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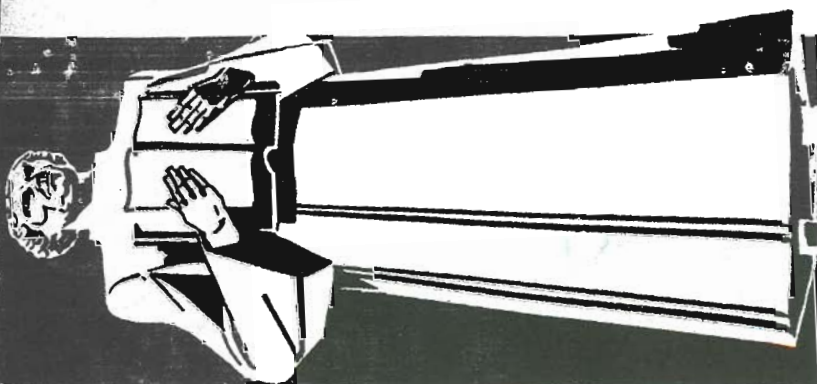
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BOOK REVIEWS

I. BIBLICAL STUDIES

OLD TESTAMENT HISTORY. By Charles F. Pfeiffer. Baker Book House, Grand Rapids, 1973. 640 pages. \$12.95. Cloth.

In the last decade Dr. Charles Pfeiffer, Professor of Ancient Literature at Central Michigan University, Mount Pleasant, Michigan produced a series of volumes dealing with Old Testament history beginning with the patriarchal period and concluding with the intertestamental era. They appeared under the titles, *The Patriarchal Age*, *Egypt and the Exodus*, *The United Kingdom*, *The Divided Kingdom*, *Exile and Return*, and *Between the Testaments*. These volumes have now been combined in one comprehensive book and its contents also profusely illustrated with 260 pictures. Seventeen maps help in grasping the historical geography of Bible lands. The book is organized into 93 chapters. The author's clear insight and ability to translate a wealth of Biblical research and writings in terms that the average reader will find easy of comprehension should make this an excellent textbook for classroom use in departments of religion at colleges and theological seminaries.

The author believes in the verbal and plenary inspiration of the Bible. He accepts the fact that God gave revelations to various individuals in the course of Old Testament history. He does not accept the Documentary Hypothesis and the general critical approach to the Old Testament as is done in John Bright's *History of Israel*. The author is well acquainted with the writings and theories and views of those Old Testament scholars who practice the historical—critical method in their interpretation of the data of the Old Testament. The reader will find that Pfeiffer's treatment of the materials revealed in the various books of the Old Testament is quite different from that found in the works of Bright, Alt, Noth, Mowinckel, Albright, Buck, Gottwald, Pedersen, B. W. Anderson, Napier, McKenzie and others.

Pfeiffer believes in the reality of Biblical miracles and does not explain away or deny the miracles of the ten plagues visited upon Egypt because of Pharaoh's hardness of heart. The student using this book will not find the speculations of form and redaction criticisms employed in the presentation of the literature and history of the Old Testament.

In the preface the author states: "The purpose of this book is a very simple one. The author has tried to draw on the abundance of archaeological historical and linguistic studies now available to help in the understanding of the events described in the Old Testament. The Old Testament remains its principal source. We still must acknowledge that often it remains our only source. Especially in the period prior to 1000 B.C., we must usually be satisfied with light that archaeological and historical studies throw on the general history of the times. We meet Abraham, Moses, and the men of their generation only in the Bible, but we have considerable information about the times in which they lived from extra-Biblical sources. This in itself is an important asset to the serious student of Scripture. During the period of Israel's monarchy, the quantity of archaeological material becomes greater. Hebrew kings such

as Jehu and Hezekiah and foreign rulers such as Shishak and Sennacherib of Assyria left records which bear their names."

Archaeological discoveries which have furnished texts and artifacts enable Old Testament readers to have a better understanding of the literature of the Old Testament because of the historical and cultural setting of major events of Old Testament history.

A good bibliography will supply the interested student with many book titles by means of which he can deepen his knowledge of Old Testament history, theology, archaeology.

Raymond F. Surburg

EXODUS. AN INTRODUCTION AND COMMENTARY. By R. Alan Cole. InterVarsity Press, Downers Grove, Illinois, 1973. 239 pages. Cloth. \$5.95.

This one of the Tyndale Old Testament Commentaries, of which Professor D. J. Wiseman, Professor of Assyriology in the University of London, is the general editor. So far the following volumes have been published: *Genesis*, by Derek Kidner; *Judges and Ruth*, by Arthur E. Cundall and Leon Morris; *Proverbs*, by Derek Kidner; *Jeremiah and Lamentations* by R. H. Harrison and *Haggai, Zechariah, Malachi* by Joyce Baldwin. The publishers inform the reader that "the aim of this series is to provide a handy, up-to-date commentary on each book of the Old Testament, with the primary emphasis on exegesis. While undue technicalities are avoided, major critical questions are discussed in the Introductions, and where necessary, in additional notes."

Professor R. Alan Cole, Ph.D., Master of Robert Menzies College, Macquarie University in Australia, calls the book of Exodus "the centre of the Old Testament." He claims that it recounts the supreme Old Testament example of the saving acts of God, narrates the instituting of Israel's greatest festival, the passover, and enshrines the giving of God's law. Exodus depicts Moses as the prototype of all prophets of Israel in Israel, and Moses' brother Aaron, as the first high priest.

Throughout the body of the commentary the majority of references are to the commentaries and books of Old Testament introduction written by scholars opposed to the Mosaic authorship of the Pentateuch and supporting either the Four Source Documentary Hypothesis or the oral tradition views of the Scandinavian school. He claims it is of no importance whether one believes that Exodus was written down by Moses, or Samuel or by some person in the days of Ezra (p. 51).

Regarding the date of the Exodus from Egypt, Cole lines himself up with those scholars who place it into the 13th century B.C., during the reign of Ramses II (1290-1224 B.C.). That this presents a problem with I Kings 6:1 and Judges 11:26 he does not take into account. Leon Wood, in *A Survey of Israel's History* (Grand Rapids: Zondervan Publishing House, 1970) pp. 83-109 has adequately answered all objections to a 15th century date for the Exodus, as has Gleason Archer, *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1963), pp. 212-223.

According to Cole the interpretation of Exodus 6:3 also supports the higher critical view that Yahweh was not known to the patriarchs Abraham, Isaac and Jacob. He repeats the arguments of critical scholar-

ship that it was first to Moses that Yahweh revealed himself. Thus Cole writes: "By my name YHWH I did not make myself known to them. This seems a very clear statement that the name YHWH had not been used by the patriarchs as a title for God" (p. 84). In answer to this allegation the reader need just turn to the text of Genesis 14:22. "And Abraham said to the King of Sodom, 'I have sworn to the Lord (YHWH) El Shaddai (God Most High), possessor of heaven and earth.'" Abraham is described as building an altar to YHWH (Gen 13:18) Sarah knew of YHWH, because she said to her husband: "Now behold, YHWH has prevented me from having children" etc (Gen. 16:2). If she knew YHWH why should not her husband have known Him? Again, a number of adequate explanations have been given for this passage, which bring Ex. 6:3 in harmony with Ex. 3:6 and with the many passages in Genesis. The Hebrew of Ex. 6:2ff allows the following translation: "I am YHWH and have appeared unto Abraham, unto Isaac, and unto Jacob as God Almighty, and regarding my name YHWH was I not known to them? Also (i.e. in addition to this) have I established My covenant with them (namely to give them this land) etc."

A helpful feature of this Exodus commentary is "The Theology of Exodus," pp. 19-40, which the reader is urged by the author to read before embarking on the use of the commentary proper. Some parts of this commentary are helpful and will aid the readers in better grasping the message and facts of Exodus, other parts conservative students of Exodus will find disappointing.

Raymond F. Surburg

JOB, OUR CONTEMPORARY. By H. Harold Kent. Eerdmans Publishing Company, Grand Rapids, 1967. 92 pages. Paper. \$1.50.

Every man paints Job after himself. Just as this monograph grew out of a man's ministry (especially sermons), so I dare say it is a reflection of Kent. He learned what "real" manhood was. It was not "being" orthodox, fundamental, and having all the answers; it was understanding the paradox of faith—there are no bridges between man and God except those God builds.

"The book is also a revelation of essential manhood, and of the precise nature of the relationship of a God who is truly God with a man who is truly man. This is shown to be a relationship of grace, which is apprehended by faith, a faith that works in obedience and trust."

The value of this monograph is in the reading; but I'd like to suggest a substitute title that better sums up its significance—**GOD, OUR CONTEMPORARY!**

W. F. Meyer

NAHUM ZEPHANIAH HABAKKUK. By Hobart E. Freeman. Moody Press, Chicago, 1973. 126 pages. Paper. \$1.50.

A tidy little volume for those particularly interested in these three minor prophets; with an introduction to each prophet, the times in which he lived, the purpose of the prophecy and a verse by verse commentary

(quite often in laymen's terminology) it may prove to be a help in the church library.

But the volume does show that it remains a difficult task indeed to write an exciting and stimulating verse-by-verse commentary, as well as a thorough one. And this the volume is not.

John D. Fritz

BIBLICAL ARCHAEOLOGY AND HISTORY. By Paul W. Lapp. The World Publishing Company, New York and Cleveland, 1969. 129 pages. Cloth.

Dr. Lapp, a Concordia Seminary, St. Louis graduate, was considered one of the most brilliant students to have graduated from the Missouri theological seminary. Unfortunately, he was drowned on Cyprus while waiting between archaeological excavations.

The book consists of lectures delivered at Oberlin College, where he delivered the Haskell Lectures of 1966. In this volume he sets forth his views on historiography and how the historical sources of the Bible are to be handled. The historian when attempting to deal with historical sources, faces many challenges as he attempts "to evaluate, synthesize, and distill his sources." The historian's first attention will be focused on literary sources for contemporary history, followed by an examination of the problem of ancient sources, nonliterary sources, and finally, of the historian as a source of history. In the first chapter of his book, Lapp points out that there are many imponderables when dealing with contemporary sources, "his difficulties are astronomically compounded when he turns to ancient sources" (p. 11).

Lapp uses as illustrative example an item from *Time* for August 19, 1966, called "Happening at the Hamptons," to show the problems of history and historical reporting. He claims that the problems for the evaluation of a single incident in the Bible are very complex as compared with the evaluation of the description of a contemporary event that occurred on the beach at Hampton. The reading of chapter 1 leaves the reader with the impression that the ambiguities and imponderables of modern history are so great that really very little may be known about ancient history.

Archaeology is a source for history. "Archaeology involves the study of the material remains of man's past" (p. 18). While archaeology concerns itself with standing monuments, it is primarily concerned with materials that are buried in the ground. What are the values of archaeology? The archaeologist contributes many new sources for the study of ancient history. Archaeology sheds light on the material cultures of antiquity. Another contribution is the use of occupational history, that is the distinguishing of the various occupational levels of a mound, containing the historical evidence of sometimes thousands of years of occupation. Still another contribution of archaeology is the elucidation of sources. However, Lapp contends that archaeology has its limitations, because archaeology often provides pre- or subhistorical material. While archaeology often furnishes primary historical documents, it still, according to Lapp, remains a secondary historical discipline.

It is the author's view that "the Christian Bible is a sourcebook of History, not a history" (p. 35). Lapp claims that "when historians use

historical material, they are faced with all the imponderables of ancient historical sources plus added difficulties of traditional development, textual variation, and theological orientation" (p. 35). Lapp has espoused the Documentary Hypothesis together with Gunkel's views on form criticism, the result is that he has adopted the usual critical position that the first true history is to be found in the court history of David (2 Sam. 9-20), but even this history is only one perspective based on selected events (p. 37).

In chapter 2 Dr. Lapp discusses the different reactions to Biblical history by the secularist, the demythologizer, the Biblical theologian and the dogmatist. While Lapp finds serious deficiencies in the positions of the secularist, of the demythologizer, he certainly has no sympathy at all with the dogmatist position, which believes that the Bible is God's inspired revelation and that the historical events described in it are true and factual, including the miracles of Christ. For Lapp it is not proper to hold that the Bible has in it a code of rules for Christian behavior or conduct (p. 60).

In chapters 3 and 4 the author gives his personal views about the use of archaeology and the Bible and what definite archaeological discoveries and interpretations can be made relative to Old Testament history. Under no circumstance, asserts Lapp, can Palestinian archaeology be said to prove the Bible. It is wrong to employ archaeology for apologetical reasons, as is done in Werner Keller's *The Bible as History: Archaeology Confirms the Book of Books*. The reader will find Lapp's description as to what is involved in an archaeological expedition very instructive and informative. The differences between various European and American archaeological schools is quite revealing as to basic procedures employed in their digs.

In the 4th chapter Lapp discusses what he believes are the reliable contributions of archaeology to the period of the conquest. He concludes his presentation by asserting: "The examples cited should show beyond question that the historian's search never leads beyond hypothesis and can never lead to the authentication of the truth of the Bible" (p. 112).

Dr. Lapp's view about the nature of the Bible is totally inadequate for any person who takes the claims of the Bible seriously. Thus he wrote: "What about the assertion that this purported accuracy of the Bible is a vindication of the Christian faith? To me this displays a complete failure to grasp the nature of the Christian faith. For me the object of the Christian faith is God, or whatever else the Christian atheist might want to call him. The Christian's God, described in the Bible, certainly has a hand in human history, but he remains a God above and beyond the vagaries and developments of history" (p. 90).

On pages 59-62 he repudiates the position of those whom he calls "biblical dogmatists." In it he rejects the historic position of Lutheranism that the Bible was given by divine inspiration. According to Lapp, wrongly the "dogmatists look upon the Bible as a repository of divine truths and also as a book containing moral instruction (p. 60.)." With Lapp's approach it will be difficult to have either a reliable biblical theology or a systematic theology. The reviewer was left with the impression that archaeology is far from the accurate science some archaeologists have led their readers to believe.

ARCHAEOLOGY OF THE JORDAN VALLEY. By Elmer B. Smick. Baker Book House, Grand Rapids, 1973. 193 pages. Paper. \$4.95.

This is No. 11 in *The Baker Studies in Biblical Archaeology*, under the editorship of Charles F. Pfeiffer of Central Michigan University. Professor Smick of Covenant Theological Seminary, St. Louis, Missouri has attempted in the greater part of the volume to familiarize the average Biblically oriented reader with the progress made by modern archaeologists in the Jordan Valley. The author says in his preface: "In this book I follow the Biblical references to the Jordan Valley, departing where deemed necessary to fill out the picture, as, for example, in surveying the prehistoric and Early Bronze periods and occasionally touching on non-Biblical Jewish history" (p. 6).

In treating of the archaeology of the Jordan Valley, it must be remembered that just as the latter is a part of Near Eastern archaeology, so in turn it is a segment of the archaeology of western Asia and of the Mediterranean countries. In chapter 1 Smick gives a geographic survey of the Jordan Valley. In chapter 2 he deals with a problem connected with those verses in the Old Testament that describe all the territory east of the Jordan River (Reuben, Gad, and the half tribe of Manasseh) as Yarden Yereho, translated traditionally as "the Jordan opposite Jericho," a designation which does not make sense when applied to such an extended area. A solution for this difficulty is offered in chapter 2, where the view of Cyrus Gordon is adopted that the word *Yarden* means "river." In chapter 3 the author presents the archaeological evidence for Prehistoric Times and the Early Bronze Age. In chapter 4 the archaeological discoveries dealing with Old Testament times are treated, while chapter 5 concerns itself with Intertestamental and New Testament times. The famous Madaba Mosaic Map is discussed relative to what it reveals about the Jordan Valley.

In two supplements the Old Testament terms involving the Jordan valley are discussed, and a number of maps of the Jordan Valley are given. A bibliography listing journal articles, monographs and books dealing with the different topics used by the author is given on pages 173-179. The utility of this book is enhanced by indexes of both place names and Bible passages alluded to in the book.

Baker Studies in Biblical Archaeology is an excellent series of monographs describing the findings of archaeology in a form intelligible both to the non-specialist as well as to the scholar. These volumes enable the general reader as well as the more serious student to obtain a better understanding of the historical background out of which the Bible came.

Raymond F. Surburg

JESUS THE PAGAN. By Pearl Ross. Philosophical Library, New York, 1972. 73 pages. Cloth. \$6.00.

If the title of this book shocks the reader, so will the book. Jesus is not pagan, of course, but Pearl Ross uses Jesus to propound her own paganism and it is crass. She deftly perverts Scripture itself to make Jesus establish the Kingdom of Heaven on Earth but the Kingdom she speaks of is wild compared to that in the mind of Jesus' enemies. Who is Jesus? He is a humanist. "To combine the practical and artistic as found

in Nature. 'Question.' Seek Truth in your own way! Criticize all premises! Challenge all assumptions! Allow Truth to have ambiguity and complexity, change and re-interpretation, and comparison, yet Truth you will find relates always to the totality of Nature' (page 22). Whence came Jesus? From Mother Earth: "I am weary, Great Earth Mother. Loose me from these tears. You called your mission assigned me to change the hearts of men—but I've failed." (page 64). Incidentally the book ends on a complete note of failure. This is said of Him on the cross; "The vision, too, had forsaken him. . . It was finished. . . His great soul took flight" (p. 73). Jesus' life and work amounted to an unfulfilled vision which can still be attained. What was His attitude toward God and Moses: "The thieves who came before me, God and Moses and all, came but to steal and to kill and to destroy the sheep" (p. 40). What did He say about sex? "Sex is a Holy Spirit, the source of all Nature's life, the Way, and the Truth, and the Light (sic) to maturity" (p. 16). And this: "To cast out unclean spirits he touched their most intimate parts, declaring Sex is Holy, and a part of Nature's plan" (p. 23). What of women? "He was a champion of women's freedom and gave them dignity, for he spoke against tonsure and prayers to a man God who despised all women" (p. 33). The author puts these words into the mouth of Scribes (who are giving the author's view of Jesus): "The people call him the Prince of Peace, for he stirs them with visions of a World without nations or boundaries or religions, bringing Peace to all the Universe. He speaks against marriage, saying marriage is of the past, and not of the freedom he proposes. For there will be no such taking and giving in this so-called Heaven on Earth he plans. He travels with women as his equals, and did not condemn a woman taken in adultery, caught in the very act. And he turned her guilt on her accusers' heads, convicting them by their own conscience for their judgment of sex as unclean!" (page 44). According to the author, what was Jesus' philosophy? Down with God, Scripture, religion. Away with restraint. Let man be free to develop truth, art, beauty, balance. Mother Earth is all. Let woman be free and away with marriage. Away with nations and nationalism which will destroy the world. Let man be free to develop the great Brotherhood of all. Sex is a Holy Spirit.

Verily, this book makes Sodom and Gomorrah blush. Unless the reader wants to read a good example of contemporary godless humanism, though well written, the book is not recommended.

Harold H. Buls

PLAIN TALK ON GALATIANS. By Manford George Gutzke. Baker Book House, Grand Rapids, 1972. 175 pages. Paper. \$1.95.

This commentary on Galatians is a strange mixture of some good passages with many which betray a lack of understanding of Scripture. The book is fraught with synergism and mysticism. With reference to Gal. 2:20: "The way Paul was able to do this was by believing in the Lord Jesus Christ, because then Christ was in him. Paul responded to Him by receiving Him unto himself." On the other hand we read (p. 103): "Christian faith is not the result of human effort, nor the result of natural processes." Justification is sometimes portrayed as something in which the individual is active whereas sanctification is sometimes

portrayed as something in which he is passive. For example (p. 141): "Christian conduct, living and walking as a Christian, is not something one must work at to achieve. It is something that happens to the believer. Of course the believer makes arrangements about it, but it happens to him."

At times the author describes the flesh as identical to human nature, what he has received from his environment and what he receives through his senses (pp. 130-131). And yet he speaks of total depravity: "Some people are shocked when they hear the phrase 'total depravity.' . . . men are altogether lost, apart from Jesus Christ. There is only one Son of God and there is only one way of salvation." (p. 119).

The Grace of God is sometimes pictured as an infused quality: "Grace is something God gives which somehow enters into a person to enable him to do the will of God" (p. 16). Because the author understands faith as the cause rather than the means of justification before God, he confuses the reader on objective and subjective justification. He teaches a limited atonement. With reference to 3:13: "Christ hath redeemed us from the curse of the law" he writes: "One must be very careful who is included in the 'us.' 'Christ hath redeemed us': not all mankind, but those who believe."

The author does not have a clear understanding of the distinction between the ceremonial and moral law, nor does he always clearly distinguish between the second and third uses of the moral law. And this leads to antinomianism: "When once a person has received Christ, has been born again, and has received the Holy Spirit he need not go by any external signs as to what is right or what is wrong. He will have that guidance in his heart" (p. 79). His attitude toward baptism can be summarized in this statement: "Circumcision doesn't matter and water baptism doesn't matter" (p. 114).

In his great commentary on Galatians (1535) somewhere Luther describes the Christian as "simul justus et peccator." Totally righteous although totally a sinner. Dr. Gutzke waters this down: "Every Christian has in him something of the old man as well as something of the new man that is in Christ Jesus" (p. 151).

These are harsh criticisms which amount to saying that the author does not always let Scripture speak for itself. He often confuses the reader as to the intended sense of a passage. However, his attitude toward those who deny that the Scriptures are in very truth the Word of God is admirable. "It is not unusual to witness tolerance and permission given to men who handle Scripture as if it was not all true; but at the same time criticism, rejection, and disapproval may be shown to men who honor the Bible as the Word of God. This is an astonishing thing. Christians may welcome a scholar, looking up to him with appreciation and with esteem, even though he does not even believe the Bible as the Word of God" (p. 103).

Harold H. Buls

LIFE IN THE HEIGHTS. By J. H. Jowett. Baker Book House, Grand Rapids, 1973. 266 pages. Paper. \$2.95.

This is a book of sixty-nine brief studies in the Epistles of Paul and

Hebrews. The author is not afraid to discuss sin and grace, the frailty of mankind and the marvelous strength which comes through the Word. Though obviously highly educated the author can speak in simple, direct language; and the book is pervaded by a nice poetic touch. We quote some pertinent passages: "For faith is a finer sense even than common sense" (p. 11). "The Apostle has been called the expert master of the preposition, and, indeed, there is a whole literature of grace in the prepositions of his epistles. But I am not quite sure that he is not just as much a master of the pronoun as he is of the preposition" (p. 42). "And is there anything of which the world is in greater need just now than men and women who are clothed in the shining glory of unquenchable hopes? The world is confused and disillusioned and depressed. Our ideals have been smitten, and they are like quenched and broken lamps. And, therefore, of what unspeakable worth are men and women who have somehow got mysterious supplies of oil, and whose lamps have not gone out in the gusty night!" (p. 57). "We shall get more 'man' from the Son of Man. All our springs are in Him" (p. 67). Many more such passages could be quoted.

This does not mean that the book is recommended without qualification. The Lutheran will balk when he reads that his Christian life is "experimental life which shares the passion of the cross" (p. 177). Or this on the freedom of the will: "We are bound to move; we are all the children of tendency, and the direction is left to the decision of the personal will" (p. 185). There is a beautiful page in this book (p. 128) on how Christ dwells in our hearts by faith. But it is marred by synergism in the very last sentence: "He (Christ) will prepare the room for His own habitation. And our part is what? *To Let Him Do It.*" (Italics our own). Pages 186, 244 and 245 reveal the same tendency. In his discussion of Col. 2:17 (which in all simplicity tells us that Christ has fulfilled the shadows of the ceremonial law for us), the point is completely missed and instead the author applies this passage to the Lord's Supper: "We take the bread and the wine at the Sacrament of the Lord's Supper, but the material emblems are only the shadows of the heavenly feast" (p. 210). And, finally, here is a case of stark religious enthusiasm: "Let us kneel at the Cross, and let us stay there until vital feelings begin to stir in the numb heart, and it is as though the winter is over and gone" (p. 21).

Despite these instances of weakness in theology it must be said that after one has read the book many observations which the author has made linger in a person's mind.

Harold H. Buls

HOW TO STUDY THE BIBLE. Edited by John B. Job. Foreword by Paul E. Little. InterVarsity Press, Downers Grove, Illinois, 1972, 110 pages. Paper. \$2.90.

This volume is an introduction to methods of Bible study. It is a symposium to which the following contributed short chapters: Alec Motyer, Lawrence Porter, Jean Rutherford, Pamela White, Dick France, Paul March, John Rob, Donald English, Montagu Barker, and Franklyn Dulley. The editor of this symposium is John B. Job, Registrar and Lecturer in Old Testament at Immanuel College, Ibadan, Nigeria.

Little in his foreword asserts: "There are no slick, painless methods by which we can grasp the Word of God. There is no pill we can take to make us effective Bible students." But he claims: "There are tools, however, which can make the job simpler, and this is exactly what the writers of this book have given us . . . readable, practical and useable Bible study methods for anyone who wants to study the Word of God seriously."

Scattered throughout the volume the readers will find suggestions for the interpretation and understanding of the Scripture. Our pastors undoubtedly have known them, but they will be good rules for our Sunday school teachers and laymen to come to know. Thus Porter states a rule often violated: "It is clear that for understanding any text of the Scripture it must be seen in its context and against the background of the whole document to which it belongs." Therefore the students are advised to take as their reading a unit at a time. The whole-book method of study prevents the emphasis of one truth at the expense of others, which happens when the principle of selection is imposed on a book. When reading the Bible it is necessary to pay attention to the literary genre employed, which has implications for interpretation. A book should be read through a number of times to get the feel and then the student should try to determine the structure, or organizing principle of a Biblical book. An analysis of the Letter of the Philippians would note key words such as "mind," "joy," and above all "Christ." A useable structure of Philippians would be:

Chapter 1—Christ Our Life (1:21)

Chapter 2—Christ Our Example (2:5)

Chapter 3—Christ Our Ambition (3:8-9)

Chapter 4—Christ Our Satisfaction (4:19).

Porter has given a detailed outline of the structure of Mark.

This book, though having only 110 pages, does succeed in showing the usefulness of various methods of Bible study, and deals in ways in which specific passages of Scripture and individual books, as well as words and themes, may be analyzed and evaluated. The reviewer wishes the volume well and is convinced that the suggestions offered in this book can help our laity and pastors to get more out of the gold that is found imbedded in the Bible, given by inspiration for the salvation and happiness of mankind.

Raymond F. Surburg

THE NEW TESTAMENT: A GUIDE TO ITS WRITINGS. By Gunther Bornkamm. Fortress Press, Philadelphia, 1973. 166 pages. Paper. \$3.25.

Starting from the assumption (undoubtedly well taken) that for many of our contemporaries the New Testament is a closed book, Professor Bornkamm wants by means of this monograph to ease the modern reader's approach to the book. The author makes other assumptions: the New Testament was not always the "Holy Scripture" of Christianity; the Canon was the result of a sifting process; some of the criteria according to which canonical selection was made have proven to be erroneous; the New Testament is really a theological affirmation, rather than a canonical corpus; the theme of the New Testament is basic and simple: Jesus Christ;

a division of the books into three groups corresponding to three periods is both simplistic and untenable; it is an illusion to suppose that the New Testament is a summary of binding Christian doctrine; it is wrong to minimize differences and contradictions in the New Testament.

Bornkamm's introduction (Einfuehrung) is in no sense comprehensive in the technical sense; nor was it intended to be. Whether one can operate with the author's assumption or not, the book adds to our knowledge of the contextual situation out of which the New Testament arose.

Bornkamm's discussion of Gnosis is particularly valuable. His view as to how Paul regarded the Gospel is highly questionable. Though written as a layman's guide, this work will have far more value for the pastor.

John F. Johnson

FORM CRITICISM REEXAMINED. By Walter A. Maier. Concordia Publishing House, St. Louis, 1973. 46 pages. Paper. \$1.95.

This is one of the volumes in Series II of Concordia's *Contemporary Theology Series*, a series which deals with theological issues and movements of our time. This series is designed to provide pastors and laymen with a reliable means for examining today's theological scene.

Doctor Walter A. Maier, Professor of New Testament Interpretation at Concordia Theological Seminary, Springfield, Illinois concerns himself in this monograph with one of the current techniques of interpretation that is a vital part of the historical-critical method. As the author so correctly states, the use of certain aspects of the historical-critical method has been at the root of the problem in the area of Biblical hermeneutics in The Lutheran Church-Missouri Synod. Because of this synodical development, the synod's Commission on Theology and Church Relations was also asked to make a study of the historical-critical method and furnish the members of the Synod with an evaluation.

The author correctly informs the reader that the historical method is a very complex one, that it is a designation for a "professional type of Scripture study which involves work with the Biblical text in its original languages and the use of the investigative procedures termed textual criticism, literary criticism, historical criticism, form criticism, redaction criticism, and content criticism." "While these various 'criticisms' may be considered separately, the usual practice is to employ a number of them in conjunction." In the introduction Maier explains each of the different types of criticism.

However, in this book New Testament form criticism is the subject of examination. The father of form criticism (in German: *formgeschichte*) was Herman Gunkel who originally promoted this new type of criticism in Old Testament studies as early as 1901. It was only in 1919 that a number of New Testament scholars began to apply the views of Gunkel to the interpretation of the Gospels. In chapter 1 gospel study prior to the development of form criticism is presented. The remaining chapters are devoted to Rudolf Bultmann, to his approach to the study of the Gospels (ch. 2), then to a discussion of Bultmann's assumptions and procedures in the use of form critical methodology (ch. 3-7).

From Gunkel, Bultmann borrowed the concepts of *Sitz im Leben* and

the existence of oral tradition prior to the writing down of Mark, which in turn was the basis together with Q for the gospel writers.

Maier's materials concerning Bultmann are taken from his now famous, *History of the Synoptic Tradition*, translated by John March (New York: Harper & Row, 1963), 450 pages. Bultmann assumed that prior to the writing down of the original Christian tradition in its preliterate form it circulated as "single, short, detached, irreducible units, each complete in itself" (p. 19). The evangelists were, therefore, merely collectors, editors and compilers of narratives about Jesus and sayings attributed to Him. According to Bultmann it was easy to recognize the literary genre embedded in the Gospels. It was necessary to distinguish the units of traditional material from the framework which the evangelists had supplied, which were not necessarily true. In chapter 4 Maier classifies and discusses the different literary forms found in the Gospels by Bultmann.

Because of other faulty presuppositions with which Bultmann approached the Scriptures, his conclusions were very negative. The result of Bultmann's form criticism might be summarized about Jesus Christ as follows: "I believe in Jesus Christ who was not born of the Virgin Mary, born in Bethlehem, lived in Palestine, suffered under Pontius Pilate, was crucified, died and buried. He did not become physically alive on the third day, He did not descend into Hell, He was not seen alive for forty days after His resurrection, He did not ascend into heaven, He does not sit at the right hand of the Father in heaven, from which He will not come to judge the living and the dead."

Form Criticism Reexamined ought to be required reading for all students at both of our seminaries and informed pastors will also wish to read and study it.

Raymond F. Surburg

THE PARABLES OF JESUS. By George A. Buttrick. Baker Book House, Grand Rapids, 1928, 1973. 274 pages. Paper. \$2.95.

The cover of this book calls our attention to the fact that Mr. Buttrick is the author of a number of books and served as editor of *The Interpreter's Bible*. We are told that "In the interpretation of the parables he has used the approved findings of reverent and competent critics of Scripture." Very often these findings are those of critics who obviously do not regard the Scriptures as the very Word of God, whose primary author is the Holy Spirit.

In the Introduction the author discusses the purpose of the parables. Jesus Himself said that parables either reveal or conceal. Mr. Buttrick states: "We cannot take these words at their face value for the sufficient reason that, so taken, no words could more flatly deny the 'mind that was in Christ Jesus'" (p. xx). And though Mr. Buttrick makes some good observations about the interpretation of parables it is plainly evident that he does not always allow Scripture to interpret Scripture. For example, his understanding of the word 'kingdom' leaves much to be desired. "The kingdom of God is within human life as vitality is in the seed" (p. 18). "But of all adaptations, that which most inspires to awe and confidence is the one that Jesus here teaches, namely, that the kingdom of God and our life are native each to the other" (p. 19). "Quietly and with-

out haste the moral and spiritual powers resident in human life unfold" (p. 19). The word *faith* rarely occurs. But he has this to say about reason: "That grand word 'rationalist' should be recaptured from the sorry camp of the sceptic and given honor in Christian vocabulary, for the life of Jesus is the most rational thing our befuddled planet has ever seen A man's faith must be consistent with (though not necessarily slave to) his whole range of knowledge, or it sinks into black magic" (p. 57). The *grace of God* in Christ is another concept which is hard to find in this book. The parable of the laborers in the vineyard (Matt. 20:1-16) so plainly teaches that salvation is by grace through faith in Christ but this is Mr. Buttrick's final paragraph: "If only the labors of the morning hours had offered a part of their ample wage to comrades who, because of weakness, or 'the inhumanity of man to man,' or fettering circumstance, waited while no one hired them! Then they would have entered into the joy of their Lord, and realized the wise and gentle kingdom in their midst!" (p. 165).

Jesus Christ became man to seek and to save that which was lost. And that is the dominant theme in the parables but it is woefully lacking in this book on the Parables. That is not to say that Mr. Buttrick is not a learned man nor that he has a poor style. (It is excellent.) Nor do we say that the book contains nothing good. For example, with reference to the parable of the Unjust Steward (a difficult one), the author has some penetrating insights and with reference to the Parable of the Pharisee and the Publican he has much to say about humility. But where is Christ? Every interpreter of the Parables must constantly remember that "We preach Christ and Him Crucified." The true interpreter will find Christ in every parable, in every way or another.

Harold H. Buls

THE TRIUMPHS OF FAITH. By G. Campbell Morgan. Baker Book House, Grand Rapids, 1973. 192 pages. Paper. \$2.95.

There is much in this book from which the reader can profit. The best section, it would seem, is pages 67 to 157, the period from Noah to Rahab. Hebrews 11 is a grand exposition of the description of faith in the first verse. The writer sees the differences in situation and character of the individuals mentioned. He sees the differences in temperament among Abraham, Isaac and Jacob. He realizes that Joseph and Moses lived in different times. But all had faith in the Messiah. They had the conviction of things not seen. The chapter on Joseph, pages 99 to 109, strikes the reviewer as the very best in the book. And much can be learned from studying the chapters on Moses and Moses' parents. The author believes that the Scriptures are the Word of God and that the person and work of Christ are central in this Word.

From the Lutheran point of view, however, the following criticisms must be made. On pages 16, 27, 28, 29, 33 and 34 there are clear indications of synergism. One example: " 'he that cometh to God.' Simply and inclusively that means to approach God, to get near to God, to put oneself into communication with Him." In the earlier part of the book (pp. 21 and 23) and in that latter part thereof (pp. 166 and 168) there are utopian and millennial strains. One example: "They (O.T. saints) were seeking a better country, a heavenly, that is a country on earth, according

to the heavenly order." On pages 44, 45 and 46 freedom of the will is maintained. On page 151 total depravity of man is flatly denied. When Christ says: "If ye then, being evil, know how to give good gifts unto your children," this means: "You are evil, but there is something good in you." In Hebrews 12, according to the author, Christ is pictured not primarily as Savior but File-Leader, Worshiper and Believer. In his discussion of the Eucharist (pp. 28-29): "I love the word which describes the Table as the Eucharist. What is that? Simply the offering of praise, or worship. We make a great mistake if we come to the Table to confess sins. That should have been done before we came. If we have not sought for cleansing before we come, we have no place at the Table. Therefore here supremely we approach God, speaking to Him in praise."

Despite these criticisms, in conclusion, we mention that on pages 50 and 51 the author states that our first parents knew and believed the promise of the Savior and that the difference between Cain and Abel lay in this that Abel confessed his sin and believed in reconciliation whereas Cain did not.

The book can be read with profit if the reader is aware of the criticisms.

Harold H. Buls

MANY WITNESSES, ONE LORD. By William Barclay. Baker Book House, Grand Rapids, 1973. 128 pages. Paper. \$1.50.

This little book is from the pen of the well-known New Testament scholar at the University of Glasgow. In nine chapters he pictures the varied backgrounds of the New Testament books. The book closes with a chapter on The Kerygma and one on what is necessary in preaching today. Then follow six pages of suggested bibliography on New Testament books.

The theme of the book is stated on the first page (9): "... it is of the first importance to remember that we are not dealing with a series of Gospels competing with one another for our allegiance. The different expressions of the Gospel are not competing and antithetic; they are co-operative and complementary." The author has a sane and healthy attitude toward the Word of God. The book is written in a clear and readable style. Though the author writes in a simple and straight-forward manner, one can sense the stature of this scholar as he reads this book. His description of Gnosticism (pp. 78-83) and Antinomianism (p. 90) are excellent. These two are noted merely as examples of the understanding which Mr. Barclay has of the times when the books of the New Testament were written. He rightly sees the dangers of Millenarianism and warns against neglecting "the main stream of New Testament teaching. It must be said that Millenarianism belongs rather to the eccentricities of Christian theology" (p. 105).

However, we disagree with Mr. Barclay at several points. For him the word *logos* means not only "Word" but also "reason." "... to call Jesus the Logos, is to say that he is the mind of God, become flesh and blood human creature." Though he does say on the same page: "So to say that Jesus is the Logos is to say that he is God's supreme means of communication with men" (p. 22). This becomes clearer on the following page: "John is

not here identifying the Word with God. To put it very simply, he does not say that Jesus was God." And in the following paragraph: "He meant that in Jesus we see perfectly displayed in human form the mind of God. To put it at its very simplest, he meant that God is like Jesus." But this is explained a few sentences later: "If we go on to speak of the pre-existence of the Logos, one thing at least that we must mean is that *God was always like that*. The mind of God, the attitude of God toward men, was always from all eternity to all eternity that which we see in Jesus." The Lutheran will balk at the idea that the law creates sin. "The very fact that it was forbidden to eat of the tree in the garden made Adam and Eve wish to eat it" (p. 33). This makes God's law the very *cause* of man's sin. Furthermore, there is supposed to be an echo of Plato's theory of forms in the Epistle to the Hebrews (p. 43). Mr. Barclay's discussion of I Peter 3:18-20 (the Descent into Hell) presents the various theories but it would seem that he espouses Clement's theory that here we have the philosophers receiving their opportunity to hear the Gospel. He calls it "one of the most beautiful attractive and adventurous ideas to which early Christian thought ever attained" (p. 74). He interprets II Cor. 5:18-20 as if man, not God, took the initiative for reconciliation: "But one thing must be noted—it is always man who is reconciled to God, never to man. It was not the attitude of God which had to be changed; that was always suffering, waiting, seeking love. It was man's heart which had to be changed so that the rebellion should be obedience and the fear should become trust." But the passage clearly states that God, in Christ, took the initiative. And on page 35: "Faith means the acceptance of the fact that man can do nothing except humbly and trustfully accept what God offers him." These two quotes betray synergism. However, we heartily agree with Mr. Barclay: "It has to be said that a great deal of modern preaching is essentially trivial in its nature" (p. 119), and: "The first thing that is needed from all pulpits is systematic exposition of Scripture and systematic explanation of Christian doctrine" (p. 120).

The Lutheran can learn much from this book written by a great scholar but he must remember that his theological background is not Lutheran.

Harold H. Buls

II. THEOLOGICAL—HISTORICAL STUDIES

THE LORD'S SUPPER TODAY. By Werner Elert. Translated by Martin Bertram. Concordia, St. Louis, 1973. 47 pages. Paperback. \$1.95.

UNITY AND FELLOWSHIP AND ECUMENICITY. By Henry Hamann. Concordia, St. Louis, 1973. 48 pages. Paperback. \$1.95.

MARXISM AND CHRISTIANITY. By Hans-Lutz Poetsch. Edited by Paul Schmiede. Concordia, St. Louis, 1973. 62 pages. Paperback. \$1.95.

Besides the fact that all of these books are part of Concordia's Contemporary Theology Series No. 2, they also have these qualities in common: excellent scholarship packed into compact format; economically priced; and soundly Biblical and Confessional Lutheran in approach to their respective topics. Assuming that the average person is willing to

allow his mental muscles to be worked a little, he will find good mining in the lodestuff of these monographs.

If there is one doctrine that tends to be muddled in contemporary ecumenical strivings, it is the Lord's Supper. This is so, simply because it has become the device, wrongfully of course, for evidencing a unity among churches which is in fact not there. Elert nails all the loose boards down tight and shows convincingly that there just is no mean between the Lutheran and Calvinist positions, let alone between Lutheran and Romanist. For those who foggily claim that Real Presence in Calvin even approaches what Luther and Lutherans teach, Elert says: "Luther of Marburg is just as irreconcilably opposed to these 'Lutheran' Calvinists, to their Calvin, and to the 'Luther' fashioned by them as he was to Zwingli." The exegetical and dogmatic material is all here, in short summary. The major quibble to which Elert opens himself is his handling of John 6 as Eucharistic, a position which Luther and Lutherans stoutly reject on sound exegetical, textual basis.

Of equal importance in the ecumenical atmosphere of our day is Hamman's monograph. One could hardly hope for a fuller coverage anywhere on the key subjects, in so succinct a manner, of unity, fellowship, ecumenicity! Not only are the terms clearly defined, but the history of the whole 20th century ecumenical movement is traced with fine sweep. (Additional sources are suggested to the reader seeking greater detail and depth.) Each major denomination gets its due in Hamman's purview of the stated concepts. But the string that finally ties this little book neatly together is the keen analysis and answer Hamann gives on the question of how a church of Confessional commitment, like his church in Australia, and the Lutheran Church—Missouri Synod on these shores, faces up to the fellowship, unity, and ecumenicity issues which tug away at the ecclesiastical skirts in our day. How could the Lutheran Church ever become partner to a movement which finds it easy to make common cause with every theological Tom, Dick, and Harry, simply because, like these good Joes, it (the ecumenical movement) believes so little?

When one has lived close to the subject, as has Hans-Lutz Poetsch, then what he has to say anent Marxism and Christianity takes on special significance. His is a thorough-going, penetrating analysis of the irreconcilable tension between Christianity and the "religion" of Marxism. Students who benefited from his lectures on the subject a few years ago when Poetsch was lecturer on our campus will be happy to know that the author's notes are now available in printed form. Again, considering the allotted space, there is a mass of material available in this monograph. First, a good historical summary of the leaders and events connected with the rise of Marxist Communism. Second, a definitive treatment of the dogmas of Marxism, its view of man, class conflict, dialectical materialism, the utopian promises, and political strategy. The bibliography at the book's end is largely German and Europe-oriented; but for this reason the book is all the more valuable, since the author has digested a mass of material for the reader. The roots of this pernicious "ism" have seldom been traced with greater accuracy and insight.

Concordia Publishing House is offering a first-rate reading course with these monographs. Fie on anyone too unconcerned, too sluggish, or too tight-fisted to take it!

E. F. Klug

THE CONCEPT OF PEACE. By John Macquarrie. Harper & Row, New York, 1973. 82 pages. Cloth. \$4.95.

Johannes Weiss once wrote that "to hope for the kingdom of God in the transcendent sense of Jesus and to undertake revolution are as different as fire and water," an observation obviously not taken seriously by devotees of so-called theology of revolution. John Macquarrie's chapter on peace and violence is a valiant attempt to fit our Lord somehow into the age old Christian problems of the "just war" (a misnomer, by the way), pacifism, revolution, non-violence, etc. Macquarrie's book is an attempt to urge peace as the most inclusive of all Christian virtues. Has the Church always supported peace? Did Jesus advance an unqualified ethic of peace? According to Reimarus, Jesus was an outright insurrectionist; according to Macquarrie Jesus was a radical and an opponent of the establishment, but certainly not an advocate of violence. At the same time the author argues that Bonhoeffer was justified in the action he took, an action which we know led to his death.

In a concluding chapter on the metaphysics of peace, three theological ideas are brought to bear on the concept of peace: grace, atonement, resurrection. They come out as sort of Kantian postulates, rather than firm affirmations.

John F. Johnson

WHATEVER BECAME OF SIN? By Karl Menninger, M.D. Hawthorn, New York, 1973. 242 pages. Cloth. \$7.95.

By the author's own avowal his preface comes last, in the epilogue, because he wrote it last (a not uncommon procedure) and in it summed up his whole stance and reason for writing. He has been "ticked off" for some time (cp. his *The Crime of Punishment*, 1966) because of the "ignorant, indifferent and self-destructive" manner in which our country has handled crime and criminals. Especially critical is Menninger of the new social morality afflicting our people and their mores—his criticism extends over some of his less highly motivated colleagues!—because they "talk cures" with drugs and conditioned reflex and new moral philosophy, while all the while it is sin, and not symptoms, that ought to be dealt with squarely. Who will deny that his cause is a right one?

Menninger's definition of sin as "transgression of the law of God, disobedience of the divine will, moral failure," is rather sound (p. 18). But it soon becomes obvious that this definition (from Webster!) narrows down to his own idea of human depravity. Keen analyst that he is, one of modern times' most highly respected (with his father and his brother he founded the famed Menninger Psychiatric Clinic in Topeka, Kansas), Menninger impresses the reader as a kindly, loving therapist who is willing to listen not only to his troubled patients but also and especially to theology and the churches, where the cure of souls has gone on, too, for a long time.

His chapter on "Sin into Crime" highlights one of his pet contentions, viz., that society with its courts, police, jails, etc., "commits more crime than it punishes." From this debatable posture he then argues that many of the "crimes" for which wrongdoers are being incarcerated should actually be viewed only and properly as sins, and ought to be dealt with

accordingly, by a minister rather than by a judge. The reader cannot help getting the impression that Menninger ultimately blames society more than the "criminal," and is more concerned for rehabilitation of the wrongdoers (including often those guilty of capital crimes, vicious murders) than for their unfortunate victims. This judgment may not be entirely fair, but I'm inclined to believe that a pathologist who has to view the bloody remains of the victims will probably stand toe-to-toe in opposing Menninger who has, I suppose, dealt mostly with the wrongdoers, *post eventum*, when they are in their not-too-pleasant jail cells, or in the court trembling before their accusers. That "diseases are not crimes," that "much criminal behavior (is) the result of an expression of sickness," and that voluntariness is the key element in determining the criminality of wrongdoing, may be a psychiatrist's way of looking upon the evil done, but not the law's, neither the country's, nor God's.

The author's chapter on "Sin as Collective Responsibility" probably raises more questions than it settles. Because of the atrocities that have occurred in war, in our country's treatment of the Indians, in its sordid history of slaveholding, in its ecological exploitation and ravishment of air, water, and land, etc., it does not follow that one must become a pacifist or unbalanced activist or agitator, whose preachments could conceivably work more harm than good. Menninger to some extent recognizes this, and he cautions that "there is a danger in the individualization of the sense of guilt regarding group sins" (p. 127). That is not the only danger, however. Neither Menninger, nor any other, can demonstrate that all war is *per se* sin (though, indeed, it results from sin, like all other evils!); that execution of proven murderers is sin; that opposition to abortion or population-control advocates is sin or a wrong against society. Menninger's verdicts will just not hold water in every instance, right though he may be in prodding the public conscience on given wrongs.

"Bluebird on the Dung Heap," a concluding chapter, contains Menninger's prescription and proposed cure for sin. The key lies in confession, the admission of guilt. Each man must see that he is a sinner, ego-centric, narcissistic, self-centered, self-destructive, unloving. What's so wrong about that approach, theologically, someone will ask? Doesn't repentance begin with contrition and confession of sin? Indeed, but before God! Not merely to oneself. Menninger remains the clinical psychotherapist with his answer; so close, and yet so far, as he opines that "the bluebird of happiness sings on a compost heap." Meaning what? That we sinners are on our way to grace and a new life, if, evil though we are, we but confess our sin, to ourselves and to others, and then "believe in our personal responsibility for trying to correct it, and thereby saving ourselves and the world" (p. 220).

The fault in Menninger's theology is glaringly patent. Failing really to understand original sin, in its nature and awful impact on man, he tries to make the Law do what only the Gospel can do. In fact, as a scientist he hopes to remain neutral over against all religion, believing that *any* moral leadership from the side of religion (Jewish, Christian, or what have you) will do. Not really understanding sin, he does not understand, nor have a word for, God's grace in Christ either. So, ego-centricity is the central problem, as he sees it; and the remedy is putting it off. The last sentence in the book is as pathetic as the proposed cure. It goes back a long ways,

to another good analyst of human nature, but one who failed, too. Menninger asks finally: "Yet, how is it, as Socrates wondered, that 'men know what is good, but do what is bad'?" (p. 230). A little closer look at Isaiah and/or Paul would have supplied the key that Menninger was looking for!

But there are some great passages in the book, not the least being those in which Menninger needles and applies the torch to his own colleagues and the clergy. A particularly eloquent passage occurs toward the end of the book and is addressed to the latter:

Some clergymen prefer pastoral counseling of individuals to the pulpit function. But the latter is a greater opportunity to both heal *and prevent*. An ounce of prevention is worth a pound of cure, indeed, and there is much prevention to be done for large numbers of people who hunger and thirst after . . . righteousness. Clergymen have a golden opportunity to prevent some of the accumulated misapprehensions, guilt, aggressive action, and other roots of later mental suffering and mental disease.

How? Preach! Tell it like it is. Say it from the pulpit Cry it from the housetops.

What shall we cry?

Cry comfort, cry repentance, cry hope. Because recognition of our part in the world transgression is the only remaining hope (p. 228).

With a little injection of the proper distinction between Law and Gospel, referred to above, there could be a lot of good common sense to take out of this exhortation from an outsider looking in at the pastor's task.

E. F. Klug

CHARLES HARTSHORNE. By Alan Gragg. Word Books Publishers, Waco, Texas. Cloth. 127 pages. \$4.95.

Among those who have helped shape the rapidly changing contours of contemporary Christian theology stands Charles Hartshorne, professor of philosophy at the University of Texas, formally at the University of Chicago and Emory University. The author of this book, professor of philosophy at Georgetown College, suggests that Hartshorne is one of the giant intellects in contemporary philosophy. At the same time the author suggests that his strongest influence thus far has been upon theologians. One almost automatically thinks of Hartshorne when he ponders the current phenomenon recognized as process theology. For some time now, process theology has attempted to fill a role which has been successfully occupied by Barth, Niebuhr, Bultmann and Tillich. Professor Gragg thinks that the process theology of Hartshorne bids to become one of the most creative and viable options on the American scene. This is a highly questionable thesis; nonetheless, any student of contemporary theology will find himself seriously short-changed if he overlooks the Whiteheadian-Hartshornian trend.

Hartshorne is essentially a metaphysician. Furthermore, he believes that any question of metaphysics inevitably involves the question of God. In this regard, Hartshorne certainly joins ranks of such notable thinkers as Aristotle, Aquinas, Spinoza, Hegel, and, of course, Whitehead. In fact,

Hartshorne has widely adopted Whitehead's view of God and the universe which are inextricably caught up in a dynamic process of creative change. Since Hartshorne speaks positively of the reality of God, he has been credited with launching a successful attack upon the moribund death-of-God theology which, like an inexpensive Fourth of July sparkler, soon burned out. But to return to the volume before us, process theology, says Professor Gragg, is helping to pave the way into new and largely unexplored realms of theological interpretation. His study of Hartshorne's contribution of processism most certainly demands a careful examination.

Professor Gragg's analysis of Hartshorne's metaphysics, his view of man, and his notion of supreme reality, is followed by a chapter in which he critically evaluates Hartshorne's philosophical theology. In this final chapter he discusses philosophical and theological issues. The latter interests us the most (at least so far this particular review is concerned). Hartshorne has a place for God's involvement in the world. (This, of course, is neither radical nor unrelated to biblical thought.) Involvement, action, and suffering seem to highlight Hartshorne's doctrine of God. Related to this is the problem of evil which process theologians are supposed to be facing more realistically than those of us who follow the traditional conservative point of view. Professor Gragg thinks that Hartshorne is more dependent upon Christian revelation than he is willing to admit. I do not think he makes a very cogent case for his point, but he does pose a question which processism has largely failed to answer, namely, how revelation as transcendent self-disclosure in concrete historical acts and words can be made to mesh with a basically immanentistic theological framework.

This volume belongs to the series which is presented as *Makers of the Modern Theological Mind*. Editor Bob Patterson claims that the books of the series are written so that laymen will be able to enter into the kind of theological dialogue which is necessary to the church as a whole. The current book, I believe, serves this task. It will enable the reader to assess something of the issues with which contemporary theology is struggling.

John F. Johnson

EARLY QUAKER WRITINGS (1650-1700). Edited by Hugh Barbour and Arthur O. Roberts. Wm. B. Eerdmans, Grand Rapids, 1973. 622 pages. Cloth. \$9.95.

Recent history is not likely to support completely the authors' opening claim that "the Quaker movement has always been more powerful than its books." Perhaps that was so of the earlier history of the Friends; but, unless one's judgment is considerably off beam, as an outsider looking in, it seems that the movement itself in our day has experienced considerable decline in influence. Accordingly, it does not seem far-fetched to say that the present volume may be seen as an effort at rectifying that situation.

Without question the authors have compiled a noteworthy set of primary materials connected with the rise of Quakerism; tracts, letters, polemical pieces, all of which were spawned out of the stormy beginnings of the movement in 17th century England, and to a lesser degree in the U.S. As a useful tool for students desiring to get at primary material in the life and history of the Quakers, the book will undoubtedly prove its worth,

though in what will surely be a narrow arena of interested parties. However, in all fairness it can be said that what otherwise might have been a jumble of materials of various sorts—historical, theological, political—has become a well-ordered arrangement at the hands of the authors, both professors at Quaker institutions. Appended, too, are several charts and graphs for tracing Quaker development, as well as short biographical notes on leading figures among the Friends.

E. F. Klug

POWER FOR THE CHURCH IN THE MIDST OF CHAOS. By Harry N. Huxhold. Concordia Publishing House, St. Louis, 1973. 95 pages. Paper.

The author indicates the objective of these essays in the *Introduction*: "The apostolic faith is a fervent witness to the fact that, as pessimism grows in the world, Christians have every right to assert their optimistic faith in God who rules over all. These meditations are reflections on the power that was available to the apostolic church, which is our model for hope."

Preceding each meditation, the author quotes a Biblical pericope. The reviewer assumes the meditations were sermons (at least that has been Huxhold's style); but as such the best one can say is that they are informative. They lack depth, direction, inspiration, and personal involvement. As an exegete, the reviewer equates the pericope as a pretext without careful interpretation and application woven into the sermon. The *Power* of the apostolic witness is lost. The chaos in the midst of the church is not undercut by Huxhold's application of the apostolic witness.

W. F. Meyer

THE EVANGELICAL RENAISSANCE. By Donald G. Bloesch. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1973. 165 pages. Paper, \$2.95.

A refreshing forthright volume that will disturb Biblical literalists as well as rank "liberals" in that it attempts to establish a sane approach to the need of the Christian Church to witness to the needs of the world today through "a word informed by Scripture and not a political or sociological opinion." With its definitions of the hallmarks of evangelicalism, a critique of Karl Barth and a section on the legacy of Pietism (all of which are bound to disturb some) it deserves to be read, if for no other reason (to paraphrase the author) than for the recovery of a robust faith.

John D. Fritz

POLITICS, MEDICINE, & CHRISTIAN ETHICS. By Charles E. Curran. Fortress Press, Philadelphia, 1973. 228 pages. Cloth. \$6.95.

A stimulating volume by a Roman Catholic theologian in response to Ramsey of Princeton concerning Christian ethics and the Christian stance re: war, abortion, politics, medical experimentation, organ transplants, death and dying, genetic and reproductive engineering, et. al.

Perhaps a "must" volume for theologians, pastors, professors, physicians and any laymen concerned about the Christian faith and ethical values (a "must" at least for reading, if not buying, but is worth its price).

John D. Fritz

ZINZENDORF: NINE PUBLIC LECTURES ON IMPORTANT SUBJECTS IN RELIGION. By George Forell. University of Iowa Press, Iowa City, 1973. 138 pages. Cloth.

Those interested in the "sermons" of an influential German theologian who never formally studied theology will be rewarded by this volume on Zinzendorf which contains nine of his "lectures" "preached" in a London chapel. Perhaps more importantly and mayhap more interesting, is the introduction to this volume by Forell which describes the Count's influence on the great and the near-great religious leaders and thinkers. That alone is worth the price of the volume.

John D. Fritz

BAKER'S DICTIONARY OF CHRISTIAN ETHICS. Edited by Carl F. Henry. Baker Book House, Grand Rapids, 1973. 726 pages. Cloth. \$16.95.

Dr. Carl F. Henry, Professor-at-large at Eastern Baptist Theological Seminary, founder and editor of *Christianity Today*, and also author of four major books in the area of Christian ethics, has employed the contributions of 263 scholars from all over the world to compile an extremely useful *Dictionary of Christian Ethics*. Nearly 700 terms and topics are discussed by mostly Protestant scholars from Europe, Asia, Australia and the Americas. Baptist, Christian Reformed, Episcopalian, Presbyterian, Lutheran, Mennonites and other religious communions have contributed on subjects such as: abortion, alcoholism, birth control, crime, drugs, employment, family, gambling, heredity, individualism, juvenile delinquency, koinonia, lying, marriage, monopoly, neighbor, obedience, pacifism, Satan, homosexuality, situation ethics, tolerance, union with Christ, United Nations, universalism, wealth and a plethora of other ethical topics. The authors of the various articles, some very brief, others extending over a number of pages, wrote from a conservative theological perspective.

The editor has tapped such men as Dr. Helmuth Thielecke of the University of Hamburg (essay on "Civilization"), Dr. Jacques Ellul of the University of Bordeaux ("Social Change"), Charles Malik, former Chairman of the United Nations Assembly ("United Nations" and "World Government"). Among Missouri Synod scholars the following wrote contributions: O.C.J. Hoffmann ("Laity," "Preaching"), John F. Johnson ("Mammon," "Quietism," "Saintliness"), Richard Klann ("Lutheran Ethics"), Eugene Klug ("Household Codes," "Military Chaplaincy," "Parenthood,"), Walter A. Maier ("Dynamic," "Enthusiasm," "Generation Gap"), Robert Preus ("Adiaphora," "Law and Gospel," "Propitiation"), David P. Scaer ("Providence," "Righteousness"), Martin Scharlemann ("Abortion," "Acts of God"), Otto F. Stahlke ("Orthodox [Eastern] Ethics") and Howard

Tepker ("Asceticism," "Body"). Drs. Henry and Gordon Clark wrote nearly 50 of the articles found in the dictionary.

The readers will find a great deal of valuable information concerning the history of different ethical systems that have made their appearance in the history of mankind. Biographies of scholars who have influenced the formulation of ethical ideas are given, thus the contributions of men like Buber, Bultmann, Bonhoeffer, Dewey, James, Aquinas, Augustine, Kant, Ritschl, Troeltsch, Cullmann, Kierkegaard, Weber, Ramsey, Clark, Royce, Temple, Rauschenbusch, Schleiermacher, Carnell, Bergson, Nietzsche, Darwin, Jung, Freud, Bennett, Harnack and others are noted. The ethics of the following non-Christian religions are represented: Hindu, Buddhist, Mohammedan, Zoroastrian, Jewish, Taoist, and the primitives. Biblical writers, whose inspired writings contain ethical material are also discussed in individual articles: Moses, Hosea, Amos, Jeremiah, Paul, Jesus, Peter and John. The major denominations of Christendom, each with its own ethical emphasis are given, thus we have articles on: Calvinistic ethics, Roman Catholic ethics, Eastern Orthodox ethics, Lutheran ethics and others.

Different non-Christian ethical systems are outlined by various evangelical writers. Thus we have articles on: Greek ethics, hedonism, utilitarianism, evolutionary ethics, contextual ethics, situation ethics and others.

We agree with the publishers when they wrote: "This valuable reference work meets the need of evangelical teachers and preachers who desire to give a God-glorifying direction to life and behavior. Its broad but thorough coverage of topics will invite frequent consultation by those who desire to apply Scriptural truth to today's ethical problems."

Raymond F. Surburg

JESUS SPELLS FREEDOM. By Michael Green. Inter-Varsity Press, Downers Grove, Illinois. 128 pages. Paper. \$1.50.

Man is self-centered. Green notes it is a problem the world over. However, all men are looking for meaning in life; but no man will find meaning until he comes to Jesus . . . for **JESUS SPELLS FREEDOM**. That's the simple message of this book but sorry to say its presentation of **FREEDOM** in **JESUS** is shallow.

W. F. Meyer

IN THE PLACE OF SACRAMENTS: A STUDY OF BAPTISM AND THE LORD'S SUPPER. By Vernard Eller. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1972. 114 pages. Paper. \$2.95.

As the title very well summarizes the contents, the reader can anticipate the conclusions. Eller is notoriously anti-sacramental and accomplishes his purposes clearly on every page. He is opposed not to rituals but to sacraments which have divine commands and promises connected with them. Some of his statements seem to fly straight in the face of the evidence. "Now among the religions of the world, Judaism is notoriously anti-sacramental." Opposite arguments seem more cogent. His arguments about the atoms of the historical Jesus of Nazareth not being present in

the Holy Communion seems to be putting new Zwinglian wine into old Zwinglian wine skins. We are not startled to learn that babies are not sinners, but we are amused by the way the author dismisses the analogy between circumcision for infants in the Old Testament and infant baptism. He disqualifies the analogy on the grounds that true circumcision in the Old Testament was a circumcision of the heart in the adults. Certainly the author does not want to suggest that circumcision of eight day old male infants was not a divine institution, and if it was, that it was a divine mistake? It is the kind of book that will ruffle the feathers of a dyed-in-the-wool Lutheran on every page. He might also learn that many innovations in liturgical usage were incubated in Reformed wombs.

dps

MILLENNIAL STUDIES. By George L. Murray. Baker Book House, Grand Rapids, Michigan, 1948. Reprint 1972. 207 pages. Paper. \$2.95.

This book could not have been reprinted at a more appropriate time. There have been reports that with the rise of the charismatic movement certain millennial ideas are being noised abroad. Historically speaking, charismatic movements have been generally associated with millennialist concepts. The author, now sainted, approaches the subject from both a pastoral and theological background. His goal is one of pastoral concern for problems he encountered in his congregation and among his colleagues, but his very readable style in no way sacrifices firm exegetical standards. His fourteen chapters suggest three divisions. Discussed first is the exegesis of favorite passages of the millennialists from Genesis through the apostolic writings. Secondly, chapters are arranged according to favorite millennialistic themes, seventy weeks, great tribulation, rapture, resurrection, judgment, Revelation 20. Finally, a chapter dealing with the early church fathers who were allegedly premillennialistic. For the pastor who feels that he must tackle some of these problems from his pulpit, or Bible class, *Millennial Studies* will be an indispensable and valuable tool.

dps

THE GRACE OF GOD IN THE GOSPEL. By John Cheeseman, Philip Gardner, Michael Sadgrove, and Tom Wright. Banner of Truth, Carlisle, Pa. 141 pages. Paper. \$1.25.

In recent years more and more books from Banner of Truth Trust have been coming across our desk. Though an American address is given, the authors are all British. Anyone who holds that the 17th century type of Puritanism, so instrumental in the New England colonies, is dead will have to slightly revise his opinion. Chapter arrangement beginning with God and ending with "The End of Gospel: Worship" will recognize the old Heidelberg Catechism dictum that the chief goal of man is the worship of God. Predestination, limited atonement, total uselessness of the free will all indicate that John Calvin is alive in England. How healthy he is is another question.

dps

III. PASTORAL—PRACTICAL STUDIES

A GUIDE TO PREACHING. By R. E. O. White. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1973. 244 pages. Paper. \$3.95.

Now and then a book comes along that preachers ought to read, be they preachers for thirty months or thirty years. This is such a book. Those who refuse to do solid exegetical study in sermon preparation will not like this book. Those who use the pulpit for showing off their language, style, debating power, to propagate their favorite dogmas, to air their personal opinions, to castigate those who do not agree with them—will not like this book. But those who sense that preaching is a fine art to be worked at and cultivated, who will listen to what the text says and be faithful to its literal and historical context, who know that severe exegetical discipline is required—they will find much in this volume worthwhile—for this book deals with the place of the sermon in worship, the value of scriptural preaching, the techniques of good preaching, the gathering and shaping of material, the use of illustrations, aids to style development, etc. It is solid, good, and for the preacher who takes his preaching *seriously*. It is also a must book for that preacher who no longer has time or the urge to study the original languages before he attempts to write his sermon.

Maybe some laymen ought to buy this volume for a gift for their own "preacher." But then, maybe the preacher's wife will think of it first.

John D. Fritz

THE TEACHING MINISTRY OF THE PULPIT. By Craig Skinner. Baker Book House, Grand Rapids, 1973. 255 pages. Cloth. \$5.95.

In this exciting volume, Craig Skinner, a Baptist, endeavors to blend insights from the history of preaching, education, theology, and psychology with contemporary needs.

His thesis seems to be: "Teaching is an art of guidance, exercised by a wise leader, which brings the student to the self-discovery of truth" (p. 182).

Skinner opts for a life-situation preaching. However, he is quick to remind the eager diagnostician: "Good education is pupil centered, but good Christian education must be *Christocentric* and pupil centered" (p. 59). Hence, remedial preaching must always accompany diagnostic preaching.

Discussing the psychology of communication, Skinner describes the preacher's task as that of wrestling simultaneously with three histories: his own within its social context; his hearer's within his social context; and Jesus' history within His social context.

After outlining barriers to communication, Skinner recommends as aids to establishing communication: interest in the hearer's personal benefit; maintaining attention by introducing pleasurable experiences; involving the hearer by showing concern for his needs and by thinking through his problems with him.

Treating the psychology of motivation, Skinner says that our problem is not to manipulate, but to persuade. "We can motivate change, not b

outside diction, but through insight" (p. 115). Would that he had added that motivation comes through the Gospel!

Skinner now turns to the structure of the sermon, reminding us that the four general goals of preaching are: 1) to inform or enlighten; 2) to inspire or comfort; 3) to motivate or appeal; 4) to edify or develop. "... the pastoral task is to take the new-born limbs and shepherd them to maturity" (p. 14).

This is a meaty book, a good cut above the average, and worthy to be recommended. The exhaustive bibliography is another plus.

Henry J. Eggold

THE SIMPLE LIFE. By Vernard Eller. William B. Eerdmans Publishing Company, Grand Rapids, 1973. 122 pages. Paper. \$2.25.

Subtitled "The Christian Stance Toward Possessions as taught by Jesus," interpreted by Kierkegaard and presented now by Vernard Eller, this little volume attempts on the basis of Matt. 6:33 to set up the principle for the simple life, namely, putting God first and letting all the rest remain all the rest. The premise is sound, but the motivation lying behind "putting God first" is not Gospel-oriented. In fact one looks in vain for the kerygmatic affirmation and for the creative, redemptive and sanctifying activity of a gracious God in Christ Jesus which alone makes it possible by His grace to put and keep first things first.

If you are looking for a book which contains parables by Kierkegaard this is the volume. If you want a book which stresses the Christian stance toward possessions based on what God has done, is doing and shall continue to do in Christ Jesus and the Christian's responsive and responsible love toward the Father in Christ Jesus in living the stewardship life, this is not the volume.

John D. Fritz

ON HAPPINESS. By Pierre Teilhard de Chardin. Harper & Row, New York, 1973. 93 pages. Cloth. \$3.95.

A handy (pocket-sized) and expensive volume of 93 pages, the title and the popularity of the author would suggest its use as a gift item.

Consisting of one lecture delivered in Peking and three brief wedding addresses, the volume's content is summarized on pages 62-63: the solution of the problem of happiness lies in Christian humanism or in the direction of a super-human Christianity with which every man will one day understand that it is possible for him to serve, but above all to cherish a universe which, in its evolution, is charged with love. A novel little volume with a curious blend of evolution and Christianity (without Christ being mentioned as Savior and Lord).

Can be read and/or dispensed with in about 15-20 minutes.

John D. Fritz

CONTEMPORARY WORSHIP RESOURCES FOR SPECIAL DAYS. By Ralph E. Dessem. C.S.S. Publishing Company, Lima, Ohio, 1973. 176 pages, Paper.

Another volume of helps to make worship contemporary and mean-

ingful. This one centers on innovative approaches to special holy days and seasons. It is intended to serve as a resource volume and it is just that.

Those using it as such will pick, choose and ignore according to taste, preference and meaningfulness.

No doubt for some time to come, of such volumes there will seemingly be no end.

John D. Fritz

ONE TO ONE. By Wm. E. York, Jr. InterVarsity Press, Downers Grove, Illinois, 1972. 64 pages. Paper. No price given. Est. \$1.00.

The InterVarsity groups on the large and small campuses throughout the nation have met with phenomenal success in terms of outreach and involvement. *One to One* is a 'how to' book for personal evangelism for the beginner. The six outlined conversations might be a little too rigid for the experienced mission caller, but for the neophyte who is still stumbling around, there is nothing like a good crutch for a while. Such language as "inviting Jesus into your heart" still goes against Lutheran grain. But do we have anything to match it? With declining memberships in Lutheran churches, perhaps a little instant stir and mix might not be too bad.

dps

A TREASURY OF G. CAMPBELL MORGAN. Compiled by Ralph G. Turnbull. Baker Book House, Grand Rapids, Michigan, 1972. 229 pages. Paper. \$2.95.

Lutheranism knows little of the Dwight Moody tradition of preaching-lecturing tradition which Morgan followed. The closest we go to that was the late Walter A. Maier, whose laurels still carry along those congregations who want to be called "The Church of the Lutheran Hour." Baker is making available an entire series with the sermons of Moody, Gordon, Spurgeon, and Morgan. By the age of 65, Morgan had travelled over 700,000 miles, crossed the Atlantic 49 times (no planes, then), and preached 20,000 sermons. He started preaching at age 12. The present work contains topical sermons. His homiletical and exegetical trademark is that he engages himself and his audience in a kind of conversation with the Biblical passages and persons so that the impression is given that Morgan is part of the text himself. The preacher might want to try it for size. It has to be said that it worked for Morgan.

dps

BOOKS RECEIVED

- The Word in Action.* By Ross Mackenzie. John Knox Press, Richmond, Virginia, 1973. 128 pages. Paper. \$1.95.
- The Way Back.* By Mildred Ward. The Warner Press, Anderson, Indiana, 1973. 128 pages. Paper. \$2.95.
- The Holy Spirit in Today's Church.* Edited by Erling Jorstad. Abingdon Press, Nashville, Tennessee, 1973. 160 pages. Paper. \$2.75.
- Eagle's Wings.* By Jean Testerman. Warner Press/Publishers, Anderson, Indiana, 1973. 107 pages. Paper. \$2.50.
- Reborn To Multiply.* By Paul J. Foust. Concordia Publishing House, St. Louis, 1973. 56 pages. Paper. \$1.35.
- Obscenity, Pornography, & Censorship.* By Perry C. Cotham. Baker Book House, Grand Rapids, 1973. 206 pages. Paper. \$2.95.
- A New American Reformation.* By James F. Drane. Philosophical Library, New York, 1973. 166 pages. Cloth. \$7.50.
- The Psychology of Religion.* By Wayne E. Oates. Word Books Publishers, Waco, Texas, 1973. 291 pages. Cloth. \$7.95.
- De Fundamentis Ecclesiae.* By Pastor Dr. theol. Hellmut Lieberg. Herausgegeben im Namen des ev. luth. Konvents um Brudern—St. Ulrich in Braunschweig von Eckhard Wagner, 1973. 264 pages. Cloth.
- Charles Hartshorne.* By Alan Gragg. Edited by Bob E. Patterson. Word Book Publisher, Waco, Texas, 1973. 127 pages. Cloth. \$4.95.
- Pre-Christian Gnosticism.* By Edwin Yamauchi. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1973. 208 pages. Cloth. \$7.95.
- To God Be The Glory.* Sermons in Honor of George Arthur Buttrick. Edited by Theodore A. Gill. Abingdon, Nashville, 1973. 159 pages. Cloth. \$5.50.
- The Becomers.* By Keith Miller. Word Book Publisher, Waco, Texas, 1973. 183 pages. Cloth. \$5.95.
- The Fire We Can Light.* Martin E. Marty. Doubleday & Company, Inc., Garden City, New York, 1973. 240 pages. Cloth. \$5.95.
- Land of the Pilgrims' Pride.* By Jesse Hays Baird. John Knox Press, Richmond, Virginia, 1973. 127 pages. Cloth. \$5.95.
- Mastering New Testament Facts.* By Madeline H. Beck and Lamar Williamson, Jr., John Knox Press, Richmond, Virginia, 1973. 121 pages. Paper. \$2.45.
- The Challenge of Religious Studies.* By Kenneth G. Howkins. InterVarsity Press, Downers Grove, Illinois, 1973. 150 pages, paper, \$2.50.
- Discipleship.* By G. Campbell Morgan. Baker Book House, Grand Rapids, Michigan, 1973. 122 pages. Paper. \$1.95.
- God's Perfect Will.* By G. Campbell Morgan. Baker Book House, Grand Rapids, 1973. 108 pages. Paper. \$1.50.
- The Triumphs of Faith: Expositions of Hebrews II.* By G. Cambell Morgan. Baker Book House, Grand Rapids, 1973. 192 pages. Paper. \$2.95.
- Power For The Church In The Midst of Chaos.* By Harry N. Huxhold. Concordia Publishing House, St. Louis, 1973. 95 pages. Paper. \$1.95.
- The Valley of Vision.* By Betsy Patterson. Warner Press/Publishers, Anderson, Indiana, 1973. 125 pages. Paper. \$1.25.
- Form Criticism Reexamined: Contemporary Theology Series.* By Walter A. Maier. Concordia Publishing House, St. Louis, 1973. 46 pages. Paper. \$1.95.
- Marxism and Christianity: Contemporary Theology Series.* By Hans-Lutz Poetsch. Concordia Publishing House, St. Louis, 1973. 62 pages. Paper. \$1.95.
- Unity and Fellowship and Ecumenity.* By Henry P. Hamann. Concordia Publishing House, St. Louis, 1973. 48 pages. Paper. \$1.95.
- The Lord's Supper Today.* Contemporary Theology Series. By Werner Elert, Translated by Martin Bertram and Rudolph F. Norden. Concordia Publishing House, St. Louis, 1973. 47 pages. Paper. \$1.95.
- A Christian View of Abortion.* Contemporary Theology Series. By John W. Klotz. Concordia Publishing House, St. Louis, 1973. 56 pages. Paper. \$1.95.

- Rough Edges of the Christian Life.* By (A Bible study guide for individuals or groups). InterVarsity Press; Downers Grove, Illinois, 1973. 61 pages. Paper. \$.95c.
- To Turn From Idols.* By Kenneth Hamilton. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1973. 232 pages. Paper. \$3.95.
- The Simple Life.* By Vernard Eller. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1973. 122 pages. Paper. \$2.25.
- Pilgrim's Logbook.* By Chris Savery. Warner Press/Publishers, Anderson, Indiana. 93 pages. Paper. \$2.50.
- A Guide To Preaching.* R. E. O. White. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1973. 244 pages. Paper. \$3.95.
- Signs Of The Apostles.* An Examination of the New Pentecostalism. By Walter J. Chantry. The Banner of Truth Trust, Edinburg, 1973. 101 pages. Paper. 25 Sh.
- The Way Back.* By Mildred Ward. The Warner Press, Anderson, Indiana, 1973. 128 pages. Paper. \$2.95.
- Creation Continues.* By Fritz Kunkel. Word Book Publishers, Waco, Texas, 1973. 284 pages. Paper. \$5.95.
- Reborn To Multiply.* Tested Techniques for Personal Evangelism. By Paul J. Foust. CPH, St. Louis, 1973. 56 pages. Paper. \$1.35.
- You Can Become The Person You Want To Be.* By Robert H. Schuller. Hawthorn Books, Inc., New York, 1973. 180 pages. Cloth. \$5.95.
- For A Fundamental Social Ethic: A Philosophy of Social Change.* By Oliva Blanchette, S. J. Philosophical Library, New York, 1973. 230 pages. Cloth. \$7.50.
- Achieving Order From Disorder.* A Genesis of How We Know. By Walter S. Field. Philosophical Library, New York, 1973. 87 pages. Cloth. \$6.00.
- The Mission Of The Church.* By Edward Schillebeeckx. The Seabury Press, New York, 1973. 244 pages. Cloth. \$9.75.
- Peter In The New Testament.* Edited by Raymond E. Brown, Karl P. Donfried, John Reumann. Augsburg Publishing House, Minneapolis, 1973. 181 pages. Paper. \$1.95.
- An Ethic For Christians & Other Aliens In A Strange Land.* By William Stringfellow. Word Books Publishers, Waco, Texas, 1973. 156 pages. Cloth. \$5.95.
- Giants Along My Path.* By W. Dale Oldham. Warner Press/Publishers, Anderson, Indiana, 1973. 304 pages. Paper. \$3.95.
- The Restless Heart.* Breaking the Cycle of Social Identity. By Robert C. Harvey. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1973. 216 pages. Paper. \$3.95.
- The Theology Of The New Testament.* By Werner Georg Kummel. Abingdon Press, Nashville, 1973. 350 pages. Paper. \$4.95.
- Paradise Found.* By Arthur R. Charlesworth. Philosophical Library, New York, 1973. 273 pages. Cloth. \$7.50.
- How It All Began.* By O. C. Edwards. The Seabury Press, New York, 1973. 156 pages. Cloth. \$5.95.
- Joybells of Life.* By Arthur E. Graf. Faith Publications, Giddings, Texas, 1973. 216 pages. Cloth. \$4.00.
- Is God A White Racist?* By William R. Jones, Anchor Press/Doubleday Inc., New York, 1973. 239 pages. Paper. \$2.95.
- The Freedom of God.* A Study of Election and Pulpit. By James Daane. William B. Eerdmans Publishing Co., 1973. Grand Rapids, Mich., 208 pages. Cloth. \$5.95.
- The Wonder of Philosophy.* By Rev. Francis J. Klauder. Philosophical Library, Inc., New York, 1973. 75 pages. Cloth. \$6.00.
- Pascal's Anguish and Joy.* By Charles S. MacKenzie. Philosophical Library, Inc., New York, 1973. 274 pages. Cloth. \$12.50.