

CONCORDIA THEOLOGICAL MONTHLY

One Hundred Years of Social Ministry —
Now What?

LESLIE F. WEBER

Civic Order

MARTIN H. SCHARLEMANN

Race and the Institutional Church

ROBERT L. CONRAD

Brief Studies

Homiletics

Book Review

Vol. XXXIX

December 1968

No. 11

Race and the Institutional Church

ROBERT L. CONRAD

This article continues the "Reading Programs in Theology" series offered under the sponsorship of the Department of Continuing Education of Concordia Seminary. The series is designed to provide an overview of an area of theology along with a recommended bibliography. Enrollees in the program are entitled to purchase the books listed in the article from the seminary store. With some exceptions (mostly inexpensive paperbacks) the store price will represent a 15 percent discount. Orders with accompanying payments may be sent to the Seminary Store, Concordia Seminary, 801 De Mun Ave., St. Louis, Mo. 63105. New enrollees may send the \$2.00 one-time fee to the Office of Continuing Education at the same address. The present article was prepared by Robert Conrad, assistant professor in religious education at Concordia Seminary (currently on leave).

Introduction

The bewildered Christian, viewing the relatively recent and rapid progress of the American Negro, may ask: "What more does the Negro want?" The black's reply to that question is likely to be, "What have you got?" Such a reply indicates the fact that a revolution becomes more demanding as the gap is narrowed. But the gap has been narrowed only in certain respects. The Negro has made gains in *having* but not in *belonging*. In fact, things seem worse in the latter area. In view of all this, the great mass of Christians is confused and inert. The massiveness and rapidity of change and the difficulty of the problem stun people. Some of the difficulty lies in the fact that the white Christian is part of the problem, and it is difficult for the problem to understand the problem. There may be some hope of understanding when the background of the present situation is understood. This article begins with an overview of black history and some of the important historical sources. Christians, however, are also called to reflect theologically upon their present situation, so Part II presents some of the important theological critiques and reflections of Christians on the racial problem. The most important books in both sections are marked with an asterisk and are recom-

mended for purchase. The other books may be read to follow up certain aspects of the greater problem. To this writer the history of racial relations in the United States seems like a giant national game of "May I," a children's game in which a player is granted or denied permission to take certain steps. The white population has called the steps while expecting the black man to do what he is told. The Christian church has often played the game, sanctioning the rules rather than changing them.

PART I. THE NEGRO IN AMERICA

The Beginnings of the Black Man in America — or

Take Several Steps Backward

The history of the American Negro begins before the arrival of 20 blacks who were sold as indentured servants by a Dutch captain to the inhabitants of Jamestown, Va., in 1619. It begins with the great black civilizations of West Africa. Lerone H. Bennett Jr. sketches the history and affluence of those civilizations in *Before the Mayflower: A History of the Negro in America, 1619—1964*, rev. ed.* (Baltimore: Penguin, 1968, \$2.45, with a

helpful and very inclusive chronology in the appendix). The empires of Ghana and Songhay, for instance, were illustrious in their day, and it is to these civilizations that many American Negroes now look for their national identity. In them the American Negro finds a sense of identity and thus prefers to be called "black" or "Afro-American." The name "Negro" carries connotations of slavery.

The history of the black man prior to and during his stay in America has often been overlooked and distorted. The picture of "Sambo" as an adequately fed, well cared for, and happy man was portrayed in American history as late as 1940 in a widely used college text written by Samuel Eliot Morrison and Henry Steele Commager. A careful reading of history gives a different picture. The fact of some 109 slave revolts between 1668 and 1864 indicates the painful frustration of the black man under slavery. The gradual evolution of dehumanizing laws and customs regarding blacks indicates the ever-deepening guilt of the white man. White men with some sense of Christian conscience at first felt that Christians should not be enslaved. But by 1667 Virginia repealed its earlier statute enfranchising Negroes who converted to Christianity. Finally, in 1682, Virginia law reduced all non-Christians, including later converts, to permanent slave status. Spiritual ideals and the moral actions prompted by them lost out to human greed and economic gain.

*The Revolutionary Period— or
Take One Step Forward
and Another Back*

Despite the fact that the revolutionary period was a struggle for freedom, the black man almost was not granted a part

in this struggle nor did he materially gain from it. He did contribute to the struggle, however. The first man to die was a black man, Crispus Attucks, who was killed in the Boston Massacre on March 5, 1770. When George Washington took command of the Continental Army in July of 1775, he issued an order excluding all Negroes from service. The British forced his hand by offering freedom to all blacks who would serve with them. Washington retaliated and allowed free blacks to serve. Time and desperate circumstances, however, finally forced him to allow slaves to serve also. The drafters of the Declaration of Independence in 1776 could not be convinced to include a denunciation of slavery. After all, many members of the Continental Congress were slave holders. The majority of the delegates to the Constitutional Convention of 1787 were openly proslavery. C. Eric Lincoln says that their 20-year extension of the slave trade was a blot on an otherwise honorable record. (C. Eric Lincoln, *The Negro Pilgrimage in America** [New York: Bantam Books, 1967, \$1.60]. This volume also includes a shorter but helpful chronology.)

Though some black men were freed in the aftermath of the revolutionary struggle, slavery was the lot of most. In fact, slavery became even more widespread and profitable with the invention of the cotton gin by Eli Whitney in 1792. Cotton really became "king" after that time, and more slaves were imported to serve the king. The noose of slavery was tightened by the Federal Slave Law of 1793, which made it a criminal offense to harbor a fugitive slave or prevent his arrest. It was at this time that the Negro population reached its high-point in America, comprising 19 percent

of the population in 1810. The "Cotton Curtain" had a tragic effect on black family life. No lasting relationships were permitted; the owner could sell any part of the family at any time. Casual relationships between men and women were the result. The mothers, by force of circumstance, had the sole responsibility for the children. The continuing effect of all this on black families is recounted in *The Negro Family in the United States* by E. Franklin Frazier (Chicago: The University of Chicago Press, Phoenix Books, 1966, \$2.45; original edition, 1939). Daniel Patrick Moynihan brings the story up to date in his 1965 report *The Negro Family: The Case for National Action** (Washington, D.C.: The United States Department of Labor, \$.45).

*The Civil War — or
Do a Giant Split*

As the agricultural South became even more dependent on slave labor, the industrial North, though by no means free of prejudice, gave rise to the abolitionist movement. Some in the North sought to solve the problem by deportation. The American Colonization Society was formed in 1816, and in 1820 the *Mayflower of Liberia* left New York for Sierra Leone with 86 Negroes aboard. The more difficult task was to get rid of slavery in the United States. New York State abolished it in 1827, but this was not indicative of the mood of the rest of the country. William Lloyd Garrison, one of the most uncompromising of the abolitionists, began his newspaper, *The Liberator*, in 1831. Frederick Douglass, an ex-slave, published his own abolitionist paper, *The North Star*, beginning in 1847. Douglass tells his own compelling story in *Narrative of the Life*

of Frederick Douglass (New York: Signet Books, 1968, \$.50; original published in 1845). Douglass broke with Garrison over the issue of moral force, which Garrison favored, and political participation, which Douglass favored. The moral problem became critical in the Dred Scott decision of 1857 in which Chief Justice Roger Taney handed down a decision that made slavery a national concept and held that a Negro had "no rights which a white man need respect."

The heightened tension between North and South finally resulted in the forming of the Confederacy and the firing on Fort Sumter in 1861. Lincoln, in his anxiety not to offend the South and thus to preserve the Union, was not an abolitionist in his campaign nor in his first years in office. He would not accept blacks into the Union Army. Some of his generals formed Negro units on their own. It was not until 1863 that official approval was given to recruitment of black troops. It took until 1864 to bring equal pay, arms, and medical equipment to the Negro soldiers. Nevertheless, 200,000 blacks served in the Union Army. Thirty-eight thousand were killed. Twenty-two were awarded the Congressional Medal of Honor. Still, Lincoln was slow in granting freedom. The Emancipation Proclamation of Jan. 1, 1863, granted freedom only to slaves in the rebel states and not in the border states. It was not until the ratification of the 13th Amendment in December 1865 that slavery was abolished nationally.

*Reconstruction — or
Take a Radical Step Forward*

The South resented defeat and the free black man. The white legislatures of the rebel states passed the "Black Codes" in

1865 restricting the rights and freedom of freedmen. The Ku Klux Klan came into being under the leadership of Confederate General Nathan B. Forrest. Nationally, things moved differently. A reluctant President, Andrew Johnson, was overruled by radical reconstructionists in the Congress like Thaddeus Stevens and Charles Sumner. The 1866 Civil Rights Act was passed granting Negroes federal protection in certain social situations and from physical violence. In 1867 the first Reconstruction Acts were passed, which put the South under military rule and forced it to agree to ratify the Civil War Amendments (the 13th, 14th, and 15th), to give Negroes the vote, and to hold new elections. The 14th Amendment in 1868 gave Negroes full citizenship. Two years later the 15th Amendment guaranteed the right to vote. An 1875 civil rights bill assured equal treatment in inns, public conveyances, and places of public amusement. In the period 1869—1880 twenty-two Negroes were elected to the House and two to the Senate. In spite of the legal steps taken to aid the blacks, their economic situation worsened. The Southern whites had the land. The Northern whites had the money. Southern blacks had only freedom and muscle. The system that brought these elements together was sharecropping, a system that left most blacks continually in debt. Segregation had its beginnings at this time and under these conditions. Poor whites, competing for housing and jobs, maintained a feeling of superiority by ostracizing blacks.

*Segregation — or
Take a Giant Step Back*

The presidential election of 1876 was the death knell of reconstruction. Ruther-

ford B. Hayes became President by one electoral vote only after assuring Southern Democrats of the withdrawal of federal troops from their states. Southern whites immediately removed all blacks from public office. Segregation became the mood of the land and was formalized by the 1896 *Plessy v. Ferguson* decision in which separate but equal facilities were upheld. A prominent Negro spokesman, Booker T. Washington, founder of Tuskegee Institute, seemingly gave approval to the separation of the races in his famed "Atlanta Compromise" speech at the Cotton States Exposition in Atlanta in 1895. He said: "In all things purely social we can be as separate as the five fingers, and yet one as the hand in all things essential to mutual progress." Washington apparently hoped that the Negro would win his rights from the white man by showing his capability. He tells his own story in *Up From Slavery* (New York: Dell Publishing Co., 1965, \$.45; original edition ca. 1900). W. E. Burghardt DuBois, along with many other blacks, took exception to Washington's compromise and claimed that it only worsened an already bad situation. DuBois wrote his criticism in *The Souls of Black Folk* (New York: Fawcett Publications, Inc., 1961, \$.60; original edition, 1903). DuBois and others founded the "Niagara Movement" in 1905, a movement which later became the National Association for the Advancement of Colored People. Southern crop failures and the World War I manpower shortage caused a great migration of Negroes to Northern cities. At the beginning of World War I, Negro volunteers were not accepted into the armed forces. The policy was later changed and 371,000 blacks served during the war.

The influx of blacks to northern cities caused competition for jobs and housing. One of the results was the "Red Summer" of 1919 during which there were 20 major race riots in the United States. A further problem for the blacks occurred when the Depression of the 1930s hit the nation and they were the first to be fired and the largest single group on relief.

*Civil Rights — or
Take a Few Steps Forward*

The beginnings of a breakthrough in segregation was accomplished when A. Phillip Randolph pressured Franklin Roosevelt to issue an executive order in 1941 which put antidiscrimination clauses in all defense contracts and established the Fair Employment Practices Commission. It was not until 1947 that the armed forces were unified and desegregated. During World War II, 1,154,720 blacks served under segregated conditions. However, there was a growing sentiment against segregation, and this could be seen in the decisions of the Supreme Court. In 1950 the court ruled against classroom and social segregation of a Negro student at the University of Oklahoma. The ruling stated that equality of education meant more than comparable facilities. That decision was a harbinger of the momentous decision of the court in the 1954 *Brown v. Board of Education* case. The court ruled that separate educational facilities were inherently unequal, thus striking down the 1896 decision of *Plessy v. Ferguson*. Civil rights became a visible movement in 1955 when Mrs. Rosa Parks refused to give up her seat in the front of a city bus in Montgomery, Ala. In the bus boycott which followed, the Rev. Martin Luther King Jr. and his form of nonviolent resistance, patterned

after Mahatma Gandhi, came to the nation's attention. He was instrumental in founding the Southern Christian Leadership Conference in 1957. In the same year a civil rights act was passed. Other acts followed in 1960, 1964, and 1965. These acts had to do with voting rights, access to public accommodations, and equal employment. Through these acts the nation has almost returned to the legal status prevailing during Reconstruction. The effect of new freedoms and hope for more resulted in the massive demonstrations of 1963 and the riots of 1964 and the succeeding years. Many blacks feel that integration has not been nor can be successful. They feel that the nonviolent resistance phase of civil rights is over, in fact, was over even before the assassination of Martin Luther King in 1968. Many blacks now seek a separate black identity and power. Stokely Carmichael and Charles V. Hamilton have articulated this point of view in *Black Power: The Politics of Liberation in America* (New York: Vintage Books, 1967, \$1.95). In the view of one black analyst there are now four classes of Negroes: (1) the Uncle Toms, (2) the Negotiators, (3) the Alienated Reformers, and (4) the Radical Black Nationalists. In his view most Negro leaders have been pushed into the third category, while a few have moved to the fourth. It is evident that the black man is no longer inclined to ask, "May I?" It's the white man's turn to take some steps. *The Report of the National Advisory Commission on Civil Disorders** (New York: Bantam Books, 1968, \$1.25) outlines the steps recommended by the commission. This volume includes a history of the Negro in America as well as an analysis of the causes of civil disorders.

No other recent volume contains so much essential information.

In addition to the two histories by C. Eric Lincoln and Lerone Bennett, two classic Negro histories may be consulted. One is John Hope Franklin's *From Slavery to Freedom* (New York: Alfred A. Knopf, 1947, \$10.95), the other is E. Franklin Frazier's *The Negro in the United States* (New York: The Macmillan Company, 1949, \$8.95). Many important original documents are available in Gilbert Osofky's *The Burden of Race: A Documentary History of Negro-White Relations in America* (New York: Harper & Row, 1967, \$7.45). For anyone teaching history, especially on the secondary level, an indispensable tool is William Loren Katz's *Teacher's Guide to American Negro History* (Chicago: Quadrangle Books, 1968, \$2.25). The last four books are available from the bookstore on special order only.

PART II. THEOLOGY AND RACE

Early Theological Accommodation— or Step Back Slowly

The Christian church, according to the theological critics of its history, has too often played the national game. In fact, it has often buttressed the rules with religion. Kyle Haselden, in *The Racial Problem in Christian Perspective** (New York: Harper & Brothers, 1959, \$1.45), chronicles the history of the white Christian and concludes that the Christian religion was often used as an instrument to make the Negro content in his slavery. In doing so the white Christian set up a double standard of morality, reserving some of the Christian virtues for himself and making the passive and submissive Christian virtues apply to

the Negro. Such a double standard effectively eliminated from white Christian ethics the harder demands which apply to treatment of men who are different. It resulted in an exaggeration of the sentimental, individualistic, and devotional aspects of the faith which exclude larger responsibilities.

The Theological Split— or Take Two Steps Back or Two Steps Forward or Try to Stand Still

The rising abolitionist sentiment in the North in the early 19th century caused a theological split in which North and South joined in heated battle. Ralph L. Moelling recounts the arguments on all sides in *Christian Conscience and Negro Emancipation** (Philadelphia: Fortress Press, 1965, \$3.75). The theological *defense* of slavery by Southern churchmen centered in the Old Testament examples of slavery and the absence of any New Testament condemnation of slavery. The protest *against* slavery by Northern churchmen had to deal with the same aspects of the Old and New Testaments. The basic argument revolved around the interpretation that New Testament Christianity could not try to overthrow slavery when it was in a minority. Such an attempt would have jeopardized the whole Christian enterprise. However, the abolitionists argued, the results of a mature Christianity had to be freedom for all men. There was a third party of Christians which tried to remain *neutral*. Moelling indicates that Roman Catholics and Lutherans made up the bulk of this group. Of interest to Lutherans is the position of William Sihler as he stated it in *Der Lutheraner* in 1863. Sihler made two main

points. First, slaveholding cannot be denounced in the name of Christianity because it is not contrary to the teaching of God's Word. Slavery is a consequence and punishment of sin, but not sinful in itself. Second, slaves and their masters alike stand under the wrath of God and must be rescued from their common plight by being freed from their sins through faith in the saving power of Christ's sacrificial death. Aside from these considerations, Sihler said, slavery is primarily a political problem outside the province of the church's responsibility.

*The Theological Present — or
What Steps Do We Take Now?*

Contemporary Christian theologians stress the central New Testament concept of reconciliation. This is generally true of all the authors to be mentioned. Kyle Haselden observes that prejudice which results in discrimination, segregation, and stereotyping has its roots in human selfishness and sinfulness. To say that education alone or the alteration of social structures alone will erase prejudice is naive. Such a view does not take into account the deep-seated nature of prejudice. On the other hand, to say that civil justice must wait for the grass-roots conversion of all men is to betray an unwarranted despair about the human situation and to ignore the progress already made in the area of human relations. The Christian solution to the problem of prejudice is in the new being that a man becomes in Jesus Christ. As Haselden says, a man can be a creature of heredity and environment or he can be a new creation in Christ. His options are not two, but three: heredity, environment, and the Spirit of God. Haselden goes on to identify

three forms of action for the Christian. The first form is the minimal ethic which proclaims that all men are one (Acts 17:26a). The next form of Christian action is for the Christian to *do good to all men*. All men share in the image of God. The sacredness of man does not have to do primarily with what man is, but with the fact that God made him, breathed into him a part of His own being, loved him, sought him, and, in Jesus Christ, suffered for him. The Christian acknowledges this and acts upon it with regard to every man. The third form is rooted in the realization of Christians that they are to do good, not only to all men but *especially to those of the household of faith*. The Magna Charta of Christian human relations is Gal. 3:28 and similar passages, such as Eph. 2:13-22, 1 Cor. 12:4-27, and Col. 3:11. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." Clarence Jordan in *The Cottonpatch Version of Paul's Epistles* (New York: Association Press, 1968, \$2.25) translates the same passage: "No more is one a white man and another a Negro; no more is one a slave and the other a free man; no longer is one a male and the other a female. For you all are as one in Christ Jesus." There are no racial distinctions among Christians.

In *To Mend the Broken* (St. Louis: Concordia Publishing House, 1966, \$1.95) Karl E. Lutze is critical of the church's past performance and points out that other groups have led the way in human relations, while the church seems to have followed the hesitant lead of the fathers. However, the great goal of the church must be that goal which God expressed in the life and work of His Son, Jesus Christ — to

restore men to their original purpose and value.

The most recent critic within the Lutheran Church is Andrew Schulze in his *Fire from the Throne: Race Relations in the Church* (St. Louis: Concordia Publishing House, 1968, \$5.95). Schulze faults the Negro work of the Synodical Conference, begun in 1877, because of its avoidance of the issues of human dignity and human rights. He begins his theological reflection with creation, stressing that the human family is one and by virtue of creation belongs to God. Because of sin, men do not freely give to each other the good things of creation, such as justice and equity. It is only through a new life in Christ, a new creation in Christ, that man can once again be truly man. Schulze adds the dimensions of the two kingdoms to his discussion. He stresses that both the kingdom of the left and the kingdom of the right are God's. The Christian is active in both. Therefore the Christian has an *agape*-motivated involvement in the affairs of men, in government, politics, and law to strengthen justice and counteract injustice. The church is to be truly visible.

Until recently there has been little or no criticism from within the conservative wing of Protestantism. Now, William Pannell, a black graduate of Bob Jones University, has written *My Friend the Enemy* (Waco, Tex.: Word Books, 1968, \$3.95). The friend who is Pannell's enemy is the conservative Christian interested only in evangelizing the individual and preaching personal salvation. The bombing of the church in Birmingham in which four girls lost their lives was the awakening for Pannell. He is a lucid and witty writer. In one instance he says that the white con-

servative taught him to sing, "Take the World but Give Me Jesus." He then says that he took Jesus. But his friend took the world and then voted right wing to insure his property rights. Pannell admits that men need changing as individuals but that it's fallacious to argue that nothing can be done until that happens. "In fact," he says, "were I imprisoned in Cleveland's Hough area and all you offered me was forgiveness, I'd very happily tell you where to go. And you could take your Scofield with you."

One of the major problems with which all theological commentators must wrestle is that of the use of *force* by Christians. Lutze is circumspect in his proposal regarding the use of force by Christians. It is best indicated by his picture of a man on his back with another man's foot in his face. What the man on his back needs is relief — and fast. Lutze does not suggest that the man who is standing be slugged, nor his leg broken, but he does say that he must be shouted or pushed away in order that he might be helped from persisting in his wrongdoing and that his victim might have relief. Schulze is more detailed in his defense of the Christian use of force. He points out that force can be used for evil or for good. White people have used force, both overt and covert, to put the Negro in his present condition. That is an evil use of force. The Christian uses force for good. It is the force of Law and Gospel, that force which judges and condemns but also forgives and renews. For Schulze, this means at least peaceful resistance to the perpetrators of injustice.

Kyle Haselden, in *Mandate for White Christians* (Richmond, Va.: John Knox Press, 1966, \$3.00) is still more explicit

in the justification of force and the strategy for its use. His theses are: in the concrete situation, Christian love can never be less than justice; justice usually has some form of coercive power for its agent; conflict is inherent in the concrete human situation; Christian action sometimes has unfortunate by-products; and the ultimate Christian goal is neither justice nor mercy but *community* which includes and goes beyond both. Haselden, therefore, repudiates violence since it destroys community, but he does see effective Christian strategy in non-violent resistance.

There are at least two insights afforded by Jürgen Moltmann in *Theology of Hope* (New York: Harper & Row, 1967, \$8.50, translated from the 5th German edition in 1965) with which none of the theological critics have dealt. One is the position of Moltmann that there is a sin of despair. It is usually said that sin is man's wanting to be God. But there is another side to sin in hopelessness, resignation, and inertia. This has a great deal of meaning both to the black man who sees his situation as hopeless and to the white Christian who sees things as hopeless and thus refuses to be what God wants him to be. The other insight is that the mission of the "exodus" church is not merely the propagation of faith and hope but also historic transformation of life. The life of the body, including also social and public life, is expected as a sacrifice in day-to-day obedience (Rom. 12:1 ff.). Not to be conformed to this world, Moltmann says, does not mean merely to be transformed in oneself but to transform in opposition and creative expectation the face of the world in the midst of which one believes, hopes, and loves. Moltmann's emphasis is a future emphasis

rather than a recall to the past and a return to what once was.

One last issue that must be faced by any theological critic and interpreter is that of the Negro church. Schulze says that when the term "church" is understood in its New Testament sense, the Negro church is self-contradictory. It should not exist. Haselden (in *The Racial Problem in Christian Perspective*) is even more explicit when he says that the Negro church is a symbol of the white man's racial pride, and until it disappears — which means a simultaneous disappearance of the separate and exclusive white church — the conflict between white and Negro Christians cannot be considered to be resolved. The ecumenical movement must move toward racial as well as theological unity.

The black church is by no means without its own historians and critics. E. Franklin Frazier chronicles its beginnings and growth in *The Negro Church in America** (New York: Schocken Books, 1963, \$1.45). Joseph R. Washington Jr. criticized the Negro church as being no more than a "folk" religion without real power and without a distinctly Christian theology in *Black Religion: The Negro and Christianity in the United States* (Boston: Beacon Press, 1964, \$2.45). In a later volume, *The Politics of God* (Boston: Beacon Press, 1967, \$5.95, available on special order only), he reverses himself especially on the effectiveness of the Negro church and calls it a "third" force on the American scene which may yet redeem society. There have been changes in the black church as it has turned from an imposed emphasis on "other-worldly" concerns to those of life in the present time. There are still many deficiencies in the training and theology of

black preachers, deficiencies which Schulze attributes to segregated theological education. There are still many "jackleg" preachers who take advantage of their own people. James Baldwin, in *The Fire Next Time* (New York: Dell Publishing Co.,

1962, \$.50), gives a biting review of his own experiences with some of them. The problem and problems of the black church can only be resolved, however, as the white Christian church ceases to be part of the problem.

REPRINTS OF "DEAD SEA SCROLLS" ARTICLE AVAILABLE

Reprints in pamphlet form are now available of "The Theological Significance of the Dead Sea Scrolls" by Joachim Jeremias (*CONCORDIA THEOLOGICAL MONTHLY*, September, 1968). In 15 pages the well-known New Testament scholar from the University of Göttingen gives a brief but scholarly account of the discovery and significance of the famous scrolls. He shows how the Bible texts among the 600 manuscripts help to prove the reliability of the texts as we have them. He discusses the theology and life of the Essenic community which produced the scrolls. Most important, he shows how the scrolls reveal the contrast between Jesus and the piety of His times. In place of the legalism and separatism of the Essenes, Jesus came to declare compassion and acceptance for sinners and outcasts. "That we are able to appreciate the glory and uniqueness of Jesus' proclamation even better than before—that is the great service which the new texts render us." This is an excellent introduction for the interested reader who does not have time for an entire book on this important topic in Biblical studies. A selected bibliography for further study is appended. Available at 30 cents each from Concordia Publishing House. Order No. 14M1530.