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Book Reviews

THE SILENCE OF GOD. By Helmut Thielicke. Translated from the German by G. W. Bromiley. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1962. 92 pages. Cloth. \$2.50.

Helmut Thielicke no longer needs an introduction. Most of our readers know him—generally with highest regard—through his work in the popular sermon volumes, *The Waiting Father* and *Our Heavenly Father*, a few also through his more formidable volume based upon his lectures, *Nihilism, Its Origin and Nature, with a Christian Answer*.

Rector now at the University of Hamburg, Prof. Thielicke still preaches occasionally at historic St. Michael's, the "sailors' church" as it is popularly called in Germany's great port city. It was my privilege to share an interview with Prof. Thielicke this past summer on the Concordia Seminaries' Tour. He explained, among other things, that while his training had of course been in theology, he became a preacher and *Seelsorger* somewhat by accident. Silenced during Hitler's regime as far as teaching and writing were concerned, Thielicke was permitted to take up the care of a congregation. Ministering to his people during the tragic hours of World War II and its aftermath, helped him in turn, he feels, get the pulse of the people's real needs and then apply the Gospel message aptly and meaningfully.

His skill at doing this explains, in part at least, the reason behind his reputation today as Germany's most popular preacher. His sermons, preached or read, have the great virtue of being *zeitgemäss* and pertinent to the questions people are asking. The present little volume will again serve to illustrate this. The second sermon, for example, and the one which lends title to the book, is a masterful handling of the familiar story of Jesus' encounter with the Syrophenician woman whose grievously vexed daughter the Lord apparently disdained to heal. Equally appealing and fresh in its approach is Thielicke's treatment of Jesus' counter-question to the Pharisees about John's baptism, "Whence was it, from heaven, or of men?" and so, too, the sermon on the Master's eloquent dealing with the disreputable woman in Simon the Pharisee's house. In all there are ten sermons.

In the interview referred to above, Thielicke explained that if Christian preaching is to be relevant and meaningful to people of our era it must address itself to questions that trouble them. The question in Luther's day may well have been, *Wie bekomme ich einen gnädigen Gott*, but today it is rather, What is life's meaning, my life? So, *Sinn des Lebens* rather than *Sünde*! In his volume on *Nihilism* referred to above, p. 118, Thielicke puts it: "Instead of asking, 'How can I get a gracious God?' perhaps one asks, 'Where is God? Where is He in the face of these recurrent times of catastrophe that sweep so cruelly through our world? Where is He in the face of the autonomy of technical development which seems to be moving toward the self-destruction of mankind, including the 'innocent'? Where is he in the host of meaningless things in individual lives?" Accordingly, the Hamburg professor contended

that his first task as a preacher today was to convince his listeners that God is there and that his life has no meaning at all apart from God, to show him, too, that if he no longer fears God he fears everything else in the world, and then to lead him, the troubled sinner, to see that there is no salvation in any other than in Christ, God's own Son and our Savior.

To achieve his keen analysis of contemporary man's predicament and anxiety, Thieliicke frankly admits that he has borrowed insights from some of the modern existentialists. These writers, he argues, give no valid answer to the meaninglessness of man's existence, but they do often succeed in portraying the wasteland of his life in apt and precise terms. We can benefit from some of these nuances, Thieliicke feels, and then bring the healing balm of God's Gospel to the sick body of mankind.

In a personable and friendly way Thieliicke pleads a good case. Perhaps some of our preaching lacks a fresh, trenchant, meaningful quality because we try to bind up wounds which people do not admit to having or feeling. If, on the other hand, we touch them where life is really lived, at the troubled spots, in the bottlenecks of their existence, and they know it, then our Gospel message will ring out to them with the urgency and adequacy of its answer. This, of course, is not to say that the question Luther asked is not *the* vital one, but it is to suggest that before we can bring a man to ask it, he must be shown that the whole world moves, and his life too, on the Creator-creature relationship.

These sermons of Thieliicke date from 1942 to 1951. The reader may expect, therefore, that certain references will be dated by the events of those years. But this will not detract from the good qualities already described. The Lutheran pastor will in general find little to criticize as far as the theological accents are concerned and much to gain as far as preaching eloquence for our day is concerned.

E. F. Klug

LUTHER'S MEDITATIONS ON THE GOSPELS. Translated and arranged by Roland H. Bainton. The Westminster Press, Philadelphia, 1962. 155 pages. Cloth. \$3.75.

"Can the bones of Luther's sermons live again?" inquires Dr. Bainton, the long time Titus Street professor of ecclesiastical history at Yale Divinity School and author of the best selling Luther biography *Here I Stand*. The answer is obvious to those who read his presentation of *Luther's Meditations on the Gospels*. The book possesses three basic ingredients which assure its success. The story is that of the life, death, and resurrection of the Redeemer as seen through the eyes of his faithful friends. The words are those of Luther, taken from his sermons and lectures on the Gospels. As editor Dr. Bainton brings to his task the knowledge of a lifetime of loving Luther study. Where many a lesser historian might have made a mess of the scissors-and-paste approach to Luther, Dr. Bainton has succeeded admirably. Under his skillful scalpel the piquant, the poignant, and the profound in Luther emerge with irresistible force. With characteristic compassion and evangelical insight Luther is heard relating the timeless to time. It is difficult to choose

among the Reformer's *bons mots*. Here are a few examples that caught the eye of the reviewer:

"The way of peace is not when each demands his own and will suffer no wrong" (p. 56). "... the Holy Spirit has a hard time to cool the intemperate zeal of the godly" (p. 81). "When God builds a church the devil always constructs a chapel alongside" (p. 75). "For fifteen years I said Mass, crucified Christ and practiced idolatry in the cloister, and yet God sent his Son for me and forgave me everything" (p. 96).

Generally Bainton is fair in presenting Luther; however, the Reformer's views on infant baptism cause him to stumble here (cf. p. 15) as he has done elsewhere. Those who are familiar with the editor's earlier work will not be surprised to find that thirty-six woodcuts by a contemporary of Luther, Virgil Solis, grace the text.

The book lends itself beautifully for use in family devotions. If you are willing to part with it, Luther's wit, charm, and spiritual insight make it a desirable gift item.

Heino O. Kadai

GRACE AND REASON: A STUDY IN THE THEOLOGY OF LUTHER.

By B. A. Gerrish. Oxford University Press, New York, 1962. ix and 188 pages. Cloth. \$6.75.

As is well known, Luther's frequent and famous attacks upon reason and law have again and again given rise to the charge of "irrationalism" coupled with that of "antinomianism." To test the validity of these charges Dr. Gerrish of McCormick Theological Seminary here offers a detailed, yet exceedingly readable, and well organized examination of those writings of Luther which are most relevant to the issue. These include the Church Postils of 1522, the Table Talk, the Genesis Lectures, the collected Disputations, and especially the Larger Commentary on Galatians. Impressive, in this connection, is Professor Gerrish's sober and cautious evaluation of his sources, as well as his refusal to make the "young Luther" normative for appraising authenticity.

Painstakingly and informatively documented (the footnotes by themselves constitute a fascinating guided tour through the grand diversity of Luther's thought), the study is divided into three main parts: (I) Reason and Philosophy; (II) Reason and Theology; (III) Reason and Scholarship. Of these, Part I demonstrates the strange ambivalence of Luther's comments on reason; Part II, the most important section, elucidates this ambivalent attitude by laying bare the all-important and unvarying theological presuppositions which lay behind it; and Part III fills out the picture by showing Luther's exercise of reason in his passionate devotion to the demands of scientific accuracy and honesty in the study of Scripture especially.

Gerrish finds in the church postil for Epiphany on Is. 40:1-6 a statement which he takes as the key to the entire question. "You must distinguish," Luther says, "between God and man, things eternal and things temporal." This distinction, once established, is rigidly maintained, as Gerrish proceeds to show, throughout Luther's treatment of

reason. As there are two spheres of knowledge (the earthly kingdom and the heavenly kingdom; nature and the Word; philosophy and theology), so there are two "organs of knowing," namely, reason and faith. Thus, the two-kingdoms concept, together with the doctrine of the forgiveness of sins, the heart of the Gospel as Luther understood it, supplies the "inner harmony" of Luther's thought and brings "order into his apparently incompatible utterances on reason." At the same time, as Gerrish correctly observes, the central concern has hereby shifted away from epistemology to soteriology.

Furthermore, reason is itself viewed by Luther in a threefold way: (1) as natural reason ruling legitimately in its proper domain, that of earthly affairs; (2) as natural reason operating illegitimately outside its domain in spiritual matters (here "reason" tends to mean the *opinio legis*, man's natural and logical inference that he must and can save himself by works); and (3) as regenerate reason working legitimately in the domain of spiritual matters with the premises derived from the Word (here "reason" tends to coalesce with "faith"). It becomes apparent, therefore, that Luther's attack on reason is not directed against rationality as such, but against natural man's work-righteous disposition; or, as Gerrish puts it, not against "thinking," but against a particular "thought." So viewed, Luther's condemnation of reason becomes essentially a defense of the *sola gratia*.

Since, however, according to this understanding Luther did within stated limits acknowledge the legitimacy and validity of reason, the question inevitably arises: Did Luther believe in the "double-truth" theory, that a proposition could be true in one sphere and not in another? After hedging briefly (p. 21), Gerrish grants (pp. 52ff.) that Luther's position is hardly distinguishable from that of Occam's disciple Robert of Holcot, who is said to have formulated the thesis: "A proposition may be false in theology and true in philosophy, and *vice versa*." This concession, however, can only compel the conclusion that, even though Luther did not—as Gerrish abundantly demonstrates—hold a brief for irrationalism, he was nevertheless inconsistent, at best, in his own attitude. For it is not consistent to endorse rational thinking on the one hand and simultaneously deny a particular conclusion, rationally derived, on the other. A fundamental rule of all deductive thought is that a conclusion validly drawn from true premises must itself be true. To deny the truth of such a validly drawn conclusion is to do more than assert the falsehood of the conclusion; it is to deny the aforementioned rule, which is equivalent to denying one of the fundamental laws that define what shall be called *rational* thought. Nor is the difficulty obviated by appealing to a distinction between the two domains, or between natural reason and regenerate reason. For it is precisely the exercise of the latter in its proper function, as a formal principle in Biblical interpretation, for instance, that is sometimes allowed and sometimes ruled out. And if it is ruled out, then even the use of regenerate reason cannot escape the charge of being inconsistently employed. What needs to be recognized, therefore, and squarely faced is the fact that this side of glory there is no real solution to the epistemological question for those

who, like Luther himself, are committed to both the formal and the material principles of the Reformation.

It should be added that despite its manifestly academic origin and character, Dr. Gerrish's book has a high degree of practical relevance, and not least of all for the preaching pastor. On many important points it will prove highly useful as a means of privately testing the quality of the "Lutheranism" exhibited in a great deal of sermonizing in the church. To some, for instance, it may come as a wholesome, if humbling, surprise to discover the presence of a Thomistic strain in their preaching of justification itself! (p. 124). Similarly, there will be few of us who cannot profit from Gerrish's discerning observation that a doctrine of salvation may be legalistic without being Pelagian or even semi-Pelagian (p. 133).

In summary, then, here is a book which no serious student of Luther's theology can afford to overlook. Moreover, it is a book to be kept and consulted repeatedly, especially so by anyone who counts it a privilege and blessing to be a theological heir of the great Reformer.

Richard Jungkuntz

GRACE AND THE SEARCHING OF OUR HEART. By Charles R. Stinnette, Jr. Association Press, New York, 1962. 192 pages. Cloth. \$4.00.

In this volume that deserves the second look, Stinnette, professor of pastoral theology in the psychiatry and religion program of Union Theological Seminary, asserts that man can find his true identity only in the grace of God in Christ.

The central problem of our age is not technology or politics, but the human being himself as he seeks a reason for existence. Made for relationship with God and man, man finds himself caught up in a web of the impersonal forces of rapid change and routinized technology. Consequently, our world is a breeding ground for loneliness, fear, and the attitude that man is not responsible. Against the cult of irresponsibility, Stinnette asserts that to be human is to be morally responsible.

To deny man's responsibility is to deny his guilt. But the plain fact is

He not only "feels" guilt. He is guilty! A psychiatry which reduces all guilt to "reaction formation" is not only failing to see the whole phenomenon of man, but it is also undermining the very freedom and *self-transcendence* which makes it possible for man to make creative use of psychiatric insight (p. 152).

The capacity to feel guilt is not only of the very nature of man's humanity; it is also the means of recovering his lost relation to God (p. 151). The shock of recognition that we are guilty before God "fulfills its proper function when in recalling us to ourselves it prepares us for that openness to change" (p. 12).

The change man hopes for, therefore, does not lie in trying harder, but in looking closer. At what? At the grace of God in Christ. "Giving and forgiving are the first modes of biblical revelation" (p. 10). "The

heart of the Christian message is that the Lord who 'inhabited eternity' has acted in history—has acted in our time—to save and to redeem" (p. 69). "Between man's guilt and his repentance, God has set the passion of our Lord Jesus Christ" (p. 153). "We are saved by the *exceptions* of God—by sheer unmerited gift" (p. 82). "Indeed, the self-giving of God in Christ is the center of history" (p. 111).

God continues to will creation *ex nihilo*—to seek and recover man from the wastelands of his own making. . . . God the Eternal enters man's history in the event of Christ and through the response in faith man is woven back into the pattern of eternity (p. 96).

Stressing the monergism of grace, Stinnette continues:

The power of Christianity rests in the fact that it is not primarily demand but fulfillment, not so much a pledge as an actuality, not a plan for the future but a realized event. Its characteristic invitation is not "Wait and see" but "Enter and behold" (pp. 16-17).

"Faith is the gift of response to God, whose care and renewing love is the manifest nature of history" (p. 111). Just as confession and the miracle of forgiveness make up the revolutionary heart of Christianity (p. 154), so the act of faith is the crucible in which the self is formed (p. 9). Man is reluctant to "let go" and trust God because he has "never really *heard* that this is the predicament to which the Gospel speaks" (p. 69).

But faith is not assent *in vacuo*. It is commitment *in via* (p. 162). Although natural man's desire to encompass all things makes him incapable either of receiving or giving love, all things become new in the life of one who has discovered himself for having discovered Christ. Only those who have already received gifts can give gifts to others. This, then, is the relationship between faith and works:

Man is man not simply by *doing*; he must also *be*. Doing and being belong together in the Christian view. The warning is clear: works—even good works—apart from the motivations of response to God become as nothing (p. 131).

Christian virtues are the fruit of a relationship. "And, like fruit, they cannot be produced apart from the living organism which bears them" (p. 134).

The Church, then, is an ordinary group of people transformed into a company of persons.

The Church is not a mutual protection society but a home base for saints on a holy mission of love and self-sacrifice in response to the gift of God (p. 102).

The Christian family consists of a group who hear one another and the cries of those in the world who need their help. And "we have a self only as we spend it in love" (p. 168).

This book is good because it says to the contemporary man what Jesus said: "I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit. Without me, ye can do nothing" (John 15:5).

Henry J. Eggold

CHYTRAEUS, ON SACRIFICE. A Reformation Treatise in Biblical Theology. Translated by John Warwick Montgomery. Concordia Publishing House, St. Louis, 1962. 149 pages. Paper. \$2.75.

This is an attractive paperbound booklet making available to the Twentieth Century reader a study in biblical theology by a now much neglected theologian who was one of the writers of the **FORMULA OF CONCORD**. Pages 7-31 give a brief biography of David Chytraeus and show his part in the writing of the **FORMULA OF CONCORD** as well as persuading many of the leading clergymen to accept this final confession of the Lutheran Church. Much in this biography is not only interesting in itself, but also highly instructive for the Lutheran Church in the Twentieth Century, when once again it finds itself beset by differences in doctrine, and controversy.

The booklet itself is a study in biblical theology on the subject of sacrifice. It begins by discussing animal sacrifice as instituted by God to typify the sacrifice of Christ for the sins of the world. There are careful word studies of the words that signify sacrifice in the Old Testament and in the New Testament, as well as of the Latin words which were later used in the church to translate the Hebrew and Greek terms. The various sacrifices in the Old Testament are then enumerated and described. Concerning the number and variety of these sacrifices the author says on page 52,

God instituted so many different kinds of sacrifice in order that the Israelites might continue to fear the Word which He delivered to them and not, like the neighboring peoples, choose their religious activities and worship in accord with personal preference but observe only the sacrifices set down in the Law. Moreover, the variety of Christ's benefits and of spiritual sacrifices were foreshadowed by this diversity of sacrificial types. At the same time an indication was given that the Levitical sacrifices, because of their great variety and multiplicity and because they were repeated so often, did not expiate sins or perfect those who offered them, i.e., did not impart to the sacrificers a perfect and complete liberation from sin or true and perfect righteousness; but they were shadows of Christ's body, offered once for all for us on the altar of the cross.

On page 62 and following Chytraeus explains the sacrifices of the heathen and quotes the heathen authors in ways that shed light on the question.

Then he discusses the errors concerning sacrifice, among them that men may invent their own sacrifices, and that sacrifice works *ex opere operato*. As particularly pernicious errors he characterizes the belief that sacrifices brought by men merit the forgiveness of sins or are acts of righteousness before God essential to the Gospel of salvation. There are chapters on the priesthood and the sacrifice of Christ as opposed to the priesthood and the sacrifices of the Levites. This is Chytraeus's description of Christ's sacrifice:

To this point, I have in various ways set forth a description of the High Priest. Now in addition I shall present instruction concerning Christ's sacrifice: The sacrifice of Christ is the action whereby the High Priest of the church, Jesus Christ our Lord, the Son of God, in transferring to Himself God's terrible

wrath against all the sins of all mankind and obeying God in the bitterest torments of soul and the death of the body, offers Himself to the eternal Father on the altar of the cross; and by this offering or act of obedience in His passion and death makes satisfaction for the sins of men, placates God's ever so just wrath, propitiates Him, and gains for men the remission of sins, freedom from sin and death, justification, and life eternal. This definition is confirmed by clear testimonies in Hebrews 9; 10; 5; 7; and elsewhere.

This chapter is followed by a chapter on the priesthood of all believers. In this chapter there is a good discussion of church government as it developed after the time of the Apostles, and a discussion of the public ministry, and of the public ministry which is related to the priesthood of all believers in Chytraeus's understanding as it was later in that of Dr. C. F. W. Walther. There are final chapters on the Christian life as a true sacrifice and thank offering, and on the sacrifice of the mass in the Roman Catholic church, which is treated as the outstanding perversion of the New Testament teaching on priesthood and sacrifice.

There is added to the booklet a short critique of Gustaf Aulen's *Christus Victor*, who appears to the translator to exalt the so-called classic theory of the atonement at the expense of the doctrine of the vicarious satisfaction which Chytraeus sets forth and glorifies in his little booklet on sacrifice. The booklet is herewith heartily recommended to the reader.

Fred Kramer

DUEL OR DUET. By Louis H. Evans. Fleming H. Revell Company, Westwood, New Jersey, 1962. 128 pages. Cloth. \$2.50.

UNITY IN MARRIAGE. By W. J. Fields. Concordia Publishing House, St. Louis, Missouri, 1962. xi and 156 pages. Cloth. \$3.00.

Resolution 18, memorial 401, page 198 of the Reports and Memorials of the forty-fifth regular convention of The Lutheran Church—Missouri Synod concerns itself with marriage education and counseling. Following a triune "whereas," stemming from a statistical survey which indicated the Missouri Synod divorce rate per 1,000 communicants has risen from 1.2 persons in 1951 to 2 persons in 1960, and that pastors are spending more time in family counseling situations, it was resolved "that pastors be encouraged to utilize opportunities to become better equipped for marriage and family counseling by taking courses or participating in workshops and conferences dealing with this area of the ministry."

In line with the above adopted resolution these two titles are here reviewed to assist the pastor in his counseling, and as books that he may wish to recommend to the counselee.

Formerly pastor of the world's largest Presbyterian Church in the U.S.A. of Hollywood, California, Dr. Louis H. Evans has written five other books and is widely known through radio and television appearances. *Duel and Duet* is written with a pulse of experience which the author obtained while he served as parish pastor in counseling couples with marital problems.

Saturated with Scripture passages and timely examples, the language speaks to the everyday laymen. Twenty-four short chapters read almost as devotions. The duel in nagging, tension-ridden, financially stricken, sexless marriages becomes a duet in mutual concern when both persons "find Someone around whom to revolve. This is the Son of God" (p. 23). "Many a marriage could have been saved if the couple had remembered this—that their hearts belong to each other, but their souls belong to God" (p. 90)!

W. J. Fields, Lutheran campus pastor at Iowa State University, has written *Unity in Marriage* from an academic setting and a Missouri Synod background. Noticeable in the bibliography—which includes many of today's leaders in the field of marriage counseling—are seven Missouri Synod publications which are emphasized in the quotations. *The Lutheran Witness* finds its name in the foot notes on page 113.

Geared to that segment of the population which has had some college or university training, *Unity in Marriage* will assist the young married couple in opening areas of conversation regarding their days together, past and future. The chapter, *Crowning Unity*, evidences work in child psychology. That sexual adjustment is the chief purpose of the honeymoon (p. 130-131) would be questioned by many marriage experts. Although the theme is unity in marriage, the chapter sequence keeps the reader flashing to and fro between early marital days and family situations. However, one must say a textbook kind of volume such as this will be appealing to the educated couple. Another needed book to meet the problem of marriage and family disruption and corruption.

Peter Mealhitz

ARCHAEOLOGY AND THE OLD TESTAMENT. By John Gray. Thomas Nelson and Sons Ltd., London and New York, 1962. 256 pages. Cloth. \$6.50.

Dr. John Gray, lecturer in Hebrew and Biblical Criticism at Aberdeen University, is well known for his studies in the Ugaritic area. In this volume he also shows his proficiency in the archaeology of the Fertile Crescent. Dr. Gray has lived among the Bedouins of the Near East and has also participated in a number of archaeological expeditions.

This book is not intended merely to repeat what may be found in so many books that deal with the archaeological discoveries of Palestine, Egypt, Anatolia and Babylonia and Assyria. That there is a certain amount of overlapping of materials found in other archaeological manuals, he claims, was unavoidable. In the preface Dr. Gray says: "The main purpose of this study is to introduce students, clergy, and interested laymen to the mind of ancient Israel in her historical and cultural environment" (p. v.). The primary consideration of the author is to show the relationship and affinity of the literatures of the Ancient Near East with the Old Testament Scriptures and with the institutions, conventions, and beliefs they illustrate.

For an adequate understanding of the ancient texts of the Near East a knowledge of the mind and ways of the present Near East is valuable.

Though many changes have come to the countries of the Fertile Crescent because of the influence of history and science, there are still many elements in the culture of the Near East that have not changed. Therefore "a knowledge of the native mind and ways, especially in more primitive society, was often the best clue to the interpretation of a text from ancient literature or to the reconstruction of the life of ancient society in Palestine."

The author has organized his book into two parts: I. The Fertile Crescent; and Part II. Israel among the Nations. Part I begins with a sketch of life and conditions as the author found them in the modern East "before the irruption of brash modernity." Then four chapters are devoted to a discussion of archaeological discoveries, the literature and history of Mesopotamia, Egypt and Canaan. In Part II the history of Israel is portrayed as a member of the communities comprising the Fertile Crescent, beginning with the days of the Judges and ending with the first century in the New Testament.

In the preface of his book, Dr. Gray expresses his gratification that in the archaeological exploration of the East various faiths and denominations have enthusiastically cooperated. Thus Roman Catholic savants, Protestant scholars of Europe and America, Jewish archaeologists of the new state of Israel have joined hands in their efforts to understand better the Old Testament. Archaeology as a discipline has no place for "tendentious sectarian theology." We wholeheartedly agree with this dictum of the author: "Archaeology sets the word of God in its proper context so that dogmatic theology may draw neither more or less from a passage than the context warrants" (p. v.).

All people who treat the Old Testament approach it with certain presuppositions. Those of the author are the presuppositions held by the critical school which does not believe in the plenary inspiration of the Old Testament nor in the reliability of the historical events recorded in it. Dr. Gray ignores all Old Testament history before the period of the Judges. Moses, who according to the Pentateuch played such an important role in the history of Israel, is not even mentioned. The conservative student will discover still more interpretations with which he will unfortunately disagree.

Raymond F. Surburg

EXILE AND RETURN. By Charles F. Pfeiffer. Baker Book House, Grand Rapids, 1962. 137 pages. Cloth. \$3.60.

This book is the third in a planned series of eight in the "Old Testament History Series." *Between the Testaments* and *The Patriarchal Age* have previously made their appearance.

Exile and Return covers the period between 600 B.C. and 400 B.C. In twenty brief chapters Dr. Pfeiffer treats of the religious, cultural and political life of the exile and of the period after the exile to the conclusion of the Old Testament. The book opens with Nebuchednezzar, whose armies conquered Jerusalem and razed the Solomonian temple to the ground. The volume concludes with the return of the Jews to

Palestine and with a description of events that took place during the days of Ezra and Nehemiah.

The author is especially concerned with giving the historical perspective that the Biblical student needs in order to grasp the Biblical literature that deals with the two hundred years of Jewish history. Although there are few footnotes, the author shows that he is well acquainted with the archaeology of the period under discussion. The implications and insights furnished by the spade of the archaeologist as well as the recent translations of cuneiform tablets that have clarified and supplemented historical data previously available have been utilized and woven into the fabric of the narrative by Dr. Pfeiffer. A number of primary sources were heavily relied upon for the portrayal of the history and background of the period between 600 B.C. and 400 B.C.

In contrast to R. H. Pfeiffer, now deceased, Charles Pfeiffer, professor of Old Testament at Gordon Divinity School, does not present the interpretation of the Biblical events usually followed by the critical reconstruction of Old Testament history, inaugurated by Julius Wellhausen. The Book of Daniel is thus placed in the sixth century B.C. and the events of Daniel are considered historical happenings of the Babylonian and Persian periods of Oriental history. The Book of Esther is regarded as a record of authentic history, which relates the trials and victories experienced by the Jews who remained in Babylon and Persia. The king during whose reign the events of Esther transpired was Xerxes (486-465 B.C.), the son of Darius the Great.

In his discussion of the post-exilic period Pfeiffer does not follow H. H. Rowley and other Old Testament scholars in placing Ezra after Nehemiah. He prefers the traditional order, given in the Massoretic text of the Hebrew Bible, of which he says it "may be adhered to until convincing evidence of the contrary is reproduced."

The book has a good bibliography listing all important primary sources and a number of special studies, which the student will find helpful for further research and study. Non-specialists in Old Testament history will also find especially profitable reading the chapters treating of Nebuchednezzar's Babylon, the wisdom, religion and priesthood of the Babylonians.

It is a book that the student, pastor and teacher will discover easy reading because of the pleasing style of the author. It is a volume worth adding to the Sunday School library.

Raymond F. Surburg

THE OXFORD ANNOTATED BIBLE. Revised Standard Version of the Holy Bible. Edited by Herbert G. May and Bruce M. Metzger. Oxford University Press, New York, 1962. xxiv and 1544 pages. Cloth. \$7.95.

The complete text of the RSV; introductions to the Old Testament, the Pentateuch, and the New Testament; separate introductions to each of the sixty-six Biblical books, touching on such matters as date, authorship, and purpose; a running commentary in the form of notes set at the foot of the page; a comprehensive index to the annotations; thousands

of cross references; supplementary articles on geography, history, and archaeology, on how to read the Bible, and on the history of the English Bible; tables of rulers and tables of weights and measures; a completely new set of maps with an index of places: this factual description of the new Oxford edition of the ten-year old RSV Bible is such as to whet the appetite indeed.

To many potential readers, however, a *caveat* is due. For the volume will be a disappointment to those who are looking for more than the historicist aridity that marked the scientific commentaries of the pre-Barthian decades. Take, for example, the theologically insipid and hermeneutically barren quality of a comment such as this on Judges 13:2: "The Samson stories have considerable historical value in that they illustrate the conditions of life in this uncomfortable situation [the Philistine expansion] and the kind of pressures which eventually made the migration [of the Danites] necessary." Certainly not all the annotations are so devoid of theological relevance, yet it is by no means untypical of what can be found on almost any page, especially in the Old Testament section. Too often, also, the annotations merely re-state the obvious, as on Psalm 77:1-6: "The psalmist's miserable situation. He does not specify the nature of his difficulty."

In the supplementary article by H. H. Rowley entitled, "How to Read the Bible With Understanding," we are told: "Throughout [the Bible] God is One who reveals Himself to men and who desires their fellowship. He reveals Himself in history and through persons, until He finally reveals Himself in One who is both God and man. . . . Throughout the Bible God is concerned to save men from sin, but in the New Testament we have the supreme expression of that concern when God in Christ stooped to take upon himself the curse of sin, that by the sacrifice on the Cross deliverance might be wrought."

In the light of such an exemplary statement one can scarcely understand how the annotator on Mt. 2:15 could say no more than: "*Out of Egypt . . .*," a quotation from Hos. 11.1, where the reference is to Israel (compare Ex. 4.22)." Surely this is avoiding significant and helpful comment where it is manifestly called for. Indeed, the overriding impression is that the annotators did not themselves read Rowley's article (printed, unfortunately—or perhaps, significantly—at the end rather than the beginning of the volume), or, if they did, that they deliberately refrained from making the kind of comment that would enable the ordinary reader to discern more readily and easily just how in all the variegated subject matter of Scripture the One God is in fact revealing Himself and expressing His concern to save men from sin.

These strictures aside, this new edition of the Bible will commend itself to many, not only for its excellent binding and superb typography, but also as a convenient reference work for quickly finding out in capsule form what the currently prevailing opinion may be on questions of literary and historical criticism.

Richard Jungkuntz

PEAKE'S COMMENTARY ON THE BIBLE. New and Revised Edition.

Edited by Matthew Black and H. H. Rowley. Thomas Nelson and Sons, New York, 1962. xv and 1126 pages. Cloth. \$15.00.

This completely new work will be welcomed by all who valued the spirit and quality of the one-volume commentary that first appeared under this name in 1919, and in a revised edition since 1937. As a matter of fact, all that actually remains of that original product of British scholarship, apart from the name itself, is the high aim and purpose set for it by its initial editor:

The present work is designed to put before the reader in a simple form, without technicalities, the generally accepted results of Biblical Criticism, Interpretation, History and Theology. It is not intended to be homiletic or devotional, but to convey with precision, and yet in a popular and interesting way, the meaning of the original writers, and reconstruct the conditions in which they worked and of which they wrote. It will thus, while not explicitly devotional or practical, provide that accurate interpretation of the text through which alone the sound basis for devotional use and practical application can be laid. It has been the desire of the promoters that it should be abreast of the present position of scholarship, and yet succeed in making the Scriptures live for its readers with something of the same significance and power that they possessed for those to whom they were originally addressed.

Based on the text of the RSV (the original Peake used the RV), the present volume includes contributions from over sixty outstanding Biblical scholars representing every Protestant denomination in the British Commonwealth and the U. S. A.

The general point of view is, expectedly, the widely dominant one at present, which seeks to employ the rigorously scientific principles of higher criticism (source hypotheses are taken for granted) in the interest of the newer emphasis on Biblical theology as the paramount concern of all Scriptural study.

In a composite work such as this it is only natural to find some unevenness of treatment and tone, and there will inevitably be considerable disagreement with some of the presuppositions affecting the interpretation of certain books particularly. For the discerning reader, however, this is more than offset by the sheer quantity and quality of objective information that is here conveniently and pertinently set forth.

Adding to the *Commentary's* value as a useful reference tool are the forty general and introductory articles, among which are several that are truly original and significant essays on the topics under discussion and not mere digests of the present state of opinion or recapitulations of long established positions. One example is the excellent article on "The Language of the New Testament" by N. Turner, which corrects the still prevalent view of New Testament Greek as being simply Koine (whether literary or non-literary) and resolutely insists on a high estimate of Septuagintal influence.

In this connection, however, it may be questioned whether the character of these articles in particular, if not also of the commentary on the Biblical text itself, is indeed such as to make the work what is claimed

for it; ". . . intended in the first instance for the layman and . . . specially helpful to day and Sunday school teachers, to lay preachers, to leaders of men's societies, brotherhoods, and adult Bible classes, and to Christian workers generally." This reviewer feels, on the contrary, that the work's usefulness is restricted almost entirely to theologically trained pastors, teachers, and students—although for them it is a valuable compendium of what contemporary reverent, though critical, scholarship offers by way of help for the serious Bible student.

Richard Jungkuntz

CHRISTIAN ORIGINS AND JUDAISM. By W. D. Davies. The Westminster Press, Philadelphia, 1962. 261 pages. Cloth. \$5.00.

The ten chapters of this book by the Edward Robinson Professor of Biblical Theology at Union Seminary (New York) were previously published as separate essays in various learned journals over the last thirteen years. Collected now under a title that suggests perhaps a somewhat greater degree of unity than the actual variety of topics would allow, they nevertheless constitute on the whole a refreshing and welcome corrective to much of the speculative and radical writing that has recently been fashionable on the subject. Himself no hostile opponent of the historical-critical method as such, Prof. Davies shows clearly in this volume what a vast gulf often lies between a fair and objective setting forth of the evidence as uncovered by the method and, on the other hand, the conclusions too often leaped at in disregard of the very evidence presented.

Three of the chapters deal with questions on the relation of the Dead Sea Scrolls to the New Testament. An intelligent and perceptive appreciation of the Scrolls' value for illuminating not only the setting of Jesus himself in contemporary Judaism, but also the ecclesiastical and theological patterns assumed by the early Christian movement, is here combined with an acute awareness of the essential and all-important difference and discontinuity between Qumran and Christ.

Dr. Davies further offers a detailed criticism, courteously but vigorously argued, of the chief historical and textual supports for Archbishop Carrington's theory regarding the influence of the primitive Christian calendar as well as the Jewish lectionary system upon the structure of the Gospel according to Mark. With equal courtesy, yet decisiveness, he reviews and rejects the overall pattern of J. Munck's fascinating reconstruction of Paulinism, despite the many admittedly valuable insights of the Danish theologian on points of detail.

An exception, as it seems to this reviewer, to the general cogency and merit of Davies' presentation is his treatment of the "apparent contradiction" in Mt. 5:17-18. The weakness lies not so much in his contention that the contradiction is more apparent than real, as rather in his failure to allow both to "fulfill" and to "the law and the prophets" their natural force and meaning. Since he regards the latter expression as a pleonasm for the Law itself (instead of allowing its obvious meaning,

namely, the entire Old Testament Scripture), he is obliged to assign to *plerosai* the attenuated and otherwise undemonstrated meaning of "obey."

The book's opening essay is a closely-reasoned defense of C. H. Dodd's famous kerygmatic key to the unity of the New Testament, directed especially against those critics who were saddened, it seems, by this mortal blow to the disintegrating forces of source and form criticism. Likewise the concluding essay lays special emphasis on the kerygma as the prime factor in the New Testament's understanding of the ministry. This essay, together with its preceding companion piece on the pattern of church life in the New Testament, will richly repay careful study by all who stand in the tradition of C.F.W. Walther in the Missouri Synod and of J. Ph. Koehler and August Pieper in Wisconsin. The old, but always recurring, issues of *Kirche* and *Amt* are examined here in the light of the New Testament witness with a freshness and objectivity that have too often been missing in recent discussions.

Richard Jungkuntz

THE MODERN READER'S GUIDE TO ACTS. By Albert E. Barnett. Association Press, New York, 1962. 125 pages. Paper. 50 cents.

A stimulating booklet for a pastor, but not recommended for the layman or theological neophyte.

The sprightly style refreshes. Various viewpoints of conservative vintage find support: Lucan authorship, the southern-Galatian destination of the epistle to the Galatians, Pauline authorship of II Timothy, Luke's Trinitarianism. The author makes various timely and stimulating applications from early church life to our present day.

One marks with a question the author's judgment that the experiment in community wealth in Acts 4 and 5 occurs because of belief in the imminence of the Parousia and resulting anticipation of a new economic order in the coming Kingdom (pp. 40-41). We are not convinced that Mark left Paul and Barnabas because he rejected Paul's view of integration of peoples in Gentile Christianity (p. 76). When the author, apparently following a late dating of Luke's Gospel, adopts a date of composition for Acts in the last decade of the first century and consequently explains Luke's choice of incidents as a defense of Christianity directed to Roman officials (cf. Theophilus), this reviewer feels that the historical-critical conclusions in Synoptic study are dictating a framework of composition and purpose which are inconsonant with the internal and external evidence on the question.

The author's critical approach to Acts is evident in the position that Luke himself formulated the speeches of Acts, and that Luke's own theology in these speeches cannot, therefore, be of any relevance when one studies Jesus' own message. The author's position places a question mark after any of his comments on Paul's theology or Peter's theology as found in Acts. The didactic content of Acts is only the beliefs of the Christian community in Ephesus at the end of the first century.

The author shows the same approach when he identifies the Pentecost incident with that of I Cor. 15,6 and John 20, 21-23 (p. 25), and when

he places Stephen and the unknown author of John's Gospel on a rung of spiritual wisdom higher than that of the Apostles. He similarly pits Stephen and a non-Pauline Hebrews against Paul (pp. 52-54), credits Ephesians to Onesimus (pp. 110-111), and makes of I and II Corinthians a redaction of four Pauline letters (pp. 110-111). Not unexpectedly, he finds an origin for the doctrine of supernatural eucharistic elements in the practice of eating a portion of a sacrifice in a Corinthian pagan temple (pp. 89-90).

If one is looking for a help in the study of Acts which presents the ramifications of the historical-critical approach, a more extensive treatment than this booklet offers would serve better.

Elmer J. Moeller

THE EPISTLE TO THE EPHESIANS. By F. F. Bruce. Fleming R. Revell Company, Toronto, 1961. 140 pages. Cloth. \$3.00.

One who has become somewhat familiar with the literary productions of this English exegete expects good things when he opens another book by F. F. Bruce. This commentary does not disappoint. While the author states that he intends the book for serious Bible study by the "general Christian reader," this purpose, as well as the use of the English text (RV, 1881) with a minimum of textual, linguistic, and other critical discussion, does not detract from the great worth of the book for the theologian in parish or classroom.

Were this reviewer to convey his favorable reaction of most of what the writer says, this issue of *The Springfielder* would become another commentary. Therefore only a few specific reactions and some negative impressions.

The author, to the gratification of the reviewer, assigns the letter to Paul, rather than to some unknown who "out-Pauls" Paul. His introductory material is excellent. There is no *intuitu fidei* (pp. 30, 34). The Reformed view of Baptism is upheld (pp. 28, 36, 79, 116). In assigning the "seal of the Holy Spirit" in the early Church to the Pentecost and other similar experiences rather than to the indwelling of the Holy Spirit which accompanies saving faith (cf. Rom. 8,23; 2 Cor. 3,5; Gal. 3,2), something which the disciples had prior to Pentecost, the Manchester theologian improperly develops what the New Testament says about the Holy Spirit in every believer.

With these reservations, and scattered question marks in the margin of the pages, this reviewer closes a recommendation which he hopes will result in a new book on many a reader's shelf.

Elmer J. Moeller

PULPIT AND TABLE. By Howard G. Hageman. John Knox Press, Richmond, Virginia, 1962. 138 pages. Cloth. \$3.00.

Pulpit and Table, dealing specifically with Reformed liturgical worship, grew out of the Stone Lectures delivered by Dr. Hageman at Princeton University in 1960. Now a minister of the North Reformed

Church in Newark, New Jersey, Dr. Hageman had been Lector in Liturgics and Homiletics at the New Brunswick Seminary.

The malady to which this volume speaks concerns the impoverished worship of the Reformed congregations in that they are many times more "deformed" than "reformed." In the foreword Dr. James I. McCord notes that the author "is convinced that theology must take precedence over aesthetics, psychology, and tradition in determining the response which the congregation makes to the gospel of God." Such a statement sets the Roman Catholic ritualistic over against the Lutheran position of 'doctrine-centered' worship. The Reformed worship is viewed historically in a synoptic version of the liturgical history of its churches beginning with the two cities of Zurich and Strasbourg. Greater emphasis is placed upon the European churches than the British. This is mainly to acquaint the reader with translated quotations from the French which are less well known and less readily available in the English.

A confessional apology for the early Reformed worship is apparent. "The first chapter in the history of our worship is cluttered with an embarrassing proliferation of liturgics, some good, some bad, and some certainly different" (p. 15). The author continually reminds the Reformed and other churches that one cannot speak of *the* Reformed way of worship because the historical pattern may be scrapped if people can find themselves better instructed from the Word of God. Today the average Reformed or Presbyterian congregation follows more closely the liturgical practice of Zwingli than that of Calvin.

A depressive downward trend in Reformed Protestantism is marked by a divorce of Word and Sacrament in the seventeenth and eighteenth centuries—and there is still some decline today. The Gothic age gave form to liturgical worship, although a theology of liturgy did not arise until the middle of the nineteenth century. Not only has a resurgence of interest in Word and Sacrament taken place in the United States, but also the Reformed churches of Canada, Europe, and the British Isles have given assent to a 'reformed liturgic' oriented by the Word of God.

The final chapter is a sounding board for the author's personal concern for a theological, orderly, and yet flexible Reformed liturgical worship which definitely includes both Word and Sacrament. "In the act of Christian worship, Word and Sacrament belong together—Word and Sacrament are only different media for the same reality, Christ's coming into the midst of his people" (p. 112).

A concentrated wealth of historical insights can spur on the reader to more specific and original works. Whether the author represents the majority of American Reformed church bodies or only a right wing group, the reviewer is unable to say. Lutherans especially should take careful note of this Reformed emphasis on theology in liturgy, something which has been the reputé of the Lutheran church although not always her practice.

Peter Mealwitz

THE INSTITUTIONAL NATURE OF ADULT CHRISTIAN EDUCATION.

By Bruce Reinhart. The Westminster Press, Philadelphia, 1962. 242 pages. Cloth. \$4.50.

In all education there is always a disturbing gap between the ideal and the real; between theory and practice; between goals and goal-attainment. In the church this gap is usually referred to as a gap between faith and life; between what *should* be and what *is*.

Bruce Reinhart set himself the task of finding out "why there is such a discrepancy between the theological description of what adult Christian education ought to be and what it in fact all too often is."

His sampling was not random, but it was adequate for his purpose. He studied the adult education program of nine congregations in the Bay area of San Francisco, three each from among the Methodist, Presbyterian and Baptist denominations. He gathered data through questionnaires, interviews, observations, programs, and reports. The study is well documented.

What reason did he find for failure to develop strong programs of adult education? The marginal and peripheral position of the church, and especially of its educational program in the American culture pattern. A minister of education is the fourth in a series of full time workers which a growing congregation supplies. First is the pastor, of course. Then an assistant pastor. Then a minister of music and finally a "minister of education." The salaries paid these men vary from \$10,000 for the pastor to \$5,880 for a minister of education. The pastor's estimate of his various activities follows this order: preaching, functioning as priest, organizing, administering, and finally, lowest on the totem pole, teaching.

Theoretically, pastors think education is very important. But, why, Reinhart asks, is the performance then so low? His answer includes the following: Competition from recreational and leisure-time activities in the community; non-relevant problems as topic studies, such as communism, collectives, cooperatives; failure to provide effective leadership, especially theologically trained leadership. Objectives are vague. Failures to provide schedules of time and facilities are a handicap. Transportation, especially for the aged, is a problem. Sometimes the conservative nature of religious institutions puts brakes on the wheels. "We never had an adult education program, why should we have it now." Among our own people this is known as the "confirmation complex," or the "Wir-bleiben-beim-Alten" attitude. Bureaucratization, and the tendency to build programs from the top down, often fails to engender real interest. Denominationalism comes in for a share of the blame. This has reference also to the duplication of costs involved in developing and pushing materials of instruction. Sub-groups in the congregation, which emerge either because the mother group is either too liberal or too conservative, tend to splinter adult educational programs. "Many of the groups within the church have altered their purpose to one that swings into the area of 'pure' recreation" (p. 135). The temptation to give priority to *the supper room* rather than the upper room is always present in the church. Adaptation to the contemporary world, in the

interest of institutional security, is considered a means of gathering numbers, strength, and survival. Christian adult education has become in the process increasingly "low-pressured." Attendance is optional. Objectives are vague. Standards are non-existent or low. Budgetary provision for adult education is low or non-existent. And the future?

The "doctor" has made his diagnosis. Adult Christian education is like a child that arrived in the declining years of the church. It is weak. Stunted in growth. The weakness is partly inherited and partly due to environmental influences. Lack of nourishment. Lack of love. Lack of understanding on the part of a maternal institution. It will probably never grow to be vigorous, strong, and a means of helping the aging parent. In fact, it may not live long. The "doctor" says so. "It does not seem likely that these limitations will be overcome in the foreseeable future" (p. 37).

Fortunately, even the "doctor" is not entirely hopeless. He believes the ecumenical movement may help to eliminate the "ecclesiastical zoo," with 125 separate religious bodies in the United States. Pluralism, he thinks, is not the answer. He probably never heard of Walther's prediction that "the churches which turn over the education of their children to the secular public schools are working at their own dissolution." But he does address himself to the theologians. "So long as the theological distinctiveness of the religious institution is accepted, the clergyman stands head and shoulders above all the other actors in the local church and maintains an authoritative position by virtue of his own extensive professional training" (p. 167). "The theologian more than any other religious leader must be looked to to specify and recast [the nature and] the general aims of the church" (p. 226).

Dr. Reinhart summarizes his beliefs in this matter when he states: "The Christian orientation is indispensable to the reconstruction of individuals and institutions in an age of crisis and change" . . . "Never before has the world needed the development of mature, wise, responsible citizens who can participate intelligently in a free society. The Christian message contributes immeasurably to such development when its Gospel is realized in good measure" (p. 219). To this we add a hearty Amen!

We should like to believe that a new and bright chapter is being written in the area of adult education also in our church, not only because of doctrinal issues, not only because we as a church have large projects before us, not only because of our Lutheran conception of the layman and the vocations, but above all because we are motivated by a sincere desire for our people to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18).

Henry J. Boettcher

MISSIONARY METHODS: ST. PAUL'S OR OURS? By Roland Allen.
Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1962. 179
pages. Paper. \$1.65.

Roland Allen was an Anglican missionary in China from 1895 to 1903. He died in Africa in 1947. The book was originally published over forty years ago and is now in its sixth edition.

After demonstrating that the social and religious conditions of 50 A.D. hardly gave the apostle any advantages over our missionaries of today, and attributing our lack of a more rapid advance in missions to our present methods, he proceeds to demonstrate the contrast between St. Paul's mission methods and ours.

He contends that there is an alarming difference in the following areas:

1. Financial support. From the beginning St. Paul's missions supported themselves, erected their own buildings, took care of their own pastors.
2. Reception and training of members. Baptism followed a relatively brief period of instruction. The deepening of faith and knowledge was soon left to the individual and to teachers who emerged from their own group.
3. Self-government and responsibility. They handled their own finances and were expected to judge doctrine and exercise church discipline from the beginning.
4. Self-propagation. Missions were organized in important centers, and each congregation was expected to evangelize an area.
5. Essentials for a mission. For St. Paul the Word and Sacraments constituted the essentials; not buildings, vestments, liturgies, or hymn tunes like those at home.
6. Ministerial training. Those who became permanent pastors of congregations rose out of their own group. Qualifications were almost exclusively spiritual and time of training was brief.
7. Trusting the Spirit in our converts. To quote Allen: "We can more easily believe in His work in us and through us, than we can believe in His work in and through our converts: we cannot trust our converts to Him."

In spite of a few overstatements, dogmatic assertions which are debatable, and his belief in the apostolic succession, the author's criticisms are quite devastating. There is really little room for argument unless one questions Allen's premise that St. Paul could not err in method.

Arthur E. Graf

MISSIONS IN CRISIS. By Eric S. Fife and Arthur F. Glasser. Inter-Varsity Press, Chicago, Illinois, 1961. 269 pages. Paper. \$2.25.

World mission strategy is the theme of this book. Part I deals with three developments which complicate the task of world evangelism, namely, the emergence of the non-white races to prominence and power, nationalism, and atheistic communism. The Church in Tension, Part II, gives the history, development, and an appraisal of the ecumenical movement. The last section, entitled The Church on the Offensive, suggests method and strategy.

The book represents the evangelical point of view theologically. What the authors think of the neo-orthodox may well be gathered from statements as the following: "Their preoccupation with Bultmann's demythologizing, Tillich's depersonalized theism, or Niebuhr's Christian social-

ism, coupled with their continued revolt against the authority and message of Scripture, indicates they have not yet discerned the hard theological lessons that came to their fellow-liberals in China," p. 77.

Discussing the ecumenical movement he asserts that "for Christians to be divided is a scandal and a shame . . . and yet, the Scriptures are unequivocal in their insistence that there must be agreement on essential truths. . . . If there is an issue between organizational unity and truth, the truth must be obeyed," pp. 136-7.

The evangelicals receive a fair share of criticism for their failure to relate the Gospel to social problems, their unwillingness to see any value in the customs and culture of the natives, and their mistake of equating outward form and worship, also that "it is now possible to visit almost any other country and hear in their churches the same inferior hymn tunes, and the same special music."

The book urges that in an all-out offensive the church make more serious effort to lead every Christian to recognize his privileges and responsibilities as a priest before God, concentrate on the cities and students, and employ a larger share of the mission personnel and money in the production and distribution of literature.

Arthur E. Graf

CURRENT ISSUES IN NEW TESTAMENT INTERPRETATION. Essays in honor of Otto A. Piper. Edited by William Klassen and Graydon F. Snyder. Harper and Bros., New York, 1962. 302 pages. Cloth. \$5.00.

This volume is of great interest for many reasons. Firstly, it is a *Festschrift* in honor of one of America's most widely known theologians, Otto Piper of Princeton. Secondly, it shows the increasingly close relationships between the members of world Protestantism, for there are essays here by Americans, Germans, Norwegians, an Englishman, a Dane, and a Swede. Lutherans and members of various Reformed groups are among the writers. Thirdly, the volume is of interest because of the fact that from each of these groups there are men who are making fine contributions to the study of theology. Fourthly, the volume reveals many points of agreement among these men as well as some points of serious disagreement. One is struck by the fact that in general there seems to be more sobriety and sense of responsibility on the part of these writers than has been noticeable in recent years in some theological circles.

As to the points of agreement, we might mention the fact that, though nearly all of the writers touch upon the doctrine of Scripture, none is willing to stick out his neck in favor of a strong position on inspiration. Some of the writers, such as Filson, Dahl, and Munck, show particularly great respect for Scripture, and one feels himself very much at home with them. On the other hand, one finds himself disagreeing quite violently with Grant's dogmatic assertions regarding Q, L, M and other "sources," which he seems to regard as matters entirely beyond doubt or debate. Grant, together with several of the other writers in this volume, seems to be untroubled by the apparent contradictions and

different emphases which he detects in the various "sources" within the gospel tradition as well as within the books of the New Testament. It is interesting to read James Robinson's essay on "The Formal Structure of Jesus' Message" and then Johannes Munck's "The New Testament and Gnosticism," since in the latter Munck, in refuting Bultmann, is also contending with Robinson. In our opinion Munck's essay and Barrett's on the "Theological Vocabulary of the Fourth Gospel. . .," Filson's on John and Stendahl's on the Muratorian Canon are worth the price of the book. Boman's short summary of his book dealing with Hebraic and Greek Thought-Forms in the New Testament is also of value. So is Markus Barth's excellent study on the Epistle to the Hebrews. We think Filson is ingenious, but unconvincing, in suggesting Lazarus as the author of John. Even Bultmann in his "Adam and Christ According to Romans 5" is interesting in his refuting of Karl Barth. Dahl, too, writes on John and has some worthwhile things to say. In general we enjoyed reading this book. Though disagreeing with much that is here, we did find much that is stimulating, much that is good, and some things that are excellent. Some of our pastors will read this book, and those who do will be instructed and rewarded.

J. A. O. Preus

KERYGMA AND HISTORY: A SYMPOSIUM ON THE THEOLOGY OF RUDOLF BULTMANN. Selected, translated and edited by Carl E. Braaten and Roy A. Harrisville. Abingdon Press, New York, 1962. 235 pages. Cloth. \$5.00.

This book provides evidence for the belief that the interest in the work of Bultmann is both continuing and developing a sophistication it did not once have in America. Carl Braaten (according to the book's dust-jacket an active parish pastor) is on the faculty of the Lutheran School of Theology at Maywood and a holder of the Th.D. from Harvard. Prof. Harrisville teaches at Luther Seminary in St. Paul and bears the Th.D. from Princeton. The former supplies an opening, and the latter a closing essay, each of which attempts a critical assessment of some aspects of Bultmann's thought and that of some of his critics. The seven intervening essays are translations of works written by Kinder, Kuenneth, Diem, and others.

The content of these essays is generally excellent in the sense that each writer demonstrates a good grasp of Bultmann's theological schemata and his ability to deal with them in an incisive, though sometimes dialectical, way. The essays by Ellwein, Kinder and Kuenneth challenge Bultmann's understanding of 'kerygma.' Regin Prenter's criticism is directed at the concept of myth as Bultmann elaborates it. These are the most "conservative" papers in the book. They are not, however, the best. The article by Diem reflects the mediating approach of his *Dogmatics*. As such, its tone is gentle, the thought is, by comparison, clearer, and the issue is more definitively seen.

One of the most perceptive and critically impressive essays is that of Roy Harrisville. Some of the most fundamental internal contradic-

tions of Bultmann's existential analysis are summarized, and a brief attempt is made to suggest how a properly appropriated analysis might be made to serve the Biblical kerygma instead of distorting or completely perverting it. The gravest defect in this attempt is that it presupposes what is manifestly not true, viz., that everyone can agree on the nature of the kerygma.

Kerygma and History superbly exhibits the extremes to which the Bultmannian theses lead, both in doctrine and in method. The unfortunate fact is that while the dogmaticians and exegetes represented in this work are rather successful in spelling out the extremes, they are at the same time oblivious to the values which could be rescued from Bultmann's work by searching for truth rather than by grinding their own critical or defensive axes *ad nauseam*. Fortunately, the indexes of names and Scripture passages at the end of the work take the edge off one's impatience with the factious aura of German scholarship.

C. E. Huber

SUBJECT AND OBJECT IN MODERN THEOLOGY. By James Brown. The Macmillan Company, New York, 1955. 214 pages. Cloth. \$3.75.

Indispensable things are seldom new. This is not a new book, but it is one of those rare works without which the student of contemporary theology would be condemned to mistaking the wheat for the chaff in much that is presently called "theology."

Lying at the heart of most of the problems with which contemporary theologians are wrestling is the enigma of human knowledge, its scope and limits. When one begins to unpack the elements of this problem he meets the knower-known relationship. That is precisely what this book is all about. The knower is the "subject" of the title and the known is the "object." The opening chapter is an extremely helpful logistic support for those who are not at home in the terminology of the theory of knowledge. Any reasonably well-educated layman or pastor can learn a lot right here that will help him as he plows through the verbiage of modern dogmatics or exegesis or the rest of this book.

The knower-known dualism is examined as it appears in the work of Kierkegaard, Heidegger (sic!), Buber and Barth. The closing chapter has some conclusions which cannot be ignored or denied by Christian sanity. The total effect of studying this work carefully will be that the issues raised by the theologians and philosophers discussed are absolutely decisive, and that their attempted solutions are not always as sound as either their reputation or wisdom might suggest. The chapter on Heidegger approaches total brilliance as it lays bare the hidden dualism in his thought. Only the modesty of the author's style prevents this essay from becoming a *coup de grace*. Anyone who denies that the existentialism of Jaspers, Heidegger and Sartre is "severely (if not savagely) repressive of human hope" will have to meet Brown's arguments. And anyone who affirms after reading chapter seven that Barth or Tillich have spoken the penultimate word has not understood what he read. But in the case of such a lucid work, this is hardly possible.

C. E. Huber

PHILOSOPHY OF RELIGION. A Book of Readings. George L. Abernethy and Thomas A. Langford, editors. Macmillan Company, New York, 1962. xv and 542 pages. Cloth. \$6.50.

People generally shy away from subjects categorized under the title "philosophy" or "philosophical theology," though this trend, fortunately, is undergoing a marked decline. Confident that the increase of interest in religion and philosophy reflects a more educated and discriminating reading public, the editors of this volume, one a professional philosopher and the other a theologian, have devoted their efforts to the production of this excellent anthology.

It is, in fact, a valuable little library of selections by first-rate scholars on the traditional problems of theology. Seven problem-areas are selected and under the area-titles a wide range of selected material from various authors is reproduced. Although some of the selections are typically classical, as for example those of Aquinas on the existence of God, the great majority of readings have deliberately been gathered from material written within the last thirty years. The volume wholly ignores oriental religions, and the omission of any selections from the works of Plato and Aristotle is acceptably defended. The problem-areas for which representative selections are given cover the nature of religion, the existence and knowledge of God, the problem of evil, eschatological matters, the relation of philosophy to theology, and religious language analysis. An index of names and a very complete list of additional readings recommended by the editors make this a very concise and helpful introduction to religion and its problems.

Because of the emphasis put on the recent work of men like Tillich, Bultmann, Mascall, Wisdom and Smart, the book should appeal not only to the serious theological student but also to the immediate concerns of every parish pastor. Lutheran pastors will appreciate in particular the very edifying essay by J. J. C. Smart, "The Existence of God"; everyone will be infuriated by the tyrolean impudence of A. J. Ayer's "Is Religious Knowledge Possible?" and John Wisdom's "Gods" will calm the most impatient dogmatist temper with its serene sagacity, even if it does not satisfy the mind of the man who owns the temper.

C. E. Huber

REASON AND GOD. Encounters of Philosophy with Religion. By John E. Smith. Yale University Press, New Haven, 1961. xv and 274 pages. Cloth. \$5.00.

Something to delight gnosticides, noephiles, friends of pastische and critics of Kant can be found in this work by Yale's philosophy department chairman. He is a *rara avis* among contemporary philosophers because he contends that Christianity depends on genuine revelatory events. Although the book is a collection of essays each of which has appeared elsewhere, there is a semblance of thematic unity as Smith explores the thought of men such as Rousseau, Dewey and Peirce and their relation to Kant's great *Critique*. The purpose of this exploration is partly to express dissatisfaction with contemporary theology's scorn

for natural theology, and partly to persuade the reader that without it Christianity is virtually defenseless and meaningless.

Prof. Smith's general thesis is that Christian theology and philosophy (he seems to mean secular thought by the term) must meet and merge somewhere along the dialectical path, and that when they do, the uneasy alliance produces not only an occasional monstrosity but frequently pregnant results which both disciplines can ignore only at the peril of our faith and culture. The opening essays on Kant, Nietzsche, *et al*, are critical assessments of their thought and relations. Most of the criticism is deserved and carefully stated. It is entirely inadequate, however, to rest one's case against Kant merely on the assertion that he provided no place in the first *Critique* for a commentary on his own system. This could be said of almost all the system builders in philosophy. It is even true of this book of essays, and therein lies its gravest defect.

Prof. Smith's defense of natural religion, his concept of experience and the value of reason in theology lacks self-criticism; and this is attributable, no doubt, not to any lack of ability but to the nature of the book. A potpourri of papers seldom even raises, much less settles, a solid problem. Nevertheless, Christians steeped in and loyal to tradition will like the sound Prof. Smith makes. "If Christianity is to be more than a cosmic mythology, however important, an attempt must be made to express it in terms intelligible to our general experience so that we can understand how it might be taken as true and not merely useful" (p. 267). The fact that every time this proposal has been acted upon within Christendom schism or heresy has resulted does not receive the attention of the author, but Lutherans ought to look for the lesson which that fact suggests before plunging headlong into the creation of a new and even more virulent rationalism than that which once was a plague on the House of the Lord.

C. E. Huber

PHYSICIST AND CHRISTIAN: A DIALOGUE BETWEEN THE COMMUNITIES. By William G. Pollard. The Seabury Press, Greenwich, 1961. xiv and 178 pages. Cloth. \$4.25.

Every thoughtful person who has dabbled in the sciences and in theology has been troubled by the problem of knowledge. Dr. Pollard is very troubled, because he is not only an Episcopal priest but also the Executive Director of the Oak Ridge Institute of Nuclear Studies. Specialists in one of the sciences or in theology who have tried to solve the epistemological problem have often given amateurish, one-sided solutions which, for all their myopic quality, were nonetheless fairly coherent from their own point of view. Dr. Pollard's solution is merely confused. By using language which is much too simple to be precise ("So far as the conceptual tiger is concerned, the process of concept formation will be identical with the process already described for the conceptual cow" p. 124) and by depending on religious analyses (those of Otto and Buber) which themselves require fog-removal, the whole attempt to include reli-

gion in the realm of something worthy to be called knowledge is frustrated.

There are certain sections where light is thrown on a subject, as for example the places where the influence of a community on the development of knowledge is treated. But on the most important topic, and the one essential to the argument of the book, there is almost no light at all. There is some talk, presumably meaningful, about a non-conceptual type of knowledge which is "ineffable and inexpressible so that it cannot be taught or conveyed to another," and more talk about an even more elusive type of knowledge which the author confesses "is bound to seem radical."

It is,

C. E. Huber

FEEDING AND LEADING. By Richard R. Caemmerer. Concordia Publishing House, St. Louis, 1962. 112 pages. Paperback. \$1.75.

This first volume of a projected Concordia Series on the Witnessing Church contains the six lectures Dr. Caemmerer delivered in 1960 at the fourth annual Parish Administration Institute at Concordia Seminary, St. Louis, Missouri.

The basic thrust of the book is that parish administration cannot be viewed as a task independent of the nurture of the congregation. As Caemmerer puts it, preachers ". . . are not engineers of toy trains who simply throw the switches and let the trains run their course. But they are gardeners. . . ." (p. 106). Feeding and leading belong together. The leading is for the sake of the feeding, and the feeding implies the business of leading (p. 13).

As usual, Caemmerer lets the Bible do the talking as he defines feeding as bringing the message of the redeeming work of Christ to bear upon all aspects of Christians' lives severally and mutually. That the pastor leads means that he brings people into the orbit of the Word and causes them to speak it to one another (p. 14).

The volume proceeds to show how this process of feeding and leading is carried out in the worshipping church, in parish nurture, in Christian giving, in community witness, and in world outreach.

When your parish program has bogged down and you have tried all the gimmicks, it's time to read this volume, because in this theology of the pastorate you can get a fresh look at your task and renewed hope, too.

Henry J. Eggold

THE GROWING CHILD. Edited by Oscar E. Feucht. Parent Guidance Series #11, Concordia Publishing House, St. Louis, 1962. 52 pages. Paper. \$.60.

In educational psychology and guidance, description is easier than prescription. In this booklet the average parent will give an affirmative nod as the authors describe the characteristics and temperaments of children of various age levels. Yet, when the book is completed, most readers will still be searching for answers their specific problems.

Written in a style that reminds one of Havighurst's "Developmental Stages" of a decade ago, this booklet surveys the biological, psychological, cultural, and educational development of the growing child and relates these various factors to the implications for spiritual guidance. Such a treatment must, of course, be in very general terms due to the brevity of the book.

Some sections achieve the task of outlining various religious experiences possible and appropriate for the young child to a much better degree than others. To the reviewer, the opening chapter excels in this respect. The remainder of the book slightly over-plays the theme that parental example determines a child's behavior. Important as this maxim is, it cannot become a catch-all closet for ever behavioral problem discussed.

The value of the booklet is best realized when it becomes a kick-off point for parents' discussion groups as suggested by the editor. Then, too, there is value in the comfort a parent receives when he learns that, after all, his problem child is still "normal". Occasionally a Sunday School teacher may need a quick refresher course in educational psychology. This booklet can answer such a need well.

Aaron Kopf

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

This volume ably complements Eduard Thurneysen's *A Theology of Pastoral Care*. The author is Professor of Pastoral Theology and Pastoral Counseling at Wartburg Seminary in Dubuque, Iowa. His book, like Thurneysen's, deals with the theological foundations of pastoral care, but from a decidedly different approach. It also contains material regarding the implementation of these foundations by the parish pastor.

The author's family-centered emphasis assists the reader to see the individual in terms of his basic relationships in life. Each stage of life from courtship to old age is carefully analyzed in the light of its theological implications. The analysis in each case is followed by a discussion of the pastor's role in helping his people to understand those implications and to experience the relevance and power of the Christian faith in each succeeding stage.

Especially helpful are the chapters on the theological approach to marriage, parent-child relationships, and mid-life (perhaps a frequently forgotten area today, what with recent emphases on youth and the aging). Biblical insight is combined with sympathetic understanding in such a way that the Christian pastor cannot help but receive assistance and stimulus for his ministry to families.

This book is not like so many recent works in the area which would make of theology an adjunct of psychology and sociology. It serves to show how the insights of psychology and sociology can be used in the task of bringing the Word of God to bear on the problems of people. "It is one thing to be a pastoral theologian who is alert to psychological insights; it is another to be simply a pastoral psychologist" (p. 11).

One may question Hulme's definition of pastoral theology when he agrees with Seward Hiltner (*Preface to Pastoral Theology*) that pastoral theology develops out of reflection on meeting human need in the Gospel. Thurneysen's definition of pastoral theology as the extension of proclamation relates pastoral theology more closely to the other theological disciplines. Nevertheless, Hulme's development reveals his concern that the pastoral ministry indeed be the communication of the Gospel to men in need.

B. F. Kurzweg

THE CONGREGATION AT WORK. By R. C. Rein. Concordia Publishing House, St. Louis, 1962. 247 pages. Cloth. \$4.00.

Here is a volume that deserves a place in the seminary classroom and in the libraries of pastors and of congregations.

It is the pastor's answer to the newly-elected officer who asks: "What do I do now?" With painstaking detail the author outlines the administrative structure of the congregation, delineating the responsibilities of the several boards and committees. The total work of the congregation is divided among the following five departments: worship and spiritual life, education, evangelism, stewardship, and practical services. Any Protestant clergyman should find this division of responsibility helpful.

Of more parochial interest are the informative chapters on the work of the Synod and of the District. An appendix gives the list of books and tracts for the building of a church library for congregational officers.

A virtue of this book is that the author shows the good sense of indicating how the administrative structure can be adapted both to the small and to the large congregation.

It seems to me that the volume has two flaws: One is that the line and staff relationships are not always cleanly defined. For example, Rein says that although the task of evangelism is assigned to the Department of Evangelism, the Board of Elders and the pastor "retain the responsibility for seeing to it that the program of evangelism functions . . ." (p. 38). However, since the Board of Evangelism and the Board of Elders are in a staff relationship, the responsibility of seeing to it that evangelism functions should properly be the responsibility of the Coordinating Council which is in a line relationship to both boards. Furthermore, I find a needless expenditure of energy and a blurring of the lines of responsibility when the Department of Education and the Department of Evangelism plan a community canvass and when the Department of Education and the Department of Stewardship plan an every-member visitation (p. 64).

Despite this criticism, let your perquisites pile up until you have four dollars. CPH will accept your money and send you a book guaranteed to give you smoother sailing on the rough sea of administration.

Henry J. Eggold

THE MINISTER'S LAW HANDBOOK. By G. Stanley Joslin. Channel Press, Inc., Manhasset, New York, 1962. 256 pages. Cloth. \$4.95.

A handy tool which can save many a telephone call to the congrega-

tional lawyer. Laws concerning premarital problems, divorce, wife's and husband's marital rights, family matters, legal aspects of the religious institution, etc., are clearly stated.

Many pastors have a general knowledge of the law. In counseling, the minister may have to know the letter of the law. This handbook makes such information available at the fingertips. Excerpts from the table of contents, listed on the back of the jacket, make for quick reference.

Peter Mealowitz

STUDIES IN NEW TESTAMENT ETHICS. By William Lillie. Oliver and Boyd Ltd., Edinburgh, 1961. ix and 189 pages. Cloth. 18s.

William Lillie is a lecturer in Biblical Study at Aberdeen University. This book, which topically treats subjects ranging from natural law and conscience to the New Testament attitudes toward the state and marriage, reflects the author's penetrating insight into the heart of the New Testament.

The book is motivated by Lillie's belief that the knowledge of the Gospel has real power to make men good. In defense of his Biblically-grounded practical approach to some of the thorniest problems afflicting men today he does not blush to admit, "Theologians have not always understood so clearly what they are doing and have imagined that by their theological speculations they are helping men to live the Christian life." However inconsistent this expression may be with the author's own meticulous mining of the Scriptures and flights of speculative fancy (What kind of knowledge is spoken of in the Gnostic *Gospel of Truth*?), the existence of this paradox is something to be thankful for. An analysis of New Testament ethics devoid of interest in the weightier matters of theology would have made such a study a fruitless fig on a waterless waste.

Those who are concerned with an ethics rooted in Scripture will learn a great deal from *Studies in New Testament Ethics*. It is for Bible students who are thoughtful and patient, and who do not shun detail. A helpful index of Scripture passages is included.

C. E. Huber

BOOKS RECEIVED

(Acknowledgment of a book does not preclude a review in a subsequent issue.)

- Choirmaster's Workbook*, Vol. 8. Plus two Choirmaster's Notebooks. By Dayton W. Nordin, Editor. Augustana Press, Rock Island, 1962. Paper. \$2.50 introductory offer.
- Meet the Lutherans*. By G. Everett Arden. Augustana Press, Rock Island, 1962. 74 pp. Paper. \$1.45.
- Know Your Synod*. By Charlotte Odman. Augustana Press, Rock Island, 1962. ix and 110 pp. Paper. \$1.00.
- Protestant Worship Music*. By Charles L. Etherington. Holt, Rinehart and Winston, Inc., New York, 1962. x and 278 pp. Cloth. \$6.95.
- God Loves Like That*. By John Randolph Taylor. John Knox Press, Richmond, 1962. 210 pp. Cloth. \$3.50.
- Cogitator's Treasury*. By Sam Goodman. Philosophical Library, Inc., New York, 1962. xvii and 385 pp. with 5 pages of acknowledgments. Cloth. \$6.00.
- Jewish Concepts and Reflections*. By Samuel Umen. Philosophical Library, Inc., New York, 1962. 190 pp. Cloth. \$3.75.
- The Glories of Our Lord*. By H. C. Hewlett. Moody Press, Chicago, 1962. 128 pp. Cloth. \$2.50.
- The Priesthood of All Believers*. By Cyril Eastwood. Augsburg Publishing House, Minneapolis, 1962. xii and 268 pp. Cloth. \$4.50.
- The Augsburg Confession*. Reprinted from *The Book of Concord*, Muhlenberg Press, 1959. Concordia Publishing House, 1962. 38 pp. Paper. \$.25 ea.; 100 and up \$.20 ea.
- Nave's Topical Bible*. Condensed edition. By Orville J. Nave. Moody Press, Chicago, 1962. 255 pp. Paper. Price not given.
- Reformation Studies*. 16 essays in honor of Roland H. Bainton. Edited by Franklin H. Littell. John Knox Press, Richmond, 1962. 285 pp. Cloth. \$5.50.
- Religious Philosophy*. By Harry Austryn Wolfson. Harvard University Press, Cambridge, Massachusetts, 1961. xii and 278 pp. Cloth. \$6.00.
- The New Bible Dictionary*. Organizing Editor, J. D. Douglas with 4 consulting editors and a number of contributors. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1962. xvi and 1375 pp. with 16 plates, 17 maps. Cloth. \$12.95.
- Pages from God's Casebook*. By John Hercus. Inter-Varsity Press, Chicago, 1962. Paper. \$1.25.
- All Our Days*. By Purd E. Deitz, Boynton Merrill, and others. Christian Education Press, Philadelphia, 1962. 383 pp. Cloth. \$2.50.
- Marriage Counseling Cards*. Concordia Publishing House, St. Louis, 1962. Price of kit: \$3.00.
- Biblical Words for Time*. Studies in Biblical Theology No. 33. By James Barr. Alec R. Allenson, Inc., Naperville, Illinois, 1962. 174 pp. Paper. \$2.85.
- Twelve New Testament Studies*. Studies in Biblical Theology No. 34. By John A. T. Robinson. Alec R. Allenson, Inc., Naperville, Illinois, 1962. 180 pp. Paper. \$2.85.
- The Doctrine of Man in Classical Lutheran Theology*. Edited by Herman A. Preus and Edmund Smits. Augsburg Publishing House, Minneapolis, 1962. 245 pp. Cloth. \$5.00.
- Man: The Image of God*. By G. C. Berkouwer. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1962. 376 pp. Cloth. \$6.00.
- How to Fight Communism Today*. By Lambert Brose. Concordia Publishing House, St. Louis, 1962. 90 pp. Paper. \$1.00.
- The Educational Mission of Our Church*. By Roger L. Shinn. The Christian Education Press, Philadelphia, 1962. 176 pp. Paper. \$1.00. (Cloth, \$2.00).
- Holman Study Bible*. Revised Standard Version. A. J. Holman Company, Philadelphia, 1962. xiv and 1224 pp. with 191 pp. Concise Concordance to the RSV of the Holy Bible. Cloth, \$8.95; Leather, \$16.00.
- Early Christian Origins*. Edited by Allen Wikgren. Quadrangle Books, Inc., Chicago, 1961. viii and 160 pp. Cloth. \$5.00.
- Thomas and the Evangelists*. Studies in Biblical Theology No. 35. By H. E. W. Turner and Hugh Montefiore. Alec R. Allenson, Inc., Naperville, Illinois, 1962. 128 pp. Paper. \$2.00.
- The Resurrection of the Body*. Studies in Biblical Theology No. 36. By M. E. Dahl. Alec R. Allenson, Inc., Naperville, Illinois, 1962. 148 pp. Paper. \$2.75.
- The Gospel According to St. Matthew*. By R. V. G. Tasker. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1961. 285 pp. Cloth. \$3.00.
- The Work of Christ*. By Robert S. Franks. Thomas Nelson and Sons, Ltd., New York, 1962. xx and 708 pp. Cloth. \$6.50.
- The Unhurried Chase*. By Betty Carlson. The Augustana Press, Rock Island, 1962. 145 pp. Paper. \$1.75.
- Lord of the Temple*. By Ernst Lohmeyer. John Knox Press, Richmond, 1962. x and 116 pp. Cloth. \$3.00.
- The New Testament*. A Private Translation in the Language of the People. By Charles B. Williams. Moody Press, Chicago, 1949, assigned from Bruce Humphries, Inc. who got the copyright in 1937. 575 pp. paper. \$1.49.
- Incarnation to Ascension*. By James E. Wagner. The Christian Education Press, Philadelphia, 1962. xi and 111 pp. Cloth. \$2.50.
- Book of Prayers for Church and Home*. By Howard Paine and Bard Thompson. The Christian Education Press, Philadelphia, 1962. ix and 195 pp. Cloth. \$3.00.
- The Bible and Archaeology*. By J. A. Thompson. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1962. xxiv and 468 pp. Cloth. \$5.95.
- Cross and Crucifix*. By C. E. Pocknee. A. R. Mowbray & Co., Ltd., London, W. 1,

- England, 1962. 78 pp. Cloth. 21s.
- The Cross of Christ.* By William A. Buege. Concordia Publishing House, St. Louis, 1963. 122 pp. Paper. \$1.50.
- The Spontaneous Expansion of the Church.* By Roland Allen. Wm. B. Eerdmans Publishing House, Grand Rapids, 1962. viii and 158 pp. Paper. \$1.65.
- The Word of God According to St. Augustine.* By Dr. A. D. R. Polman. Translated by A. J. Pomerans. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1961. 242 pp. Cloth. \$5.00.
- From Box to Bookshelf.* A "How To" Manual for School Librarians and Church Librarians. By Darrel Meinke. Concordia Publishing House, St. Louis, 1962. 52 pp. Paper. \$1.50.
- Flowers of the Holy Land.* By Bertha Spafford Vester. Doubleday and Company, Inc., New York, 1962. 64 pp. Cloth. \$2.00.
- Christian Education in Theological Focus.* By George M. Schreyer. The Christian Education Press, Philadelphia, 1962. viii and 123 pp. Cloth. \$3.95.
- The Bible in Worship and Ministry.* By R. R. Williams. A. R. Mowbray & Co., Ltd., London, 1962. vii and 136 pp. Cloth. 10s. 6d.
- The Heidelberg Catechism.* A new translation by Allen O. Miller and M. Eugene Osterhaven. United Church Press, Philadelphia, 1962. 127 pp. Paper. \$1.00.
- Mormons Are Wrong.* By Kenneth N. Ross. A. R. Mowbray & Co., Ltd., London, 1962. 15 pp. Paper. Price: 6d.
- The Moderns.* By William C. Fletcher. Zondervan Publishing House, Grand Rapids, 1962. 160 pp. Cloth. \$3.00.
- Preaching for Tethered Man.* By Theodore Heimarck. Augsburg Publishing House, Minneapolis, 1962. 221 pp. Cloth. \$3.75.
- Essential Christianity.* By Walter R. Martin. Zondervan Publishing House, Grand Rapids, 1962. 114 pp. Cloth. \$1.95.
- A Systematic Theology of the Christian Religion.* Vol. 1: Theism and Biblical Anthropology. By J. Oliver Buswell. Zondervan Publishing House, Grand Rapids, 1962. 430 pp. Cloth. \$6.95.
- Basic Christian Doctrines.* Edited by Carl F. H. Henry. Holt, Rinehart and Winston, Inc., New York, 1962. ix and 302 pp. Cloth. \$6.00.