

Luther And Chemnitz On Scripture  
EUGENE F. KLUG

Chemnitz On The Authority Of  
The Sacred Scripture (An  
Examination Of The Council  
Of Trent)

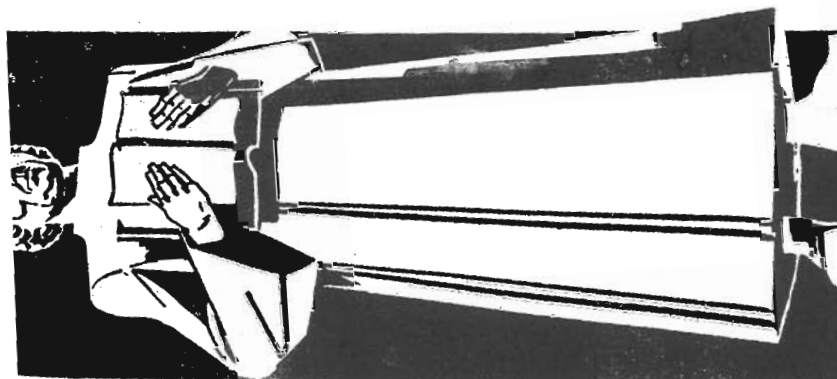
FRED KRAMER

"Shades Of Martin Chemnitz"  
ELMER A. NEITZEL

Book Reviews

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# BOOK REVIEWS

## I. BIBLICAL STUDIES

HEBRAEISCHES UND ARAMAEISCHES WOERTERBUCH ZUM ALTEN TESTAMENT. By Georg Fohrer, in Gemeinschaft mit Hans Werner Hoffmann, Friedrich Huber, Joachim Vollmer, Gunther Wanke. Salter de Gruyter, Berlin and New York, 1971. 331 pages. Cloth. 40 DM.

A CONCISE HEBREW AND ARAMAIC LEXICON OF THE OLD TESTAMENT. By William L. Holladay. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1971. 425 pages. Cloth. \$15.00.

Both of these lexica, one by a German Old Testament scholar, and the other by an American scholar, have made available dictionaries that are designed for the average student. The lexicon of Fohrer has especially the beginning student in mind, intended probably to replace *The Pocket Hebrew Dictionary to the Old Testament* by Dr. Karl Feyerabend (12th edition [1961]), which gave in transcription the Sephardic pronunciation of Hebrew. Holladay's Lexicon purposes to make available to English-reading students unable to read German the treasures of the Koehler-Baumgartner lexicon, which in its first two editions also gave the English meaning of a word, a procedure not continued in the third.

In the introduction to the German work, the editor states that while there are available for students of the Hebrew Old Testament large lexica, like Buhl-Gesenius, Koenig, which are widely used by students of the Old Testament, there has been lacking a handy and yet trustworthy lexicon for daily usage. The publication of Fohrer's handlexicon is not intended to replace the larger dictionaries, but rather to supplement them. For the use of Fohrer's book, a knowledge of Hebrew grammar is presupposed; the student is expected to have handy either Gesenius-Kautzsch or R. Meyer's grammars. As a rule to Biblical textual references for any meaning of words is given. The vocabulary of Fohrer's work is based upon the Massoretic text, which means that mixed forms, reflecting the Ketib and Qere, appear in the lexicon, insofar as they are found either predominantly or altogether in the text of the Hebrew Bible.

Holladay's *Concise Hebrew and Aramaic Lexicon* aims to provide an abridgment of the revised edition of Koehler-Baumgartner. It is based upon the third edition up to the latter Tau, after which the editor had to resort to the earlier editions. One of the great differences between the abridgment of Holladay and that of the German original is the omission of all etymological material, which students of comparative Semitics find extremely interesting, but which it was felt was not necessary for beginning students.

Bibliographical materials have also been omitted, as have been conjectural emendations. Only one of the attested meanings of a term (or each meaning of a term) has been given. All occurrences of Hebrew Old Testament words found in Ecclesiasticus or the Dead Sea Scrolls have also been omitted. Those scholars who are emphasizing the use of Ugaritic for the better understanding of the lexicography of the Hebrew Scriptures regret the omission of cognate Ugaritic material, which is found in the German original.

Biblical lexica frequently reflect the interpretation of earlier Biblical lexicographers or the interpretations found in current commentaries. The expression *yam suph*, is rendered by Reed Sea in Holladay's lexicon, with no suggestion that in either lexica, translated the same expression, "Red Sea." Both Fohrer and Holladay define *almah* in such a manner as to eliminate the idea of virginity. Thus Fohrer (p. 205) defined the word "as a junge Frau (bis zur Geburt des ersten Kindes)," Holladay as "a girl of marriageable age," a young woman (until the first child)," (p. 274). The student's *Hebrew Lexicon* based on Gesenius and Fuerst, by Benjamin Davies and E. C. Mitchell, asserts that *almah* is a term usually applied to a virgin, although not necessarily so (p. 475). The older dictionaries perserved an interpretation as a possibility, which both Fohrer and Holladay did not.

In Fohrer the Aramaic materials of Daniel 2:4-7:28 and Ezra 4:8-6:18, 7:12-26, Jer. 10:11 and Gen. 31:47 are found scattered throughout the lexicon, while in Holladay, following Koehler-Baumgartner, the Aramaic words constitute a separate, concluding section. Students interested in reading God's Word in the original will be grateful for these new helps.

Raymond F. Surburg

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TRANSITIONS IN BIBLICAL SCHOLARSHIP. Ed. by J. Coert Rylaarsdam. Volume VI in *Essays in Divinity*. Gerald C. Brauer, Gen. Ed. The University of Chicago Press, Chicago and London. 1968. Cloth. 317 pages.

This book has already appeared on sale lists by the U. of Chicago Press, but it has a message for a Lutheran church engaged in the study of the historico-critical method. The editor, J. Coert Rylaarsdam, is also the author of *Exodus* in *The Interpreters Bible*. Thirteen contributors are listed, who delineate Biblical scholarship as it is practiced at Chicago where Biblical scholarship is in transition. Frederick C. Prussner offers a basis for the transition: "1. a declining interest in theological circles generally in the concept of revelation, 2. the increasing interest, under the influence of the social sciences, in treating religion as an expression of human culture, and 3. the growing conviction among Old Testament scholars that early Israelite religion had actually been quite primitive and not significantly different from primitive religion elsewhere." It becomes apparent what passes under the august name of scholarship. Jay A. Wilcoxon offers an analysis of Joshua 1-6, in which he finds that the attention to liturgical aspects indicates a late date, while the speeches of Joshua have "probably been reworked by the deuteronomic historian," and the three dialogue scenes between the spies and Rahab have a theatrical or dramatic character. Thus, on literary grounds the historicity of the account becomes questionable. Walter C. Williams is of the same opinion, "The Old Testament is the end result of a long process of writing and editing."

If we should apply this critical method to a contemporary event, such as the recent New Orleans convention of the Missouri Synod, we would find that the convention could hardly be considered historical. There are several lines of documents or sources: The 'M' documents representing a minority tribe, sometimes called Moderate, and the 'C' documents,

sometimes called Conservative. The difficulty of harmonizing these documents is such that they may not refer to the same event. Thirdly, there are 'O' documents, considered Official, but they are so manifestly late compilations by scribes seeking to harmonize the previous documents, that they may be discredited. A central name in the narrative is that of Preus, who acted as moderator, though he was not counted as a Moderate. The name is hardly historical but rather aetiological, meaning a Prussian, the symbol of a rough-shod authoritarian. The location of the supposed convention suggests a myth inspired by the wish to return to the "once upon a time", a frequent characteristic of the religious saga. One of the tribes in the Missouri amphictyony was said to have landed at New Orleans in the "once upon a time." However, this, too, must be questioned since the people from Missouri did not generally reflect the "return to their origins" theme. The 'O' documents become doubly dubious since many of the other documents, both 'M' and 'C' indicate that the authors hardly believed what was done at the convocation of the amphictyony. Perhaps the story is not true . . . it can nevertheless be valuable and effective in the life of the tribes of the amphictyony. If the faith of the tribes is strengthened, this may be considered a positive result. If, on the other hand, some realized that the amphictyony no longer served them, they might profit by the realization.

In *Transitions in Biblical Scholarship* Ernest C. Colwell asserts apodictically, "Historismus is gone. Confidence in the ability of the historian to establish complete objective reality in the past has evaporated." There remains then only a radical scepticism regarding all history including Bible history, also of the New Testament. Thus Martin Rist can suppose that Jesus was a Pharisee and a rabbi, as indeed Bultmann asserted. Rist knows also that there is no immortality in the Old Testament, though he reports a Jewish belief "that Abraham especially, and Isaac and Jacob as well, were heavenly dwellers."

If identifying with "scholarship" means adopting such views (all negative) as reported in this book, I am resigned to the bliss of ignorance.

Otto F. Stahlke

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ESSAYS FROM THE CREATIONIST VIEWPOINT. Paul A. Zimmerman, editor. Concordia Publishing House, 1972. 176 pages. Paper. \$2.00.

This Concordia publication contains five essays which were originally delivered to various conferences of pastors and teachers of The Lutheran Church-Missouri Synod. They were originally printed in 1966. The authors are all scientists, of whom two are also theologians.

Dr. John Klotz, professor of Natural Science at Concordia Senior College, whose area of specialization is biology, gives an evaluation of the evidence for evolution. The authors in this essay clearly define what is meant by evolution. Klotz, for example, describes evolution as follows: "By evolution I mean that life came into existence by purely natural processes according to the principles which we find operative in our time level, that given the conditions which existed in the primitive world, life might come into existence today, that no special supernatural activity or intervention was necessary, that all of the forms of life we know today



have descended from a single, or at most a few, common ancestors, and that man is descended from animal ancestors." On the basis of many years of study of the claims of evolution Dr. Klotz asserts: "I believe the observational evidence gives no more support to evolution than it does to special creation. I believe there are observations which fit better the theory of evolution than they do special creation, but I believe that there are observations which do not fit the theory of evolution."

In order to evaluate the claims of evolution, it is necessary to be clear on what is involved in the use of the scientific method, how the scientists proceeds, what his objectives are, and what he believes that he achieves. Essential to the Scientific method is experimentation. Controlled experimentation can be used only with phenomena on our time level. It is impossible to conduct controlled experiments regarding past phenomena. Observation is also basic to the scientific procedure. However, "since evolution is supposed to be a process requiring long periods of time. And it is in this area-the-past-that the difference of opinion between those who accept special creation and evolution arises." The differences between evolutionists and those who believe in special creation are regarding the impossibility of using experimentation and direct observation in the discussion of most aspects of the theory of evolution. Klotz shows from the scholarly scientific literature how many scholars committed to the evolutionary theory point out serious flaws in their theory, thus giving the believers in special creation reasons for not rejecting the clear Biblical doctrine of creation as given in Genesis, chapter 1-2.

Wilbert Rusch, Sr., Professor of Natural Science, Concordia Lutheran Junior College, Ann Arbor, makes an analysis of the so-called evidences of evolution. Biology and geology are Rusch's areas of specialization. Like Klotz, he shows that he is well acquainted with the arguments given by the proponents of evolution. In the introduction of his excellent chapter, Rusch asserts: "We find ourselves in a dilemma because those who subscribe to evolution take a body of facts and interpret them one way, while those who subscribe to creation interpret them in another way. It is my contention that actually neither can be proven, both must be taken on faith." Rusch examines evolution and classification, evolution and vestigial organs, evolution and embryology, evolution and the origin of life, evolution and paleontology, evolution and fossil record, and the matter of human evolution. Rusch's chapter is well-documented and shows the weaknesses of the evolutionary theory. We agree with him, that truth is not determined by numbers nor by the prestige of the scientific community!

Paul Zimmerman, a Ph.D. in chemistry and also a theologian, contributes an essay on "The Word of God Today." Theistic evolution, which has been accepted by many religionists and theologians in Christendom, is related to views concerning the Bible and its interpretation. The reader will find this a valuable contribution that give in a nutshell the major theological developments that characterize the 20th century that have challenged the inerrancy, and reliability of the Scriptures. Chapters 1-3 of Genesis are discussed on a number of pages and issues specifically raised by evolution are dealt with.

Richard G. Korthals, formerly Professor and Acting Head of Astro-

navics U. S. Air Force Academy, whose field of specialization is space engineering, is the author of the fourth essay, entitled: "There Was Evening-And There Was Morning." The essay is a defense of Genesis 1:1-5. Korthals quotes from the volume on "Evolution" in the *Life Nature Library*, where the author contends that Darwin by his two books, *The Origin of Species* (1859) and *The Descent of Man* (1972) demolished the Biblical teaching on the creation of the animal and human life and made the Biblical doctrine obsolete. Is it necessary to bring scriptural interpretation in agreement with the philosophical pronouncements of science and reinterpret Genesis 1 and 2 in a non-literal manner? Korthals does not believe that a Christian must abandon the traditional understanding of Genesis 1-2 as contained in the Lutheran Confessions and in our Synodical literature for the 127 years of its existence, and as recently reaffirmed at The New Orleans Convention.

The fifth essay is by Walter E. Lammerts, formerly head of Germain's Horticultural Experimental Laboratory, Livermore, California (retired), whose field of specialization is plant genetics. Dr. Lammerts essay is entitled "Critique of Evolution Theory." The assumptions of Charles Darwin are set forth and their untenability are shown in the area of plant genetics. Questions treated are: What are the actual principles of inheritance? Is evolution possible by mutation? Are mutations advantageous? What natural selection can do and cannot do.

This Concordia publication should be in every church library and can be very helpful in showing why Christians need not worship before the golden cow of evolution, of science falsely called.

Raymond F. Surburg

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STUDIES IN THE BOOK OF DANIEL. Vols. I, II. By Robert Dick Wilson. Baker Book House, Grand Rapids, 1972. 286 pages. Cloth. \$9.95.

This work is a reprint of two studies by Robert Dick Wilson, Professor of Semitic Languages at Princeton Theological Seminary during the first decades of this century. Though the first study was copyrighted in 1917, and the second in 1918; they complement each other nicely and bring a wealth of information to bear upon contemporary questions concerning Daniel. Indeed, it is noteworthy that the questions have not substantially changed in the last fifty years.

In brief, Dr. Wilson investigates those questions which have been raised concerning the historical accuracy of statements made by Daniel. The particular claims of historical-critical scholarship which are dealt with include: that documents from other civilizations of the Ancient Near East discredit Daniel's dating; that there was no expedition of Nebuchadnezzar against Jerusalem in the third year of Jehoiakim; and, that Daniel erred both in his identification and description of Belshazzar and Darius. Matters of date, authorship, and canonicity are also discussed in detail.

Without rehearsing each of the author's arguments, it must be said that a remarkable breadth of erudition characterizes his discussions. Dr. Wilson is at his best when he identifies those false assumptions and

glaring non-sequiturs which often underlie "the assured-results" of critical scholarship.

It is refreshing too, to read a study which takes seriously the clear claims of the text of Daniel, rather than first assuming a late date (2nd cent. B.C.) and pseudonymity. The author finds that in each case the text of Daniel stands on its own feet and records accurately the events through which God's will was worked.

Since many a contemporary seminarian views his Old Testament through the critical glasses provided by the introductions of Anderson, Driver, Eissfeldt, Fohrer, et alli, and, sad to say, has never been permitted the view from the perspective of those who regard the text itself as accurate, this work is a valuable reprint and recommended for the reader's study.

Dean Wenthe

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BEFORE COLUMBUS. LINKS BETWEEN THE OLD AMERICA AND ANCIENT AMERICA. By Cyrus H. Gordon. Crown Publishers, New York, 1971. 244 pages. Cloth.

Cyrus Gordon, professor of Mediterranean Studies at Brandeis University, is a world-renowned archaeologist and linguist. At one time he occupied the chair of Egyptology and Assyriology at what is now known as Dropsie University, Philadelphia. He is especially known for his contributions to the field of Ugaritic studies. Two of his published volumes, *The Common Background of Greek and Hebrew Civilization and Homer and the Bible: The Origin and Character of East Mediterranean Literature* assume the common origin and interrelationship of Semitic and Greek civilizations.

In the volume under review Gordon endeavors to show and prove that there are links between Europe, Asia and Africa (called by Gordon "the Old World") and North America, Mesoamerica and South America. In a number of chapters in *Before Columbus* the Brandeis University professor puts forward what other scholars consider to be revolutionary views. Gordon seriously believes that there is good evidence for the position of some anthropologists who link ancient Mesoamerica with the civilizations of Europe. He contends that transoceanic travel across the Atlantic and Pacific to the New World was taking place as long as five thousand years ago.

Dr. Gordon formulates his views on the basis of a variety of cultural manifestations; sculpture, historical references; Egyptian; Babylonian and other recondite literatures; Greek classics; the Bible; ancient maps; linguistic history; and archaeological discoveries. It is the author's conviction that Mesoamerican sculpture that portrayed before A. D. 300 far Eastern, African Negro, and Caucasian races indicates "that long before the Vikings reached America around A.D. 1000, Mesoamerica had been the scene of intermingling of different populations from across the Atlantic and Pacific oceans."

In the writings of Plato, Aristotle, and various Greek historians, Dr. Gordon finds references to a land mass that could only be America. By the reconstruction of the maritime world as understood by the ancients



in Roman times, he discusses the voyages of Minoan and Phoenecian ships as sailing to America during the Bronze and Early Iron Ages against the background of classical literature, and of the newly discovered inscriptions.

Professor Gordon endeavors to authenticate on textual grounds the controversial Semitic inscription found in 1872 near Paraiba, Brazil, according to which a boatful of Canaanites from Eziongeber (I Kings 9:26) had arrived there in 531 B.C. after sailing around Africa. Gordon is also persuaded of the authenticity of an inscribed stone found seven years ago in Georgia, which is interpreted as proving that Minoan travellers established themselves in the southeastern part of the United States. He also believes that Jewish burials were found at Bat Creek, Tennessee and that coins of the Jewish rebel leader Bar Kochba (A.D. 132-135) were found in Louisville, Clay City, and Hopkinsville, Kentucky and that these come from refugees who escaped from the insurrection against Rome and that they made their way across the Atlantic in large numbers.

The reader will find over fifty references to various passages and chapters of Genesis. The manner in which the Book of Genesis is interpreted and used makes a conservative student wonder just how reliable the logic and conclusions are that are made about the relationship of the culture, civilization and religion of the Old World to that of North, Central and South America.

*Raymond F. Surburg*

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THE HISTORICAL JESUS: A CONTINUING QUEST. By Charles C. Anderson. Wm. B. Eerdmans, Grand Rapids, Michigan, 1973. 271 pages. Paper. \$3.95.

While for years, the liberal conservative strife has centered in the nature of the Holy Scriptures, there has been in more recent times a shift in the battlefield to the person of Jesus. How a person stood in regard to the question of revelation would sooner or later affect how he stood in regard to the person of Jesus, so the conservatives claimed. Anderson's work reflects this change in emphasis. After a brief but thoroughly sufficient reiteration of the problems connected with natural and special revelation, inspiration, canonicity, and textual criticism, he launches into the heart of the subject—the historical Jesus. Did the Gospels see as their purpose as offering to the church a real historical person called Jesus? The Chicago Ph.D. offers a resounding "Yes!" He offers the insight that in the 19th century, scholars accepted as historical only those parts of the Gospels which agreed with contemporary thought of the first century. Under Bultmann's influence in the 20th century, the principle has been reversed. Everything with parallel is to be rejected.

Anderson correctly sees that liberal conservative strife centering in the question of miracles. Did they really happen or are they creations of the writers handling ordinary or at best extraordinary events, all easily explainable within the boundaries of reason? Of course, the reader will recognize this problem as basically akin to that of revelation. Impressive is Anderson's point that no single naturalistic explanation of miracles accounts for all of them. For example, a psychological explanation for a



nature miracle does not fit. Additional chapters on the resurrection, mythology, and the question of history in the Gospel of John make Anderson's volume an easy to understand introduction into the major question dividing the church today. Index and bibliography are added scholarly benefits. A bit of careful reflection will soon show that our problem is hardly a modern one, but was creeping around in the church at the end of the first century. A price of \$3.95 easily puts a lot of pertinent material within the reach of most pastors.

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WHAT DO YOU THINK OF JESUS? By David P. Scaer. Concordia, St. Louis, 1973. Paperback. 114 pages. Paper. \$2.50.

A few years ago, "Who Can This Be?" appeared within Lutheran circles and caused a theological tornado because its net effect was to leave the question concerning Jesus' identity, person and work, hanging in mid-air. No such ambivalence and nebulous air about the Christology in this lively written little book! In fact, it is a bigger book than the page total suggests. A great amount of Biblical material is packed together, Old and New Testaments, demonstrating not only the broad and rich familiarity the author has with the text of Holy Scripture, but also, and above all, his complete reliance on the Scriptural text as the true, authoritative Word of God. "The only sword that the church has against Satan is 'the sword of the Spirit which is the Word of God'" (p. 35). Especially worthwhile is Scaer's evident intent to demonstrate the old truism—true at least for scholars who refuse to bow before the canons of higher criticism—that in the Old Testament there lies concealed the New, and, by the same token, because the Holy Spirit is the divine Author behind both, in the New Testament the Old lies revealed. Christ's identity is clearly established on the basis of OT prophecies and the NT's testimony. Christ's encounter with and triumph over Satan is graphically told. The vicarious satisfaction of Christ, as all men's Substitute, propitiating God the Father in His just wrath against sin and sinners is recounted with limpid fullness and beauty. In Luther-like manner the author states: "Now His prime concern was with the blood guilt heaped on the back of Jesus. So far as God was concerned, Jesus was the world's number one sinner. Not only His hands, but His entire body reeked of blood guilt and God was exacting the penalty, the blood of the offender" (p. 54). The meaning of Christ's Kingdom is laid out plainly, so that there's no mistaking Scripture's meaning midst all the aberrations, ancient and modern, on this concept. Christ's title, "Son of Man," likewise receives a separate, and necessary, chapter. So also the Messianic promises, and, finally, the resurrection of our Lord, the keystone of His life and work! "What Do You Think of Jesus?" promise to make the unbelieving upstart sit up and take note, and help the believing Christian to be renewed in knowledge, faith, and trust in His Savior and Lord.

*E. F. Klug*

CHRIST AND THE BIBLE. By John W. Wenham. InterVarsity Press, Downers Grove, Illinois, 1973. 206 pages. Paper. \$2.95.

John Wenham was the Vice-Principal of Tyndale Hall, Bristol, before taking up his present appointment as Warden of Latimer House, Oxford. This volume constitutes the first book in a tetralogy that proposes to deal with the nature, interpretation and application of the Scripture. The thesis of the whole tetralogy is that Christ's view of Scripture can and should be still the Christian's view of Scripture. The title for the whole is to be "The Christian View of the Bible."

The first book endeavors to show what Christ's view of Scripture was, why the Bible's reader should regard Jesus' view as authoritative, and what books and texts should be regarded as Scripture. The materials for the tetralogy were completed a number of years ago. The second examines the moral difficulties of the Bible. The third proposed book would treat the main problems arising from the Old Testament criticism. The fourth proposed book involves itself in the problem of the harmonization of the Gospels. In all four volumes attention is to be focused on the problems of criticism which stand out in bold relief in the literature of modern theological thought.

The author states that it is his purpose to restate the traditional Christian attitude toward the Bible. The volumes are not intended for the technical scholar but for Christians—"to those who believe that Jesus was God Incarnate, the supreme revelation of God. It is addressed furthermore to Christians who believe that at least in a general sense the Gospels give a substantially true account of the history of the Jesus of history" (p. 9).

Vice-Principal Wenham tries to deal with the position of those who do not accept everything in the Bible as true, to whom the teaching of the Bible is suspect. These individuals will not accept a doctrinal statement simply because it is found in the Bible. Wenham believes that there is a way out of this dilemma. He offers this as an alternative: "The way out of this dilemma is to recognize that *belief in the Bible comes from faith in Christ, and not vice versa*. The argument is as follows: "if the Gospels are substantially true, we are justified in regarding as historical those features in them which are often repeated and which are found in a variety of Gospel strata. Three such features are Jesus' attitude to the Old Testament, his attitude to his own teaching and his attitude to the continuing witness of his disciples after his death. He regarded the teaching of the Old Testament, his own teaching and the teaching of his apostles as the teaching of God, and therefore as wholly true and trustworthy" (p. 9).

Wenham thus contends that "thus belief in Christ as the supreme revelation of God leads to belief in scriptural inspiration of the Old Testament by the direct testimony of Jesus and of the New Testament by inference from his testimony. The argument here is inductive. At no important point is a conclusion based upon a single passage, but on the *concurrent witness of a large number of passages*" (p. 9).

Wenham begins his new approach with the acceptance of the validity of the conversion experience of the Christian. The conversion experience

Wenham depicts as follows: "His quest is a wrestling with the Christ portrayed in the New Testament and witnessed to by Christians. As he progresses in his search the Gospels seem to him more and more to have the ring of truth. At last he comes to the moment when he says, 'Lord, I believe.'" He has arrived at faith with a conviction about the basic truth of the New Testament witness to Christ, but without necessarily any clear beliefs about the truth or falsity of many of the details or about the status of the Bible as a whole. God has become real to him in Christ through the external witness of the gospel and the internal witness of the Holy Spirit. In conversion he has made the discovery that God, made known in Jesus Christ, is the centre and starting-point of all true knowledge" (p. 10).

Growth in the knowledge of God is envisioned by Wenham as follows: "God: God revealing himself; God revealing himself supremely in Christ; Christ teaching the truth of Scripture; finally, with Scripture as guide, the Christian exploring the apparently limitless jungle which makes up the world of phenomena" (p. 10).

The conservative reader will find much excellent argumentation and presentation in the seven chapters that comprise the volume. *Christ And The Bible* contains much worthwhile apologetical material, usable against the proponents of the different types of negative, literary, form, redaction, and content criticisms.

However, the reviewer believes that the reason why a Christian should believe that the Bible is God's Word, is that this is the clear teaching of the books of the Old and New Testaments themselves. The Holy Spirit converts people through the Word of God, either spoken, written, or visual forms. The Spirit of God works through Word and Sacrament. Nothing can be known about Christ apart from God's book, the Bible.

Raymond F. Surburg

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TRUTH ON FIRE. The Message of Galatians. By Clark H. Pinnock. Baker Book House, Grand Rapids, 1972. 94 pages. \$1.95.

The finest item in this little commentary on Galatians is its frank defense of and trust in the Apostolic Word. "Perhaps the greatest enemies of the church are not those who blatantly oppose the Gospel, but those within her ranks who tamper with God's Word. They sap the church's vitality from within and make her vulnerable to all manner of spiritual diseases. Conversely, the way to nurture and build up the church is to believe and preach the gospel soundly," (p. 20). "In a day of theological confusion such as ours, when we are deafened by a babel of voices, we should heed Paul's advice. Matters of belief ought to be tested by the teachings of the apostles of Jesus Christ" (p. 26). The author has a pretty good grip on the principle of salvation by grace through faith in Christ. Perhaps because of his theological background several of his statements (cf. pp. 43 and 48) smack of synergism to the Lutheran. But if taken in their context these statements can be understood rightly.

However, we must differ with the author on several statements concerning the law. "This custodial function ceased with the coming of



Christ, who is able to justify and liberate sinners. The law prepared people to long for His coming" (p. 51). "The Mosaic legislation was given for the time prior to the coming of Christ and is not now in effect as such. Righteousness is now mediated through Jesus Christ. Messianic revelation supersedes everything else" (p. 75). This betrays a lack of distinction between the ceremonial and moral law and shows a distinct antinomian tendency. The author attempts to steer a middle course between calling baptism a mere rite and a means of grace. "Baptism is the moment of faith when a person enters into the adoption as a child of God." He spells out his position on pages 51 and 52 which leaves much to be desired. With reference to Galatians 3:28, which clearly teaches that justification by faith in Christ knows no earthly distinctions before God, the author goes too far in demanding that there be no economic or racial patterns among Christians. "The Christian community is to be a visible sign in the world of God's reconciling men to Himself and to one another." "Women are liberated from the male domination of the past. Sexual distinctions make no difference to Christ." Galatians 3:28 must always be handled with the greatest of care lest Gospel be turned into Law. Perhaps there is an oversimplification (p. 34) concerning Lutherans and Roman Catholics: "If the Reformation is stressing a declaring just that implies a making just, and Rome emphasizes a making just that implies a declaring just, what is all the fuss about?" The heart of the debate between Wittenberg and Rome is still: "How is a man justified before God?"

Despite these criticisms, the author rightly sees that Galatians is a book for every age and he rightly says in the Preface: "Luther treasured Galatians highly because it gets right to the heart of what the Christian faith is all about. It sets forth salvation by the free grace of God without human works."

*Harold H. Buls*

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**MACHEN'S NOTES ON GALATIANS, And Other Aids to the Interpretation of the Epistle to the Galatians from the Writings of J. Gresham Machen. Edited by John H. Skilton, Presbyterian and Reformed Publishing Company, Philadelphia, 1972. 225 pages. Paper. \$3.95.**

Machen found himself in a situation comparable to that of Luther and that of the sincere Biblical Lutheran in the Missouri Synod today. The chief feature of this volume is Machen's notes on Galatians 1:1-3:14, published in *Christianity Today* from January 1931 to February 1933. These notes cover pages 1-181 in this volume edited by Dr. Skilton. The book is highly recommended to the reader. It rings with conviction like that of the Epistle itself or like that of Luther in his well-known Commentary on Galatians, 1535. If the reader wishes to refresh himself on the central doctrine of Scripture and the importance of the authority of Scripture let him buy and read this book. We offer three quotes to lure the reader: "To Paul as well as to our Lord Jesus Himself, the written Word of God was decisive in all controversy. People who make 'the teachings of Christ' instead of the whole Bible the seat of authority in religion are doing despite to the teachings of Christ themselves; and people who make what they wrongly call 'the living Spirit,' in opposi-



tion to the written Word, an independent source of our knowledge of God are doing despite to that blessed Holy Spirit by whose gracious ministration the written Word has been given unto men. Let it never be forgotten that the real source of life for the Church is the holy Book; when the Church seeks life apart from the Book, as it is doing today, then it always faces, as it faces today, a terrible loss of power. If the Bible were rediscovered, as it was rediscovered at the time of the Reformation, we should have in the Church today the same new life as that which then set the world afire" (p. 173). On the forensic aspect of salvation this: "The reason why the forensic aspect of salvation is so distasteful to the 'modern mind' is perfectly plain. It is distasteful because it involves a profound view of sin as transgression of the law of God. Men no longer believe today in the law of God; the only law that they will recognize is a law that a man imposes upon himself. Sin they regard—if they are willing to use at all the antiquated word—as merely imperfection. They will have nothing to do with the idea of guilt. It is no wonder that they will not think of God as Judge" (p. 146). And this clear understanding of the ceremonial law which is rare outside the Lutheran Church: "There was, indeed, a part of the law as set forth in the Old Testament which was no longer binding in the new dispensation—the part, namely, that consisted in the law's ceremonial requirements. The reason why the ceremonial law was no longer binding is set forth fully in the Epistle to the Hebrews. It was not because the ceremonial requirements were not true commands of God; it was not because disobedience to those requirements, in Old Testament times, was anything other than a deadly sin; it was not because increasing religious insight showed that those ceremonial requirements had been unnecessary after all. But it was because those requirements, though of divine authority, were temporary; they were expressly intended by God for the time before the coming of Christ. They were shadows of good things to come; and when that which they foreshadowed had appeared, the shadows were done away" (p. 157).

One of the valuable features in Machen's Notes is that he examines the many so-called problems in the Epistle but then shows, forthrightly and simply, what the intended sense is. If the pastor who reads this feels himself tossed about by various theologies or needs a refresher course in exegesis, let him buy this volume and read it carefully with Greek text at hand.

*Harold H. Buls*

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GALATIANS. By Andrew W. Blackwood, Jr. Baker Book House, Grand Rapids, 1972. 86 pages. Paper. \$1.25.

Here is a little volume on the Epistle to the Galatians which the undersigned does not recommend. The author lacks conviction as to the true nature of Scripture. "It (the Bible) is a human record, written by men, but God spoke to these men, and through their writings He speaks to us" (p. 16). The author seems to lack understanding of the distinction between the ceremonial and moral law and also on the second and third uses of the moral law. With reference to Gal. 4:5 (p. 57) Paul is speaking "NOT (of) Mosaic Law but law in general. That is, the entire human

race." On page 67 this: "5:22-23 shows that Christ calls to a higher level of morality than law can demand. Law may require you not to strike your neighbor. It cannot require you to be 'gentle' with him." And on page 75: "Where the spirit of love reigns, law is not necessary."

On pages 48 and 50 faith is pictured as the first step as the completed journey. In other words, the work-righteous person tries to make the whole journey on his own. All that God requires of the believer is the first step of faith. This synergistic idea completely vitiates the true concept of faith which is totally by grace. Christian liberty is pictured not as a condition but as an action. And, on page 49, the author goes so far as to say: "The Epistle to the Galatians is about liberty, the liberty for which God created us. If we are free to be exalted with God, we must be free to turn against even Him." Christian Liberty is by no means an invitation to turn against God.

With reference to Gal. 4:8 the author has this to say (p. 55): "Paul was quite aware of the differences among the various religions, which ones approached Christian belief and practice, and which ones were in revolting antagonism." This leaves the impression that some forms of paganism are more valuable than others. For the author sin is evidently not a very serious matter. "It is not needful to dwell overmuch upon the reality of sin. The person who takes his faith seriously already knows the problem" (p. 73). The author wrongly understands when he states, p. 51: "The descendants of Ishmael, Keturah, and Esau were just as closely related—physically—to Abraham as were the Children of Israel, yet they were not heirs of the promise." Incidentally, Lenski has a fine exposition of this matter in his Commentary on Galatians. Ishmael and Esau were not barred from the promises of everlasting life.

This book leaves much to be desired. It makes a Lutheran very thankful for his heritage of *Sola Scriptura*, *Sola Fide* and *Sola Gratia*.

Harold H. Buls

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PLAIN TALK ON EPHESIANS. By Manford George Gutzke, Ph.D. Zondervan Publishing House, Grand Rapids, 1973. 191 pages. Paper. \$1.95.

This is another in a series of "plain talk" popular commentaries on books of the Bible. The author covers Ephesians in twelve well-written, extremely readable, non-technical chapters, each of which has sections posing crucial questions to be treated by the discussion. From a systematician's point of view, the author's treatment of "chosen in him" in 1:4ff is not only superficial but fails to do justice to such key theological issues as the fall into sin, the will of God, and the *vocatio* to faith. His discussion of faith in 2:7ff is also unsatisfactory. He does not clearly emphasize the Biblical truth that the object of *fides justificans* is solely the Gospel. He speaks of faith in terms of assent; one searches in vain for a witness to the faith as *fiducia*. His discussion of the Spirit confounds conversion (or regeneration) with growth in grace and faith. He makes the strange statement that while "the Holy Spirit is given to every believer, not every believer is yielded to him (the Spirit)," p. 152. To his credit the author fortunately sees Paul as heralding Christ as the only Lord and Savior of the Ephesian believers.

John F. Johnson

## II. THEOLOGICAL—HISTORICAL STUDIES

**THE GOSPEL: LOVE IT AND LIVE IT.** By Rudolph Norden. Concordia, St. Louis, 1973. Paperback. 79 pages. \$1.95.

In a day when "Gospelism" is a plague in the church, reducing Biblical content; when "Gospel" is being set in strange and unwelcome tension with the Holy Scriptures; when preoccupation with orthodoxy causes some to hammer others in unevangelical way, or "freedom in the Gospel" causes still others "lovingly" to loosen Scripture's seams and vent their spleen in bitterness against those who loyally contend for the faith once delivered unto the saints; when Holy Communion is used as a sentimental mechanism for working and evoking various kinds of so-called "reconciliation," while its true Gospel heart and benefit are lost; when things like this are going on in the Gospel, there is an obvious need for a book like this! It opens with good old No. 62, the gut thesis in Luther's famous "95": "The true treasure of the Church is the most holy Gospel of the glory and grace of God." And it closes with Norden's apt reminder: "The Gospel flourishes in every era, in ours as well, when all Christians cherish the Gospel in their hearts, proclaim it with their lips, and demonstrate it with their lives." In between, the author has packed a lot of solid Biblical theology, particularly a clear delineation of what in fact the Gospel is, a necessary exercise since the term itself has a number of legitimate uses alongside its proper or narrow definition. Helpful, too, is Norden's persistence in refusing to let modern theology get away with its word play which led to a surrender of the usual and good meaning of such terms as "reconciling event," "kerygma," "witness," "divine call." Likewise significant is the clear-cut emphasis upon Word and Sacraments as God's own chosen means of grace by which He offers and works salvation, by which the Holy Spirit draws forth and nourishes faith in the hearts of believers. Equally instructive is the chapter on Law and Gospel. And throughout there is a respectful handling of Lutheran theology, its Confessions, and its foremost teachers. Spritely and apt quotations and references to contemporary literary lights add luster, serving to make the book a very readable and, at the same time, solid piece of theological writing.

*E. F. Klug*

**GOD'S NO AND GOD'S YES.** The Proper Distinction Between Law and Gospel. By C.F.W. Walther. A condensation by Walter C. Pieper. Concordia, St. Louis, 1973. 118 pages. Paperback. \$1.95.

There is a certain risk in tampering with a classic like Walther's **THE PROPER DISTINCTION BETWEEN LAW AND GOSPEL** by abridging it. Obviously it can never be the same, or as great. But that undoubtedly was within the calculations when this condensation was planned, and, in all fairness, it must be granted that the attempt shows a sensitive and sympathetic touch, every effort being made to remain as true as possible to Walther, "in the hope of introducing this work to a wider audience." This intended goal may well have been achieved with this abbreviated edition. Each of Walther's twenty-five theses has its own chapter in the present format, averaging a very readable four or five pages



apiece. As a result the book suggests all kinds of practical possibilities or applications, particularly as a discussion guide for various groups in the church.

Pastors and budding clergy in the seminaries will still want and require the unabridged version, simply because of the quotations from Luther and the Confessions which Walther drew on. These are invaluable, and it is these which the present author has primarily eliminated, in order to shorten the original. One of the weak spots of the original is repeated: there is no index! But the handy pocket-sized dimension of this old classic should win a wide readership.

*E. F. Klug*

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WALTHER SPEAKS TO THE CHURCH. Selected Letters. Edited by Carl S. Meyer. Concordia, St. Louis, 1973. 104 pages. Paperback. \$1.95.

"This is not a critical edition" of Walther's letters, explains the late Carl S. Meyer, editor, but the letters do reveal the man, show the great range of his correspondence—in people addressed and subjects covered—and lay open his great pastoral heart. Nor can one "miss the note that called for doctrinal consistency with the Lutheran Symbols," the hallmark of the synod Walther piloted through its first half century. The selection of letters turns around topics that have continuing interest and practical value to the church: unity and fellowship; the congregation-synod relationship; doctrinal conflicts; the pastoral office; congregational problems; the lodge question; and, finally, matters of a more personal nature, both of sorrow and of joy. So much of what Walther said then still has weight today. Our synod, Walther reminds, kept the trowel right alongside the sword, always building at the same time that it was contending for the pure Word. Especially helpful are his explications on the Confessions and their role in settling controversies. "We want nothing to do with syncretism and a false union of churches," (p. 55) was Walther's working principle all his life. Nicely delineated is the pastoral office in conjunction and connection with the congregation and the doctrine of the priesthood of believers. A good reminder for some shaky Lutherans today is his explanation that Lutherans do not hold the breaking of bread to be an essential part of sacramental usage, not the least reason being that the Reformed wrongly, without Scriptural justification, "demand this of us as necessary because they want to substantiate their teaching that the Lord's Supper is only a meaningful, symbolical representation of Christ's suffering and death" (p. 66).

Involved in translating the letters were a great number of individuals; but the helpful editorial notes were all supplied by Meyer. Some readers will undoubtedly be disappointed that the occasional Latin phrases and sentences, which Walther incorporated so readily in his own writing in that day, were not also translated. But these are relatively few and far between, and, in their context, should cause no great handicap.

*E. F. Klug*



STORY AND REALITY. An Essay on Truth. By Robert P. Roth. Eerdmans, Grand Rapids, 1973. 197 pages. Paperback. \$3.45.

If one is interested in a top-notch analysis of contemporary—and not so contemporary, including ancient classical—literature, this book will in many ways be the answer. Roth has woven an intricate tapestry out of threads perceptively drawn from the world's great literature; chiefly on five topics that lie close to the human story: evil and defiance; love and compassion; justice and holiness; triumph and hope; and, finally, purpose and meaning. All this, in order to demonstrate the thesis that literature, specifically the story form is the choicest vehicle for conveying the meaning of reality, i.e., life's grim, or not so grim, realities. Story telling, for one thing, relieves one of the concern of whether all parts are true or not, whether they are, or are not, historically and empirically verifiable. This holds for the Biblical stories as well, many of which have their ostensible parallels in secular literature and are myths designed for telling imperishable truths in an effective sort of way. Roth tries to resolve part of the tension between the natural and the supernatural by recourse to the story, and he ends up predictably with the by now familiar dialectic that can say Yes and No on the same reported event. To his way of thinking there has been too much pre-occupation with the historical, with the problem of whether a thing is, or is not. But happily his emphasis on the story idea—and who can deny that everyone loves a story?—ends with an affirming “that the Christ story differs radically from myths both formally and substantially.”

Theologically, therefore, the work probably can be classified as a late form of neo-orthodoxy, where sign or symbol is all, and event itself, or historical fact, is not finally determinative for meaning. For the reader with Biblical and Confessional commitment the book is likely to open more gaps than it closes. It cannot be denied that it is an erudite effort, displaying commendable familiarity with all manner of literary works and philosophical categories and canons. In that sense it offers considerable challenge to the reader.

*E. F. Klug*

VON DER WAHREN EINHEIT DER KIRCHE. Lutherische Stimmen zum Leuenberger Konkordienentwurf. By Ulrich Asendorf and Friedrich Wilhelm Kunneth, editors. Verlag Die Spur GmbH & Co., Berlin and Schleswig-Holstein, 1973. 280 pages. Paperback. DM 25,-

“Desirable though a wider fellowship among the churches might be, it must not be bought at the price of the loss of substance,” state the editors, Asendorf and Kunneth, in the foreward. In general this is the verdict of all the contributors to this symposium of evaluative and critical essays on the *Leuenberg Concord*, the Lutheran-Reformed document adopted at Leuenberg, Switzerland, September 1971. The writers represent a wide range of geographical and ecclesiastical ties in the Lutheran family. Bishop Anders Nygren, in the introductory essay, bluntly faults the framers of *Leuenberg* for ignoring the strictures of the Lutheran Confessions on controverted points between the Lutheran and Reformed parties. His reminder is one that will always be in place, viz., that witness

to the truth of the Gospel forever carries with it the obligation to register a "damnamus" against all errors which subvert the truth plainly taught by God in Holy Scripture.

Three main sections constitute the body of the book—historical, systematic, and essays devoted to *Gutachten* on the *Leuenberg Concord*. An appendix reproduces the Ratzeburg Theses drawn up in critical response by concerned Lutheran theologians (from Germany, Denmark, Norway, Sweden, Iceland, Finland, Canada, and the United States) meeting at Ratzeburg, May 1972.

Leiv Aalen presents the initial historical essay. It is a discerning, definitive review of the whole story behind the Lutheran-Reformed efforts through the years, efforts more often motivated by a spirit of unionism than Confessional stance. Heinz Brunotte traces the *immediate* past history in these fellowship strivings. Simo Kiviranta and Tuoma Mannermaa seek briefly to assert the basis for genuine unity and then to show how *Leuenberg* fails to deliver, i.e., to demonstrate actual accord on even the central issues. That it fails also as a genuinely ecumenical instrument for our time is shown decisively by Friedrich W. Kunneth.

Ragnar Bring leads off in the systematics' section and lays a critical finger on *Leuenberg's* Barth-like beclouding of the doctrine of justification; also on its weaknesses on Baptism, the doctrine of the Church, and Confessional subscription. Albrecht Peters (like the other writers for that matter, too) points up some of *Leuenberg's* positive, good points, and in his criticism settles on Christology as probably the weakest section in the document. Ernst Sommerlath, out of East Germany, addresses significant questions to *Leuenberg* concerning the false anti-theses it poses between today's churches and the Reformation; also the so-called outmoded thought-forms of the fathers; the assumed "evils" of Confessionalism; the skimpy statements on the Sacraments; the ecumenical limits, etc.

Among the various *Gutachten*, the book includes a stance document relative to *Leuenberg* from Leipzig, another from Finland, and still another from Sweden (the latter subscribed by Bishop Helge Brattgard, Prof. Holsten Fagerberg, Bishop Olof Herrlin, and Prof. Bengt Hagglund). Two of the *Gutachten* are contributed by individuals: the one a perceptive piece by Gunter Schlichting; and the other, the only one in English, by the undersigned (a reprint of an article first appearing in the *SPRING-FIELDER*, December, 1972, and originally delivered at the Lutheran-Reformed dialogue, Chicago, November 10, 1972).

Serious discussions between the Lutheran and Reformed parties can hardly bypass the cautions and critique offered here for the sake of the church in our day. Worth noting, finally, is the fact that, since *Leuenberg* has now been revised, a sequel to this book is in the planning stages.

E. F. Klug

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BY THE POWER OF THE HOLY SPIRIT. By David M. Howard. InterVarsity Press, Downers Grove, Illinois, 1973. Paper. \$1.75.

In the preface to his book the author states that in the midst of all the ferment we are now experiencing, Christian students have shown a notable interest in the doctrine of the Holy Spirit. The question of who

he is and what he does in the life of the believer, and especially what gifts he gives to the Church, are being discussed with increasing concern. The author states that much of what he has learned has been in the context of evangelism and missions. His book is, therefore, not an exhaustive study of the doctrine of the Holy Spirit; it is rather an endeavor to show the relationship of the Holy Spirit to the responsibilities of the Church in its program of world evangelism. In considering the matter of glossolalia the author considers the gift both negatively and positively. It is not evidence of "baptism by the Holy Spirit" which, he has previously argued, occurs at the moment of conversion. Neither is the gift of tongues evidence of the "fullness of the Holy Spirit." The gift on tongues enables a person to express something (such as praise or worship or prophecy), in a language which he has not learned. The author's discussion of the many differences between the gift of tongues recorded in Acts 2, and the gift mentioned by Paul in I Corinthians 12:14, is instructive. This discussion is followed by a Chapter entitled, "Do All Speak With Tongues?"

All in all, the book is well written, non-technical, biblically-based discussion of the role of the Holy Spirit in the life of the Christian. This is interlaced with personal and related experiences of Christians in the mission fields.

The author gives a fine stress to the New Testament teaching that there are diversity of gifts within the unity of the Body of Christ. It is the Holy Spirit who unites this Body, and bestows gifts upon it. The book could well be used as a study guide for Bible classes and student groups who have become interested in the charismatic movement.

John F. Johnson

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GOD'S JOYFUL PEOPLE. By Oswald C. J. Hoffmann. St. Louis: Concordia Publishing House, 1973. 103 pages. Paper \$1.50.

The subtitle to *God's Joyful People* is "One in the Spirit." That's the Church . . . and that's what Hoffmann's book is all about. He summarizes the main points in a concluding paragraph.

The moping, sad, and frustrated church—the one that doesn't know the meaning of atonement—doesn't know how to proclaim forgiveness. If it doesn't know how to do that, how can it bring joy to the world? There isn't anything our world needs more today than a church that is happy in its faith, happy in its love, happy in the joy of knowing Jesus Christ. You are not going to have a happy church unless the people of the church are happy in their faith, happy in their love, happy in the joy of knowing Jesus Christ as Lord and Savior. People who know Jesus Christ are happy to forgive even when it's tough to forgive. They are happy to love, even though love is looked upon by both old and young in this world of ours as a kind of weakness. They are happy to help, because they have received from God Himself the help of all help: atonement through our Lord Jesus Christ.

This is truly a Gospel centered message of "What is the Church?" Some may criticize its generalities. Perhaps that is its real strength! It



speaks to every man, whether in or outside of the Church. It sensitizes one to the joy of being the Church.

As reviewer, I suggest the book be used for devotional reading, sermon style, and discussion among laymen.

W. F. Meyer

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THE DUALITY OF PHYSICAL TRUTH AND CAUSE. By John Davis Lines. Philosophical Library, Inc., New York, 1973. 94 pages. Cloth. \$6.00.

This book seems to be based upon the premise that while man has succeeded in mastering the physical universe, he has failed to understand himself as a physical being or "the physical reality-truth field of which he is a product and a part." The human mind must recognize the physical foundations of human existence and evolution and those physical principles which regulate the behavior of all physical phenomenon units including the human self. The author maintains that human beings have long exhibited a tendency to identify their basic needs as either material or spiritual. The material needs deal with the realm of food and shelter, and other bodily needs; spiritual needs are identified as those intangibles which deal with love, companionship, recognition of the divine, etc.

The author wishes to dispense with this dichotomy and in its place substitute two categories: "natural physical," and "brain originated." He identifies these as basic needs and psycho needs. The so-called spiritual requirements of mankind quite naturally lead the theologian to inquire as to the status of God, worship, and religious values in such a proposed new system.

The author suggests that two approaches have been developed in order to conceive a universally accepted *Weltanschauung*: the theological and the scientific. The theological approach is characterized as beginning with the attribution of order to an agency (God) who possesses regulative ability (God's will). The scientific approach, on the other hand, attributes order to an agency (nature) with rather consistent regulative disciplines (natural laws). These two approaches in the author's opinion, are irreconcilably different. Theology, he suggests, is limited only by the scope of human imagination. The various gods conceived by the theological mind really lack any objective basis for concept validation; in addition, each concept of a god has an equal claim to validity.

Scientists can validate their impressive body of knowledge concerning natural laws through objective observation and experimentation. Such knowledge, since it is subject to objective demonstration, is less vulnerable to dispute than the assertions of theology. Nevertheless, science has failed to establish an integrated concept of physical reality which enlightens us concerning cause and regulation. The result is obvious. Modern man (that *moderne Mensch* that modern theologians have so long talked about) is impaled on the proverbial horns of the proverbial dilemma. Modern man can use his scientific knowledge to achieve comforts and conveniences beyond compare while, at the same time, making nuclear self-annihilation possible. Perhaps this dilemma ought to be sufficient to drive our so-called modern man to theology or spiritual values once again. But, alas, such is not to be.



Our basic spiritual needs, writes the author, remain the subject of theological surmise and scientific neglect. Both science and theology have failed to achieve that kind of enlightenment which is required by the world in which we live. So far as theology is concerned, this book reaches its apex when it offers the following commentary: 2,000 years ago a philosopher advised human beings to love one another and fear not. For 2,000 years we have rationally questioned the practicality of this advice. More often than not we have succeeded in fearing and failed in loving, as history records for us. So far as science is concerned, the author himself admits that terminology is a constant problem. This is no understatement. While the concepts developed in the book are strangely reflective of philosophical, theological and scientific theory, both past and present, a good deal of highly technical knowledge is demanded of the reader as he wrestles with continuity and resistivity, interfaces, the rapport principle, the law of duality, and the "eternal state of ideal balance (isib)."

*John F. Johnson*

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METAPHYSICS. J. R. Wynberg and K. E. Yandel. Holt Rinehardt and Winston, Inc., 1971, Paper, 170 pages.

Metaphysics is concerned with the existence and character of reality, that is, of the known. It considers both the qualities and relations of objects of knowledge. Traditionally, metaphysicians have concerned themselves with such problems as the nature of space and time, the question of event and cause, the relationship of universals and particulars, and the question of substance, i.e., whether there is something which exists and remains the same throughout the processes of change. But metaphysics, as this book well points out, is also concerned with issues which are rather closely related to human existence.

Is there such a thing as freedom of will? Is there a basis for personal identity? What about the mind-body relationship? Professor Yandel properly points out that the cluster of issues surrounding such concepts as causality, determinism, freedom, personal identity, and the like are really cross-disciplinary issues. The question concerning mind-body relationships, for example, might be classified as a scientific question. Until the question has been fully resolved on the basis of acceptable laboratory data, it will remain a philosophical issue. The authors present an anthology of essays which deal with the causal principle, the causal principle and experience, freedom and personal identity, mind and body, and the interaction of mind and body.

The essays are introduced by brief commentaries which have been penned by the authors. These commentaries are helpful in that they not only pose the issues to be discussed, but do much to clarify the issues and aid the reader in understanding definitional terms. Included are essays by Locke, Hume, Kant, Mill, Augustine, Aquinas, Spinoza, James, Reid, Geach, Ryle, Wisdom, Descartes, Ducasse, Leibniz, and Broad. A page of relevant bibliography has been wisely appended to the texts. This book represents volume II in a series which carries the general title, "Problems in Philosophical Inquiry." Anyone interested in traditional or more mod-

ern questions in the realm of metaphysics will benefit from a reading of the essays and brief commentaries which make up this particular volume.

*John F. Johnson*

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### III. PASTORAL—PRACTICAL STUDIES

MEDITATIONS FOR HAPPY CHRISTIANS. By James P. Westberry. Broadman Press, Nashville, 1973. 126 pages. Cloth.

This is a book of brief devotions with many snappy titles with a multiplicity of moralizing anecdotes and a paucity of Gospel. This is a religious book, but, to borrow a phrase from devotion 18, "If you want to find the right answers concerning where you are going to spend eternity . . ." get back to the Bible-based devotional material which understands the difference between Law and Gospel.

*John D. Fritz*

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50 NEW DEVOTIONAL PROGRAMS. By E. C. Andrews. Baker Book House, Grand Rapids, 1973. 126 pages. Paper. \$1.50.

The best part of each of these fifty devotions is its title and theme. Together with an accepted text and hymn the groundwork should be laid for a nice devotional series, but as it happens the meditations sections too often turn out to be mere nominalizations.

*John D. Fritz*

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SIMPLE SERMONS FOR MODERN MAN. By W. Herschel Ford. Zondervan Publishing House, Grand Rapids, 1973. 120 pages. Cloth. \$2.95.

This is a book of sermons of the "old-style-religious" type which shows that the author knows what sin is all about and that Christ is the only Savior and Lord, but which include some sticky theological assumptions which leave one with the impression that we do gain God's favor by doing the "right" things, but which the reviewer believes are for the wrong reasons, i.e. tithing for the reward that God promises, etc. Perhaps pastors should not publish sermons, nor should other pastors read them.

*John D. Fritz*

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SPECIAL DAY SERMONS. By Ronald Youngblood. Baker Book House, Grand Rapids, 1973. 120 pages. Paper. \$1.95.

This is a book of sermons that have good titles and fine texts. But the texts are never expounded. They are pre-texts which evidently are meant to tie the theme with the message. However, the messages contain little, if any, incisive Law and the Gospel has little appeal, as it is presented here. The reviewer agrees with a phrase in the foreward, "These are not great sermons . . ." But they are interesting homilies of sorts. Despite all that the illustrations and anecdotes are interesting, while personal references to faithful family members incline to be maudlin.

*John D. Fritz*

THE PERSON WHO CHAIRS THE MEETING. By Paul O. Madsen. Judson Press, Valley Forge, Pa., 1973. 95 pages. Paper. \$1.95.

As a book concerned with giving guidance for working with groups, this one does the trick in a neat, simple, clever, and easy-to-understand way. Filled with bon mots (if you know the meeting is going to be explosive, you leave your matches at home) it is a good book for preachers, lay leaders and anyone else who finds himself in the unenviable position of group leadership and little formal training for it. A book recommended, one to pass around.

*John D. Fritz*

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MEET THE MAN FROM NAZARETH. By Dale O'Neal. Zondervan Publishing House, Grand Rapids, 1973. 148 pages. Paper \$1.95.

This book accomplishes its task-setting up an encounter with Jesus Christ on the basis of Bible references. It deliberately underplays critical areas such as predestination, the Sacraments, etc., but it does follow its purpose well in introducing people to Jesus who is alive. With its leaders guide it could prove easily adaptable for discussion groups (small) of either fledging Christians or those who desire to review basics. Lutheran pastors will want to adapt it for obvious Lutheran emphases, particularly in the areas of the Sacraments, etc. It is a modern type message of Jesus in 20th century terminology. Its methodology is different and good.

*John D. Fritz*

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LOVE IS PRAYER. PRAYER IS LOVE. By John Steingraebner. C. SS. R. Liguorian Books, 1973. 191 pages. Paper. \$1.50.

This is a compendium adaptation of the passages and prayers and paragraphs of Alphonsus Liguori, the only professional moral theologian to be canonized. He was a champion of papal infallibility before it became a dogma of the Roman Catholic Church and also a champion of the Immaculate Conception of the Virgin Mary. Students and historians of Roman Catholicism will find the volume interesting. Lutherans will be uncomfortable naturally with the concepts of "worthiness" and "works" and prayer as a means of grace.

*John D. Fritz*

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ON DUTY IN BANGLADESH. By Jeannie Lockerbie. Zondervan Publishing Company, Grand Rapids, 1973. 191 pages. Paper. \$1.25.

A book for those interested in a Christian's personal account of the birth of a nation and what it is like to live day by day in the midst of war.

*John D. Fritz*

**LONELINESS: THE FEAR OF LOVE.** By Ira J. Tanner. Harper and Row, New York, 1973. 143 pages. Cloth. \$5.95.

This book is an application by the author of transactional analysis. According to his thesis, every person begins life with what he calls root loneliness. Loneliness knows no boundaries; it is felt by the rich and the poor, the famous and the unknown, the married and the single, etc. The most intense loneliness, says Tanner, is found in the home and family where communication breaks down. The author brings to this work a background in counseling and a brief experience in pastoral ministry. Unfortunately the weakest chapter in the book is the concluding one, entitled "Loneliness and Religion." A discussion of original sin as the root of all separation almost naturally invites a discussion of the Gospel proclamation of reconciliation, forgiveness, and fellowship. Instead, one paragraph, really, one sentence directs the reader to the resurrection of Jesus as "the ultimate—if not the only final and absolute—answer to the reality of our aloneness and loneliness," (p. 138). This book can help the parish pastor understand much of the loneliness he encounters in his relationship with people.

*John F. Johnson*

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**CURIOUS CHRISTIANS.** By David H. C. Read. Abingdon Press, Nashville, 1973. 144 pages. Paper. \$1.95.

Dr. Read describes the spirit of the 70's as that of curiosity. This spirit, he believes, can work among the accepted doctrines and practices of the Christian Church. Drawing a sharp distinction between what he calls idle curiosity and active curiosity, he delves into a most profitable and provocative analysis of such standard teachings as God, Jesus, the Holy Spirit, the Gospel, the Bible, the meaning of the Incarnation, etc. The thirteen chapters of the book are really addresses, delivered by the author on the National Radio Pulpit Program.

The book pretends to be neither a dogmatic treatise nor a theological opus. But the careful reader will detect a dogmatic theology which has been put to the test of communication by a committed believer to a not-so-committed world.

*John F. Johnson*

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**BELOVED DISCIPLES.** By Eola Johnson. Warner Press, Anderson, Indiana, 1973. 95 pages. Paper. \$2.50.

This short volume is a series of thirty-one devotions based on the Gospel of John.

No newcomer to the field of religious literature, Mrs. Johnson, a housewife, has written for *The Christian Standard* and *The Upper Room*.

The meditations in this volume are expository, evangelical, and practical. The author's style is clear, simple, and direct.

*Henry J. Eggsd*



EXPERIMENTAL PREACHING. Edited by John Killinger. Abingdon Press, Nashville, 1973. 175 pages. Cloth. \$3.95.

This volume is a collection of sermons by as many authors, each attempting to encourage the hearer to reflect either upon the human situation or upon God.

The sermons are a new breed. Attempting to free the sermon from its stereotyped form, the authors use various literary devices: a simulated newscast, fable, parable, litany, dialogue, poetry, and pantomime. Many of the sermons are designed for use with multi-media effects, such as lighting, films, music, props, and physical movement. The idiom is contemporary, sometimes abrasive.

Reading a book like this alerts one both to the need for using dramatic effects in the regular sermon, and to the possibility of using the multi-media as aids in preaching.

The sermons in this volume are long on technique, but short, at times, on theology.

*Henry J. Eggold*

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AN URBAN STRATEGY FOR LATIN AMERICA. By Roger S. Greenway. Baker Book House, Grand Rapids, Michigan, 1973. 282 pages. Paper. \$4.95.

Missions and church growth in Latin America have been the subject of intensive study for some years and in recent years excellent sociological studies relating to missions have appeared. The bibliography in this small book shows a wide acquaintance with the entire literature on contemporary missions, wider than "an urban strategy" would necessitate. A wide range of books and articles, and even interviews, are included.

The urbanization in Latin America is treated in four chapters with many tables and statistical information. The presentation is admirable. The problems of urbanization are familiar, the breakdown of old social forms, demagoguery, faddism, mob spirit, etc. But the author believes that "Evangelical Christianity stands in a unique position to satisfy the needs of urban migrants for identity, community, and moral undergirding." *New Patterns of Church Growth in Brazil* is quoted: "The Pentecostals have stepped into this vacuum. They have helped restore stability to family life. Membership in a Pentecostal church fulfills the need to belong to a vital social unit, a need often felt by people in rapid social change."

Greenway comments that secular sociology can analyze the human dilemma, but the understanding of a humble Christian who knows and trusts the Bible may exceed that of a trained sociologist who lacks spiritual discernment; that the answer comes from the very nature of the gospel itself and the redemption which it proclaims; that on the other hand, humanistic theology hinders the advance of Christian missions because it produces a secular mission policy on which neither sound churches nor solid social structures can be built, (p. 73). "This is tragic. In a period of human history where large numbers of people in various

parts of the world demonstrate a readiness to hear and believe the gospel, there is no excuse for mission work that does not result in men, women, and children being won to Christian discipleship" (p. 89). Stephen Neill is quoted, challenging the churches of Africa, Asia, and Latin America: "So far from the evangelization of the world having been nearly accomplished, it may rather be said that the pioneer stage has at length been passed through" (p. 135). There is much here that should be applied to English America which is rapidly turning to paganism.

*Otto F. Stahlke*

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**CHINA. CHRISTIAN STUDENTS FACE THE REVOLUTION.** By David H. Adeney. InterVarsity Press, Downers Grove, Ill., 1973. Paper. 130 pages. \$1.50.

The author went to China as a missionary in the year of the Long March of Mao in 1934. He tells the story from that time on of the relation between Maoism and Christianity.

Since the reopening of China in recent years and the rising hopes of many churches, that mission work could be resumed, the writer has many words of counsel and advice: "The church in China today must show the real meaning of immortality and the practical nature of love . . . It is certainly impossible to estimate the size of the 'hidden church.' Exaggerated reports not supported by reliable investigation can only be harmful. There is no doubt that groups of Christians are meeting secretly for prayer and worship."

Adeney reports that since November 1971 visitors have been able to attend mass in a Catholic church in Peking, and that more recently an English doctor has written a report and enclosed an order of service in the new Chinese script from a Protestant church which he attended in Peking on Palm Sunday 1972. Most of the leaders of the Three-Self Reform Movement were not arrested in the Cultural Revolution. A former bishop in the movement is now associated with the People's University in Peking and was recently introduced as a Christian leader.

This must not be thought to make it easier for groups of secret believers. The policy of Communist China remains. The Chinese youth is taught that communism alone has an answer to the world's problems.

David Adeney is to be congratulated upon a very well informed and timely book on China.

*Otto F. Stahlke*

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**THINK ON THESE THINGS. BIBLE TRUTHS FOR FAITH AND LIFE.** By John Skilton. The Presbyterian and Reformed Publishing Company, Nutley, New Jersey, 1972. 88 pages. Cloth. \$1.50.

These are devotional messages by a Professor of New Testament at Westminster Theological Seminary, Philadelphia, Pa. Here the reader will find brief messages for 12 weeks, designed by Professor Skilton to

enable the users to spend each day in the consciousness of God's presence and care.

The author hopes that in a world torn by strife and where man's advice lacks authority, and the Christian by himself is unable to face a new day, he will find aid and spiritual nourishment in the Scripture. The book is particularly intended for those individuals who are walking through dark days, whether because of illness, grief, loneliness or any other difficult situation.

Although the meditations were purposely kept short, Skilton has emphasized the central truths of God's Word. The precious promises of God's Word are personally applied to give invaluable divine support.

The remarks in the preface are worth stating here. Thus he wrote:

Constant reflection on the truths of the Word of God is needed today. We are constantly being exposed to things that are untrue and impure, some of them so depraved that it is even shameful to speak of them. If we are not vigilant, we will be led into thinking excessively about them. We must resist the overexposure of our minds to these befouling influences around us. But we must do more than merely fight a defensive battle, just waiting for the enemy to attack and then seeking to repel him. We must be positive and aggressive in our stance and strategy. We must with determination concentrate on things that are true, pure, and virtuous. We must give our minds and our thoughts to *these* things.

The title of the volume is suggested by Philippians 4:8.

*Raymond F. Surburg*

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**FIRE IN MY BONES. A PLAN FOR SCRIPTURE MEMORY.** By John W. Alexander. InterVarsity Press, Downers Grove, Illinois 60615. Revised edition. 60 pages. Paper. \$.60

The Bible declares: "Thy Word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11). Men sin against God in two ways: by doing what God has forbidden and by failing to do what He has commanded. Alexander correctly says: "Hiding God's Word in our hearts means assimilating it into our whole selves—our moods, thoughts, decisions, and actions. A changed life begins with a changed mind, however, and we cannot hide his Word in our hearts until we first store it in our minds" (p. 7). The author believes that hiding God's Word in our hearts is too important to leave to whim. There must be a plan and that should be followed. Three effective methods in studying the scripture are deductive Bible teaching, inductive Bible study, and Scripture memorization.

In this little booklet the author aims to help individuals learn: 1) where foundation truths are found in the Bible; 2) to become conversant with their immediate context; and 3) to store away an accurate statement of these truths in the mind.



The author contends that Christians ought to be interested in Scriptural memorization, because God in Prov. 7:1-2 and Col. 3:16 commands his believers to memorize. That Christ and the Apostles did, Alexander is convinced, because there are instances given in the New Testament where they had quick recall.

Modern religious education frowns on the memorization of Bible passages and key religious materials, as was once the practice. This little memory manual can help in making God's ideas the readers own. It puts memory to work on selected verses and extended portions of the Bible that are especially relevant to the Christian life with Christ.

The plan suggested can be utilized by the person who has just become a Christian or by the long-time Christian who desires firmer foundations.

*Raymond F. Surburg*

CEREBRATIONS ON COMING ALIVE. Reflections in Mini-Forms on the Word in the World. By William K. McElvaney. Abingdon Press, Nashville, 1973. 126 pages. Cloth. \$3.95.

Today more books are being written which demonstrate that the form of words conveys meaning as well as the content of words. This book exemplifies Marshall McLuhan's basic premise that the medium is the message. The sayings and thoughts are "cerebrations" of what it means to "Come Alive" as a person, as a male or female, as a family, and as a faith community. You may enjoy reading one example which is representative of the format and message:

Coming Alive is When . . .

in the midst of the GAPS

East - West

under 30 — over 30

counter culture—counter-counter culture

male — female

majority — minority

w

h

red

i

black

t

brown

e

yellow

conservative — liberal

we can experience the mystery  
and joy of barrier-breaking  
instead of barrier-making

from G A P to A-GAP-E

*William L. Wickenkamp*

## BOOKS RECEIVED

- Paced by God.* By Morris A. Inch. Word Books, Waco, Texas, 1973. 129 pages. Cloth. \$4.95.
- The Christian Psychology of Paul Tournier.* By Gary R. Collins. Baker Book House, Grand Rapids, 1973. 222 Pages. Cloth. \$4.95.
- Baptism in the New Testament.* By G. R. Beasley-Murray. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1973. 422 pages. Paper. \$4.95.
- The Caring God: Perspectives on Providence.* Carl S. Meyer and Herbert T. Mayer, editors. Concordia Publishing House, St. Louis, 1973. 240 pages. Cloth. \$8.95.
- Your Mind Matters.* By John R. W. Stott. InterVarsity Press, Downers Grove, Ill., 1973. 64 pages. Paper. \$.95.
- Rough Edges of the Christian Life.* A Bible Study Guide for Individuals or Groups. InterVarsity Press, Downers Grove, Ill., 1972. 61 pages. Paper. \$.95c.
- God's Joyful People—One in the Spirit.* By Oswald C. J. Hoffmann. Concordia Publishing House, St. Louis, 1973. 103 pages. Paper. \$1.50.
- Living and Loving.* By A. N. Triton. InterVarsity Press, Downers Grove, Ill., 1972. 95 pages. Paper. \$1.25.
- Jesus Spells Freedom.* By Michael Green. InterVarsity Press, Downers Grove, Ill., 1973. 128 pages. Paper. \$1.50.
- Handbook of Preaching Resources from Literature.* James D. Robertson, editor. Baker Book House, Grand Rapids, 1972. Paper. 268 pages. \$2.95.
- A Source Book for Stewardship Sermons.* By James E. Carter. Baker Book House, Grand Rapids, 1972. 197 pages. Paper. \$2.95.
- The Ministry of Pastoral Counseling.* By James D. Hamilton. Baker Book House, Grand Rapids, 1972. 126 pages. Paper. \$1.95.
- Christian Counter Culture.* A Place to Stand for a Faithful Minority. By Chester A. Pennington. Abingdon, Nashville, 1973. 143 pages. Cloth. \$3.75.
- Life in the Heights: Studies in the Epistles.* By J. H. Jowett. Baker Book House, Grand Rapids, 1973. 266 pages. Paper. \$2.95.
- An Urban Strategy for Latin America.* By Roger S. Greenway. Baker Book House, Grand Rapids, 1973. 282 pages. Paper. \$4.95.
- How to Speak Well in Public.* Alfred Tack. Baker Book House, Grand Rapids, 1973. 242 pages. Paper. \$2.95.
- Job Our Contemporary.* By H. Harold Kent. Wm. B. Eerdmans Publishing Company, 1973. 92 pages. Paper. \$1.50.
- Living and Loving.* A. N. Triton. InterVarsity Press, Downers Grove, Illinois, 1972. 95 pages. Paper. \$1.25.
- Christian Science.* By Anthony A. Hoekema. Wm. B. Eerdmans Publishing Company, 1972. 68 pages. Paper. \$1.25.
- Seventh Day Adventism.* By Anthony A. Hoekema. Wm. B. Eerdmans Publishing Company, 1973. 103 pages. Paper. \$1.75.
- Mormonism.* By Anthony A. Hoekema. Wm. B. Eerdmans Publishing Company, 1972. 101 pages. Paper. \$1.75.
- Jehovah's Witnesses.* By Anthony A. Hoekema. Wm. B. Eerdmans Publishing Company, 1972. 147 Pages. Paper. \$1.95.
- Gifts and Ministries.* By Arnold Bittlinger. Wm. B. Eerdmans Publishing Company, 1973. 109 pages. Paper. \$1.95.
- Jesus Spells Freedom.* By Michael Green. InterVarsity Press, Downers Grove, Illinois. 1972. 128 pages. Paper. \$1.50.
- Story and Reality.* By Robert P. Roth. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1973. 197 pages. Paper. \$3.45.
- The Craft of Sermon Construction.* By William E. Sangster, with an Introduction by Ralph G. Turnbull. Baker Book House, Grand Rapids, 1972. 208 pages. Paper. \$2.95.
- The Becomers.* By Keith Miller. Word Book Publishers, Waco, Texas, 1973. 185 pages. Cloth. \$5.95.
- Introduction to Saint Gregory Palamas.* By George C. Papademetriou. Philosophical Library, New York. 1973. 103 pages. Cloth. \$5.00.
- Secret Splendor.* By Charles Earnest Essert. Philosophical Library, New York, 1973. 134 pages. Cloth. \$6.00.
- O Susan!* By James W. Angell. Warner Press/Publishers, Anderson, Indiana, 1973. 125 pages. Cloth. \$4.95.
- Pre-Christian Gnosticism.* By Edwin Yamauchi. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1973. 208 pages. Cloth. \$7.95.
- Early Quaker Writings 1650-1700.* Hugh Barbour and Arthur O. Roberts, editors. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1973. 622 pages. Cloth. \$9.95.

- Bold Ones On Campus.* By Donald L. Deffner. Concordia Publishing House, St. Louis, 1973. 184 pages. Paper. \$1.75.
- Eagle's Wings.* By Jean Testerman. Warner Press/Publishers, Anderson, Indiana, 1973. 107 pages. Paper. \$2.50.
- Guide to Life on Campus.* By Stephen Board and others. InterVarsity Press, Downers Grove, Illinois, 1973. 127 pages. Paper. \$1.50.
- The Challenge of Religious Studies.* By Kenneth G. Howkins. InterVarsity Press, Downers Grove, Illinois, 1972. 150 pages. Paper. \$2.50.
- How to Study the Bible.* John B. Job, editor. InterVarsity Press, Downers Grove, Illinois, 1972. 110 pages. Paper. \$1.95.
- Triumphs of Faith.* By G. Campbell Morgan. Baker Book House, Grand Rapids, 1973. 192 pages. Paper. \$2.95.
- Discipleship.* By G. Campbell Morgan. Baker Book House, Grand Rapids, 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 Simple Life: Christian Science Stance Toward Possessions.* By Vernard Eller. Wm. B. Eerdmans Publishing Co., 1973. Paper. 122 pages. \$2.25.
- Knowing God.* By J. I. Packer. InterVarsity Press, Downers Grove, Illinois, 1973. 254 pages. Cloth. \$5.95.
- Charles Hartshorne. Makers of the Modern Theological Mind.* By Alan Gragg. Bob E. Patterson, editor. Word Books Publishers, Waco, Texas, 1973. 127 pages. Cloth. \$4.95.
- The Psychology of Religion.* By Wayne E. Oates. Word Book Publishers, Waco, Texas, 1973. 291 pages. Cloth. \$7.95.
- Divorce.* By John R. W. Stott. InterVarsity Press, Downers Grove, Illinois, 1973. 31 pages. Paper. \$25.
- Art and the Bible.* Francis A. Schaeffer. InterVarsity Press, Downers Grove, Ill. 1973. 63 pages. Paper. \$95.
- Free To Do Right.* By David Field. InterVarsity Press, Downers Grove, Illinois, 1973. 111 pages. Paper. \$1.25.
- By the Power of the Holy Spirit.* By David M. Howard. InterVarsity Press, Downers Grove, Illinois, 1973. 172 pages. Paper. \$1.75.
- Politics: A Case For Christian Action.* By Robert D. Linder and Richard V. Pierard. InterVarsity Press, Downers Grove, Illinois, 1973. 160 pages. Paper. \$1.75.
- Building Today's Church.* Leslie Parrott. Baker Book House, Grand Rapids, 1973. 228 pages. Paper. \$2.95.
- The Craft of Sermon Illustration.* By William E. Sangster. Baker Book House, Grand Rapids, 1973. 125 pages. Paper. \$1.95.
- The Song Of Solomon.* By George Burrowes. Banner of Truth Trust, London, 1973. 527 pages. Cloth. £1.50.
- I John.* By Robert Candlish. Banner of Truth Trust, Carlisle, Pa., 1973. 338 pages. Cloth. \$5.95.
- Pilgrim's Logbook. A Tour Through the Holy Land.* By Chris Savery. Warner Press/Publishers, Anderson, Indiana. 1973. 93 pages. Paper. \$2.50.
- A Biblical Perspective On The Race Problem.* By Thomas O. Figart. Baker Book House, Grand Rapids, 1973. 185 pages. Paper. \$3.95.
- The Evangelical Renaissance.* By Donald G. Bloesch. William B. Eerdmans Publishing Company, Grand Rapids, 1973. 165 pages. Paper. \$2.95.
- Introduction To Theological German.* By J. D. Manton. Wm. B. Eerdmans Publishing House, Grand Rapids, 1973. No pagination. Paper. \$2.95.