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Book Reviews

THE EPISTLE OF ST. PAUL TO THE GALATIANS. By R. A. Cole.
The Tyndale Press, London, 1965. 188 pages. Cloth. \$3.25.

Prof. Cole, the author of this commentary, was formerly a member of the staff at Trinity College in Dublin and Oak Hill Theological College, London. He also taught at Moore Theological College in Sydney, Australia. At present he is a missionary with the Overseas Missionary Fellowship of the China Inland Mission and is working in Malaysia. His volume on Galatians is the second which he has contributed to the Tyndale series.

In his Preface the author speaks of the letter to the Galatians as "a statement of Paul's Gospel which is also that of the Church universal" and characterizes it as "spiritual dynamite." In his Introduction the author gives fair, adequate and objective treatment to the usual critical questions involved in a study of the epistle. For instance, he examines the North and South Galatian theories fairly and comes to the conclusion that "It seems likely that the letter was written to the Christians of the southern cities."

The treatment given the epistle in the commentary proper is thorough and scholarly. Wherever difficulties occur in the text, the author recognizes them and acknowledges them as such, e.g., whether Titus was circumcized or not. In our estimation the author has avoided the two extremes of excessive detail and of insufficient treatment of the text. Another strength of the commentary is that it is not unduly technical with adequate treatment nevertheless being given all pertinent problems. For those unacquainted with the Greek language, Greek words have been transliterated into English.

In summary, Cole's Galatians is based on solid Biblical scholarship. It is a good commentary and we recommend it. Pastors will want to have it on their shelves alongside other commentaries on St. Paul's "cry for Christian freedom."

George Dolak

THE EPISTLES OF PETER. A Study Manual. By Elvis E. Cochrane.
Baker Book House, Grand Rapids, 1965. 96 pages. Paper. \$1.50.

The study manual on the epistles of Peter by E. C. Cochrane grew out of lectures to college classes and a Bible class. Its purpose therefore is not to offer a lengthy critical and technical commentary on every single verse of the epistles. Sections are discussed briefly with emphasis on important points. The interpretation is based on the original text and significant Greek words are transliterated for the ordinary reader. The author's viewpoint may be described as conservative. The manual contains a number of fine statements on such subjects as: the Petrine authorship of the epistles, Christ the foundation of the Church, the agreement of Peter and Paul on justification, the impossibility of another

chance of salvation after death, the inspiration of Scripture, Christ as the substitute for sinners. Concerning destructive higher criticism the author states: "Destructive, critical scholarship is not one whit higher or more intelligent than evangelical scholarship" (p. 70).

On the other hand the following conclusions and views of the author should be noted. Concerning St. Peter the author concludes: "He did not even possess the insight sufficient to understand deep spiritual things of Paul, 2 Peter 3:15-16" (p. 13). In his discussion of 1 Peter 3:18-19 the author seems to prefer the interpretation that the "spirits" mentioned are not disembodied spirits but human beings and that the passage therefore applies to the preaching of the Holy Spirit through Noah to the antediluvian world (pp. 51-52). It is true he does not advance this view dogmatically since he regards this passage as one of the most perplexing statements of the New Testament. He also sees a connection between this passage and 4:16. The author sees no reference to individuals in the term "elect" in I, 1:1 and introduces a quotation with apparent approval that "election does not carry with it the final salvation of the individual" (p. 20). Finally, in writing of baptism I, 1:21 and alluding to Romans 6:3 he declares: "The water represents in each of these figures the evil life which we leave behind. It does not express the instrument through which we receive the grace of God" (p. 52).

Nevertheless, for a rapid review of the epistles of St. Peter the discriminating reader will find helpful material in this study manual.

George Dolak

THEOLOGIAN OF OUR TIME. A. W. Hastings and E. Hastings (eds.). T. & T. Clark, Edinburgh, 1966. 224 pages. Paper. 16 shillings net.

This volume contains a reprint of a series of articles that appeared in *The Expository Times* between 1962-65 under the caption: "Theologians of Our Time." Each well known author was designated the assignment of writing an appreciation of a contemporary theologian whom he greatly admired.

In the preface the editors state that the volume does not claim "to include all theologians who have made contributions of special importance to theological thought in our time, but we cannot pretend that the list is complete, or that it includes all the names we should have liked to include."

Altogether twenty-one theologians are discussed. From Great Britain the following were chosen: John Oman, John Baillie, Donald Baillie, C. H. Dodd, Vincent Taylor and Thomas Manson. From the European continent the selection includes: Karl Heim, Karl Barth (his position today), Emil Brunner, Rudolf Bultmann, Oscar Cullmann, Joachim Jeremias, Karl Rahner, Heinz Schürmann, Friedrich Rehkopf, Ernest Käsemann, and Günther Bornkamm. Scandinavia is represented by Gustav Aulen and Anders Nygren. Those from the United States include Reinhold Niebuhr, Paul Tillich and John Knox.

In this volume the order differs from the original series, otherwise the articles are substantially the same. It should be noted that the

article on Reinhold Niebuhr by President John C. Bennett, published by the Seabury Press, was not a part of the original series. The average length of these appreciations is about nine or ten pages. The twenty-one theologians chosen are either New Testament scholars or systematicians, not one Old Testament scholar was deemed worthy of inclusion.

The book will be welcomed by those readers of *The Expository Times* who desire to have the articles together in convenient form, or by those who would like to become acquainted with the life and theological contributions of some of the outstanding theological minds of the twentieth century.

Raymond F. Surburg

LIGHT FROM THE ANCIENT EAST. By Adolf Deissmann. Baker Book House, Grand Rapids, 1965. 535 pages. \$7.95.

Another in Baker's great Limited Editions Library is the reprint of Deissmann's great work, first published in 1908. The present edition is the 1923 translation, however.

This is one of the truly important and great works produced on the subject of the language of the New Testament. It was quite revolutionary when it first appeared, with its suggestions that the language of the New Testament was not something esoteric and specially concocted just for the New Testament, but was actually the common and ordinary language of the day. Today we take this as something very commonplace and beyond debate. Nevertheless it is interesting to read of the instances which Deissmann has discovered to corroborate his point.

The book is old and in some ways out of date, but it blazed a great and now universally travelled trail. There is still a storehouse of useful and important material on the language and *Sitz im Leben* of the New Testament. You will enjoy it.

J. A. O. Preus

THE REVELATION OF JESUS CHRIST. By John F. Walvoord. Moody Press, Chicago, 1966. 347 pages. \$5.95.

Dr. Walvoord is president of Dallas Theological Seminary and editor of *Bibliotheca Sacra*. He has given to us a practical and usable commentary on the most difficult book in the Bible.

As one would expect from Moody Press, the book is strongly premillennarian, and the Lutheran reader will not be particularly pleased with this aspect of the commentary. However, there is a very fine introductory portion in which the author gives several of the current views as to the interpretation of the Book of Revelation. His views on isagogical matters are largely conservative. Very little use is made of the Greek text, and the work will not appeal strongly to pastors who love and use their Greek Testaments. However, the millennialistic element is so strong that we do not predict heavy sales for the volume in Lutheran circles. Used with care, it will have some value for our clergy.

J. A. O. Preus

I HAVE KEPT THE FAITH. By Emil J. Kraeling. Rand McNally, New York and Chicago, 1965. 320 pages. \$3.95.

This is a popular and popularly priced fictionalized account of the life of Paul. Written primarily from the standpoint of belief, yet the novel has Paul spending part of his time among the Essenes, is weak on the conversion, and in general failed to do much to or for this reviewer. Perhaps there is a place for such books. They remind me of Hollywood religious movies. And they don't do much to or for me either.

J. A. O. Preus

THE STUDY OF THE SYNOPTIC GOSPELS: NEW APPROACHES AND OUTLOOKS. By Cardinal Augustin Bea. English Version edited by Joseph A. Fitzmeyer, S. J. Harper and Row, New York, 1965. 95 pages. Cloth. \$2.75.

We heartily recommend this to our readers as the best treatment of a complicated and often little understood subject that we have encountered. Cardinal Bea deals with the subjects of the Synoptic Problem, Form Criticism, the relation of the divine and the human in the formation of the Scripture, and the attitude of the Roman Church on these subjects, and he does so in a manner which will arouse our admiration both for his limpid thought as well as his solid theological position. He has done a better job in less pages, with less jargon, and more light on the subject than anyone we know. Read, mark, learn, and inwardly digest it. It will solve many problems in our own church.

Taking as the basis for his discussion the "Instruction concerning the historical truth of the Gospels," a document prepared by the Pontifical Biblical Commission in 1964 and printed in *L'osservatore romano* for May 14 of that year, Cardinal Bea proceeds to discuss the historicity of the Synoptic Gospels first from the human point of view, and second from the viewpoint of the historical character of these Gospels considered as inspired writings. And he manages to do both very well. He points out that what is lacking in so much of our theologizing today, including that in our own Lutheran church, a clear definition of inspiration and inerrancy. He defines both concepts. He does, what this reviewer has long contended can and should be done, namely, to hold to the fact that the Bible is a human book, written by men in their own setting in time, yet also a divine book, inspired by God and as such without error. Cardinal Bea even allows for the possibility of literary sources for some of the Gospels, but he does not thereby deny their totally divine character and verbal inspiration. He gives an excellent and objective analysis of Form Criticism and its strengths and weaknesses. Read this book. It will help you in an area of a difficult problem.

J. A. O. Preus

THE ACTS OF THE APOSTLES. By R. B. Rackham. Baker Book House, Grand Rapids, 1964. 524 pages. Cloth. \$6.95.

Baker Book House has been publishing what it calls its Limited Editions Library, a reprint of old and out-of-print classics in various

areas of theology. Rackham's great commentary on Acts is one in this series. First published in 1901, the book is aimed at both clergy and educated laity alike. It will serve both.

Rackham gives the usual introductory material relative to the book. He holds to the Lukan authorship, which in his day was under more attack than at present. He also holds to the unity of the work. He has a valuable section on the theology of Acts, which would add greatly to the resources of those interested in such matters as New Testament Theology. His material on the Church and Ministry is also helpful.

All in all, for those men who do not possess a good, solid commentary on the Book of Acts, here may be what you are looking for. We have seen much poorer works.

J. A. O. Preus

EZEKIEL: PROPHECY OF HOPE. By Andrew W. Blackwood, Jr.
Baker Book House, Grand Rapids, 1965. 274 pages. Cloth. \$4.50.

The son of Andrew Blackwood, Sr. of Princeton Seminary fame here essays to give a thorough commentary on the book of Ezekiel. His presentation of the content is clear and lucid. The commentary endeavors to make the message of Ezekiel relevant to our times. It is the author's hope that teachers and students will appreciate the volume as a clear guide to the understanding of one of the more difficult books of the Scriptures.

Blackwood has consulted the standard commentaries on Ezekiel in English and he often utilizes their insights in his verse by verse commentary. He also states that he has found much help from the rabbinic writings of the Mishna and Talmud. The commentaries of Rashi and Kimchi were especially helpful. In his foreward the author acquaints the reader with the difficulties and problems that confront the interpreter and the student of Ezekiel. In opposition to Irwin and Torrey, Blackwood holds that the prophet Ezekiel wrote a report of his visions and dramatic parables. The author believes that an unknown disciple collected Ezekiel's writings and assembled them into the form now found in the Bible today. He rejects the views of many critics "who envision a long series of editors, most of whom were blundering oafs (p. 15)" He has no sympathy with Dr. Irwin who allows 273 verses to Ezekiel, with Dr. Hölscher who concedes the prophet 170 verses, and with Dr. Torrey who permits none. For Blackwood the book of Ezekiel is part of the Holy Bible which is the written Word of God.

The author approaches the book not from a viewpoint of "textual, grammatical or historical study, but as the living Word of God, whose thoughts are not always easily understood" (p. 18). In the body of the exposition Blackwood bypasses the critical questions in order to concentrate upon the spiritual, a procedure unusual in commentaries today but which he believes has merit.

Blackwood claims that the book of Ezekiel is difficult, obscure, tantalizing and in places "disgusting," but nevertheless it contains a message which twentieth century man needs just as much as the Hebrew exiles

did. He believes that there is no part of the Old Testament that speaks more directly to man's spiritual problems than does the message of Ezekiel. "The central message filling the prophecy is that faith in God, confronting squarely every horror of the present darkness, still looks into the future with hope" (p. 38).

The message of hope is found especially in chapters beginning with 33 through 39, although here and there chapters 1-32 also contain statements of hope. Rightly Blackwood asserts that chapters 33-37 are some of the finest in the book, giving deep theological insights. Chapter 37 with its valley of dry bones is a prophecy of the restoration of Israel to the Promised Land, and does not directly concern the Christian belief in eternal life. The Ideal Shepherd to come in chapter 34:23-31 is the Messiah. The figure of Gog in Chapters 38-39, he interprets "as every force of evil that is marshalled against God." Whether or not Ezekiel had an historical personage in mind, Blackwood believes is immaterial. He does not identify the land of Magog. Chapters 40-48, the blue print for the restored land and Temple, he does not interpret literally as dispensationalists do, but rather as a literal description of a millennial state of affairs.

One of the strong points of the commentary is the employment of the principle that Scripture interprets Scripture. To some readers the parallels drawn between Ezekiel's time and the present will seem far fetched.

While the reviewer does not find himself in agreement with all the interpretations given, he nevertheless is convinced that pastors and students will be helped in their efforts to comprehend the message of one of the strangest figures of Old Testament prophecy. Ezekiel does have a message of hope for these dark and critical days of our time.

Raymond F. Surburg

THE BIBLICAL WORLD. A DICTIONARY OF BIBLICAL ARCHAEOLOGY. Edited by Charles F. Pfeiffer. Consulting editors: E. Leslie Carlson, Claude F. A. Schaeffer and J. A. Thompson. Baker Book House, Grand Rapids, 1966. 612 pages. Cloth. \$8.95.

The publishers of this volume claim that it is the first dictionary of Biblical archaeology made available to Bible students. More than forty scholars have contributed articles to this readable, informative and educational volume. It presents the findings of Biblical archaeology to the reader in convenient and usable form.

In *The Biblical World* archaeology of both the Old and the New Testament is covered. There are comprehensive articles on archaeology, the major archaeologists, and the organizations supporting archaeological endeavors (e.g., Albright, Kenyon, Glueck, American Schools of Oriental Research and *Ecole Biblique*). The reader will find articles on the major texts and literature unearthed by the archaeologist's spade (e.g., The Baal Epic, Book of the Dead, Descent of Ishtar, Gilgamesh Epic). There are articles on ancient cities and excavated sites (e.g., Jericho, Ai, Capernaum, Damascus, Ur and Babylon). The life and customs of Biblical

times are also discussed (e.g., Agriculture, Architecture, Funerary Customs and Marriage). Information on historical characters of Bible times as revealed by archaeology are likewise presented (e. g., Abraham, Ahab, Nebuchednezzar and Xerxes). Numerous and appropriate photographs and illustrations illuminate the text.

The editor and many of the contributors defend the authority and inspiration of the Bible. The relationship of archaeology to the Bible is stated as follows: "The volume of evidence that has become available has led to a new approach to the historical value of Biblical records. Naturally, archaeological support is not available for every Biblical event. Yet it is true to say that archaeology has corroborated the substantial historicity of the Biblical record from the patriarchal age to the apostolic age. Despite this, however, exaggerated claims should not be made for the achievements of archaeology" (pp. 65-66).

On pages 67-84, "Archaeologists and Their Work," the dictionary gives an excellent historical overview of the names of archaeologists, the sites excavated by them, and the principal activities and discoveries at such excavations. Major articles in *The Biblical World* are usually concluded with a bibliography which those who desire further to pursue a given subject will find helpful.

Dr. Pfeiffer, general editor and author of many other books, is a well known conservative scholar who gives evidence in this volume of a thorough acquaintance with the field of archaeology. He had the assistance and expert counsel of three outstanding scholars: E. Leslie Carlson of Southwestern Baptist Theological Seminary; J. A. Thompson, a recognized archaeologist, author and lecturer in Old Testament studies at Baptist Theological College of New South Wales, Australia; and, Claude F. A. Schaeffer, the famous archaeologist who served as Director of the French Archaeological Expedition to Ras Shamra.

Those who use *The Biblical World* will find it to be a valuable reference volume replete with archaeological, geographical and historical information. No serious student of Biblical archaeology can afford to be without this book. It should be an indispensable addition to any congregational library.

Raymond F. Surburg

THE BOOK OF ISAIAH. VOL. I: CHAPTERS 1-18. By Edward J. Young. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1965. xii and 499 pages; 3 appendices. Cloth. \$7.95.

This commentary is the first of three projected volumes on Isaiah by the well known conservative professor of Old Testament at Westminster Seminary, Philadelphia, Pa. It also constitutes the first volume of the projected commentary series to be known as *The New International Commentary on the Old Testament*, of which Dr. Young is the general editor.

The author states that he has written "for the needs of the minister and Sunday-School teacher." Hebrew words in the text are few, and technical allusions are restricted to footnotes, special notes, and append-

ices. According to the publishers, "*The New International Commentary on the Old Testament* is not a mere repetition of a tradition. The Bible is recognized as being the Word of God, and that Word is given the right of way at all times. With the help of this faith, and the disciplines and discoveries of modern scholarship, the aim of this commentary is to lay bare the meaning of God's Word."

In his method Dr. Young is traditional in that he proceeds to comment verse by verse (or phrase by phrase) on his own literal translation. It is a reverent exposition in the finest sense of old Reformed tradition. He cites from the older often neglected commentaries of Calvin, Dreschler, Delitzsch and Alexander. He accepts without equivocation the infallibility of God's Word and regards Isaiah as the author of the entire prophecy and its contents as truth revealed from God to the prophet. The author's main concern is to establish what the book teaches in its doctrinal sense. Modern critical scholarship will no doubt fault Dr. Young for not devoting more space to historical, sociological and literary questions. The outcome of the exegetical work is that of classical orthodoxy.

Isaiah 2:1-4; 4:1-4; 7:14; 9:2-7 and 11:1-5 are interpreted as "messianic." The *almah* of 7:14 is considered a direct prophecy of the Savior's birth of the Virgin Mary. Dr. Young writes: "Isaiah, therefore, is not announcing some contemporary birth, neither that of Hezekiah, nor of any unknown, obscure child. Rather, in dim and strange vision he looks forward to the birth of One whose very presence brings God to His people" (p. 291). The doctrine of the vicarious atonement is upheld in his remarks on Isaiah 12:1 (p. 402). In opposition to those who are emphasizing the acts of God at the expense of a written revelation Dr. Young's words are worth nothing: "But it is not possible to tell of the mighty deeds of God without also giving an interpretation of these deeds. We must tell who that Jesus is and what He has accomplished by His death. And when we do that, we are preaching doctrine. Doctrine then must be the content of what we preach to the heathen" (p. 406). The author is a consistent Calvinist who teaches a predestination to damnation (p. 261), an interpretation Lutherans hold to be unscriptural.

Undoubtedly Dr. Young's hermeneutics will be faulted by those who have accepted the methodology of *Gattungsforschung und Ueberlieferungsgeschichte*, twentieth century developments in hermeneutics. The use of the *rib* pattern as a dramatic motif is seriously questioned by the author. The idea that Israel observed an enthronement festival for Yahweh is rejected in an appendix.

If the remaining volumes of *The New International Commentary on the Old Testament* will be as scholarly and as faithful to God's written revelation as Dr. Young's is, conservatives will have reason to rejoice.

Raymond F. Surburg

THE NEW URBAN SOCIETY. By David S. Schuller. Concordia Publishing House, St. Louis, 1966. 100 pages. Paper. \$1.00.

This is to date the eighth and the latest in *The Christian Encounter* series. It faces the problems that grow out of current "Voelkerwanderung,"

from the farm into urban areas; perhaps into "strip city" areas such as that stretching in one continuous urban area from Boston to Washington, or from Green Bay to Gary, or from San Francisco to San Diego. It is predicted that before long 7% of the total population will, with the help of machines, technological innovations, giant computers, feed, clothe and run our society (p. 9). In an accelerating pace our culture is moving toward mechanization, automation, urbanization.

This tremendous shift in centers of population brings with it problems of segregation and integration, racial and economic problems, housing and open occupancy, employment, education, traffic, air and water pollution, slums and urban renewal. Slum areas often develop, where rats are reported to have chewed off the ears of little children. "Slums stand as a monument to a greater love of property (and profits) than persons" (p. 30). Christian citizens have a "distinctly Christian contribution to make toward our emerging urban culture" (p. 34). Pastors need not become experts in areas other than theology and counseling. But they must be informed in other areas of living, such as economics, government, politics. Christians "must be concerned with all of God's creation (p. 41) with all areas of life. This is no doubt what was meant by the Detroit Resolutions on "The Church is Christ's Mission, to the whole man, to the whole society."

Author Schuller is very impatient with complacent spectators of the battle that is going on. The Church must not be kept from action by critics within the Church who cry: "Stick to your task! Preach the Gospel! Save Souls! In the war on poverty and in the open occupancy struggle the Church has erred on the side of too much caution and too little action . . . Institutions, like people, can lose their souls while bent on preserving them" (p. 76). "Conformity with yesterday's patterns in today's urban world produces schizophrenic lives and curtails witnessing" (p. 77).

What can Christians, and Lutheran congregations, do that they have not already tried to do? Is there a uniquely Christian response to programs of urban renewal? Protestant Christians can cooperate with Catholic disciples of Jesus, with Jews and with Unitarians in seeking the peace of the city and maintaining civil righteousness in the community. At the same time each segment of religious society can contribute that which it is uniquely qualified to contribute.

Each Christian, according to his native ability and his training, can contribute something to the improvement of community life, whether that be in matters of racial integration, open occupancy housing, equal opportunity in education and in employment, traffic, air and water pollution problems; in short, making the city a better place in which to live. Repentance, for having blindly defended the status quo, feeling ashamed for aloofness in the past, re-acceptance and re-commitment to Christ. This is the first step.

That would also presuppose a more highly trained ministry, with ongoing post-graduate work in theology, sociology, philosophy and the art of good government. But that will have to wait for the author's next book.

In the meantime, pastors and educational leaders in the parish and in the circuit will do the Gospel, themselves, the Body of Christ, and the community a real service by investing in a dozen copies of this book, for frank "letting down of their hair" and for initiating action along the lines so zealously urged upon us by the author. His data on emerging urban society appears to be authentic; his diagnosis of the ills of the metropolitan areas is professional; his vision is prophetic, Amos-like; his anger is righteous; his enthusiasm is contagious. Begin now, *de novo*, to appreciate what it costs to be a disciple of Jesus Christ in the modern urban culture.

Henry J. Boettcher

THE WORLD OF ECONOMICS. By Paul T. Heyne. Concordia Publishing House, St. Louis, 1965. 117 pages. Paper. \$1.00.

Does the pastor and his parish have a contribution to make toward emerging new concepts in economics? By this time each pastor owns and has read at least one or two of the Christian Encounter series of eight paperback volumes printed by our Concordia Publishing House, edited from the viewpoint of Biblical theology, and uniformly designed to make both our clergy and our laity literate in hitherto relatively uninvaded areas of living. The author bases his study on the assumption that "the Christian has been called to heal the breaches and bind up the wounds of a creation that is good, but not yet what it can become" (p. 115).

The frequency of terms like "capitalism," "socialism," "communism," "improvement of living conditions in retarded countries," "revolutions in hitherto underdeveloped countries," "labor and management struggles," "civil rights and the Great Society," all of these indicate that all humanity is in a state of fermentation. Because the churches have in times past frequently allied themselves with the "haves" against the "have-nots" the message of the church has become suspect, churches have been closed, turned into museums; missions to foreign lands have been curtailed, if not forbidden. Churches have in many cases realized that they have too late informed themselves about the meaning of class struggles that have been upsetting the peace of the world. This volume by author Heyne is timely reading for laity and pastors in all churches.

"Christianity has had very little to say about the economic order," declares author Heyne. Economically speaking, no one can live unto himself. One is dependent on the other. Each gets on "the open market" what he needs and can afford. The effect of mechanization is dramatically illustrated in the fact that 70% of the inhabitants of India are engaged in agriculture and still Indians starve, while in America about 7% of the working population is similarly engaged and we have surplus problems. Do Christian ethics say anything about surpluses here and starvation there?

The pros and cons of free enterprise, the capitalist versus the socialist system, are hotly debated and often lead to international tensions and open warfare. Under Marxism, theoretically, there is no free enterprise and no private property, no room for monopolies except those engineered

by the State. Is the competitive market and are monopolies good or bad? This brings the author to aspects of economics which are of special concern to Christians, and still more directly to the Shepherd of the flock, the pastor. Is he going to take sides? With whom will he take sides before an election, the party that moves in the direction of socialism, or that which clings tenaciously to the status quo and the capitalist system? Shall the Christian put his shoulder to the wheel in behalf of the Good Society, or as it is now called, the Great Society? Marxists chide Christians severely for having either allied themselves with the few privileged ones or at least have stood idly on the sidelines of the battle of the masses against the classes.

Is our economic system just? Is it fair? Author Heyne reminds us that big fortunes are not always spent in riotous living. Surplus capital has largely been used for expansion of the economy, creating more jobs, and also for philanthropic purposes. The purposes of a planned economy should be better understood. In the battle for free enterprise and for elimination of poverty the basic problem of human nature is often overlooked. This mistake by Marx may yet prove the undoing of the Marxist system.

Love is the overcoming of separation among men, just as the love of God is the overcoming in Jesus Christ of the gulf of separation between God and man.

Henry F. Boettcher

THE BIBLE, SCIENCE AND CREATION. By S. Maxwell Coder and George F. Howe. Moody Press, Chicago, 1965. 128 pages. Cloth. \$2.95.

After all, there are a great number of books written these days treating the same topic as this book, published by the Moody Press. Yet this book commends itself to us for its concise and simple treatment of the problems that trouble some people who want to be Bible Christians. The treatment is so simple that naturally it would not satisfy some of the people moving in the rarer atmosphere of the "theology" of scholars, and students involved in studying the problems of the "Postconciliar influences on the tendencies of the infrastructure of the Lucian mission methods," or other topics chosen for a dissertation that must not treat something discussed in the universities for the last 2,000 years.

Brother, you can give this book to any literate man who has heard a bell ring somewhere and you will not insult his intelligence but probably will help him realize what the Bible is about. That does not eliminate the comma in the title because it does not speak of Bible science.

It is refreshing to see that the author, or authors, start out with the Witness of the Spirit when discussing inspiration. They correctly speak of the witness, internal, that testifies to Jesus Christ. The *testimonium Spiritu Sancti internum*, as is correctly claimed, extends not only to the fact that we are the children of God but embraces all of the Word of God by which the Spirit works faith.

The chapter headings show us what problems the authors attempt to tackle in this small volume. The virtue of such a condensed and

simplified presentation is that it avoids disputes and arguments in favor of witness. There are chapters on: The Bible and Origins, Evidence for Creation, The Creation of Man, etc.

Give the book to your members, to high school students, university students, and let it do its work by its Biblical testimony.

M. J. Naumann

REFORMED DOGMATICS: J. Wollebius, G. Voetius, F. Turretin. John W. Beardslee III, editor and translator. Oxford University Press, New York, 1965. 471 Pages. Cloth. \$7.50.

This volume is part of *A Library of Protestant Thought*. The theological world owes a debt of gratitude to the editor and publisher, for here is material that is not readily available to the theologian. The book includes in whole or in part works of three Reformed theologians of the 17th century. The first is a complete Reformed dogmatics by Johannes Wollebius, (1586-1629) a Swiss theologian whose works were translated into Dutch and English and widely used during his lifetime and after his death. It is a typical Reformed dogmatics, featuring the doctrine of predestination prominently, and subordinating the remainder of theology generally to this doctrine.

The writing is very clear, the definitions are very precise, as were also the definitions of Lutheran dogmaticians of the same period. This work covers pages 29-262.

The second work is by Gisbert Voetius and is entitled: *Concerning Practical Theology*.

Practical Theology appear to be understood in part as ethics, and in part as what would today be called Pastoral Theology. Voetius (1588-1676) lived through the period of the Synod of Dort, and the struggle with the so-called Remonstrants or Arminians. His arguments are a defense of the Calvinistic position and the Calvinistic concern with morals and pastoral care. One can gain an insight in this work of Voetius into the practical concerns that moved men's hearts in the bitter struggle between orthodox Calvinists and Remonstrants.

The third work featured in our volume is the *Institutio Theologiae Elencticae* by Francis Turretin (1623-1687). Our book features Locus IV: Concerning the Decrees of God in General, and Predestination in Particular.

Turretin is known as a strict Calvinist, and the position here taken is that of historic Calvinism as maintained and defended at the Synod of Dort against the Remonstrants.

As primary works of Calvinistic theology from the 17th century these writings are most valuable for the student of theology in our time. The book is herewith highly recommended.

Fred Kramer

SITUATION ETHICS. By Joseph Fletcher. Westminster Press, Philadelphia, 1966. 176 pages. Paper. \$1.95.

IMPORTANT MORAL ISSUES. A. W. Hastings and E. Hastings (eds.) T. & T. Clark, Edinburgh, 1966. 128 pages. Paper.

ETHICS AND THE HUMAN COMMUNITY. By Melvin Rader. Holt, Rinehart and Winston, Inc., New York, 1964. 468 pages. Cloth.

Joseph Fletcher's book makes interesting, entertaining and fascinating reading even if you are not particularly concerned with the problem of contemporary ethics. It has many references, stories, cases, and a generous portion of humor. Fletcher wants "situation ethics" to be considered Christian ethics, naturally, we could say, because none of the religious men, not even the God-is-dead men, want to relinquish the term Christian. Why they still consider the name honorable after all that has been said of ancient, middle age, or new Christianity is a mystery.

Fletcher is honest. He does not want to solve the manifold casuistic problems of which he knows many. For him LOVE is the great thing, and as such, love (of course he knows the semantic confusion of this "swampy" term) seems to justify everything, not excepting murder.

The reader must be grateful to the author for the presentation of this concept of situation ethics, for much of it tears away at the self-righteousness of "good" people, but the Lutheran reader will notice that there is nothing to replace the lost righteousness. There is no *forgiveness* of sins, for if situation ethics is taken seriously it must condemn as unethical anyone who has acted without considering and balancing the four factors at stake in every situation: the end, the means, the motive, the consequences (p. 127 f.). The end is the primary one. "Only the end justifies the means, nothing else" is one of the main propositions. This is a conclusion to which any man must come who does not believe in the laws of God. And since Fletcher, once Bishop of St. Paul's of Cincinnati, is the logical partner to Bishop "Honest to God" Robinson, we cannot and will not debate with him. We must know, however, that the created orders of God have at all times, and even today given an answer to what is right and what is wrong. The Christian knows that *Life* is more than biological existence, that fallen man can never be justified in his works no matter how strict a code he follows, and that the Christian can decide matters of life and death only in total surrender to God and also then only with a "Kyrie eleison" in his heart. Many questions of casuistry are asked by wounded consciences and the cry often is not the cry: "Forgive!" but "Excuse, justify me!" The trouble is not that men like Fletcher present their approach as one of three possible: the legalistic, the antinomian, the situational. Any one of these approaches, if taken seriously by all, would make this world a much better place in which to live. The trouble is that having no morals or ethics, or conscience, or what is the same, having no respect for God and His will, man sinks deeper into the depravity that is his by birth. And to say that is to risk the ridicule of all "progressive" thinkers.

Important Moral Issues is the book form of a series of articles pub-

lished in *The Expository Times*, 1963-65. Two essays form the prolegomena.

The first, by Professor C. F. D. Moule, D. D., of Cambridge, concludes with a sentence which sounds very familiar in our day: "What is written is an indispensable aid to meeting God; but it is not in the inanimate writings, but in the living encounter—jointly shared with others and checked in mutual debate—that the divine guidance is to be sought" (p. 17). To a reader alert to the lack of proper distinction between Law and Gospel the concluding sentence of the author who seems to have no clear concept of the Gospel, comes as a surprise: "This short article is only a warning against the constant danger of confusing law and gospel or trying to legalize the gospel."

The second essay by the Reverend Cyril S. Rodd, M. A., Birmingham, is much more systematic. He too sees no real basis for Christian ethics, i.e., no code or set of rules. He sees no way to bridge the gap between Christ's teachings and the present day. He notes five difficulties: 1) the problem of the authenticity of the sayings of Jesus . . . "The recent studies of the Gospels and Form Criticism in particular make it no longer possible to rely upon a categorical 'Jesus said'"; 2) the teaching of Jesus is ambiguous; 3) the New Testament is a book of religion, not a manual of ethics; 4) the ethical teaching of the New Testament is chiefly personal ethics; 5) the background situation of the New Testament is quite different from ours.

To this comes the fact that the Social Sciences raise a threat to religion. Modern knowledge and Sociology have modified many attitudes and have made Christians uncertain as to the basis of their ethical judgments. By far the best statement of the author is "The ethic of Jesus is the impossible ethic of being perfect as our heavenly Father is perfect. Our conscience assents to this as the only possible ethic. . . . This is why Christians must always be confessing their sins and seeking forgiveness and the Power of the Spirit." A statement, by the way, truly Trinitarian. Notable is his query: "Is there not a need to recover that which was expressed in the idea of natural law?" We would say yea and amen, but would like to have "natural law" defined as God's created orders.

It is just this neglect of God's natural orders in favor of utilitarian or pragmatic approaches to situations which makes most discussions on ethical problems so difficult and frustrating. Take as example the fairly good essay on gambling (p. 63 ff.) by the Reverend Edward Rogers of London. He gives good reasons for considering gambling a social action (one cannot mentally gamble with himself) to be judged by the character expressed in the act, the principle involved in the act, or the consequences resulting from the act. He comes out clearly to state "that the central conviction must be that the Christian obligation to love one's neighbor as oneself rules out a readiness to gain at another's inevitable loss, even if he is a willing partner" (p. 70). Hardly anywhere however, do we find the concept of stewardship tied up with love for the neighbor. According to God's order of creation He has given me responsibility for what I have out of God's hands as well as for the brother whom God has placed before

me as His, God's "mask", as Luther put it. Christians who are men who have been restored in Christ to God's image see in all they have God's property and do not gamble with it, nor do they laughingly pocket the loser's goods. But where utilitarian motives (mostly selfish motives, the few examples of heroic sacrifices, cannot outweigh the universal question "Am I my brother's keeper?" put sometimes loudly and sometimes by inaudible resolution of the heart), where utilitarian motives decide right and wrong, and surely most of us are not properly balanced in our mind to make such decisions when the situation we face lets the ego rise up in panic self-defense. Besides, we all know that the post factum (post mortem?) arguments usually are so rationalizing as to be unrational. With Cain it was a post mortem ghastly pun: Should I ride herd on the herdsman?

In the volume of 468 pages by Melvin Rader, Professor of Philosophy at the University of Washington, we have an excellent textbook on philosophical and social ethics, and of course the author does not neglect religious ethics. His picture on the jacket flap shows the ideal professor: human, kind and wise, and with just the right portion of humor. We did not read the entire book (but we will). Dr. Rader is a friend to the reader who cannot wait to read the whole book to see "how it all turns out." He tells all in his conclusion. One of the last sentences is the *telos* and *eschaton* of his book, at the same time justifying the title, *Ethics and the Human Community*. He says in the last paragraph: "Despite the tragedy and confusion, the hope of the great community gives a majestic significance and purposiveness of our age. Those of us who love adventure and desire a better world are not sick before the prospect that looms ahead. If we keep bright the arrows of desire—of Eros and not Thanatos, of love and not death—we may eventually storm and occupy the citadels of power."

Let the world cheer as it hears these courageous words . . . but let us weep for this world and for the hopes of such futility. We know "the Great Community" is *in* the world, not seen as such, because it is not *of* the world. The great hope is Love and not death, because it is the Love of the Lord of Life and Death, who died and rose again that we might *live*, with Him and in Him even here and now. The arrows of which our quiver ought to be full are the power of the Word, the citadels of power that even the portals of hell will not conquer are the gates of the Church.

There are four parts to this book: Part One: Fact and Value; Part Two: Right and Obligation; Part Three: Skeptical Theories; Part Four: Social Ideals.

M. J. Naumann

VALUE AND EXISTENCE. By Frederick Patka. Philosophical Library, Inc., New York, 1964. vii and 239 pages. Cloth. \$4.75.

The subtitle of this book indicates that it was the author's intention to present some "Studies in Philosophic Anthropology." The text of the book indicates that it was the author's purpose to map out the philosophic

route by which man has come to the "critical situation" of our time,—namely, that being conceived and treated as an animal, man lives like one, and attempts to dignify the whole meaningless business by calling it "modern living."

Perhaps a paragraph (from page 114) will make it clear exactly what the author considers man's current predicament to be, and will at the same time permit him to tell us in his own words what factors produced this predicament:

At the bottom of this critical situation we may discover the original cause responsible for it as the crisis in human values. As we pointed out in the first chapter, human values have been devaluated, diluted, transvaluated, depreciated, and transformed in two ways; first, their original, authentic, and intrinsic meaning has been destroyed by pseudo-philosophies such as materialism, positivism, naturalism, and pragmatism; second, the unified system and hierarchy of values has been equally disintegrated by the theories of relativity and subjectivity of values, leading to the attitudes of false individualism. Correspondingly, human existence has lost its meaning, significance, and goal-directed transcendence, decaying into the abyss of materialism, scepticism, and collectivism. Man as an individual human being, as a person, has lost his relative subsistence and absoluteness. *The devaluation of values led to the devaluation of man himself.*

It is quite evident from this paragraph that this book is characterized by sound insight. In its main thesis, as well as in specifics, it presents a fair and dependable account of developments in western thought which are to blame for the "loneliness" and "nausea" of men in this "age of longing."

An example of the book's insight in dealing with specifics is found, for instance, in the way it pin-points Descartes' contribution to the loss of value and meaning by showing how his bifurcation of reality into mind and matter encouraged an overriding preoccupation with that aspect of reality which is amenable to measurement, and tended to relegate the realm of mind to a place of insignificance, with the result that man's attention came to be focused more and more exclusively on the "res extensa."

Lutherans, however, will find it very difficult to agree with this statement:

The disintegration of the original unity and harmony established by the theocentric scale of values was brought to daylight by M. Luther's rejection of reason illuminated by faith. The classical formulae: "*intelligo ut credam*" and "*credo ut intelligam*" lost their meaning in the Lutheran interpretation of faith deprived of a critico-reflective foundation. The separation of reason and faith leads to the separation of the natural from the supernatural order. The latter was justified now by mere blind faith which necessarily invited reason to challenge its legitimacy. Furthermore, the individualistic and subjective tendencies, inaugurated by an inadequate interpretation of personal freedom confronted with authority, paved the road to either rationalistic or pietistic inter-

pretations of religious doctrine, leading to the fragmentation of religious communities so well illustrated by the increasing number of new church organizations (page 16).

Luther's warfare was against the unregenerate reason which leads men to trust in their own good works for salvation,—that perniciously false notion which our Confessions call the "opinio legis."

Even though a Lutheran will put a question mark in the margin where the above paragraph appears, this book is a valuable discussion of the philosophic process which ended with the "dropping of the object" (as C.E.M. Joad puts it) and with the demise of meaning in our confused world.

H. A. Huth

REVOLT AGAINST HEAVEN: By Kenneth Hamilton. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1966. 193 pages. Paper. \$2.45.

In the author's own words this is "an essay in clarification" and "an enquiry into anti-supernaturalism." But his modest appraisal and the inexpensive make-up of this paperback should not deceive. Here is a formidable, readable, and informative critique of current trends in theology which, on the pretext of searching for meaningfulness in religion, have stripped Christianity not only of its guts but its skin as well. The big question for "respectable" theology in a scientific age is: "How far the Christian Gospel can be considered credible and relevant to enlightened men today" (p. 19). Hamilton traces the course of modern liberalism and shows that under especially Bultmann's helmsmanship (along with Tillich, Ogden, Van Buren, Bishop Robinson, *et al*) it has come full turn to the Schleiermacher-Ritschl-Harnack whirlpool where it all started in the first place before Barth, Brunner, and company (and before them already, Denney and Forsyth), temporarily interrupted the theological drift with at least a partial turn windward towards Biblical kind of theology.

In his second part Hamilton deals with the philosophical pre-suppositions that underlie much of what passed for theologizing in the past. Having demonstrated that Thomism "carries on the Greek view of an available God established by an indubitable metaphysics," (p. 63) Hamilton goes on to an especially strong chapter on Schleiermacher, as father of modern Protestant theology, explicating not merely his method but demonstrating also that his thinking is basically similar to much of Greek natural theology, the net result being that Schleiermacher's "sons" have left the world an inheritance that "deserts the Christ of History for the Christ of Faith" (a mere symbolical figure of their own creation), all the while unbothered by the incongruity of the cold facts that their "picture of Jesus as the Christ is hard to reconcile with either the New Testament witness to the Lord Jesus Christ or the traditional creeds of Christendom" (p. 106).

Is Bultmann also among the prophets, is a question that has bothered "Israel" in our times. Hamilton answers with a flat, well-documented

Yes! That is, among the prophets of Schleiermacher. "However distant in other respects they may be, Schleiermacher and demythologizing theologians share a structurally identical conception of faith," (p. 118) contends Hamilton, and at root this involves a "revolt against heaven," against every vestige of the supernatural, against God Himself.

In his third part Hamilton treats of the moral-pragmatic approaches to theology and their "earth-bound god," and carefully arrives at a similar conclusion, viz., that this "approach to religious faith shows itself to be an anti-supernaturalistic world-view which assumes an immanent, earthbound God but does not want to admit that it has metaphysical presuppositions" (p. 164).

Hamilton's "ace-in-the-hole," as it were is Bonhoeffer whom he claims for his side as proving "that not every 'revolutionary' theology in the twentieth century is anti-supernaturalist" (p. 183). It may be hard to dispute his favorable judgment upon one who has gained an almost sacrosanct niche in people's minds through his heroic martyrdom, but the disturbing fact remains that some of the most outspoken foes of supernatural elements in Christian belief have also claimed Bonhoeffer as their inspiration—perhaps mistakenly, but nevertheless true. The same disturbing fact holds for Barth and his tendency to overemphasize "sign" over "historical fact" in Biblical interpretation. Either these men, Barth and Bonhoeffer, have not been clear, or those reading and using them are not. And there is reason to argue that both are true, and that we have two sides of the same coin, with the image on both sides still Schleiermacher's!

Aside from this criticism, however, Hamilton's book is worth anyone's time, if he has concern for the church's theology in our time. He has his finger on liberalism's problem in any and every day of this world's history, whether Noah's, Isaiah's, Paul's, Luther's, ours: Can we still believe in miracles, in the supernatural, in God, ringed as we are on every side by the natural realm and man's conquest over it? When the only problem for our naturalistic age, which feels that science has unlocked all other doors, seems to be with UFOs in some Michigan swamp?

E. F. Klug

GOD IS DEAD: The Anatomy of a Slogan. By Kenneth Hamilton. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1966. 86 pages. \$1.25.

Hamilton has not left the God-Is-Dead Movement! Kenneth Hamilton, who teaches systematic theology at United College, Winnipeg, may live in a cold clime but he has a warm heart for the Gospel and has succeeded, with amazing dispatch, to present a solid, though brief (perhaps that is all it deserves!), challenge to the likes of Altizer, Van Buren, Vanhonian, Cox, and *William* (apparently no relation) Hamilton. Though he apologizes for what he calls an "interim report," Hamilton lets the charge fall flat and hard that these divine-dead-enders "have singularly failed to publish a coherent manifesto," (p. 13) when they advise Christians

that they now "may stop both speaking about and believing in God, while continuing to take Jesus Christ as the focal point of their faith" (p. 12).

It used to be that people wrote books when they thought that they had something clearly in mind which they wanted to put down on paper, but that day apparently is past. Witness Altizer's almost pathetic confession as he writes to Hamilton and expresses surprise that he (Hamilton) found a unity in his (Altizer's thought, stating further "that you led me to understand something about that unity which I had not yet been able to grasp" (Quoted in Eerdmans 1966-67 fall and winter Catalog).

All of which reminds me of a pertinent incident that happened in our home, with our six year old, in connection with Hamilton's critique. The paperback has a cover in vivid colors and with letters in large print, GOD IS DEAD, enough to attract any second grader for whom the wonderful world of reading has just opened up. "God is dead?!" he gasped to his six year old playmate, when he saw the book on my desk, and within earshot of his mother. "That's not so, because I know!" (Here the Johnstone report would have to come in for critical reappraisal, for Springfield's Trinity parochial school and Sunday School are apparently getting through!) "It would have been all right for them to write that book when He *was* dead, but not now. Now they ought to make them burn those books up!"—So much for the judgment of the six year old, but to mind come the words of Jesus which He quoted from the psalms, "Out of the mouths of babes, etc . . ." (Matt. 21, 16), the words, too, of the apostle Paul in I Corinthians 15, 12-20, and the book-burning *casus belli* of Martin Luther. Suffice it to say that Hamilton's book may save you the trouble, not only of book-burning, but of looking into the significant books that have caused all the stir; for he gives a review and critique in his fourth chapter of Vahanian's *The Death of God: The Culture of Our Post-Christian Era*, Hamilton's *The New Essence of Christianity*, Altizer's *Radical Theology and the Death of God* and *The Gospel of Christian Atheism*, Van Buren's *Secular Meaning of the Gospel*, and Cox's *Secular City*.

How do you explain the God-is-dead people? Are they satisfying "a psychological need?" Something like the student protests, marches, etc.? Trying to "offend orthodox Protestantism?" To make "the new radical feel that he is part and parcel of the modern American scene?" All these ingredients are no doubt present, but primarily, Hamilton argues, they are trying "to engage the Christian life to the fullest extent possible with environing secular world" (pp. 14-21 *passim*). And so, who isn't, if his theology is at all Christian and relevant? But "engage" is one thing; conform, or identify with, is another!

Hamilton traces the "pedigree of a slogan" in his second and third chapters, during a good job of showing the difficulties that the Christian church has always had in keeping its organizational foot out of its witnessing mouth, meanwhile often leaving itself wide open for head-on blows from Christianity's learned detractors, including the God-is-dead crew who now shout back even at their former mentors: "Barthianism (and we might add, Bultmannism) and Tillichianism are out!"

Where to, once you have decided that the Gospel must be judged by

linguistic analysis, by social and philosophical relevance? To whom to go, when "God who speaks to us through his revealed Word has been banished from theology?" The cruel fact is that no Gospel is left, and "a liberalism that wishes to be all modern things to all modern men is merely unbelief whistling in the dark to keep its courage up" (p. 85). The one possible salutary benefit these writings can have is that they set us to checking our theological hustings, and "then we shall find that God is not dead—it is we who have been dead to God" (p. 77). That much even a six-year-old faith could tell a man from the pages of Holy Writ if he was willing to listen.

E. F. Klug

THE MISSIONARY WIFE AND HER WORK. By Joy Turner Tuggy. Moody Press, Chicago, 1966. 191 pages. Cloth. \$3.50.

With her personal missionary experience in eastern Venezuela and the help of other missionary wives, Mrs. Tuggy has provided the badly needed counterpart to materials that have been written concerning the missionary husband and his work. Thoroughness and a warm Christian approach are hallmarks of her treatment. Yet, it is not emotionally idealistic. Its true-to-life practical approach elevates her book to a handbook. Its real qualities stand out in Mrs. Tuggy's handling of the problem that each missionary wife has to face, i.e., how to fulfill her responsibility to God both as a missionary and as a wife and mother. In James O. Fraser's letter quoted in part on page 168, do we get the correct impression that prayer has become to him a means of grace? It is hard to tell whether Mrs. Tuggy views it thus. She comes close to it in her discussion on pages 32-34. However, she does an admirable job of pointing up the great importance of prayer, which we are so prone to neglect. An index would enhance the book's usefulness to wives who own the book and to those who wish to use it for teaching purposes. Any Christian wife, and especially pastors' wives, would also benefit greatly from reading this book. Need we mention the missionary wife?

O. C. Hintze

LO! THE BRIDEGROOM. By Peter C. Krey. St. Thomas Press, Houston, 1966. 141 pages. Cloth. \$4.95.

The Song of Solomon is commonly misinterpreted as an exaltation of conjugal love. In this volume, Peter C. Krey, a 1919 graduate of Concordia Seminary, Springfield, views the Song of Solomon as what it is, a poem of Christ's love for His Church and the Church's response of devotion to Him. The author is convinced that "this poem portrays the highest ideals of conjugal love as a counterpart of a far deeper and greater love, the love of Christ for His Church and the Church's love for Him" (pp. 1-2). This conviction undergirds all that the author says and results in interpretation that is consistent and clear. In a series of fifty meditations, Pastor Krey with reverent insight and often beautiful language explains this magnificent love poem. The reader of this book

will gain a new appreciation of the Song of Solomon. These devotions will inform and inspire. They can well be used as a guide for daily meditation or for more intensive Bible study.

Gerhard Aho

THE PREACHING PASTOR. By Charles F. Kemp. The Bethany Press, St. Louis, 1966. 251 pages. Cloth. \$3.95.

The author is currently Distinguished Professor of Pastoral Care at Brite Divinity School, Texas Christian University. It is his conviction that the two most important functions of the minister, preaching and pastoral work, are not in conflict but strengthen and reinforce each other. He points out that most of the great preachers have also been faithful pastors.

In the first section of the book Kemp emphasizes the necessity of speaking to people's needs, of meeting these needs in individual lives, and of preaching that results in Christian growth. In Part II of the book sermons are presented which stress specific kinds of growth such as from doubt to faith, from guilt to forgiveness, from restlessness to peace, from hostility to love, from pride to humility. The sermons, being both contemporary and from about a generation ago, provide a historical perspective from which one can see how preachers have endeavored to guide and inspire people to higher Christian living.

The principles the author delineates in the first part of the book need to be understood by every preacher-pastor. The way in which these principles are carried out in some of the sermons in the second part of the book leaves something to be desired. The insights into the human condition are excellent, but God's own remedy, the Gospel of the cross, is often applied only vaguely or is not even offered as a remedy. The sermons can be read with profit because they speak penetratingly to men's needs. They can be helpful to the preacher who also knows how to lead his hearers to the cross and how to speak meaningfully of the love of God in Christ.

Gerhard Aho

HAPPINESS IS FINDING THE LOVE AND WILL OF GOD. By Arthur E. Graf. The Board of Stewardship of the Northern Illinois District of the Lutheran Church-Missouri Synod, Chicago, 1966. 40¢.

In this little booklet Professor Graf has provided five studies in Christian stewardship for young people of high school age. His aim is to "help them understand better the purpose and function in life." The five lessons are entitled: "God Has Made Me," "Redeemed for a Purpose," "Empowered by the Holy Spirit," "Living Successfully," "Even So Send I You." Each lesson includes a development of the topic, questions for home study, additional questions for discussion, and suggested memory verses.

That a district stewardship board would display its concern for the stewardship life of Christian youth by commissioning and publishing these

Bible studies is commendable. We have felt that much of our stewardship teaching comes too late. We are often frustrated in influencing church members because they have already boxed themselves in with a wordly "style of life" before we seriously present the demands of discipleship.

Professor Graf writes with clarity and practicality. He reveals his understanding of Christian youth. Furthermore, these are truly Biblical studies in the sense that the student is directed to dozens of Scripture passages for home study.

The value of the author's work will depend largely upon the skill of the teacher. One has the feeling that if copies of this book were placed into the hands of the students, the students would find the discussion questions and topics anticlimatic. The author has done such a good job of expounding the lesson that there is little for the learner to discover.

In teaching Christian stewardship, one is seeking to change attitudes and produce action patterns. This kind of learning demands that the learner become engaged in the struggle to develop and change his self concept. A heuristic approach is essential if the learner is to become personally involved. By doing the work for him, or by making the study questions merely a rehashing of what has already been beautifully said, we deprive the learner of the process by which change comes. The material of these studies is excellent. A discerning teacher's methodology would be required to make the lessons live.

Richard J. Schultz

THE ILLUSTRATED BIBLE AND CHURCH HANDBOOK. By Stanley I. Stubens. Association Press, New York, 1966. 534 pages. Cloth. \$5.95.

This is a book of short, encyclopedic paragraphs and small, stylized illustrations. The book is divided into three parts: one deals with facts about the Bible, a second gives a brief outline of church history in topic form, and a third presents facts about Christian hymns.

We do not recommend this book for the professional library. There are many more profitable ways to spend six dollars. The articles are extremely brief. In almost every case, a pastor would have to search elsewhere for detailed information.

However, we do recommend this book for inclusion in church libraries. It would also be a fine gift for a Sunday school teacher. It is the kind of book in which one may page around to find bits and pieces of interesting information. The Sunday school teacher would find it usable and helpful in preparing lessons. The inclusiveness of the book is indicated by the fact that it reveals the name of the fifth reindeer in the Santa Claus' team (Comet), as well as pointed biographies of Christian leaders, backgrounds of hymns, and definitions of Biblical place names, objects and groups.

Richard J. Schultz

THE SHARED TIME STRATEGY. By Anna Fay Friedlander. Concordia Publishing House, St. Louis, 1966. 87 pages. Cloth. \$3.25.

In a shared time program of education, students enrolled in church-related elementary or secondary schools take some courses in their own schools and other courses in public schools. Such programs have been in existence in various localities for many years. They have represented, almost entirely, efforts for rapprochement between Roman Catholic and public schools.

The Elementary and Secondary Education Act of 1965 has brought the problem of federal and state aid to nonpublic school students into sharper focus. Crucial issues are at stake. They will be settled in the next decade or two on the basis of debate, experimentation and court action.

Mrs. Friedlander's thesis is that Christian citizens and churchmen should understand the issues so that they may participate in the process of decision. Her book is not the final word about "Shared Time." It is, rather, a primer which will provide definitions and locate the issues. The author predicts that compromises in the church-state education problem are inevitable. Writing with the clarity of a journalist, and assisted by the legal advice of her attorney husband, Mrs. Friedlander has produced a readable, scholarly and helpful book.

Is a nonpublic school pupil entitled to some services from the public school? Is it possible for church schools to permit public schools to teach the "non-value" subjects? What is a "non-value" subject? Can nonpublic and public schools work together without violating the constitution? These and many other thorny questions are brought to view in this book. The author does not pontificate. She reports what others are saying. She brings the issues into focus. She provides reliable data. We strongly recommend this book for what it purports to be—an orientation for thinking about one of the most vexing and pressing problems of our day.

R. J. Schultz

PIONEERS IN MISSION. By R. Pierce Beaver. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1966. 291 pages. Cloth. \$6.95.

The noted Chicago missiologist has offered rare and excellent material in this book as the subtitles indicate: the early missionary ordination sermons, charges, and instructions, a source book on the rise of American missions to the heathen. The foreword and introduction, totalling thirty two pages, give an excellent overview of the missionary efforts directed toward the American Indians in the eighteenth century. This chapter needed to be written, the more since the role of the white man toward the Indian is thought to be entirely black. Much more is needed, however, to demonstrate the repeated though disappointing efforts of many religious groups.

Pioneers in Mission is a particularly heartening book in our day. The priority of the Gospel is strong throughout from the sermon of

Joseph Sewall in Boston, December 12, 1733, at the ordination of Stephen Parker, Ebenezer Hinsdell, and Joseph Seccombe to the sermons at the ordination of Messrs. Hall, Judson, Newell, Nott, and Rice (and farewell to the wives) on February 5-6, 1812. These were the first overseas missionaries from America.

A footnote, page 57, shows that the Royal Charter was aware of a Christian obligation toward the Indians: "So as their good Life and orderly Conversation may win the *Indians*, Natives of the Country, to the Knowledge and Obedience of the true God and Saviour of Mankind."

It becomes apparent that the understanding of the missionary endeavor was not so backward as is sometimes reported in modern books. The author says: "In order to christianize the Indian nations, we should not think ourselves obliged to concert measures to effect an alteration in that way of civil life that they have been used to for ages immemorial. If they should not dwell in such houses, or wear clothes, or labor in such employments, or come into the use of such modes of civility, as are common among us, I know not that it should be any hindrance to the Gospel among them" (p. 200).

I commend the book to those attending the Berlin congress on evangelism this fall. Let them rejoice in what once was. I commend it also to those who, in an effort to unite all churches, emphasize the mission to the whole man at the expense of the proclamation of the Gospel. I thank Dr. Beaver for delivering this message to the present age out of the past.

Otto F. Stahlke