

# THE SPRINGFIELDER

Vol. ~~LXX~~ *LXXI* Autumn, 1965

No. 3

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

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*Indexed in INDEX TO RELIGIOUS PERIODICAL LITERATURE, published by the American Theological Library Association, Spear Library, Princeton Theological Seminary, Princeton, New Jersey.*

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

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

## Book Reviews

PHARISAISM AND CHRISTIANITY. By Hugo Odeberg. Translated by J. M. Moe. Concordia Publishing House, St. Louis, 1964. 112 pages. Paper. \$1.75.

Two things immediately impress this reviewer as he reads the translation of this work of a master Swedish theologian. In the first place, Odeberg writes in antithesis to the picture of Christianity and the New Testament which historical-critical scholarship and state-church ecclesiasticism have painted. One can therefore understand his charge that what for many is Christianity is really Pharisaism. Secondly, Odeberg takes the Pharisaism of rabbinic writings (i. e. after 100 A. D.) as being the same as the Pharisaism of Jesus' day. Consequently, he does not take into consideration the harsh charges which the Gospels level against the Pharisees, indeed, which Jesus levels at the Pharisees. It is primarily and essentially the validity of works and of man's ability in the gaining of one's salvation which rabbinic Judaism predicated, that marks for Odeberg the cleavage between Pharisaism and Christianity.

One cannot quarrel with Odeberg's conclusions concerning rabbinic thought as evidenced in the extant literature. However—and this is a big however—the question must be raised if rabbinic literature pictures the Pharisaism of Jesus' time correctly? Is the Pharisaism which Jesus castigates the Pharisaism which the Talmud describes in relatively noble terms? Various scholars say not. Werner Foerster in his *From the Exile to Christ* (Fortress Press, 1964. pp. 178, 179). F. F. Bruce in *The Book of the Acts* (Eerdmans, 1954. p. 307, ft. note 28), and notably B. S. Easton in *Christ in the Gospels* (Charles Scribner's Sons, 1930. pp. 83 ff.) point out that we must distinguish between pre-Rabbinic Pharisaism and Rabbinism, the latter being that which Odeberg identifies as Pharisaism. Probably Easton puts it best:

As compared with the teaching of the Pharisaic scribes whom Jesus knew, the developed doctrine of the Talmud is a reformed religion. And the reforms followed to a very real degree the direction of Jesus' teaching, the Rabbis of the later Talmudic period coming to accept doctrines that Jesus had preached many years before (p. 107).

Odeberg is beyond argument correct in his assessment of the basic and damning essential error of Pharisaism. But the details of the Gospels, which cannot be overlooked on account of a biased rabbinic presentation, make the picture look even much worse. Matthew 23 is still good solid source material for the historian.

A pastor, teacher, or Sunday School teacher will find this booklet very valuable.

Elmer J. Moeller

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FROM THE EXILE TO CHRIST. By Werner Foerster. Translator, Gordon E. Harris. Fortress Press, Philadelphia, 1964. 247 pages. \$4.85.

This translation of the 1959 third German edition of the "historical

introduction to Palestinian Judaism" authored by the Muenster New Testament professor is a very valuable addition to the books which address this period of history.

In Part I (pp. 1-115) Doctor Foerster gives an historical overview. Of particular value is his synthesis of previous historical material and the conservative conclusions which have been drawn from the Qumran material. That he includes the Bar-Cochba revolt in the historical continuum helps to round out the period of history involved.

The brief survey of political, social, cultural, and economic conditions in Part II (pp. 119-136) is handled well.

Of particular value is Part III, the Religious Situation. Despite his historical-critical presuppositions which sometimes govern his conclusions concerning Old Testament material, Doctor Foerster gives good value to the New Testament message of salvation through the Messiah, Jesus of Nazareth, and its relationship to the variegated picture of Jewish theology at Christ's time. Of particular note is his reference to the effect which the struggle between Christianity and normative Judaism had on the content of rabbinic literature, when the latter, e.g., seems to find little expectation for the birth of the Messiah in Bethlehem (p. 199).

It seems to this reviewer that much more emphasis can be laid on this particular phenomenon and its place in viewing all of rabbinic literature. Where there exists apparently different evidence in the Gospels from that in rabbinic sources as to, e.g., Phariseism and Old Testament messianic references, it is the rabbinic sources, not the New Testament, which give a biased picture.

Unanswered in Professor Foerster's total picture of Old Testament and New Testament theology is this question: if the picture of accretions to Jewish theology from the time of the Exile on is correct, (e.g., day of atonement in the Priestly Code [p. 21], belief in the resurrection [pp. 28-30, 42 ff.]), and if the Messianic hope in the Old Testament writings is something which is first learned after Pentecost (p. 227)—the reader will please note how these conclusions of necessity derive from the historical-critical picture of the origin of the Old and New Testament books and their contents—, what was the faith of the Old Testament believer and how can the latter be saved by faith alone, as is the New Testament believer? Does not New Testament Christianity emerge as a shadowy, slippery entity, the content of which is always an enigma, and the proclamation of which is a riddle?

But, again, Dear Reader, this book deserves your attention. It's far better than most on the same subject.

Elmer J. Moeller

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THEOLOGISCHES WOERTERBUCH ZUM NEUEN TESTAMENT, Band viii: Lieferung 1 (Bogen 1-4), *tapeinos-sunteleoo*. Edited by Gerhard Friedrich. W. Kohlhammer Verlag, Stuttgart. Pages 1-64. D. M. 5.80.

Another cargo of tools for the student of the New Testament! In the first portion of Volume VIII of Kittel's monumental undertaking, which Gerhard Friedrich is bringing to fruition, we find *tapeinos* and related

words treated by Walter Grundmann, erstwhile professor of New Testament at Jena and Rektor of the Katakhetenseminar in Eisenach; and *tassoo* and *telos* with their related words, treated by Gerhard Delling, professor of New Testament at Halle.

This reviewer again found it to be a rich and gratifying experience to read through the tightly packed results of the study of these scholars. Moreover, one does not find that the worth of the material is diluted by their historical-critical presuppositions. One notes that Grundmann is not sure if Jesus says what Matthew and Luke credit him with (p. 16, l. 17); Luke is not credited with the Gospel bearing his name (p. 32, l. 31); Jesus promises a parousia in the near future in Matt. 10, 23 (p. 61, l. 10). The pastor who finds sermon background in such word-studies as these—and there is a gold mine of material—will realise that such phrases as "God's eschatological activity" (p. 17, l. 3), while perhaps indicating a writer's viewpoint of the content of the Scriptures which may distinguish between the concepts of the New Testament and actuality, in reality tell us that the Christian's life, death, continued existence in heaven, and resurrection as part of God's dealings with the world He created are just as real, and must be treated so, as are the happenings of Saturday which the Sunday morning headlines scream to a groggy world. "Scholarly" denial of Scriptural realities does not negate them nor obscure nor diminish them for the Christian; rather does study help the pastor to make them live for and in his flock.

*Elmer J. Moeller*

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THE REVELATION OF JESUS CHRIST: AN INTERPRETATION. By Donald W. Richardson. John Knox Press, Richmond, Virginia, 1964. 140 pages. Paper. \$1.45.

The material presented in Richardson's book was originally delivered as a series of five lectures. The author's purpose is to aid in a popular understanding of the Book of Revelation. We have in this book, therefore, no detailed treatment of the text verse and of the critical points involved, but a brief, popular commentary on Revelation.

In Chapter I the author discusses the Apocalyptic method. In it he also has a brief helpful and enlightening discussion of the significance of numbers in Revelation. The purpose of Revelation he here sets forth in the statement: "Revelation is the symbolic story of the Church's journey through the wilderness of the world into the land of promise" (p. 31).

Beginning with Chapter II Richardson presents his brief exposition of the text. In general it may be said that his approach to the text is cautious and humble and that he avoids particularizing in the identification of persons and events. He seeks to follow sound principles of interpretation and strives carefully not to arrive at any conclusions which would be contrary to the rest of Scripture. A few statements made by the author may be noted here to indicate the general tenor of the work:

The Christ of Revelation is not the Christ of modern liberalism (p. 46); the number 144,000 denotes the utmost completeness, the whole church (pp. 44 and 72); the

number 666 refers to triplicated evil (p. 85); we should divest our minds of all wild vagaries of many modern adventist cults and millennial dawnism in its various forms (p. 116); the true millennium is the age of glory and of gold which has no end (p. 131); the ascension of the redeemed into heaven is the first resurrection (p. 124).

The simple style and the brief running comments of the author will, we believe, prove helpful to the student of Revelation who desires a quick survey of the contents of this Book.

*George Dolak*

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A SURVEY OF OLD TESTAMENT INTRODUCTION. By Gleason J. Archer, Jr. Moody Press, Chicago, 1964. 507 pages. Cloth. \$6.95.

The author of this introduction to the Old Testament is professor of Biblical languages at Fuller Theological Seminary, Pasadena, California. He has contributed to *The Shield Bible Study Series*, *The Biblical Expositor*, *The Wycliffe Bible Commentary*, and *The Pictorial Bible Dictionary*. He has also translated *Jerome's Commentary on Daniel*.

In the opinion of Wilbur Smith this book is "the most important work on Old Testament Introduction from a conservative viewpoint that has been produced in this century. . . . It will immediately take its place in many theological seminaries as the indispensable text for this particular subject."

In his preface the author states that his introduction is intended to be a text for college and seminary students who have had no previous acquaintance with Old Testament criticism. It is also designed as a study book for pastors and serious Bible students. Gleason states that due "to the necessity of conserving space, the author has made no attempt to discuss all the most recent books and articles in this field, but rather has contented himself with developing the most representative and influential views of the acknowledged leaders in the study of Old Testament Introduction" (p. 5).

*A Survey of Old Testament Introduction* deals with the fields of General and Specific Introduction. In dealing with the problems in these two fields, Gleason adheres to a consistently conservative or evangelical viewpoint. He has also presented the views and theories of those scholars who represent a liberal or Neo-orthodox position and sets forth their premises and conclusions in a way to be readily comprehended and fairly appraised by the reader. Before embarking on a discussion of the problems relating to authorship, historicity, canonicity, textual criticism and higher criticism, he devotes a chapter to the inspiration of the Old Testament. He defends the inerrancy and infallibility of the Bible and states it as his personal conviction that "only the orthodox view of the Bible does real justice to the testimony of the Biblical text itself and truly squares with the evidence presented by all the relevant data" (p. 5).

Since the theories of Wellhausen have exercised such a tremendous influence upon Old Testament studies Gleason has presented a detailed

discussion of Wellhausen's reconstruction of Hebrew history (chapters 11 and 12) and has shown how Wellhausen reversed the order of the events of Old Testament history. Eight chapters of the General Introduction are devoted to the problems connected with the origin and interpretation of the Pentateuch, one of the critical areas of Old Testament Introduction. Although Gleason does not accept the Documentary Hypothesis, he reveals his acquaintance with the extensive Pentateuchal literature and with the many conflicting theories and points of view that the last two centuries have produced. In the chapter dealing with the higher criticism of the Pentateuch in the twentieth century, the author asserts:

Almost every supporting pillar has been shaken and shattered by a generation of scholars who were brought up on the Graf-Wellhausen system and yet have found it inadequate to explain the data of the Pentateuch. At the same time it must be recognized that for the most part, even those scholars who have repudiated Wellhausen have shown no tendency to embrace a more conservative view of the origin of the books of Moses. They have undermined the defenses and torn down the bastions which buttressed the Documentary Hypothesis, but they have gravitated quite definitely into an even more implausible position than that occupied by their predecessors (p. 94).

Many of the archaeological discoveries which tend to verify the accuracy of the Biblical record are cited in support of the accuracy of the Pentateuch in chapter 13 and also in connection with the defense of the historicity of other Old Testament books.

In the Special Introduction each Old Testament book is outlined and discussed in detail. Critical questions raised concerning individual books are competently presented. There is a good defense of the Isaianic authorship and of the sixth-century date of the Book of Daniel.

Unfortunately from a Lutheran point of view the book is marred here and there by millennialistic interpretations. The reviewer does not agree with all the conclusions of Gleason. Nevertheless, those who are looking for an up-to-date discussion of current problems in the Old Testament Introduction field will find here a good text. The conservative student will discover that this book will provide a valuable insight into the changing theories that have confused Old Testament interpretation during the last two hundred years.

*Raymond F. Surburg*

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THE ANCHOR BIBLE. JOB. By Marvin H. Pope. Doubleday and Company, Inc., Garden City, New York, 1965. 294 pages. Cloth. \$6.00.

This is volume 15 of *The Anchor Bible*, a new translation in thirty-eight volumes, each with an introduction and notes. Each volume will have on its opening page: "The Anchor Bible is a project of international and interfaith scope: Protestant, Catholic, and Jewish scholars from many countries contribute individual volumes." It is edited by William Albright and David Freedman, a Methodist and Presbyterian respectively. The

authors are seven Catholics, five Jews and twelve others representing five different Protestant denominations. It is one of the aims of *The Anchor Bible* to make available all the significant historical and linguistic knowledge which bears on the interpretation of the biblical record.

Marvin H. Pope, who has provided the introduction, translation and notes on the Book of Job, is professor of Northwest Semitic languages at Yale University and a specialist in Ugaritic philology. Besides the 294 pages of translation and notes there are 82 pages of introduction, where the author has taken up those topics usually dealt with in books of Biblical Introduction.

From the large bibliography of books and journal articles, Pope has selected those books deemed by him as the most important and a number of the most recent articles from the periodical literature. Like the majority of critical scholars, he considers the Book of Job to be a composite work, reflecting the efforts of a number of writers and editors. He holds to the essential unity of the Dialogue (iii-xxxI), a section of the book "marked by unity in style and consistency in the opposing viewpoints" (p. xxv). It is said to be replete with textual and exegetical difficulties. According to Pope well-meaning meddlers tampered with Job's speeches to mitigate Job's shocking charges against God. When they were unable to alter the sense they attempted to obscure it. The author believes that the dislocations in chapters xxiv-xxvii were not accidental but deliberate attempts to refute Job's argument by confusing the issue. Chapter xxviii, the chapter on wisdom, was not originally an integral part of Job. The fact that Elihu is ignored in the Epilogue is in Pope's opinion the strongest argument for considering chapters xxxii-xxxvii as an interpolation.

For the Yale University professor the date of the Book of Job is an open question and will remain so until more convincing arguments are advanced for assigning it to a specific century. He avers that the best guess for the Dialogue would be the seventh century B.C. The complete book may come from the third century B.C., although it may be a few centuries earlier.

According to Pope the Book of Job is not a literary unity as is evident from the incongruities and inconsistencies between the Prologue-Epilogue and the Dialogue. He claims it is a naive view for any person to hold that Job represents sober history; at best there may be a historical personage behind the story. No single classification is appropriate to the literary form of the book. "The book viewed as a unit is *sui generis* and no single term or combination is adequate to describe it" (p. xxx).

With many scholars the author believes that the purpose of the book is to give an answer to the issue with which it deals, the problem of divine justice or theodicy. How can the suffering of Job, a man of piety and exemplary rectitude, be reconciled with divine justice? The Book of Job fails to give a clear and definite answer to this question. In a discussion of the famous passage, xix, 25-27 Pope claims that the Hebrew text will not allow the teaching of the resurrection of the body. In this passage Job does not pin his hopes upon God, but upon an umpire (ix, 33) and a witness (xvi, 19, 21). This vindicator or umpire would defend his case, acquit him of guilt, and restore him to favor with God. "Even if his flesh

rots away and his body turns to dust, in his mind's eye he sees his ultimate vindication and expects to be conscious of it when it comes, though it be beyond this life in the dust of the netherworld" (p. lxxii).

The conviction of the great influence of Caananite culture and religion upon Israel's thinking and writing has prompted Pope to interpret many passages in Job in the light of Ugaritic literature and language, inducing him to make some bold and startling changes in the text. Thus Job 1:6 is rendered: "The day arrived when the gods came and presented themselves before Yahweh." In chapter 2:1 and 38:7 he also translates "gods" for the "sons of God." In the comments on the text, "the sons of God" are explained as "the lesser members of the ancient pantheon who are retained in later monotheistic theology as angels (p. 9)." Pope takes the simple word for death (*mot*) and makes it the god of the underworld (p.252). The Hebrew word for "north" is for him "the holy mountain of Baal (p. 245). Chapter 33:18 is rendered: "To spare his soul from the Pit, His life from crossing the Channel." The RSV translates the same verse: "He keeps back his soul from the Pit, his life from perishing by the sword." According to Pope the Channel is the infernal stream, the river *Hubur* of Mesopotamian mythology and the *Styx* of the Greeks" (p. 218). The hippopotamus and the crocodile are mythological monsters (pp. 269, 277). In Yahwe's second discourse (xli, 9-34) Pope claims that "the text has suffered sabotage intended to obscure gross pagan mythological allusions" (p. 281).

While the conservative Bible student will find some interesting insights in this commentary, he will generally be unhappy with the presuppositions with which the translator and commentator of this exposition of Job has approached this biblical book.

*Raymond F. Surburg*

THE BOOK OF DEUTERONOMY. By Clyde T. Francisco. Baker Book House, Grand Rapids, Michigan, 1964. 112 pages. Paper. \$1.50.

THE BOOK OF DANIEL. By Philip C. Johnson. Baker Book House, Grand Rapids, 1964. 96 pages. Paper. \$1.50.

ANCIENT ISRAEL FROM PATRIARCHAL TO ROMAN TIMES. By Charles C. Pfeiffer. Baker Book House, Grand Rapids, 1965. 65 pages. Paper. \$1.50.

These are three further study manuals in the *Shield Bible Study Series*. This series consists of inexpensive paper bound manuals which are to serve as guides for the study of the Bible for seminaries, religious departments of colleges and universities, Bible schools and colleges, pastors, Sunday school teachers, and for group study of the Bible in the local church. So far (1965) 13 volumes have appeared that treat New Testament books, and five volumes deal with Old Testament books. Each of the manuals listed above contains a brief introduction, selected bibliography, detailed outline, and brief but suggestive exposition of the books concerned.



Francisco believes that the materials of Deuteronomy go back to Moses. He claims that there is no reason to doubt that Moses prior to his death addresses the people of Israel. In three sermons Moses tried to persuade his people to learn from their mistakes and always be true to their calling. The theme of the addresses is quite clear. "Israel is to respond to the grace and providence of God with complete love and devotion." The author believes that Deuteronomy was the book that was found in the temple just before the reform of Josiah (621 B.C.). Francisco is aware that there is considerable disagreement concerning the date of the completion of Deuteronomy. He holds that all the speeches go back to Moses, but that a number of chapters were added by later inspired writers.

While Francisco admits that Deuteronomy 18:15 ff. was fulfilled in Jesus Christ, he still maintains that the passage primarily refers to the institution of prophecy, that the order of prophets is personified and treated as one.

In *The Book of Daniel* Johnson of Gordon College defends the traditional view on the authorship of Daniel. "The date of the book is that of its author, the 6th century B. C." He believes that Wilson and Boutflower in their writings, Young and Lang in their commentaries have well answered the historical and linguistic arguments advanced against the genuineness of the Book of Daniel.

While Johnson claims that the Book of Daniel is a fascinating book, he is also aware that it is a controversial one. He also states that while there is general agreement among evangelicals regarding most of Daniel, there is disagreement on the interpretation of certain portions. In chapter 7:13 the expression "Son of man" is understood to be the Messiah, an interpretation the author asserts should have been settled when Jesus took this as one of his favorite designations. Regarding "The Vision of the Seventy Weeks," 9:24-27, he agrees with Young that it is one of the most difficult in the Old Testament. He devotes considerable space (10 pages out of 96) to a discussion of this prophecy.

Charles Pfeiffer, author of *The Book of Genesis and the Book of Leviticus* in *The Shield Bible Series*, has given a short history of the people of the Old Covenant in *Ancient Israel from Patriarchal to Roman Times*. It contains a brief account of the history of Israel in its interrelationships with the other nations of the Near Eastern world. Pfeiffer does not date the age of the patriarchs, stating that a date around 2000 B. C. is accepted by many Biblical students. Regarding the date of the Exodus he sets forth the arguments for both the early and late dating of the Exodus and concludes that it is best to leave the date an open question until such time as more conclusive evidence is available for one or the other of these two positions.

*Ancient Israel from Patriarchal to Roman Times* is too brief as a study guide for Old Testament history. C. F. Pfeiffer's *An outline of Old Testament History*, published by the Moody Press in 1960, would be better suited for an overview of Old Testament history.

Raymond F. Surburg

PSALM 139. A STUDY IN THE OMNISCIENCE OF GOD. By Edward J. Young. The Banner of Truth Trust, London, 1965. 117 pages. Paper 75¢

Psalm 139 is one of the Bible's most thorough statements concerning the majesty of God in His omniscience. The exposition of E. J. Young of Westminster Theological Seminary, one of the leading recognized scholars in the field of Old Testament studies today, is devotional. The author is particularly outstanding in expounding the difficult section beginning at verse 19 and resolves the problems encountered in the statement of David, who says, "I hate them with perfect hatred." This is an excellent exposition of Psalm 139.

*Raymond F. Surburg*

PORTRAIT OF THE CHURCH—Warts et al. By R. Benjamin Garrison. Abingdon Press, Nashville, Tennessee, 1964. 160 pages. \$3.00.

The author is a senior pastor of Wesley Methodist Church, Urbana, Illinois, and director of the Wesley Foundation at the University of Illinois. The title suggests that the author's treatment of his subject may be interesting and even racy. The reader will find it so.

In the first part of the book the author treats heresies of modern Protestantism among which he lists a hireling clergy. By this he understands that the pastor is paid to do a job which no one else wants to do. The author feels that this brings on the disaster that the pastor who should be first of all a servant of the Lord is traduced into becoming a functionary of the people. His contention is very properly that the pastor is not to do all the work that is done in a church but he is to prepare the laymen for their ministry, that is for their service. The second heresy from which our author believes that the church suffers is that the layman is a sort of a volunteer who tries in an amateurish way to do what the clergyman does. By contrast he believes that the people we call laymen in the church are the people of God who have a task to do in their own right which they alone are called to do, namely, "to live before the world a life whose integrity is unshakeable and whose Christ-like quality is unmistakable."

The third heresy which he attacks is the often heard saying, "My religion is the golden rule." He rightly maintains that this religion is generally nothing more than a sterile phariseism and that the real need of the church is to be centered in Christ by trustful reliance on Him. So only can church people be purged of their hypocrisy, cleansed of their institutionalism, and freed from their moral failures.

Another heresy which our author points out and properly scores is that a man's religion is the way he sincerely feels about God. Against this heresy he stresses that the tree, which is the church member, is known by his fruit, and that his fruit is not his feeling but his works.

The final heresy with which the book deals is the trust in a certain kind of orthodoxy. If the author intends to tell the church that she must hold the truth modestly and without trusting in orthodoxy instead of in God then he is telling the church an important truth. If, as it might appear,

he intends to say that the church cannot be sure of the truth, he is impinging on the Protestant principle of the clarity of the Scripture itself.

In the second half of the book the author presents Biased Images of the church. He calls them biased because these are the images which he himself wholeheartedly accepts. From the Old Testament concept of the Jewish nation as God's chosen people, he proceeds to treat the Christian Church as a group. He would refer the biblical teaching of predestination also in the New Testament not to individuals but rather to the church as a group.

In another chapter he speaks of Christians as citizen-colonists. He treats the church as God's colony in the world. It is not clear that such a designation could be derived from Hebrews 11:14 or Ephesians 2:19. The application which he makes of the church as the colony of God is to suggest that her living space is on the frontier. Like any colony on the frontier she must face the foe and earn title to the land which she holds. Furthermore she must not forget that the colony is commissioned by the homeland. The church has her orders from heaven and these are the orders she must carry out.

In another chapter the author discusses the church in the biblical terminology as the household of God. He emphasizes that in this household the father is supreme and that every member of the household must perform those duties for which he or she is fit. Further chapters treat the church as the witnessing community, and the body of Christ. The chapter on the church as the body of Christ is rather more satisfying than the earlier chapters.

The final chapter speaks of the church as the fellowship of the resurrection. It is in this chapter that the theology of the author becomes more positive. In this connection he writes, "To remove Easter from the Gospel story is not merely to rewrite it; it is to destroy it." Later he says, "On Easter day the Christian Church is either compounding a felony or proclaiming a fact." "Easter is either a legend or a fact. If it is a legend God is a liar, or rather a lie." Yet these strong statements are somehow unduly weakened by this statement of our author, "If somebody had set up a movie camera at the tomb or hidden a tape recorder in the upper room, I am not at all sure they would have thereby captured a shred of evidence in the usual sense of that word. Even if they had succeeded, the 'proof' would have to do with the camera or the recorder not with the risen Lord." One wonders why such a statement needed to be included in the light of the words of our Lord, "Behold my hands and my feet, that it is I, myself: handle me, and see; for a spirit hath not flesh and bones, as you see me have." (Luke 24:39).

The pastor who is looking for a booklet which speaks about the church and the faults and the opportunities and duties of the church in a fresh and stimulating way will find this a useful volume. Anyone looking for solid theology is likely to be disappointed.

DISPENSATIONALISM TODAY. By Charles Caldwell Ryrie. Moody Press, Chicago, 1965. 221 pages. \$3.95.

This volume, with a foreward by Frank E. Gaebelein, is a calm, clear, reasoned defense of Dispensationalism against its detractors, particularly among representatives of covenant theology. Anyone who wishes to understand dispensationalism as moderate dispensationalists today themselves understand it, will do well to study this volume.

The author maintains that dispensationalism gives progressive revelation its proper place in the study and understanding of the Scripture. He maintains, furthermore, that dispensationalists practice normal interpretation of the Scripture, which he himself however defines as literalistic interpretation of the Scripture. In fact, he devotes a whole chapter to the Hermeneutics of dispensationalism. In this chapter he says that dispensationalists do not deny that there is figurative language in Scripture, also in prophecy, but it is apparent that he considers many passages literal which outstanding interpreters throughout the ages have believed to be figurative. He insists that literal interpretation makes a person a premillennialist, and a dispensationalist. He believes that premillennialists who are not dispensationalists are not literal enough in their interpretation of the Scripture.

The book performs a service for the student in tracing the development of dispensationalist ideas through the church fathers, the French theologian Poiret, Jonathan Edwards, Isaac Watts, down to John Nelson Darby (1800-1882), who is often credited to be the father of dispensationalism. According to our author he rather systematized what was present before him. From Darby the leadership of the dispensationalists passed to Scofield of the much used Scofield Reference Bible, and Chafer, the late President of Dallas Theological Seminary.

The author repeatedly defends dispensationalism against the accusation that it is a new doctrine. He insists that the question is not whether it is a new doctrine, but whether it is Scriptural. He is convinced that it is based on the Scripture itself.

The student owes a debt of gratitude to Ryrie for defining and describing dispensationalism as dispensationalists themselves understand it. He insists that the essence of dispensationalism is not in the number of dispensations, which varies with dispensationalists, although this particular writer counts seven. Asking what is the *sine qua non* of dispensationalism he says: The answer is threefold. 1. A dispensationalist keeps Israel and the Church distinct. This follows from the system of Hermeneutics, which he calls literal interpretation. 2. The matter of plain or normal or literal interpretation. 3. That God's underlying purpose in the world is not salvation, as the covenant theology holds, but that it is broader, namely the Glory of God.

However, the essence of dispensationalism, according to Ryrie, is the distinction between Israel and the Church. Dispensationalists look for a literal fulfillment of the prophecies in the Old Testament made to Israel in the millennium. Dispensationalists expect their fulfillment in a political kingdom for Israel. Non-dispensationalists are accused of spiritualizing the

concept of Israel, and applying it more or less to the New Testament Church.

A Lutheran finds the dispensationalists Hermeneutics not only literal, but literalistic in a sense that ignores the genuine nature of all language, also of biblical language, which is often symbolical, and must then be understood symbolically if the understanding of the Scripture is not to be vitiated, and Scripture brought hopelessly into self-contradiction. A Lutheran must also object to the extreme millennialism of dispensationalism. He will gladly grant that the dispensationalist takes Scripture seriously, and that he holds to the fundamentals of the Christian Faith.

For the person who would become acquainted with dispensationalism as it is being taught today by some of its foremost representatives, this book can be highly recommended as a source of dependable information.

*Fred Kramer*

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WAR IN HEAVEN. By Charles Williams. William B. Eerdmans Publishing Company, Grand Rapids, Michigan.

This book, with its title taken from Revelation 12:7, is not strictly a religious book but a novel with its scene laid in modern England. It opens with a murder, and brings scenes of black magic and occult phenomena, in which the author appears to believe. The Grail, the cup which our Lord is supposed to have used when he instituted the Lord's Supper, plays a part, the whole story having to do with attempts by criminals to get hold of the Grail. The mythical priest-king Prester John appears a number of times in the story to modern Englishmen, and takes a large part in bringing the criminals to justice.

In spite of the rather bizarre nature of much in the book the author is evidently a gifted writer, and his work appeals to a certain segment of the reading public.

*Fred Kramer*

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LEARNING TO PHILOSOPHISE. By E. R. Emmet. Philosophical Library, New York. 1965. 243 pages. Cloth. \$4.75.

The author of this book says that it was written for "sixth form and other readers" (preface p. ix). This is the British way of saying that the book was written primarily for second year college students. For such students this book is admirably suited. The most complicated philosophical problems are discussed with a lucidity that will likely stimulate the beginner's interest in a subject and activity that is often thought to be dull and fruitless.

In the introduction philosophy is distinguished from science not only on the basis of the fact that each of these disciplines addresses itself to its own peculiar set of problems, but also on the grounds that each employs its own peculiar method. Science is a matter of "going and seeing," while philosophy is a matter of "sitting and thinking." It is acknowledged, of course, that it is an over-simplification to state the difference between the method of science and the method of philosophy in this way since scientists

certainly do some sitting and thinking, and philosophers often do some going and looking.

Six samples of problems with which philosophy occupies itself are given in chapters 2-7. These problems range all the way from the danger of confused thinking due to unrecognized assumptions latent in the structure of language, and difficulty in arriving at solutions because our questions are not properly formulated, to the questions of value, the relation of appearance to reality, and the dilemma of free will and determinism. These problems are all presented and discussed in a manner that will help the reader to understand why they perennially engage many able minds.

Another very worth while feature of this book is the exercises at the end of each chapter. In the introduction the author states that it would be more appropriate to think of philosophy as an *activity* in which to participate, rather than to think of it as a subject to learn about (p. 7). The exercises are carefully planned to challenge the reader to do some thinking for himself and to take part in the *activity of philosophizing*.

Whenever philosophizing is going on, some things are said with which not everyone is able to agree. Some things are said in this book with which not everyone will be able to agree. This, however, does not detract from the usefulness of the book, the express purpose of which is to induce its readers to do some independent and critical thinking.

H. A. Huth

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THE HEART OF REFORMATION FAITH. THE FUNDAMENTAL AXIOMS OF EVANGELICAL BELIEF. By Heinrich Bornkamm. Translated by John W. Doberstein. Harper & Row Publishers, New York, Evanston & London, 1965. 126 pages. \$3.00.

Reformation research is always in season. If Protestantism and especially Lutheranism is to be relevant today it must continue to rediscover the basic spiritual principles of its rich heritage. In Protestant theological studies it is becoming increasingly evident that some of the soundest and most significant biblical-systemic scholarship has been produced by students of Reformation theology. The Swedish scholars such as Wingren, Nygren, Billing and Aulen have demonstrated that constructive Christian theology and Luther studies have a remarkable affinity. Perhaps the time is ripe for the Continental and American theologians to concede explicitly the debt of Evangelical theology to the faith of the Reformation. Heinrich Bornkamm's *The Heart of Reformation Faith*, though modest in format, is a significant contribution in this direction.

Dr. Bornkamm, professor of church history at Heidelberg University, is perhaps the German counterpart of Roland Bainton. Both Luther students combine serious historical research and depth of interpretation with simplicity and felicity of expression. The two men who are good personal friends—Bornkamm dedicated his *Luther's World of Thought* to British born Bainton; the latter reciprocated by his *Luther's Meditations on the Gospels*—have substantially contributed to the wide appreciation of Luther's theology on two continents.

Bornkamm's credentials are impressive. Before his professional career at Tübingen, Giessen, Leipzig, and Heidelberg, he completed his doctoral studies under the famous Karl Holl of Berlin. A long list of significant publications point to a creative mind and disciplined dedication to Reformation research. Such works as *Luther und Böhme* (1925), *Das Wort Gottes bei Luther* (1933), *Der verborgene und der offenbare Gott* (1947), *Luthers geistliche Welt* (1947, English translation in 1958), *Luther und das Alte Testament* (1948), *Martin Bucers Bedeutung für die europäische Reformationsgeschichte* (1952), *Luther im Spiegel der deutschen Geistesgeschichte* (1955), *Philipp Melancthon* (1960), *Das Jahrhundert der Reformation, Gestalten und Kräfte* (1961) have established him as one of the foremost contemporary Luther students. Recently his *Das bleibende Recht der Reformation* (1963) and material from *Einkehr* (1958) appeared in the English dress for the first time as *The Heart of Reformation Faith. The Fundamental Axioms of Evangelical Belief* (1965). John W. Doberstein is to be commended for providing the readable translation.

Dr. Bornkamm correctly identifies the abiding validity of the Reformation in terms of the enduring truth of the Evangelical faith. The four *solas*—faith alone, grace alone, Christ alone, and Scripture alone—are as indispensable and determinative of the Evangelical faith today as they were in the sixteenth century. By insisting on the *sola fides* the Reformation theology underscored the truth that man can know God only in faith, and only in faith can he stand before God and belong to Him. The *sola gratia* emphasized the utter folly of man's desire to earn merit or offer cooperation in salvation. The "Christ alone" slogan, unfortunately often overlooked, pointed to the fact that Jesus Christ alone is the mouth of God, the image of God, and the Word of God in person. In Him alone man recognizes the voice of God and in Him alone he finds the perfect suffering unto death which has been rendered for him. *Sola Scriptura*, the German scholar points out repeatedly, is the other side of *sola Christus*. The Bible is the sufficient foundation and transmission of the Evangelical faith. One does not need to agree with Bornkamm's exposition of the doctrine of Scripture in detail—and this writer finds it difficult to do so—in order to appreciate his Christocentric approach to the Bible. Bornkamm's review of the four *solas* leaves little doubt about the significance of the theological truths these little slogans express.

Next the author turns to Luther's *theologia crucis* and insists that it is central to the theology of the German reformer. Since Luther's *theologia crucis* has not received the attention it deserves (For others on the subject see Walther v. Loewenich, *Luthers Theologia crucis* (1939); Philip S. Watson, "The Theology of the Cross," *Let God Be God*, pp. 102-148 (1947); Hermann Sasse, "Luther's Theologia Crucis," Letter no. 18 of *Briefe an lutherische Pastoren* published in *The Lutheran Outlook* (October, 1957); Regis Prenter, "Luther's Theology of the Cross," *Lutheran World* (December, 1959); Paul Althaus, "Die Theologia crucis," *Die Theologie Martin Luthers*, pp. 38-42 (1962). Bornkamm's essay is particularly welcome. He points out that *theologia crucis* is distinctive of and essential to Luther's theology. It reveals Luther's insistence on recognizing God first and foremost in suffering. Certainty of the love of God is both hidden and revealed

in the cross and suffering. This leaves no room for a *theologia gloriae*, a perennial temptation to theologians.

*The Heart of the Reformation Faith* includes short chapters on The Meaning of the Church, The Sum of the Reformation, The Abiding Validity of the Reformation, The Reformation View of God, The Reformation View of Man, The Reformation View of Life, and The Reformation View of Death. The above topics are broad enough to touch upon all the major accents of Luther's theology. Of course in the compass of a little more than a hundred pages it is difficult to do justice to the many weighty themes that are scrutinized. Bornkamm felicitously focuses attention on Luther's concern for the mysterious God who acquires a face in incarnation (p. 103). His emphasis on Luther's concern for the whole man as well as the whole life of man is also well placed. However, it seems that more space should have been allotted to Luther's sacramental theology. One cannot quarrel with the author's sensitivity for Luther's eschatological orientation (p. 72), the doctrine of calling (p. 114), the Christian faith-struggle, suffering, and the overall Christocentric orientation (pp. 41, 56, 69).

When the Reformation is viewed in the perspective of its faith it becomes clear that it was not a bold revolt of a contumacious monk (as some critics would have it) but an earnest call to the church to turn and repent.

What is the abiding purpose and validity of the Reformation? Says Bornkamm:

The end result of a study of the Reformation dare never be the complacent conclusion that we are in the right and that everything is in order among us. The result must rather be a solemn concern whether we are always ready and willing to allow ourselves and our church to be renewed by the Spirit of Christ. This is the never-ending movement that Luther wanted to arouse. This is the abiding purpose and the abiding validity of the Reformation. (pp. 98 f.)

*Heino O. Kadai*

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A CHRISTIAN INTRODUCTION TO RELIGIONS OF THE WORLD. By Johannes G. Vos. Grand Rapids, Michigan: Baker Book House, 1965. 79 pages. Paper. \$1.50.

Professor Vos was a missionary to Manchuria and China and Principal of Newchwang Bible Seminary in Manchuria and is now chairman of the Department of Biblical Literature at Geneva College, Beaver Falls, Pa.

This manual presents the basic facts regarding Hinduism, Buddhism, Confucianism, Shinto, Mohammedanism, and Judaism with questions for discussion in a manner suitable for Bible classes and other church groups at about the high school level. There is an effort in introductory chapters to answer the questions occasioned by modern comparative religion studies. The titles of the first six chapters are: 1. Religion as a Fact of Human Life. 2. The Origin of Religion. 3. The Origin of Religion According to the



Bible. 4. Religion after Man's Fall into Sin. 5. The Good Elements in False Religions. 6. The Christian Approach toward Adherents of the Non-Christian Faiths. The booklet should render excellent services in many circles.

Otto F. Stahlke

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MISSION IN METROPOLIS. By Jesse Jai McNeil. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1965. 148 pages. Cloth. \$3.50.

Dr. Jesse Jai McNeil had a distinguished career as a metropolitan pastor, a leader in youth work, and professor of education at California Baptist Theological Seminary and Bishop College in Dallas, Texas. His death occurred in the past summer. The writings of Dr. McNeil include *The Preacher-Prophet in Mass Society, As Thy Days, So Thy Strength, Moments in His Presence*, and *Minister's Service Book for Pulpit and Parish*.

This last book shows much experience and reading in the matters under discussion. The converging problems are treated from the sociologist's viewpoint with much pertinent information. A chapter entitled "Churches in Change" discusses the need for new policies, a mission for the Lord rather than mere survival. McNeil seems too ready to find fault with the man who cultivates a personal religion and too ready to accept the elected official, though unregenerate, who recognizes in the church "a potent means for social control" or "an instrument toward some private end." The distinction between the elect and the elected is novel. In general, the modern note is struck and the well-worn philosophy of change has become a theology of change.

Otto F. Stahlke

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THE FAITH OF OTHER MEN. By Wilfred Cantwell Smith. A Mentor Book, published by The New American Library, New York, 1965. 128 pages. Paper. 60 cents.

The eight chapters of this book were delivered as lectures over the national network of the Canadian Broadcasting Corporation and in Montreal in 1961 and 1962. Wilfred Cantwell Smith formerly taught at a Christian college in Lahore, later the capital of West Pakistan, where the majority of the teaching staff and students were Hindus, Muslims, and Sikhs. The author accordingly shows an intimate understanding of the men of other faiths and seeks to convey this understanding rather than their systems of beliefs.

The reviewer is impressed with the experience of Smith at this "missionary college" that the men of other faiths are intelligent, devout, and righteous. It is a common discovery that the "liberal humanist or secular rationalist" agree with the Communist that religion is unimportant and that world cooperation can be effected without religion. Smith holds that "the world has little profit from that broadminded relativist who accepts the diversity of men's loyalties because he feels that no loyalties are

ultimately valid." Most of mankind, Smith finds, rejects the modern relativism as sophisticated cynicism, and a destructive force.

On the other hand, Smith develops an ecumenical approach which sets aside the narrow intra-Christian use of the term and returns to its secular origin in an empire harboring many religions and cultures in its "oikoumene." Smith argues that it is arrogant to hold that a nation cannot know God without a knowledge of Jesus Christ. "It is the business of those of us who are theologians to draw out concepts, to construct doctrines" which remove the gulf between Christendom and the rest of the world. "Christ has taught us humility, but we have approached them with arrogance." This reviewer applauds this use of the term "ecumenical" and finds that Smith accurately expresses the last stop, if not the goal of ecumenical leaders like Tillich, Sittler, et al.

The chapters on the Hindus, Buddhists, Muslims, Chinese, and Christians and Jews deserve a diligent reading because of the method used by the author. In each instance Smith uses one central symbol of the religion and shows what it means to its devotee. For the Hindu it is "tat tvam asi" (That thou art); for the Buddhist it is "Shin Byu," the ceremony of "Going Out," in which the life of Gautama the Buddha is reenacted; for the Muslim it is the liquid alliteration, "La-'i-la-ha-'il-lal-lah; Mu-ham-madurra-su-lul-lah," the most famous of the calligraphic ornaments of Moham-medanism; for the Chinese it is the yin-yang circle, "a perfect circle divided into two equal, constraisting, interpenetrating, and lovely parts."

*Otto F. Stahlke*

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SHINTO: The Way of Japan. By Floyd Hiatt Ross. Boston: Beacon Press, 1965. 187 pages. Cloth. \$7.95.

Dr. Ross offers a survey of Shinto history and practice for a better understanding of Modern Japan. It is not the writer's purpose to enter the lists with the specialists who often become so preoccupied with details that they fail to see the general movements in their character. The perpetual fault of scholars! It is nevertheless a thorough study, as the purchase price should indicate, well supplied with a table of dates (Meiji Period), Selected Bibliography, eight pages of Notes, and a three-page Index.

The author fulfills his assignment with diligence and verve. He offers severe criticism of the Meiji Period, which developed the militancy of World War II and concludes that basically the relation between the people and the sacred emperor remains the same, subject to further exploitation. Dr. Ross believes that the new energetic religions are to be compared with the Sect Shinto of earlier times in that they will find their level and stagnate, and that the principal spiritual force of Japan will be Shinto.

While the evils of Shinto are scored in this treatise, the author nevertheless shows a great admiration for this religious force and seeks to direct it into more acceptable channels. This may be a diplomatic, even a statesmanly approach, but it hardly justifies the repeated and ill-conceived attacks on Christianity. "Unburdened with voluminous scriptures, complicated systems of philosophy or theology, a comfortable priesthood

enjoying worldly prosperity, or a dogmatic position to which it must cling," . . . It can speak "more readily to modern seekers than do philosophies which appeal to such irrational bases of authority as revealed books, church councils, and 'infallible' leaders."

*Otto F. Stahlke*

THE DOCTRINE OF BUDDHA. By Dolly Factor. New York: Philosophical Library, 1965. 132 pages. Cloth. \$4.75.

Dolly Factor strives to show how the wisdom of Buddha is in harmony with the viewpoints of scientific humanism today. The modern authorities with whom Buddha is shown to be in harmony are Freud, Reik, Nietzsche, Huxley, Einstein, etc. There is much truth in the author's claim, for where the Christian revelation is set aside, and the material sciences are made authoritative in spiritual matters, there the modern authorities will be acknowledged, as stated above, and they will be found in ample harmony with Buddha. Regarding Christianity Dolly Factor writes: "I consider Christian theology to be one of the great disasters of the human race." The book is valuable for its explanation of the major Buddhist concepts, the Noble Truths of desire and suffering, rebirth and nirvana, as well as the Noble Eightfold Path. Scientific humanism is made to groan under too great a burden when it is taught that six supernatural powers may be perfected by meditation: 1. the power of transformation; 2. the power to hear heavenly and earthly sounds; 3. the power of discernment of the mind of others; 4. the power of knowing previous existences; 5. celestial vision; 6. supra mundane knowledge. The reader is rewarded with some quotable material and with the axiom of supra mundane knowledge, "The sexes are not opposites, as commonly supposed."

*Otto F. Stahlke*

PROTESTANT STRATEGIES IN EDUCATION. By Robert W. Lynn. New York: Association Press. 1964. 96 pages.

"Resolved that we affirm that the church of Christ's mission to the whole society," and

"Resolved that Christians be encouraged to seek the peace of the city, as God commands, working together with their fellow citizens of the nation and of the world, whatever their race, class or belief."

These resolves of the Detroit Convention seem to say that a Lutheran congregation, corporately or individually should be concerned about solving the issues that confront many communities when it comes to public schools, religion in public schools, Federal Aid for parochial schools, Protestant attempts to provide religious education for their children. This seems to be the major thrust of author Lynn. He starts off with the Supreme Court Decision in 1962, in which the Court made it clear that Protestant hopes of having the public school to provide at least something of a religious education to the 90% of the American youth which attends public elementary and secondary schools were shattered. Presently Protestants seem to be groping, not knowing what strategy to follow in the

present predicament. Lynn expresses the belief that the whole question of church relationship should be re-studied; that Protestants, Catholics, and advocates of non-religious public schools should try to understand each others problems and plans. They should find a *modus vivendi* whereby all of America's youth have the benefit of religious education. What shall the Protestant strategy be in this dilemma? Shall they establish parochial schools? Rely on expanded part-time agencies? Shared time? Author Lynn comes up with several recommendations: Protestants should be more concerned with public ventures in education; they should help to strengthen the public school system. They should join with Catholic and public schools in political action to help solve the problem of integration in education.

Several questions come to mind: How can "Protestant Strategy" aid in "a massive interchange of students between central city and suburban school district? How can "Protestant Strategy" aid in "upgrading predominately Negro and Puerto Rican schools?" Why should this be a particular task of "Protestant" citizens? What relationship is there between preserving a Protestant heritage and the project of "an immediate transfusion of money into sorely pressed urban systems of education?" We seem to sense an attempt to revive the idea that public schools are Protestant Schools, and vice versa, despite his disavowal of this idea. The recommendations given in the last chapter seem to follow through on that presupposition:

1) Religion can be taught in public schools if this is done objectively. It must be neutral, non-normative, balanced, allowing for intelligent disagreement.

2) Teachers should be trained to handle explosive questions in the classroom.

3) Schools should be helped to be schools. They should be encouraged to discuss controversial questions.

What attitude and "strategy" shall Lutherans adopt in the solution of these issues? Concentrate on building the best possible program of parish education, including greater emphasis on parochial schools? Yes. Lynn is not against this. But, in addition we have the Detroit Convention Resolution 1-01 D which urges us to "seek the peace of the city and to work together with all citizens of the community" in the best possible solution to these and other problems.

Author Lynn speaks out boldly. He disagrees with Conant that the public school is the one institution for maintaining "our democratic unity." Not true, he says, because the segregated public school is not really a common school. Again, the public school is no longer an agency of Americanization. This may have been the school's primary responsibility in the days when large groups of foreigners came to America. The school then had to function as a melting pot. But with the advent of radio and television this task of fostering cultural unity has become obsolete, and an anachronism.

Generally speaking we feel that the whole cause would be helped more by first developing a Protestant or ecumenical theology, then a Protestant "strategy" in education.

*Henry J. Boettcher*

**CHRISTIAN CALLING AND VOCATION.** By Henlee H. Barnette. Baker Book House, Grand Rapids, Michigan. 1965. 83 pages. \$1.50.

Barnette, a Southern Baptist Seminary professor, clarifies in detailed fashion the concept of "calling" as it is used in Scripture—a call to salvation and service in the Kingdom. He then relates this picture to man's earthly vocation as an activity and work which should be done "unto the Lord." Of special value to pastors, teachers, and others engaged in instruction of youth and adults is the emphasis upon God's call to all people to be Christian ministers in their service as lawyers, truck drivers, pastors, or housewives. Barnette performs this task without degrading in any way full time professional church work.

*Allen Nausa*

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**THE CHRISTIAN VIEW OF LIFE.** By Theodore Hoyer. Concordia Publishing House, St. Louis. 1965. 112 pages. \$1.50.

A small book of eighteen meditations helpful especially to the Christian who needs revitalization and redirection for his life in such areas as work, success, death, the future, time, and history. A reader cannot but see Christ in the simple and direct language of this St. Louis Seminary professor, the late Dr. Theodore Hoyer.

*Allen Nausa*

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**THE NEW WORLD OF URBAN MAN.** By Constantinos A. Doxiadis and Truman B. Douglass. United Church Press, Philadelphia and Boston. 1965. 127 pages. \$1.60.

This paperback presents a series of four lectures by a recognized architect and city planner and a Church of Christ executive at the University of Pennsylvania dealing with problems in building cities which in their structure should take adequate account of basic human values. Although there is no reference, general or specific, to the church's responsibility to carry out the Great Commission in the city, the lectures and the succeeding short dialogue offer real hope of some recognition among city planners of basic needs which can and should be considered in their recommendations to development boards. In their civic group discussions which review future building plans metropolitan pastors, and those in suburbs about to become engulfed by businesses, industries, and residences, can likely make good use of Doxiadis' ideas about developing smaller communities within the larger urban area.

The Urbanization Emphasis Committee of the United Church of Christ is to be commended for sponsoring these lectures together with the University of Pennsylvania Graduate School of Fine Arts.

*Allen Nausa*

**THE CHRISTIAN MEANING OF MONEY.** By Otto A. Piper. Prentice-Hall, Inc., Englewood Cliffs, N. J. 1965. 116 pages. Paper \$1.50. Cloth \$2.95.

Dr. Otto Piper, Professor Emeritus of New Testament at Princeton, Theological Seminary attempts to describe what modern financial activities look like in the light of the Bible. Instead of treating the subject in a vacuum he deals with it in the broad context of human existence in the economic sphere.

After discussing the Christian attitude toward money, he raises some very practical questions which arise for the Christian as an individual and also as a member in society and government. (collective responsibility)

Some questions raised under collective responsibility are the disproportionate amount we are spending for defense and war; extravagance in church building; underpaying church workers; multiplication of the ecclesiastical bureaucracy; "deficit spending" as enunciated by Keynes and Myrdal.

Many readers will disagree with his assertions that the government must assume responsibility for charity and that anyone who opposes socialism is sub-Christian; that the "younger churches" have a right—to devise doctrine—according to their own spiritual insights, historical experiences, and national peculiarities; that the money system is inherently evil (He seems to correct himself in chapter two) etc. Yet, most readers will find the book stimulating and will see their stewardship of money in a broader and more responsible perspective.

Arthur E. Graf

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**STEWARDSHIP ILLUSTRATIONS.** By T. K. Thompson. Prentice-Hall Inc., Englewood Cliffs, N. J. 1965. 112 pages. Paper. \$1.50. Cloth. \$2.95.

*Stewardship Illustrations* is one of the books in the series, entitled, *Library of Christian Stewardship*. (See above)

The book presents approximately one hundred illustrations on such topics as budgets, example, giving, grace, money, practice, talents, tithing, values and wills.

Since the author states in the preface, "The best sources of illustrations are the Bible and the personal experience of the speaker," the reader is surprised that the book contains only three or four illustrations from the Bible. Even more serious is the almost complete absence of illustrations on the Love of Christ, the concept which is basic to all Christian stewardship.

Most illustrations are brief and pithy, and since one good illustration is worth ten minutes of straight discourse, stewardship leaders will find the book worth the price.

Arthur E. Graf

**HANDBOOK OF STEWARDSHIP PROCEDURES.** By T. K. Thompson. Prentice Hall, Inc., Englewood Cliffs, N. J. 1965. 115 pages. Paper. \$1.50. Cloth. \$2.75.

The above is the first book in a *Library of Christian Stewardship* published under the auspices of the National Council of Churches of Christ in America with T. K. Thompson, their executive secretary of stewardship, as the general editor.

The introduction states: "This first volume, *Handbook of Stewardship Procedures*, affords a brief outline of the whole field of Christian stewardship including important source references to books, films, filmstrips, and denominational literature. The succeeding volumes in the series will deal with various stewardship themes in detail."

In the preface the author continues, "The format of the book has dictated an outline rather than an exhaustive treatment. Most of the value of the book will be its reference to other sources: books, films, magazines."

Obviously, then, this is not a book for the man who is looking for a theology of stewardship. As the title suggests, it's a handbook of stewardship procedures—and they should have added—in the area of money. Although, some good books in stewardship are not listed, the bibliography is probably the best part of the book.

*Arthur E. Graf*

**HISTORY OF PUBLIC SPEAKING.** By Robert T. Oliver. Allyn and Bacon, Inc., Boston. 1965. 566 pages. Cloth. \$8.95.

Robert T. Oliver's *History of Public Speaking in America* is a welcome addition to the field of public speaking primarily since it is the first available history of American public address as distinguished from the numerous studies of individual orators which are available. Oliver deals with the development of ideas, ideals and institutions. His study is presented in the form of a comparative analysis of the great figures in American public address, but his emphasis is never on people in isolation; he is concerned rather with their place in the progress of human events.

Oliver has relied upon the best available sources in the field. His documentation is thorough; yet, in the process of being scholarly, he has not sacrificed readability. The text is divided under thirteen headings. He begins with "America's Groping Toward Independence," the period from 1609 to 1765. He ends with what he has called the "Renewal of Rhetoric," which he dates with World War I. The author's section on the influence of the pulpit is extremely well done in that he has given pulpit oratory its proper perspective in the field of American public address. The profound influence which preaching has had on the history of America becomes very evident in this volume. It is this feature which makes *History of Public Speaking In America* worthy of recommendation to clergymen everywhere.

*Paul Eldrecht*