acknowledges that God's act is valid for him, obeys God's will, knows himself to be under God's grace, and trusts God completely. Paul makes entirely clear that the blessings of salvation belong exclusively to faith and are not awarded on the basis of works.

For John, "believing procures salvation, when this belief is directed to the word preached by Jesus and proclaiming Him and is thus directed to Jesus himself." He gives the term the same content as does Paul. John is, however, more explicit in relating faith to knowledge and to love.

This is the scope of the article; these are its conclusions, in such bare outline that they may at times be misleading. The reader senses that Bultmann is not glibly stating his ideas apart from real evidence. As a matter of fact, he is very generous in stating the evidence and in baring the whole procedure of arriving at his conclusions. This is an objective study and belongs to the finest type of Biblical scholarship. The reader is able to evaluate the findings of this scholar while he reads. Such evaluation is, after all, necessary. The editor of the English series himself warns against accepting the statements of these authors as absolute. The article lends itself well to that safeguard.

"Faith" by Rudolf Bultmann is an unusually fine contribution to Biblical scholarship. It deserves to be studied carefully. But it is only a peak in a

range of mountains. All of the articles of Kittel's *Wörterbuch* deserve such study.

Ray F. Martens

PATROLOGY, VOL. III, THE GOLDEN AGE OF GREEK PATRISTIC LITERATURE FROM THE COUNCIL OF NICEA TO THE COUNCIL OF CHALCEDON. By Johannes Quasten. The Newman Press, Westminster, Maryland, 1960. xxv and 605 pages. Cloth. \$6.75.

Lutherans need to rediscover patrology. The term patrology belongs to the rich Lutheran heritage of the seventeenth century. John Gerhard (d. 1637), the standard theologian of the period of orthodoxy, was the first to label his work *Patrologia* (published posthumously in 1653). In more recent times Lutherans have not distinguished themselves in the field of patristic studies, and as a consequence are in danger of losing touch with the wisdom of the Fathers.

Johannes Quasten, a German born and trained Roman Catholic scholar of the Catholic University of America, brings to the first patrology to be published originally in English a distinguished background in patristic studies. Those familiar with his *Patrology*, Vol. I, *The Beginnings of Patristic Literature* (1950) and *Patrology*, Vol. II, *The Ante-Nicene Literature After Irenaeus* (1953) will find that he maintains, if not surpasses, his customary high standard of scholarship in this third volume of his *magnum opus*.

The era covered by *The Golden Age of Greek Patristic Literature* is perhaps the most exciting in the annals of Christian thought. During the fourth and fifth century the Eastern Church groaned under the deadly assaults of heresy, but managed to survive the travail to give birth to the Nicene and Chalcedonian orthodoxy. Seldom has an age been blessed with so many first-rate theologians. The three great ecumenical teachers of the Eastern Church (Basil of Caesarea, John Chrysostom, Gregory of Nazianzus), together with Athanasius, make up the four Fathers of the Eastern Church upon whom Western Christianity bestows special honors. All of them contributed to make the Golden Age of Greek patristic literature possible.

Quasten neatly arranges more than sixty theologians and church historians into four subdivisions: The Writers of Alexandria and Egypt; The Founders of Egyptian Monasticism; The Writers of Asia Minor; The Writers of Antioch and Syria (including Constantinople). A brief biographical sketch introduces each Church Father, followed by a detailed account of his literary activity. Only the major theologians merit a concise (not comprehensive!) overview of their theological accents. Extensive bibliographical notes on texts, editions, translations, monographs, and periodical literature make the work especially valuable.

The work is impressive indeed. In fact, it has no rival in the English language. It excels especially where the translations of German and French



works fail: it is abreast of modern research and does justice to monographs and scholarly articles published in English. Even such an excellent work as Berthold Altaner's one volume *Patrology* (English trns., 1960) woefully fails to take cognizance of English research. J. Tixeront's *A Handbook of Patrology* (1934) and F. Cayre's *Manual of Patrology and History of Theology* (1936-1940) are badly out of date. Quasten's *Patrology*, Vol. III, is scholarly and thorough. The author enlists the aid of nearly four hundred major reference works, definitive texts, and periodicals. He happily blends a balanced presentation of the subject matter with an uncommon amount of common sense in judgment and a pleasant, matter-of-fact style. He is fair in treating Nestorius (pp. 516f.); exhibits an unusual amount of restraint in discussing heretics such as Apollinaris of Laodicea (pp. 377ff.); bears patiently with the defective methodology of Eusebius of Caesarea (pp. 314ff., 319ff.); and permits Chrysostom to air his views on Mariology even though they are damaging to the Roman Catholic position (p. 477). His description of Athanasius seems to fit also the author:

Despite his uncompromising hostility toward error and the fierceness with which he opposed it, he had the quality, rare in such a character, of being capable, even in the heat of battle, of tolerance and moderation toward those who had in good faith been led astray. (p. 20)

Frequent suggestions of opportunities for further research will guide and inspire young historians (cf. pp. 2393, 256, 430, 474). The indices are comprehensive, useful, and well organized. The work is so constructed as to whet the appetite of the reader and then to give him a guided tour through the writings of the Fathers, the ultimate aim of any good patrology.

Naturally a work of such dimensions cannot be expected to satisfy a reviewer in every detail, nor is it likely to be entirely free of minor slips. One might ask if the author perhaps is not oversimplifying the account of the drafting of the Nicene Creed (p. 9). Is he perhaps guilty of dismissing the spiritual dimension in Athanasius' understanding of the eucharist too lightly (p. 79) (cf. *Epistola IV, Ad Serapionem* 19)? Did not the printers blunder on page 379? More questions could be raised, but the fact remains that the handsomely bound volume of *The Golden Age of Greek Patristic Literature* will remain for some time to come a competent guide for both the learner and the specialist in patristics.

What does the proverbially busy parish pastor have to do with patrology? A wise historian once remarked: "The story of Christianity is not only old, it is also ever new. In each age it must be told afresh. That is not merely because in every era a chapter is added by the ongoing current of events. It is also because at every stage of mankind's march fresh perspective is gained." In the face of the current doctrinal dialogue and under the shadow of the twenty-first Ecumenical Council the wise pastor will fortify himself with his Christian heritage through a systematic study of the Scriptures, the Lutheran Confessions, and the writings of the Fathers, who were instrumental in formulating and systematizing the dogmas which the Christian Church believes and confesses. Can the well-informed Lutheran pastor afford not to become interested in the Fathers of our faith?

Heino O. Kadai

**THE ESSENTIAL NATURE OF NEW TESTAMENT PREACHING.** By Robert H. Mounce. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1960. ix and 159 pages. Cloth. \$3.50.

This is a well-written overview of the character and content of New Testament proclamation. After delineating the role of herald in the ancient world, the author describes the preachment of John the Baptist and the preaching of Jesus and the Twelve. A questionable distinction is his contention that "the content of John's proclamation is not eschatological event, but ethical demand," since he himself points out that John's preaching of repentance derived its sanction from eschatological considerations.

In describing dominic proclamation the writer follows the current fashion of discrediting C. H. Dodd's well-known cleavage between preaching and teaching. Yet Mounce himself makes a similar distinction when he speaks of *kerygma* as foundation and *didache* as superstructure.

The writer indicates that he does not agree with Dodd's outline of the reconstructed *kerygma* of the apostles. He rightfully asserts that the apostolic proclamation was not a formal, stereotyped *kerygma* (which Dodd, of course, does not claim), but "an extemporaneous explanation of an unusual phenomenon." The *kerygma* has not only to do with content, but content in the act of being proclaimed. The *kerygma*, he says, must be seen in an existential, not static, frame of reference. Certainly Dodd would agree.

The primitive apostolic *kerygma* is reconstructed by Mounce from the missionary speeches in Acts (Chapters 2-5; 10; 13; 14; 17). It is in Chapter Six that he treads on new and treacherous terrain as he attempts to trace clues to a Pre-Pauline *kerygma* on the basis of Paul's statements regarding "that which I received" and his use of a formulary style in certain passages. His examination of those passages convinces him that there are no broad discrepancies between the *kerygma* of Acts and pre-Pauline tradition. Significant is his observation that the vicarious nature of Christ's death is a part of the primitive proclamation, of which the crowning significance is the exaltation and Lordship of Christ.

In disagreement with J. A. T. Robinson, Mounce contends that the apostolic *kerygma* is truly primitive and that it is inherently presented in the words of Jesus Himself. The sayings and actions of Jesus are the source of the "future development" of the apostolic proclamation.

The author questions Dodd's contention that the non-realization of Christ's immediate return led to the development of 1) Paul's "Christ-mysticism" and 2) John's "realized eschatology". He points out that there is only one reference in Acts to an immediate return; that Christ does not necessarily speak of an immediate return; and that the emphasis of II Thessalonians 2:3-10 is not the immediacy of the Second Advent, but the reports that the day had already come.

In his final chapter the author speaks of the essential nature of New Testament preaching as the "revelation from subject to subject." God re-



veals Himself in action. The Bible is "a record of the acts of God," . . . "not a compendium of timeless truths." God's "redemptive activity" is the heart of the *kerygma*. It seems that the writer does not sufficiently emphasize the uniqueness of the record as well as its own revelatory character, and that this omission leads him to arrive at some ambiguous conclusions regarding the nature of preaching, such as: "In preaching the supreme event is again taking place" (a Protestant version of the sacrifice of the Mass?). "Without response, revelation is incomplete." This tends to place modern preaching on an equal plane with the written apostolic witness. Holy Scripture and the Word of God cannot be too closely bracketed. Preaching, therefore, is the exposition of a Biblical text in which the once-for-all character of the Gospel events are presented clearly and faithfully as the means through which the Holy Spirit leads men to repentance and faith.

The common assertions made today by Mounce and others regarding preaching and witnessing as being "redemptive" in nature would seem to take away from the power of the Word itself and draw attention to the one who transmits it. While it is true that the New Testament emphasizes the activity of preaching, it does not identify the proclaimer's words with the word of God nor the proclaimer's action with that which God is doing through the proclamation.

Of value is the author's observation that relevancy in preaching is not "a friendly rapport with the spirit of the age"; that a sermon is relevant only to the degree in which it sets forth "what God has done for man's basic and agelong need."

While the book does not set out to offer the reader anything novel in the way of theological and homiletical procedures, it is a sober representation of recent investigations regarding the nature of New Testament proclamation. At a time when the centrality of preaching in the corporate life of the Church is being seriously questioned, it is important that the faithful pastor re-evaluate for himself the significance of preaching as it obtained in New Testament times. For such a purpose this study provides a fine stimulus and can well serve as a helpful guide.

B. F. Kurzweg

PAUL'S USE OF THE OLD TESTAMENT. By E. Earle Ellis. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1960. 204 pages. Cloth. \$3.75.

Not since Otto Michel's *Paulus und seine Bibel* of a generation ago has there been a thorough investigation of how the Old Testament was used by the Apostle Paul. Now, however, with a frank acknowledgment of the foundational character of Michel's dissertation, Dr. Ellis has produced a study of this question which in the reviewer's opinion will be definitive for years to come.

After an introduction which furnishes a historical survey of earlier approaches to the subject and a concise justification for his inclusion of the

Pastorals in the Pauline corpus under review, he pursues his inquiry under four main heads: Paul and his Bible; Paul and Judaism; Paul and the Apostolic Church; and the Pauline Exegesis.

Pointing out that for the Apostle the Old Testament was not only the Word of God, but also the very substance of his own mode of thought and speech, Ellis at once indicates the basic difficulty in the way of any analysis of Paul's use of the Old Testament: the fact that our modern concept of quotation is too rigid to accommodate fairly the ancient literary usage and particularly the almost imperceptible gradation from quotation to allusion which characterizes the style of Paul. Nevertheless, by taking into account three factors, namely, the presence of an introductory formula, verbal affinity, and context, Ellis finds Paul quoting the Old Testament no less than ninety-three times. Although all but six of these quotations are concentrated exclusively in the four major epistles, Ellis vigorously rejects Harnack's thesis (based on precisely this statistical fact) that the Apostle never intended the Old Testament to be the *Erbauungsbuch* of Christianity.

Without minimizing the importance of Paul's Jewish heritage and the influence of Jewish literary and interpretative methods, he shows how the Apostle's exegesis is ultimately separated by a wide chasm from the rabbinical techniques, being determined in its essential principles by that Christological insight which became his only after the recognition of his Lord on the Damascus road. Ellis also agrees with C. H. Dodd in the view that the Apostles received the key to their Old Testament interpretation from Jesus Himself, and that the method they employed involved the citing of individual "verses" as pointers to a whole context or "text-plot" rather than as bearing their significance only in the actual words quoted.

Of special interest—in view of the current debate about the legitimacy of typology as a means of preserving the unity of the two Testaments in the face of historical criticism—is the short but perceptive discussion of the characteristics of Pauline typology. Ellis sees in Paul's conception of "type" not only a recognition of the continuity of God's purpose throughout the history of His covenant, but especially the conviction that divine intent is of the essence both in the historical occurrence of the typical event and in its "inscripturation" as well. Yet he also wisely cautions against the expositor's natural tendency to extend and to systematize the New Testament patterns into a comprehensive and logical hermeneutic.

Dealing with the numerous instances of Paul's departure from the Masoretic text in the form of his quotations (often, though not always, in favor of the Septuagint), Ellis shares the opinion of Manson that for Paul, as for other early Christian and Jewish expositors of the Old Testament, the primary importance always lay in the *meaning* of the text rather than in the words as such; and further, that often the fusion of essential meaning and immediate application might well require him to forego an accurate reproduction of the received wording.

In many ways this book is a model of its kind. The scholarship that undergirds every paragraph is manifest without being obtrusive, and meticulous



ous without being pedantic. All the primary evidence is fully cited in five tabular appendices. Footnotes abound and in themselves constitute a comprehensive and annotated survey of the very considerable literature pertaining to the larger area of New Testament studies within which this topic falls. At the same time, however, the author's discussion never becomes merely academic, but is always oriented to the practical considerations of the theologically trained reader who wants above all to get at the Word itself and what it really is saying. The pastor, for instance, who in preparing his sermon on the standard epistle for Septuagesima has always been bothered by that strange verse about the "Rock that followed" the children of Israel, will be grateful for the informative and convincing elucidation which Ellis offers for this exegetical crux, as well as for many another involving Paul's use of the Old Testament.

Richard Jungkuntz

THE FOUR GOSPELS. By Lucien Cerfaux. Translated by Patrick Hepburne-Scott. Newman Press, Westminster, Md., 1960. 145 pages. \$3.00.

'The Word was made flesh. . . . Our Lord is God made manifest in human form—historical, concrete, factual; he is 'that which our eyes have seen and our hands have handled of the word of life' (I John 1:1).

And in the Gospel too the word becomes flesh—it is an historical, concrete, factual record of our Lord. And the two are intimately connected. It would have been of no value to us that the Word became flesh if after the few years of His mortal existence we lost contact with Him; if all that were left to us were 'the Christ of faith'. There are people who claim that it was the faith of the Church which created the gospels; that the gospels are wonderful legends, pious imaginations in which the Church expressed its devotion to its leader. They then dismantle the solid edifice of the gospels in an attempt to get back to the Christ of history behind the Christ of faith. And when they find that their meddling brings down the building in ruins about their ears, they console themselves with the theory that it is after all faith alone which counts—like people who would have a roof over their heads with nothing to support it.

But the Christ of faith is the Christ of history. It is not the devotion of the Church which produced the gospels, but exactly the opposite—the gospels are the firm foundation of the Church's faith.

Christ is the Word of God; and the voice that enthralled the crowds on Galilean hills was conserved with passionate devotion by the apostles. And people hung upon the lips of the apostles because in their words they heard the Word of God. This was a living voice—the voice of Jesus re-echoed by the apostles. And when it was written down it did not become a dead letter; it was still living and life-giving. Here alone the Word of God was heard. And the Church fiercely defended this Word against attacks from all sides: from those who would add and from those who would take away; those who would add, like the apocryphal gospels with their colourful imaginations, or the Gnostics with their theory of secret information not contained in the gospels: and those who would take away, like the 'scholars' who would cut away the gospel story from the historical life of Christ in which it is rooted. The Church today holds the same faith as Irenaeus in the second century: 'We do not know the plan of our salvation in any other way than through the fourfold Gospel.'

This quotation will indicate the direction and spirit of this book, a direction and spirit which is wholeheartedly shared by this reviewer.

Monsignor Cerfaux is a Belgian theologian, presently professor at Louvain. This book, which has been very nicely rendered into English by Hepburne-Scott, is of interest, at least to this reviewer, not because of any new insights the author has had, but because it comes from a Roman Catholic. In books and articles by Roman Catholics on matters isagogical, one in our day perhaps gets a better glimpse into the thinking of this communion than from any other source. In the early part of this century Rome took very strong steps to stamp out the inroads of modernism and liberalism. It appears from some of the works one reads that the Pope's attempts were not entirely successful. Bultmann, for example, seems to have some rather devoted and quite vocal followers in the Roman Church, yet one would have to look quite deeply to see wherein his theology differs greatly from that condemned back in 1907. For this reason it is refreshing and encouraging to see such a book as Msgr. Cerfaux's. Here is a scholarly yet simple treatment of some of the burning issues facing not only his church but our own in these days. We hate to confess it, but we have looked long and hopefully to see as good a treatment of this subject coming from our own Lutheran ranks. It is not greatly to the credit of the 'church of the open Bible' that Rome must supply us with some of our best arguments against Bultmann and company.

While we do not agree *in toto* with Cerfaux (on the Aramaic original of Matthew, for example), yet in general we feel that he has said something that needed to be said regarding form criticism and the origin of the New Testament; and he has said it well. We urge our readers to obtain and carefully read this well-written and informative book.

J. A. O. Preus

A SURVEY OF THE NEW TESTAMENT. By W. W. Sloan. Philosophical Library, New York, 1961. 302 pages. Cloth. \$4.75.

It is a rather anomalous situation to read a book by a Roman Catholic (Cerfaux) in which he tells us that the Bible produced the church, and then to read a book by a Protestant (Sloan) in which we are told that the church produced the Bible. So confused has the state of modern theology become.

Sloan's book is written as an introduction to the New Testament for college people and is valuable, if at all, as a simple, clear statement of modern form-critical views regarding the origin of the New Testament, matters of authorship, canon, and other isagogical points. To give an indication of his theological position we need only mention that a momentous matter such as the date of Jesus' birth receives an entire page, while His birth of the Virgin is not mentioned at all. Likewise the treatment of the atonement and resurrection of Christ are weak, to put it in the most charitable light. As to authorship: Matthew was written by a committee, John by a Greek, the pastorals by a Jewish Christian in the middle of the second century who used Paul's



great name to refute Marcion and Gnosticism. Luke was not considered Scripture till Marcion put it into his canon. The Johannine epistles were, of course, not written by John the son of Zebedee. The isagogics is quite typical of modern views on such points and the theology even below the low standards of many moderns.

It is not pleasant to review a poor work or to write an uncomplimentary review. Both tasks have been given to this reviewer in assigning him this volume. Our readers will all have too little time and too little money to spend on this book.

J. A. O. Preus

THE TEACHING MINISTRY OF THE CHURCH. By James D. Smart, Westminster Press, Philadelphia, 1954. 207 pages. Cloth, \$2.55.

The typical church member is "not able to speak one intelligible word in behalf of his faith." This deficiency, author Smart contends, is a consequence of the Church's own educational ineptitude. The Church has isolated education from the ministry of the Church. It has lost sight of the fact that teaching is an essential part of the ministry. Because of the close association of the Church with public secular education Christ has been removed from the center of the scene.

Dr. Smart speaks with more than average authority on the problem of education and the Church, partly because he has wide experience and training as pastor, evangelist, educator, and theologian, but chiefly because from 1944 to 1950 he served as full time editor-in-chief of a Curriculum Revision project—to improve the Sunday School Curriculum of the Presbyterian (USA) Sunday Schools. Through his influence this material was oriented consistently to the thesis of parental responsibility in matters of Christian education. His influence was hailed as healthy by our own editors of Sunday School materials.

Indicative of a trend among Protestant theologians and educators is Smart's insistence on the priority of the Bible as authority and on justification by faith as its central doctrine. "The doctrine of justification by faith alone should be set alongside the doctrine of the Church as equally important for us in redefining the goal of Christian education. Behind the widely prevalent moralism of the Church school lies a doctrine of justification by ethical achievement" (p. 900). Some findings of a Lutheran Youth Survey support Smart's thesis that the church has a difficult task in weaning our youth (despite definite attempts in Confirmation instruction) away from the native desire to justify themselves on the basis of their own character and good works.

In a statistical analysis, which includes church life in Europe, Smart sees a strong argument that Church education has failed to stress personal and community evangelism. The result of this failure, he contends, is "the blatant identification of Christianity with the American way of life" (p. 98).

Smart was shocked to discover what many of our own people and pastors have not yet discovered or accepted as true, namely, that men who are very influential in American public educational philosophy are definitely opposed to any attempts at perpetuating the Christian heritage in the next generation. He was disturbed to find that John Dewey, e.g., urged that "Christianity should be relegated to the limbo that contains the castoff superstitions of the human race"; that Julian Huxley insisted that "a humanistic faith must be devised to replace Christianity"; and that Harold Laski insisted that "all supernaturalism is unacceptable to modern man and that man must look elsewhere than to Christianity for his salvation; that communism is the new faith that must be man's hope."

Smart is disturbed because a humanism that excludes faith in God has spread through the American community and even through many parts of the Christian church and its educational program. Smart's answer is in the rediscovery by the Church that "it is a minority that must make its way in a non-Christian world" and to "get the people in our churches to think of the Church as a mission and of themselves as missionaries." Good, ordinary, conforming church membership is not enough. Members need to be trained in personal evangelism; and church education, in all agencies, should make that one of its primary objectives.

Some concepts and emphases in Smart's excellent book need to be accepted with caution, such as his claim that "what was done by Jesus with His disciples" is a blueprint for the Church's program of education today. We hesitate to subscribe unreservedly to his claim that the redemptive mission of the Church today is a continuation of the redemptive mission of Jesus; and that "to be a Christian is to participate in the redemptive mission of Jesus Christ" (p. 87).

Despite these potentially misleading expressions, the book, defined in the subtitle as "An Examination of the Basic Principles of Christian Education," is eminently thought-provoking, timely for pastors, teachers and parents, and especially also for students preparing to be "able ministers of the New Testament." Chapter Five on "Redefinition of Goals" is alone worth the price of the book.

Henry J. Boettcher

FOLLOW ME: DISCIPLESHIP ACCORDING TO SAINT MATTHEW. By Martin Franzmann. Concordia Publishing House, St. Louis, 1961. ix and 240. Cloth. \$3.50.

A reviewer, one supposes, is seldom so fortunate as to have before him two reviews of entirely opposite viewpoints on a book which he himself is reviewing. Victor Bartling's encomium (*Concordia Theological Monthly*, XXXIII (January, 1962), pp. 45-46) leaves little unsaid for anyone who knows the author personally and counts him as a friend. To Eugene S. Tanner (*Journal of Biblical Literature*, LXXX (December, 1961), p. 398), the book represents only an uncritical and unscholarly approach which fails to come to grips with this particular Biblical document.



This reviewer is grateful that the author, contrary to Mr. Tanner's standards, does not operate within the critical-historical framework of a non-Matthean "Synoptic-solution" to the First Gospel. When the soul cries for the surety that lies in "Thus saith the Lord," then words which echo clearly what Matthew, the Apostle, wrote fall upon this reviewer's ear with healing benediction.

Like reviewer Bartling, we too experienced the need for slow reading. We must admit that we did not enjoy the first half of the book—doubtless, a *testimonium paupertatis*. Not all of us think, speak, and write with such an abundance of metaphors as does the author. We do not all customarily lift an idea from its imbedded position and view it from many sides as a well-polished intellectual and spiritual jewel with many metaphorical facets. But we were edified in every sense of the term as our conditioned reflexes helped us gain a bit of speed in the latter half of the book.

As to the spiritual content of the book, we can say only that the Water of Life flows abundantly from its pages. Though not a book for home devotions, it offers rich resources for thoughtful reading to anyone who will pause as necessary in order to understand.

For the person interested in problems of interpretation, the author gives valuable guides. The key passage in modern eschatological studies (ch. 10:23) receives a restrained Scriptural analysis (pp. 92-94). "The kingdom of heaven suffered violence at the hand of violent men" (p. 102). The disciples are serious when they ask, "Lord, is it I?" (p. 203). The disloyalty and failure of the disciples when Jesus was captured "was a part of their training" (p. 206). On the other hand, one may not share the author's conclusion that "in freedom the disciples will continue to pay the temple tax so long as the temple stands" (p. 134); nor the assessment of John the Baptist as having wavered in his faith (pp. 103, 108).

A concluding thought on a book any pastor and many a layman will treasure: As rising academic standards have invaded the precincts of "the system" in our ministerial and teacher training program, we have frequently heard the truism: Piety is no substitute for scholarship. We do well, as a Synod that has not yet denied Walther's claim that it is "the true visible church," to ponder well the converse: Scholarship is no substitute for piety. On each end of Missouri's "Mark Hopkin's log" there must be both, scholarship and piety—piety in God's own terms: ". . . to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

Piety and scholarship—in this book you find them both.

Elmer J. Moeller

THE EPISTLE TO THE HEBREWS. By Thomas Hewitt. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1960. 217 pages. Cloth. \$3.00.

This commentary is as well done as a shorter commentary on the difficult letter to the Hebrews can be. It is also thoroughly evangelical and

conservative in tone. The author believes in the inspiration of the Old and New Testament and particularly in the Messianic content of the Old Testament. It is very strong and very sound on the Atonement. As in most of the units of the Tyndale series, the introduction, which is complete and well organized and reliable, is worth almost the price of the volume alone. A feature of the commentary is that it meets all problems head-on, even supplying excellent *excursus* in appropriate places on the greatest difficulties. The outline is also very acceptable, treating the letter as a sermon to the church, which it really is. The author follows the aim of the Tyndale series to study a book of the Bible in larger pieces, tracing the arguments (not by chapters) throughout the epistle. The many parallels the author draws from other New Testament books makes the volume a good example of interpretation and very useful for the sermonizer.

Examples of sensitive exegesis and the ease with which the author handles problems are plentiful. One reads with pleasure his discussion of the angels as related to Christ (1:4). His view of the Old Testament: "The author, taking it for granted that the readers had acknowledged and accepted Jesus as the Jewish Messiah, introduces a quotation from the unmistakably Messianic Psalm II" (p. 54). An objective statement on the author of Hebrews: "Little can be gained from this verse (4:3) to help us in deciding the authorship of the Epistle, although both Luther and Calvin argued against the Pauline authorship from this verse; and modern scholars assume from it that the author belonged to the second generation of Christians" (p. 64). Hewitt himself leans toward Silas as the author.

His interpretation of *sabbatismos* ("Sabbath rest") is significant, as well as his treatment of the Christ being heard in prayer (5:7) and the difficulty of 2:9 (*chariti* or *choris*, that is, whether "by the grace of God," or "without God" Christ should taste death). The evangelical tests of a commentary on Hebrews are the seventh chapter on Melchizedec and chapter eleven on faith and heroes of faith, and in both instances Hewitt comes through with flying colors. Yet when he does not know the answer he plainly says so: "no one can, therefore, afford to be dogmatic concerning the meaning of this very difficult phrase" (p. 100).

This is a welcome addition to the Tasker-edited Tyndale series and any pastor who is purchasing the entire set as it appears will want this volume also. We can even picture an entire Adult Bible Class using this little volume for a study of Hebrews with their pastor. No commentary has everything, but we fail to find much fault with this one, especially since there are few reliable and still readable commentaries on *Hebrews*.

L. M. Petersen

INDEX TO PERIODICAL LITERATURE ON THE APOSTLE PAUL. Compiled under the direction of Bruce M. Metzger. E. J. Brill, Leiden, Netherlands; and Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1960. xv and 183 pages. Cloth. \$4.00.

That indefatigable researcher and compiler, Dr. Bruce Metzger of Princeton, has once more put all New Testament students into his debt with this



invaluable directory of resource materials relating to the Apostle Paul and his epistles. With the assistance of twenty of his students (who all together canvassed only a few more periodicals than did their director alone) Dr. Metzger has provided a comprehensive survey of over a hundred periodicals in fourteen languages, covering in some cases more than a century of publication, and has carefully indexed all articles (excepting only those of mainly sermon character) that deal with Paul himself or with some aspect of his writing.

The articles are divided into six major categories: Bibliographical Articles; Historical Studies on the Life of Paul; Critical Studies of the Pauline Literature; Pauline Apocrypha; Theological Studies; and the History of the Interpretation of Paul and His Work. An index of authors concludes the work, in which—to the surprise of some and the consternation, perhaps, of others—P. E. Kretzmann turns up eight times to Joachim Jeremias's five and Adolf Deissmann's once, while L. Fuerbringer and A. M. Hunter appear thrice each. Cross references take care of the problem arising from articles pertinent to more than one subject-area.

Symptomatic of how most 19th and 20th century exegetes address themselves to the Pauline writings with questions of a different sort from those that exercised the great interpreters of the Apostle in the days of the Reformation, is the fact that among the Theological Studies appear only twenty-three articles on justification and thirteen on faith, as against forty-three on eschatology and fifty-nine on Christology.

In the reviewer's opinion the richest harvest is to be found in the materials listed under Critical Studies of the Pauline Literature. Here, after brief sections on general studies, textual criticism and philological studies, the individual epistles are placed under review (in their canonical order), each one being approached in a fourfold way, namely, with reference to textual criticism, historical and literary criticism, theological studies, and exegesis of individual passages. To the pastor whose main interest is homiletical the latter two sub-sections will be of greatest value.

This is a book to be consulted often. Not only will it actually save incalculable hours of individual search and inquiry, but—what is more important—it will prompt and encourage personal research and study on the part of many for whom the tedious task of finding useful information in this area of Bible study simply has loomed as too formidable until now.

Richard Jungkuntz

THE TALMUD OF JERUSALEM, with a preface by Dagobert D. Runes. Philosophical Library, New York, 1956. 160 pages. Cloth. \$4.75.

This is one of the volumes of The Wisdom Library, a division of Philosophical Library. The purpose of this book is to introduce the reader to the

world of the Talmud. In a two-page preface Dr. Runes has supplied a brief historical overview of the manner in which the Talmudic literature of Judaism has come into existence.

Jews regard the Talmud as one of the world's supreme works of religious writing. Runes claims that the Talmud (which may be rendered as "Research") "is one of the world's ten great works of divinely inspired literature" (p. 5). This sacred book of Israel came to birth during the centuries following the Roman Empire, when the people of Palestine were scattered to the four corners of the earth. It is impossible to understand the origin of the Talmud apart from the Torah, or Law. The basis of Jewish Law is the Pentateuch; but as this was definitely fixed and the continually changing conditions, especially during the postexilic period, called for new decisions and laws, a rabbinical supplement to the Pentateuch came into being. The latter was transmitted orally for centuries, after which this material, called "The Mishna," or "Repetition," was sorted and correlated into a volume of six books by Rabbi Judah in the third century A.D. This became the core of the Talmud.

The materials of the Mishna were supplemented by discussions and commentaries, contributed by scholars from Babylonia and Palestine. According to Runes "some of these were legalistic, some philosophical, some folklorish, some allegorical. These later writings, known as the *Gemara*, or 'Learning,' were intended to expound the *Mishna* and to facilitate the understanding of its difficult passages."

For nearly five hundred years the sages of Babylonia, Jerusalem and other centers of learning were engaged in setting down first the *Mishna*, and then the *Gemara*, which together constitute the Talmud. Although the compilation of the Talmud ceased by 500 A.D., commentaries and addenda were made after that date. During the Middle Ages, Maimonides, Rashi, and Caro were among those responsible for a renaissance of Talmudic study in Western Europe. Sayings and parables from such Talmudic scribes as Hillel found their way into the literature of the non-Jewish world.

This book is admirably suited to introduce the non-Jewish reader to the intricacies of Talmudic learning. Through its reading he will at the same time become familiar with some of the treasures of Jewish ethical wisdom.

Raymond F. Surburg

REDEMPTIVE COUNSELING. By Dayton G. Van Deusen. John Knox Press, Richmond, Virginia, 1960. 191 pages. Cloth. \$3.50.

According to the foreword by Wayne E. Oates, "This book represents the personal credo of a serious pastor as he hammers out his theological



world view on the anvil of his ministry to needy persons. It is not a textbook or a manual to be used technically as much as it is a personal witness."

Dr. Van Deusen, the assistant secretary for chaplaincy services of the National Lutheran Council, brings a good and frank witness in the first section of his book. Instead of using mealy words or asserting compatibility between humanistic psycho-therapy and pastoral counseling, as too many in our time are doing because it is "brotherly", he points to the contrary views they hold on such basic doctrines as the nature of man, the existence of God, moral values, forgiveness in Christ, and Heaven itself. He rejects the humanistic claim that man is in himself capable of finding salvation or wholeness; neither will he keep company with the determinists who equate man with a machine (pp. 47, 59).

God-relatedness is basic and central for Van Deusen (p. 65); and self-fulfilment is found in a religion which includes Christ, grace, and the love of God (pp. 65, 106, 133). He warns against the naive assumption that because psychiatrists and pastoral counselors use the same terms (bondage, guilt, redemption, love, reconciliation, conscience, sin), they are speaking or thinking of the same thing.

We regret that particularly in the latter part of the book he reveals agreement with Dr. Lewis J. Sherrill, his advisor in graduate study at Union Theological Seminary, in denying the transforming power of truth unless conveyed through a relationship (p. 79); and in asserting that a person cannot trust God until he can trust life (p. 138) and cannot love or accept the love of God until he has experienced love on the human level (p. 83). The reverse is more accurate according to I Peter 1:23; I John 4:7.

The minister who has capitulated to the psychiatrist or is himself tempted to become an amateur psychologist will be profited by the reading of this book.

Arthur E. Graf

**LIGHT FROM ABOVE.** By Alfred W. Koehler. Concordia Publishing House, St. Louis, Missouri, 1960. 165 pages. Paper. \$1.50.

For the many thousands who have been edified and inspired by the late Prof. Edward W. A. Koehler's *A Summary of Christian Doctrine* it will come as pleasant news that his son, Pastor Alfred W. Koehler, has published a book on Christian doctrine also. This new work, which at the latest count has already sold over 6500 copies, is an excellent book for use in adult instruction classes, Sunday school teachers' meetings, high school released time classes, Lutheran high school religion courses, and for the pastor or layman who wishes to get a clear and simple explanation of nearly any point of Christian teaching. We predict a large sale for this useful and sound Biblical and Lutheran book. It will fill a very important place in our church.

The book follows the common order of dogmatics texts, beginning with a statement on what it means to be religious, then going into the *loci* on

Scripture, on God, on creation, sin, salvation, sanctification, the church, the sacraments, and closing with the last things and a fine section on "My Resolve." A series of questions at the end of the book will help in the use of this book as a teaching device.

The format is good, with short paragraphs, titles, changes in style of type. The publisher is to be commended for this excellent attention to external detail.

While Pastor Koehler's book does not say anything new or startling by way of new insights, it does repeat our old Lutheran teachings very well, in language we can understand and use in both pulpit and instruction class. It is a solid and sound book. We heartily recommend it to our readers and we hope they in turn will recommend it to their parishioners.

J. A. O. Preus

**THE GOSPEL ACCORDING TO ST. JOHN, XI-XXI, and the FIRST EPISTLE OF JOHN.** By John Calvin. Translator, T. H. L. Parker. Editors, David W. Torrance and Thomas F. Torrance. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1961. 327 pages. Cloth. \$4.50.

This volume is the fifth in a completely new translation of Calvin's commentaries into modern English. It offers Calvin's exposition of chapters 11-12 of the Gospel of St. John and of his First Epistle. The excellencies of the translation are many. Calvin's ideas are set forth in a clear and vigorous style and in their original coherence.

Calvin's exegesis is founded upon careful study of the text and with constant reference to the context. It is gratifying to note the emphasis which Calvin places upon the power of the Word of God, the total depravity of man, the universality of sin and the sacrificial nature of the death of Christ. These doctrines he sets forth in beautiful clarity, often in forceful language full of quotable expressions. A fearless defender of the truth and authority of the Word of God, Calvin does not hesitate to take issue with errorists. His polemics, however, are on the whole rather mild, although here and there he gives vent to his convictions in stronger language, especially when he speaks of the Papists. The reader will find Calvin's exposition of the second portion of John's Gospel and of his First Epistle to be timely and practical. The busy preacher, searching for useful homiletical material, will not fail to find many stimulating thoughts in this volume.

The specific Calvinistic viewpoint is, of course, not lacking in this volume. It comes into prominence in Calvin's treatment of the grace of God, election, and the Lord's Supper. The discriminating reader, however, will find much in this volume to stimulate and aid him.

George Dolak



THEOLOGY AND THE SCIENTIFIC STUDY OF RELIGION. Paul L. Holmer. T. S. Denison and Co., Minneapolis, 1961. 233 pages. Cloth. \$4.95.

This second volume in the Lutheran Studies Series by Dr. Holmer of Yale University is a delightful album of snapshots which will give the reader an informal and non-technical view of the thought of a dozen prominent men closely related to modern theological developments. The style is chatty and straight-forward, reflecting no doubt the fact that the book is the outgrowth of a series of lectures delivered to students at the University of Minnesota. Best of all, the tone is not polemical. There is a moderation, a positive, sober-minded evaluation of current theological trends that seemingly one can get these days only from a layman.

Dr. Holmer discusses thematically the general work and influence of men like Karl Heim, Herberg, Guardini, and Rowley. Naturally, Tillich and Bultmann are treated at length, and, one is delighted to find, fairly. What gives the book its unity is the sustained effort of the author to show how the work of contemporary theology has helped to remove the Bible from a wholly earth-bound interpretation and understanding. His plea, interwoven through the fabric of the book, is to stop reading and talking about the Bible and let it speak for itself. The only man who gets short-shrift in Prof. Holmer's exposition is Erich Fromm, and perhaps few readers will find this a weakness of the book. It is surprising, however, that the author, being a philosopher, treats the contemporary philosophical analysis of religious language so cavalierly. Yet, the influence of the Oxford analytical school being what it is, one cannot help but think the author's attitude justifiable.

*Theology and the Scientific Study of Religion* is clearly the work of a dedicated Christian philosopher who is concerned with man's inner life and faith. Everyone interested in discovering how this concern affects the understanding of contemporary theology will be gratified by reading this book. It expresses in a general way the interest of a number of scholars, of whom Prof. Holmer is one, who have banded together into an organization called The Society for the Scientific Study of Religion. A less elaborate but more technical essay on the subject of this book's theme may also be found in the first issue of that Society's new Journal.

Curtis Huber

THEOLOGY OF THE LUTHERAN CONFESSIONS. By Edmund Schlink. Translated by Paul F. Koehnke and Herbert J. A. Bouman. Muhlenberg Press, Philadelphia, 1961. xxix plus 353 pages. Cloth. \$5.00.

This systematic presentation of the theology of the Confessions has already rendered excellent service to American Lutheranism since its original publication in German in 1940 (third edition, 1948). Now in an English translation it can serve on a much broader scale to teach the theological student what the Lutheran Zion is and how it can be preserved. Edmund

Schlink effectively develops the true ecumenical purpose which the Confessions pursue, an ecumenicity which this reviewer hopes the Lutheran bodies in America want to recapture. For this purpose more books of similar import should be written. Much indeed remains to be said regarding recent additions through research in the Confessions, regarding the Confessions in their Sixteenth Century influence, and their relevance today. The Twentieth Century also owes its progeny a more responsible evaluation of the great corpus of Latin Lutheran theology, which is today too generally quoted only *in malam partem*. Such further studies can prepare us all for a doxological observance of the 400th anniversary of the Book of Concord not too many years hence, when Lutheranism hopes to be more united than now. There will need to be more staunch defense of the faith once delivered to the saints.

To this reader the present volume brought back memories of "Symbolics" in St. Louis before 1930, as a classmate of the younger translator. The English translation deserves much commendation for making a German theologian so easy to read.

Dr. Schlink keeps himself much in the background, while he makes refreshing statements on "bishops" (p. 230), the "universal priesthood" (p. 246 and note 16), on mingling the civil and ecclesiastical (p. 268). He disappointed this reader in his treatment of the parable of the tares (p. 216), and the states in death (p. 284 and note 16). The Confessions are admittedly not an exhaustive treatment of Christian doctrine, certainly not a system; from this fact, however, the presumption should not arise that what the Confessions fail to treat explicitly is open for theological speculation. This charge can hardly be raised against Dr. Schlink.

Otto F. Stahlke

THE BIBLICAL DOCTRINE OF JUDGMENT. By Leon Morris. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1960. 72 pages. Cloth. \$2.00.

In this monograph, Dr. Morris has expanded a lecture originally delivered in Cambridge in July, 1960, at a meeting convened by the Tyndale Fellowship for Biblical Research.

In four chapters he deals in a concise and lucid manner with the Biblical doctrine of judgment. In chapters one and two the most frequently used Hebrew Old Testament words for expressing the idea of judgment are reviewed. He concludes his Old Testament examination with an exploration of the concept of "the day of the Lord."

Chapters three and four contain Dr. Morris' discussion of judgment in the New Testament, which is made from the viewpoint of present reality and future certainty. According to the New Testament evidence, both the Father and the Son are portrayed as engaged in the present activity of judging men. While men live they judge themselves by their reaction to Jesus, the Light of the World. No judgment upon man will be final until God dispenses it at the last day.



Although the study of Dr. Morris seems to be brief, he has nevertheless succeeded in placing the Biblical doctrine of judgment into sharp focus. The reader will find a careful reading of this book rewarding.

Raymond F. Surburg

**GOD IN THE HANDS OF MAN.** By Theodore E. Johnson. Augustana Press, Rock Island, Illinois, 1962. 74 pages. Paper. \$1.65.

The author, a pastor of the First Lutheran Church of Lincoln, Nebraska, has shown an uncanny use of the English language in portraying God in the hands of man. Eight meditations bring the reader from Ash Wednesday through Easter morn. The ability of the author to communicate with picture words makes this publication interesting reading.

The message of each chapter, although broad in its outreach, has many applicable illustrations which reach the innermost spots of a reader. The infamous characters connected with the crucifixion of Christ are played down in their personal role in order to usher in and portray the entire feeling of the people of that day. Strong emphasis shows that religious man was responsible for the death of the Son of God. This comment checks religious man today as he tries to put himself apart from the evil world.

The RSV is used as the text for each meditation. The booklet is aptly written for both pastor and layman. A fine resource for a Lenten series and food for thought when preparing sermon texts and outlines for the coming year.

Peter Mealwitz

**CHRISTIAN PSYCHOLOGY SERIES.** By Clyde M. Narramore. Zondervan Publishing House, Grand Rapids, Michigan, 1961. 32 to 48 pages. 50 cents each.

The twelve booklets in this series are written by Dr. Clyde M. Narramore, consulting psychologist in the office of the Los Angeles County Superintendent of Schools. Technical language is almost non-existent and a refreshing, Christian emphasis pervades the booklets. Occasionally a booklet suffers due to its brevity. Yet this brevity commends them as resource material for home reading for those who come to the pastor for counseling.

*Understanding and Guiding Teen-Agers*, for example, has five helpful sections: *The Dynamics of Adolescent Development*; *Adolescent Interest*; *the Impact of Contemporary Life Upon Adolescents*; *the Developmental Tasks Faced by Adolescents*; and *Staying Ahead of Teen-Agers*.

The twelve titles follow:

*How to Begin and Improve Family Devotions*  
*A Christian View of Birth Control*  
*Discipline in the Christian Home*

*The Mature Years*  
*Understanding and Guiding Teen-Agers*  
*The Unmarried Woman*  
*Is Your Child Gifted?*  
*Happiness in Marriage*  
*Dating*  
*Young Children and their Problems*  
*How to Study and be Successful in School*

Arthur E. Graf

**BIBLE BIOGRAPHIES.** By William M. Taylor. Baker Book House, Grand Rapids, Michigan. Reprinted, 1961.  
*Moses the Law-Giver.* 482 pages. Cloth. \$2.95.  
*Joseph the Prime Minister.* 241 pages. Cloth. \$2.95.  
*David, King of Israel; Ruth and Esther; Elijah the Prophet; Daniel the Beloved; Peter the Apostle; Paul the Missionary.*

Of the books in this series we examined the first two listed here. They are the reprints of the famous Scotch preacher, William F. Taylor. There is no particular need to comment on the books individually. But because of a need for more knowledge of the Biblical history among students and pastors of our times, not to mention the man in the pew, we take this opportunity to recommend the reading of these biographies. The type face, as with many reprints, may seem a little out of date; but the content, though written by a man who died just 60 years ago (1902), is very much up-to-date. He knows much of Biblical archeology; knows the claims of higher critics, as shown for instance by his defence of Deuteronomy; and above all, he knows how to apply the Word of God to the life of his hearers. There is a great benefit in reading the stories of the Bible together with an exposition such as that of Taylor, Edersheim, or others. One's imagination at times is too sluggish to see immediately the vivid picture presented in the lives of the Saints of God and the reader, any reader, needs the help of illustrations and applications of the stories to help him appreciate the glory of God's Word.

M. J. Naumann

**AN OUTLINE OF NEW TESTAMENT SURVEY.** By Walter Dunnett. Moody Press, Chicago, Illinois. 176 pages. Paper. \$1.75.

"This book is intended for students at the beginning of their college or Bible institute study of the New Testament." It, therefore, in well-compressed manner, summarizes the contents of the books and gives a terse account of background material. The book outlines are well done.

Of interest is the author's reference to 1 Tim. 5,18, as proof that St. Luke's Gospel was looked upon as Scripture by Paul, something of greater significance than is generally noted. In general, the isagogical and exegetical



approach of conservative theologians is followed. The Lutheran position *a la* Lenski on woman's place in the public ministry is upheld (p. 127, footnote 12). This reviewer finds inadequate the handling of the authenticity and authorship question in the case of some of the *antilegomena*, with consequent lack of proper scriptural depth in the doctrine of inspiration.

The pastor or Bible class instructor, with reservations, will find this book useful for an overview of the New Testament.

Elmer J. Moeller

---

**It's YOUR LIFE.** By A. Reuben Gornitzka. T. S. Denison and Company, Minneapolis, 1958. 215 pages. Cloth. \$3.00.

The author of this book is the senior pastor of Central Lutheran Church (T.A.L.C.) in Minneapolis, serving 6,000 members. In 82 brief chapters Gornitzka indicates his genuine concern for the enrichment of life, which he conceives as "a creative experimental laboratory in God's amazing world where love outwits hatreds, kindness melts cynicism, and truth routs fear."

The author's intention is to provide "thought provokers" for busy readers. He is interesting; he sees life as it really is; and he prompts a host of thoughts and illustrations from one's own experience. Though not especially written for preachers, the reader will find that *It's Your Life* does get one's thoughts "started" on a variety of subjects; and the undersigned, accordingly, believes that the text can be helpful to the preacher who has a sincere desire to be life-related.

Paul G. Elbrecht

---

**A CATECHISM OF CHRISTIAN WORSHIP.** Edited by R. Allen Zimmer. Concordia Publishing House, St. Louis, 1961. 71 pages. Paper. 75 cents.

Designed for use with both youth and adult confirmation classes, this question and answer pamphlet gives precise information in the area of Christian worship with a minimum amount of words.

The glossary, although in the rear of the booklet, should be mastered first.

Adult confirmands with Arminian and Reformed backgrounds will find clear-cut answers to any preconceived thoughts concerning the Lutheran worship service. Following each of the six units is a suggested activities section—excellent for out-of-class worship growth. Any person contemplating membership in the Lutheran Church could profitably have this pamphlet in his possession.

Peter Mealwitz