



THE SPRINGFIELDER

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Book Reviews

I. BIBLICAL STUDIES

JESUS AND THE OLD TESTAMENT. By R. T. France. Inter-Varsity Press, Downers Grove, Illinois, 1971. 286 pages. Cloth. \$9.95.

A new breed of conservative, or as they liked to be called, evangelical, exegetical scholars are coming into existence. They are totally committed to the historical position of the church on such matters as inspiration, inerrancy, and infallibility but their exegetical procedures do not proceed out of what is called "dogmatic exegesis," a procedure where firm conclusions are determined before investigations. Conservatives have not cornered the market in the area of "dogmatic exegesis." The liberal camp has its own set of unproven dogmas. The center of this new conservative exegesis is F. F. Bruce of the University of Manchester.

It was at Manchester under Bruce, that France, now lecturer at a Nigerian university, presented *Jesus and the Old Testament* originally as a Ph. D. thesis. In an introductory chapter France defends his position that the words of Jesus recorded in the Gospels are to be taken as authentic unless there is sufficient evidence to the contrary. I agree with France against Bultmann's theory about only those words of Jesus being regarded as authentic which do not have parallel in the early church or contemporary Judaism. If Bultmann's exegetical principle were correct, we would have either an eccentric Jesus or an unfaithful church or both.

In the chapter on the text forms of the Old Testament quotations, five methods of quoting the OT are isolated: (1) agreement with the (LXX) Septuagint and the (MT) Massoretic Text; (2) differences with both LXX and MT; (3) agreement with the MT against the LXX (4) agreement with one LXX text against another LXX text; (5) agreement with LXX against the MT. In the section on OT predictions, three kinds are categorized: (1) non-messianic eschatological predictions; (2) messianic predictions; (3) predictions about Yahweh's activity.

His section on typology is eminently useful. For both the liberal and conservative elements in the church, typology has lapsed into allegory. For the liberal, the New Testament puts messianic information back into the Old Testament, because it was not there to begin with; and for the conservative, the New Testament unlocks the messianic content of the Old Testament. Does this mean that the NT is the corrective of the OT? France's clue to typology is that already in the OT, the prophets saw in past events a pattern of future events. The same principles working in past events were operative in the life of Jesus. Jesus and the NT writers, following a principle already established in the OT, were aware of this. Such a principle envelops the entire OT as messianic without falling into the trap of allegory. The NT still serves as an interpreting principle without becoming an exegetical straight jacket.

A special chapter on the exegetical procedures of Jesus is both informative and rare, since for most prominent scholars Jesus exists outside of the realm of history or historical investigation—if he existed at all. Jesus agreed with his contemporaries in what was messianic in the OT but he differed in the application. Jesus could co-exist with the Romans because

the kingdom of each existed in different spheres. Rabbinical exegesis with its earthly kingdom could not. An exegetical excursus is provided for Matt. 12:40 (Jonah); Mk. 12:35-37 (quotation of Ps. 110); and Daniel 7 (Son of Man). Professor Bruce abounds with enthusiasm in the foreword. We concur.

dps

EERDMAN'S HANDBOOK TO THE BIBLE. Edited by David Alexander, Pat Alexander. Consulting editors: Daniel Field, Donald Guthrie, GERAL Hughes, Alan Milard, I. Howard Marshall. Grand Rapids, William B. Eerdmans Publishing House, 1973. 680 pages. Cloth. \$12.95.

This handbook was originally published in Great Britain in 1973 by Lion Publishing Company. The justification for this American and Canadian edition of *The Handbook* is stated by the publishers in the foreword as follows:

Few would disagree that finding out what the Bible says to us is essential if we are to grow in the Christian faith. The way of salvation is clearly set forth in God's Word. But not every passage of the biblical record is as easy to understand as every other. It has been many centuries since the books of the Bible were written under the guidance of the Holy Spirit. We do not speak the same language as those authors; and our way of life is radically different. That is why today's student of Scripture can profit much from insights into the society of biblical times.

Even in our modern speech translations of the Bible there are many facts and items that need explanation for the reader. From the Scriptures we can ascertain little about the way people lived in Moses' day, or about the climate and geography, the measures and weights alluded to in the historical accounts of both Testaments. The Bible tells us practically nothing about the culture and early civilization of those people who were the neighbors of Israel and with whom the latter came into contact. *Eerdmans' Handbook* is especially designed to help the reader see the Bible in its historical context, and answers to many questions about Biblical times and places are found in this comprehensive and fully illustrated volume.

The Handbook is divided into four parts. The first presents an introduction setting forth the scene for a study of the Bible as a whole, both in terms of the ages in which both Testaments were written and also presenting the materials in terms of the origin and development of the books as they are given in our present-day English Bible. Following this part there are substantial sections setting forth the contents of the Old and New Testaments; each has a chart outlining the types of literature that makes up these major portions of the Bible. Included are also descriptive accounts of daily life in Israel. For both the Old and New Testaments there are articles on "Critical Methods and Findings." "Pagan creation accounts" are discussed in connection with Genesis 1-2, there is also a discussion of the place of miracles in the New Testament.

In the final section key themes and doctrines of the Bible are outlined. A General Subject Index increases the utility of *The Handbook*.

Additional indexes of people, places, maps, and illustrations, and a quick reference map and chart of the Old and New Testaments are also provided.

Thirty-two scholars from Great Britain and Australia contributed to *The Handbook*. The reader will find at least fifty-five articles scattered throughout the volume, discussing matters helpful in grasping the messages of the various Biblical books. Generally, the contributors are conservative in their approach to the Bible. Space forbids taking up points on which this reviewer would question assertions made by some of its contributors. Nevertheless, this is a book worth having in one's library and it is a volume that should be helpful in making the Bible a book better understood as a result of Bible students having studied and read it.

Raymond F. Surburg

HISTORICAL GEOGRAPHY OF THE HOLY LAND. By George A. Turner. Baker Book House, Grand Rapids, 1973. 368 pages, plus 26 pages of maps. Cloth. \$11.95.

Between 1945 and 1973 a host of Biblical and Historical geographies and atlases of the Bible have made their appearance. The history of a nation is partly influenced by its geographical situation and character. Therefore, it is not surprising that scholars have devoted books to the description of the geography of Palestine, without whose knowledge the geography and history of the Old and New Testament cannot be adequately understood.

Today the Biblical student has excellent material available for the study of the history and geography of the Bible. In the *Macmillan Bible Atlas* an excellent survey of Israel's history up to the second century A.D. is given, with special emphasis on the military campaigns of the area. Zev. Vilany's *The New Israel Atlas* is also extremely helpful. Outstanding is Father L. H. Grollenberg's *Atlas of the Bible* translated and edited by Joyce M. H. Reid and H. H. Rowley (Nelson, 1956), the pictures of this atlas are unexcelled. Leading the modern parade of historical atlases is the one by Filson-Wright, *Westminster Bible Atlas*, 1946 and 1956. The *Zondervan Pictorial Bible Atlas*, edited by E. M. Blaiklock (1969), is a useful Biblical aid. Useful and reasonably priced is *The Oxford Bible Atlas*, (1962) edited by H. G. May with the assistance of R. W. Hamilton and G. N. S. Hunt. Of similar treatment is the *Rand McNally Bible Atlas* with its briefer volume *Atlas of the Holy Land*, issued in 1956 and 1959 respectively. H. H. Rowley is the editor of *New Atlas of the Bible* (Doubleday, 1969), which gives a survey of Biblical history and a volume enhanced by many illustrations. Denis Baly has edited *Atlas of the Biblical World*, in which the eastern Mediterranean world is covered and illustrated with superb photography.

A number of historical geographies portray the relationship between land and the event. One of the most recent is the *Wycliff Historical Geography of the Bible Lands*, edited by Charles Pfeiffer and Gerhardus Vos (Moody Press, 1967). This volume covers all the lands involved in Biblical history, from Iran to Italy. The Hebrew scholar Y. Aharoni in his *The Land of the Bible* (London, 1968) has presented a detailed and ample documentation of the history of Palestine up to the Exile and the Persian period. M. Avi-Yonah, *The Holy Land* (Baker: 1966) has concentrated on

the history from the Persian to the Arab conquest, from the sixth century B.C. to A.D. the seventh century. The same scholar has also edited *History of the Holy Land* (Macmillan, 1969), covering the period from ancient times to 1968, a work copiously illustrated. Denis Baly has written a geography which has been extensively used, under the title of *The Geography of the Bible* (Harper's, 1957). Baly pays special attention to the geology and meteorology of the Holy Land.

George Adam Smith's *Historical Geography*, written many years ago, inspired J. H. Kitchen to write his *Holy Fields* (Eerdmans, 1955), in which Kitchen gives evidence of his many years of interest in the Holy Land. The Hebrew scholars E. Orni and E. Efray, emphasize geography especially in their *Geography of Israel* (Jerusalem, 1964 and 1970). Still very valuable is the work of F. M. Abel, *Geographie de la Palestine* (Paris, 1938).

In view of the existence of these splendid interpretative aids, is another historical geography justified? The author, Turner, replies:

Some of these volumes mentioned do not take the reader through the events up to the present time. One of the most valuable leaves the readers at the sixth century B.C. Another stresses geography at the expense of history, whereas others stress history at the expense of geography. Numerous guidebooks are helpful in spelling out the details of itineraries, but their treatment of necessity must be fragmentary. Some of the older geographies were written before the British Mandate or the founding of the state of Israel (p. xv.).

Dr. Turner claims that his volume contains a synthesis. It was not his purpose to follow Bible history as such, the procedure employed in most atlases, but he attempts to take the land of Palestine, section by section, as George Adam Smith did and bring to bear upon that section the sequence of historic events.

The volume is well written and exciting to read. The author achieves his purpose to produce a synthesis of geography and history of that smaller portion of the Near East that has been sacred to Judaism, Christianity and Mohammedanism and which today again has much of the interest of Europe and America focused upon it because of the conflict between Jews and Arabs.

Raymond Surburg

THE OLD TESTAMENT IN CONTEMPORARY PREACHING. By Walter C. Kaiser, Jr. Baker Book House, Grand Rapids, 1973. 135 pages. Paper. \$1.95.

The author of this volume is Associate Professor of Semitic languages and the Old Testament at Trinity Evangelical Divinity School, Deerfield, Illinois. The six chapters of this book were originally delivered as the Elmore Harris Academic Lecture Series and are the third in the series, published by Ontario Bible College.

Preaching always involves the exposition of Biblical materials and their application to present conditions. Dr. Boehmer, President of Ontario Bible College, in the forward writes:

Unfortunately, the Old Testament has been almost totally disregarded by the majority of professing Christians, who, of all people should be eager to accept "the whole counsel of God." Perhaps the Old Testament meat is too strong. Or its commands may be too onerous. Possibly its prophecies are too obscure or too fantastic. Whatever the reason, comparatively few today would declare with the prophet Jeremiah, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart (p. 9)."

Kaiser believes that the Old Testament has suffered more in practice than in the realm of theory. Christian expositors he opines have been guilty of incorrect approaches to the Old Testament, ending in piecemeal results. He warns especially against allegorizing as an interpretative method, a common weakness with conservative preaching.

The author informs the reader in the introduction what his approach and method are going to be:

These six chapters argue for a progressive march of revelation, from the first words and deeds in Genesis, on into the New Testament. This march not only accumulates newer and fuller revelatory data, but it has an epigenetic unity which relates the first truth of the Old Testament and the last truth of the New, even as a seed is related to the full grown tree (pp. 11-12).

In chapter 1 Kaiser shows Christian people and pastors why the Old Testament is valuable for them and why they cannot afford to neglect its contents, which comprise three-fourths of the Christian Bible.

Chapter 2 sets forth: "The Promise Doctrine: The Theme of the Old Testament." I Peter 1:9-12 is a very significant passage relative to what it teaches about the Old Testament. There were at least five facts of which the Old Testament prophets were aware. First, they knew that they were talking about the Messiah. Second, they knew that they were talking about the sufferings of Christ. Third, they knew they were speaking about the glory that was going to be Christ's. Fourth, they knew the order, that suffering would precede the glory. Fifth, they knew that they were not merely ministering to themselves. The coming of Christ is the central theme of the Old Testament. This hope of Christ's coming is the core of the contents of the covenants of the Old Testament. The Old Testament contains both Law and Gospel and everything that goes along with those two doctrines.

In chapter 3 Kaiser deals with the law of the Old Testament, an aspect of the Old Testament revelation that has prevented some people from using the literature of the Old Covenant. In this chapter he especially endeavors to uphold the sanctity and purpose of the law in the Old Testament, showing the difference between the moral and ceremonial laws. It was the ceremonial law which provided atonement with Yahweh through the remission of sins. It would be completely erroneous to claim that the Law is the major emphasis in the Old Testament, while it is the Gospel in the New.

Chapter 4 deals with the history of the Old Testament. Kaiser defends the historicity of Genesis 1-11, by pointing out that the phrase, "these are the histories of . . ." (Heb. *toledoth*), is employed 11 times in Genesis. Six times the author of Genesis used that term in chapters 1-11, and four

in chapter 12-50. The author of Genesis uses the same phrase equally in both major sections of Genesis, thus not distinguishing between myth and history. He holds, further that the genealogies in Genesis 5- and 11 do not have as their purpose to furnish materials for an exact chronology for the years from creation to the time of Abraham. The covenant structure in Deuteronomy, as shown by Kline, supports the fact that Deuteronomy is a product of the second millennium and not of the 7th century B.C.

Chapter 5 discusses a number of wrong views about the purpose and content of the prophetic writings. In chapter 6 Kaiser deals with the interpretation of the wisdom books. The Song of Songs and Ecclesiastes are specifically discussed. The purpose of the wisdom books is to set forth the meaning of life.

This volume should be helpful in stimulating greater use of the Old Testament in the Christian pulpit as well as in the Bible class.

Raymond F. Surburg

LUTHER'S WORKS. LECTURES ON ISAIAH CHAPTERS 40-66. Hilton C. Oswald, editor. Concordia Publishing House, St. Louis, 1972. 440 pages. Cloth. \$7.00.

This is Volume 17 of the Concordia-Fortress Press 55 volume edition of Luther's Works in English. This volume contains the second half of Luther's Lectures on Isaiah, translated from the Latin lectures in the Weimar edition, XXX1-2, 261-585, under the title "Second Book of Isaiah." The translator is Herbert J. A. Bouman. These lectures were begun in the summer of 1527, interrupted twice, and finally completed on February 22, 1530.

In the first book of Isaiah, Luther claimed, the prophet had prophesied concerning Christ and the defeat of the king of Assyria. In the second book Luther wrote about two matters: Prophecies about Christ the King and then conquering Cyrus, the King of Persia and concerning the Babylonian captivity. He claims: "The second book is nothing but prophecy, first external, concerning King Cyrus, and then spiritual, concerning Christ. And here the prophet is the most joyful of all, fairly dancing with promises. The next four chapters prophesy the most joyful things concerning Christ and the church in our time."

Comparing Luther with modern commentators, the reader of these lectures will find Luther holding that there are many prophecies in the last 27 chapters of Isaiah. Luther knows of no Deutero-Isaiah (Second Isaiah) or Trito-Isaiah (Third Isaiah), and accepts futuristic prophecy. Christ's kingdom and the coming and establishment of the New Testament Church are the subject matter of many chapters and verses of Isaiah 40-66. The Servant passages in chapter 42, 49, 50 and 52:13-53:12 are all prophetic of Christ. Luther, of course was basing such an interpretation on various New Testament passages that clearly set forth such a view. According to Luther Isaiah 52:13-53:12 was the great Old Testament passage describing the vicarious and substitutionary death of Christ. Luther would have been shocked to hear or read one of the standard interpretations for Isaiah 53, namely, that the Jewish people, or even a remnant of the physical Israel was the suffering servant of Yahweh. In this magnificent passage of Isaiah Luther saw a "preview of Calvary." Comment-

ing on 53:4 Luther wrote: "This states the purpose of Christ's suffering. It was not for Himself and His own sins, but for our sins and griefs He bore what we should have suffered. Here you see the fountain from which St. Paul draws countless streams of the suffering and merits of Christ, and he condemns all religions, merits and endeavors in the whole world through which men seek salvation" (p. 221). Chapters 54-55 are said by Luther to be a continuation of the thought in the preceding chapters. As the prophet has described the Head of the Church, he now proceeds to describe the church. In his exposition Luther finds the Holy Spirit active so that as far as the Reformer was concerned the three persons of the Trinity are spoken of in the Old Testament and in passages in the 66 chapters of "the Fifth Evangelist."

The importance of the Word of God and adherence to it are also stressed a number of times by Luther. "The Word of our Lord will stand forever," appears again and again, in fact so frequently, that it eventually appears in the Latin Acronym (VDMIE). Because of Luther's insistence that Scripture alone was the source for the establishment of doctrinal truths and ethical directives, he probably felt the need for repetition of this passage. Concerning Isaiah's message he wrote: "These words of consolation, just hold tight, even if you are oppressed and persecuted and your thoughts and conscience trouble you." In these Isaiah lectures he encourages his students to take up the work of Christ in the confidence that God will be faithful to them, but also admonishes them. "Beware that you do not neglect the Word. It indeed stands firm, but it moves and will be given to others . . . Therefore let us prayerfully keep busy with the Word."

Johann Mathesius (1504-1565) came to Wittenberg as a student and heard the Isaiah lectures from chapter 44 on. Many years later in a series of lectures on "The teaching, life, and death of Martin Luther," he stated about the Isaiah lectures: "From these lectures I repeatedly returned home full of comfort and joy."

Raymond F. Surburg

COVENANT AND HOPE: A STUDY IN THE THEOLOGY OF THE PROPHETS. By Eric C. Rust. Word Books, Publisher, Waco, Texas, 1972. 192 pages. Cloth. \$5.95.

Rust notes the purpose of his study in the *Preface*: "This book is not intended to be an original contribution to Old Testament scholarship. It pointedly sets out to portray for students, ministers, and others who are interested, the current understanding of the theology of the prophets." To fulfill this objective, he begins with a discussion of the nature of the prophetic consciousness. The prophets were men who knew "their God was a God who had worked in the story of Israel's past and who had a claim upon their hearers because he had graciously made himself their covenant God." Without a historical link between revelation and prophetic proclamation, revelation remains transcendent or mystical. Divine activity always operates in two parallel movements—"the revelation through and in certain historical events and the inspiration in the prophetic consciousness which enable the prophet to grasp this meaning of events." On the basis of this premise, Rust correlates the historical situation (condition)

with the prophetic message, which is consonant to each crisis in Israel's history.

Two major themes dominate the prophetic message—covenant and hope. The covenant is always God's promise to evoke a blessing on all who are in a faith relationship with Him as Abraham. In such a relationship, God exercises his righteous judgment and demonstrates His salvatory assurance. But the ultimate expression of His love comes with His eschatological re-creation, first in each announcement of salvation and finally in His Son. Consummation of this salvatory note is reserved until the Day of the Lord. This movement is threaded through the 8th century prophets to the close of the Old Testament.

To understand the prophets, one must understand their nature and function. Rust provides the reader a useful summary based on a major theme in two movements—covenant and hope.

W. F. Meyer

THE THEOLOGY OF THE NEW TESTAMENT. By W. G. Kuemmel. Abingdon Press, Nashville, 1973. 350 pages. Paper. \$4.95.

What is the theological message of the New Testament? Is it the message of the Synoptics, of John, of Paul, of Jesus Himself? In his brief, but highly important introduction, Professor Kuemmel asks why we pose the question of a theology of the New Testament, rather than a theology of the entire Bible.

Starting with Luther before the Reichstag at Worms, the author traces the emergent concern of scholars for a New Testament theology and then poses the even greater problem of what he calls the "diverse forms" of New Testament proclamation. Kuemmel restricts his study to the preaching of Jesus, the theology of Paul, and the message of Christ found in the Johannine Gospel. These three forms, he says, are most significant in framing an adequate picture of the central proclamation of the New Testament. In his discussion of Pauline teaching the author offers a penetrating study of righteousness, justification, and faith. He wisely dates the Gospel of John at the beginning of the second century and maintains that the theological character of the book is determined by its material and presentation, not by authorship. Kuemmel's obvious acquaintance with extra-canonical writings enriches his discussions of the Johannine image of Christ.

The strength of this book lies in the varying opinions which the author presents, while never leaving the reader in doubt as to his own conclusions.

John F. Johnson

TRIED BY FIRE: The Message of I. Peter. By William C. Brownson. Baker Book House, Grand Rapids, 1972. 103 pages. Paper. \$1.95.

Here is a readable little book that really grows on a person. Brownson, a Reformed radio preacher and former professor of homiletics at Western Theological Seminary in Holland, Michigan, has compiled a volume of twenty-five short chapters originally serialized in *The Church Herald*. The English text of 1 Peter printed out at the head of each exposition

represents several well-known translations. The Lutheran reader may be pleasantly surprised at numerous statements which convey the kind of theological depth not always found in books written in a popular style by a Christian brother "not of our own communion." The "means of grace" theology which we hold so dear is reflected on pages 12 and 79, to mention only two passages. Moreover, Brownson's practical applications (of which there are many) flow easily from the Greek text of 1 Peter which, as a New Testament letter, cannot be superseded for its own consistent blending of mature theological insight and pastoral concern. The author of this commentary deserves high marks at practically every turn for his balanced treatment of that letter.

If there were any disappointment with the book at all, it would be due to the omission of a section on 1 Peter 1:1-2 which, like many introductions to New Testament writings, may well provide the theme for the rest of the apostle's message, namely, obedience to Jesus Christ. (The lack of a section on 5:12-14 is not as serious). But if it is dangerous to judge another person, it is especially unwise to do so on the basis of something that he has *not* said!

I am happy to recommend this volume unreservedly to anyone willing to be "plugged in" to the text and timeless message of 1 Peter.

Kenneth M. Ballas

PETER IN THE NEW TESTAMENT. Edited by Raymond E. Brown, Karl P. Donfried, and John Reumann. Augsburg Publishing House, Minneapolis, 1973. Paper. 181 pages. \$1.95.

This paperback results from discussions of Lutheran and Roman Catholic theologians. The title promises more than what the book actually delivers, though ample bibliography and scholarly references are provided. Some of the conclusions are so evident that they should have only been printed with embarrassment. Set off in italics are these startling conclusions, "*Simon was one of the first called . . .*", *Simon was very prominent . . .*" and "*Simon probably made a confession of Jesus*, in terms of a known Jewish expectation." (The position of the word "probably" in the sentence means that there is some doubt that he even made a confession. Wouldn't it make better sense to put it after the comma?)

Chapter three through eight discusses Peter in various sections of the New Testament (Pauline letters, Acts, Mark, Matthew, Luke, John, Petrine letters). But the Biblical evidence is hedged in with so many conditions as to make the whole procedure suspect from the start. Working with so many presuppositions of doubt, the few conclusions offered may not be embarrassments at all, but leaps of faith over evidence so far removed from the time and person of Peter that it should not be considered evidence at all. The book should be renamed, *The Quest for the Historical Peter*.

dps

A STUDY OF EARLY CHRISTIANITY. By Joseph B. Tyson. The Macmillan Company, New York, 1973. 447 pages. Cloth. \$8.95.

Joseph B. Tyson is at Southern Methodist University. He is associate professor and chairman of the religion department. In this text the author

"attempts to bore a small hole in the wall that separates New Testament from early church history." The front flap describes the book in these terms: "This text provides a sound historical introduction to early Christianity of the first two centuries for courses in the Introduction to the New Testament or the History of Early Christianity."

There is no doubt that the author has accepted the results of historico-critical studies and has assembled them for the youth. According to Tyson the Gospels are the least worthy as historical records, therefore they appear only in Chapter Thirteen, the last chapter of the book "Communities of Jewish Christians in Palestine attempted to keep alive the memory of Jesus' life and teaching but apparently did not write down this information" (p. 64). In reading the Gospels it must be remembered "that *miracle* is our term and not one which could be used by the ancients. It designates a phenomenon which challenges the regularities of nature; thus, by definition, a *miracle* is an impossible phenomenon . . . The problem for the modern historian is that he cannot think in terms of miracle and demon possession" (p. 25).

Oral tradition is pressed to the utmost in interpreting the first century: "No connected account of the life of Jesus was preserved" (p. 172). The fragment and collection theories of Dibelius and Bultmann are adopted, although manuscript evidence does not know of such separate collections of "apophthegms, dominical sayings, and similitudes . . . miracles and legends." St. Luke, in fact, says that many had written before him, and there were enough eyewitnesses to verify the many reports, but—the existentialist relegates this into the dim unknown, where it cannot be assuredly said that there ever was a Luke.

Christian teachers need to be on guard against a scholarship that is under existentialist influence, where history is an irrelevant item. Tyson does not pretend to believe any part of Biblical teaching, certainly not the historical events to the Incarnation. His Gospel is an unrelated theory, an existentialist manifestation, which churchmen might be pleased to call "the absolute centrality" of faith. It is high time that Christian scholars should recognize that our contemporary scholarship and science are tools in the hands of men who delight in undermining every vestige of faith.

Otto F. Stahlke

II. THEOLOGICAL—HISTORICAL STUDIES

THE MISSION OF THE CHURCH. By Edward Schillebeeckx. Seabury Press, New York, 1973. 244 pages. Cloth. \$9.75.

Vatican Council II has opened the flood gates in the Roman Catholic Church to the point that their own theologians can publicly agree or disagree with the decrees of the council itself. This is exactly what the famous Catholic scholar, Professor Schillebeeckx has done in *The Mission of the Church*. The Dutch theologian is well known in church circles for his avant garde position. What this advanced position is has not always been made clear in the popular press. It would not be an unfair assessment to say that Schillebeeckx has been greatly influenced by the 'theology of hope' with its stress on the secular as the realm of redemption. For a Protestant his approach is not clear, until it is realized that he uses the

old theological forms of dogmatic Roman Catholic theology and fills them with the contemporary 'theology of hope.' Thus if some Protestants, and yes, Lutherans, find in his theology an evangelical door opening in his part of Catholicism, they had better look in again.

Schillebeeckx offers a theology which embraces everyone, including non-Christians. Catholicism has had the uncanny ability to adjust itself to its theological, cultural, and political environs. The present situation for the church predicts a bleak future and without an adjustment in outlook, the church as a force in the world will suffer in her own eyes. In the new situation the laity will replace the hierarchy in importance. Already the pope's position had been adjusted, in the opinion of the author (p. 229, note 7). But will the results of the adjustments, suggested and desired by Schillebeeckx, be recognizable as Catholicism?

dps

THE EVANGELICAL HERITAGE. By Bernard L. Ramm. Word Books, Publisher, Waco, Texas, 1973. 180 pages. Cloth. Index. \$5.95.

It is Ramm's opening asseveration—well attested in the rest of the book—that a Christianity which is *ahistorical* is superficial; that it is theologically invalid to hold that Christianity's main concern is with the ethics of Jesus (so Harry Emerson Fosdick, among others) instead of with the dogmatic content of the faith. His goal, therefore, is to demonstrate that the evangelical core of Christianity has always survived the heavy pall of ecclesiastical gerrymandering which tended to silence the Word. The Reformation's great contribution in this respect was the principle that "it is Scripture that rules the custodian and not the custodian, Scripture" (26). Tradition was not bypassed or ignored by the Reformers, but put in its place under the Word.

No attempt is made to be entirely exhaustive in telling the story of doctrine through the various great moments, movements, crises in Christian history, but Ramm does succeed very well in laying the panorama open and within easy reach of the reader. His material reminds one of *scholia* or lecture notes, but done in very adequate, readable style. The main details are there, and thus one can travel on a kind of guided tour with Ramm, as he summarizes the men, movements, metaphysical rivals, etc., out of which the church's history of doctrine is made, from earliest days down to contemporary figures. Here and there Ramm's Baptist leanings surface, as might be expected; but generally he is very fair and objective. Luther comes off well, as does even the theology of the period of orthodoxy. Liberalism, neoorthodoxy, fundamentalism, all receive due critique. His main pitch in countering the thinking and effects of these movements which have undermined solid evangelical work is to call for scholarship of the highest caliber. On all fronts of the theological encounter, evangelicals must return in kind the assaults that are made against Biblical faith in the name of advanced, scientific scholarship. At given points he seems to press this too far, as e.g., in his readiness to live with what he calls "a positive evangelical version of myth" in Biblical revelation, as also with some of science's so-called assured results concerning the origin of things. Dollar for dollar, however, there's a lot for one's money in this survey of Christian thought.

E. F. Klug

JUSTIFICATION. By Markus Barth. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1972. 90 pages. Paper. \$1.95.

In discussing justification as a juridical act, Marcus Barth suggests that all of the Pauline assertions about righteousness, justification, Gospel, faith, salvation, and life hang together. Why not, asks Barth, present them as hanging together by virtue of their roles in a single juridical event? Barth proceeds to do that very thing. And he does it well.

Beginning with the Old Testament the author traces the key concepts which show their influence upon Paul and the tradition which he reformulated. Using the form of drama, Barth moves from the judgment of God, appointment of the Mediator, the raising up of the Advocate, the carrying out of the verdict (the reversal of death), and the last day which is still to come.

This work breathes a simplicity of style and Biblical witness which will appeal to theologian, Pastor, and lay reader. Technical details, as well as theological terminology is confined to footnotes; the uninitiated can appreciate the text without frustrating references to ponderous issues.

John F. Johnson

RITSCHL AND LUTHER. A Fresh Perspective on Albrecht Ritschl's Theology in the Light of His Luther Study. By David W. Lotz. Abingdon, Nashville, 1974. 215 pages. Cloth. Bibliography & Index. \$10.50.

"To use too many circumstances ere one come to matter is wearisome, to use none at all is blunt," is the way Lord Bacon put it in his "Essay on Discourse." So here, protracted and repetitive explanation in getting started detracts somewhat from what is otherwise a very excellent piece of writing. Perhaps Ritschl's festival address on the occasion of the 400th anniversary of Luther's birth, November 10, 1883, helpfully translated by Lotz and added as an appendix, would have served better as a lead-off *avant-propos*. It capsules brilliantly Ritschl's thinking in his maturest years. Lotz, graduate of Concordia Seminary, St. Louis, and Union Theological Seminary, N.Y. (Th.D.), and associate professor of church history at the latter school now, has chosen a formidable goal for himself in trying to rehabilitate Albrecht Ritschl by demonstrating that Ritschl, rather than being condemned for fathering modern theological liberalism, might actually come closer to being "the last of the Lutheran church fathers" (as Adolf von Harnack described him), or, "according to his own self-understanding . . . 'the first Lutheran church father,'" (according to W. von Loewenich). Not even Harnack, his student, could convince the theological world of such slipslop.

Lotz succeeds very ably to lay out the love affair that Ritschl had with the doctrine of "justification by faith" in his theological synthesis and construction; how he was able "in his own unique way" to convey "to his young hearers and readers a sense of excitement, a vision of new possibilities for a theology grounded on the classic statements of Reformation faith" (p. 54)—and, we might add, with the guts of those statements ripped out!—; and, finally, how he latched on to Luther, specifically the early Luther, before 1520, to fashion what he considered to be Reformation theology worthy of the name. As Lotz points out, it was a stripped

down doctrine, however, bereft of Luther's strong, steady emphasis on *theologia crucis*; the proper distinction between Law and Gospel; the absolutely vital *nexus indivulsus* between justification and sanctification; and the dependence of all of theology on God's Biblical Word. Lotz's critique of Ritschl's use, or misuse, of Luther is by all odds his finest effort, demonstrating incisively his familiarity with Luther's writings and Ritschl's weaknesses.

For Ritschl justification by faith was little more than the sovereign resolve of God to pardon sin and sinners without regard either for their moral rectitude (a position so vital to Romanist theology under "sanctifying grace"), or the vicarious atonement of Christ for the sins of all (Luther's emphasis). The latter, Christ's substitutionary death, in His High Priestly office, Ritschl categorically denied; and the irony of his life and work is just this, that he thought he could muster Luther to his side. His great dogmatical work, *Justification and Reconciliation*, demonstrates that on both terms he has other than a Scriptural understanding, one resting not upon Christ's vicarious satisfaction for sins, but upon God's free act of love and upon a personalized, existential meeting of the believer with the Savior. Lotz proves conclusively that Ritschl failed completely to get hold of the integral Luther on the Reformation's central article. "Time and again Ritschl interprets justification in Luther to mean a 'subjective experience of the believer within the Church,' but he consistently fails to locate this experience within the overarching context designated by Luther himself: the framework of Word and faith" (p. 124). So, by Lotz's conclusion, "Ritschl was finally more intent in 'placing' Luther in his doctrinal system than on 'hearing' Luther on Luther's terms" (p. 139).

Serious gaps in this otherwise brilliant critique of Ritschl and his misuse of Luther appear in Lotz's failure to highlight the cardinal principle which has stood front and center in Christian Confessional theology from the earliest centuries through the Reformation and down to our own times, viz., that no theologian can deny Christ's true deity and His atoning sacrificial work as the theanthropic God-man without cutting down the central article on justification *sola gratia/fide*. Least of all does his theology deserve in any way to be called Christian, in view of such denial. It was this basic defect, not his misuse of Luther, that earned for Ritschl the label of arch-liberal. Nor does Lotz really grapple with the immediately tangent problem in Ritschl's theology, the complete omission and denial of the power of the means of grace. What else could be expected from Ritschl, of course, in view of His denial that Christ was the true eternal Son of God, the suffering Servant who obtained an imperishable crown for us by His sacrifice, the benefits of which are made ours through the Word and sacraments, the Holy Spirit's appointed and blessed instruments of regeneration?

Thus there's a hollow ring to the author's claim that it was Ritschl, more than any other, who stimulated 19th century Luther research. Fact is, of course, that it was the misinterpretation of Luther, both by his foes and his supposed sympathizers (like Ritschl) who prodded Confessional Lutherans to get busy with genuine Luther research, an endeavor, by the way, which still needs to continue, simply because the man and his theology have been so garbled by various "constructionists,"

intent on vindicating themselves and their theology under the Reformer's aegis.

Lotz apparently feels that "Ritschl's foremost accomplishment as a Luther interpreter is to be found in his rigorous attack on the 19th century orthodox view of Luther, which posited an a priori continuity between Luther and Melancthon and so between Luther and 17th century Lutheran dogmatics" (p. 171). This anti-orthodox refrain runs so strongly throughout the book (cp. pp. 39, 40, 61, 67, 116, 127, 132, 149, 155, 171ff) that it appears to have been Lotz's main thesis (the book was the fruit of his doctoral studies) to show how Ritschl exposed, through his Luther studies, the "sterile objectivism," the "patent, pervasive legalism," the "juristic bias," "scholastic character," "thorough-going rationalism" of orthodoxy. "Orthodoxy" is always a pejorative term in both Ritschl's and Lotz's thinking. Neither one has proved, of course, that 19th century Lutheran Orthodoxy was in fact low on evangelical thrust and personal encounter of the believer with his Savior. Unaccounted for, too, is where an orthodox figure like Luther would stand under this kind of censure. Completely and strangely missing (or shall we say, naturally so) is any reference to C. F. W. Walther, the giant figure of 19th century Lutheran Confessional and orthodox theology in America. Walther, of course, had seen through the un-Christian character of Ritschl's theologizing and labeled it for what it was; so also did Franz Pieper. Lotz may claim that "Ritschl did succeed in rendering untenable the traditional assumption of unbroken continuity between Luther and Orthodox dogmatics" but that he did it unfortunately "without actually recovering the authentic Luther;" however, to rest content with the by now overworked verdict that "modern Luther scholarship simply takes for granted this disjunction between Luther and later Lutheran Orthodoxy," is, to say the least, most unfortunate. This old crow has been served up with new gravy so many times that, not only has it become nauseous, but quite frankly, because it's half-baked, it just won't go down the gullet anymore. Those who have actually handled the sources (as did Walther and Pieper!) and have read the Lutheran "fathers," know for a fact, Ritschl and Harnack notwithstanding, that there was faithful continuity in theological content and spirit from Luther to Chemnitz to the 17th century theologians, and so on down to Walther himself, the 19th century pillar of Lutheran orthodox teaching. No one who knows the man and his work would ever dare to call Walther a mere repristinationist, obscurantist, lacking in evangelical love and thrust! Is not "Luther scholarship's" greatest misapprehension, not to say sin and delusion, just this, that theology and theologians and writers of church history have *simply taken for granted the unproved avowal of disjunction* between Luther and Confessional, evangelical, orthodox theology? Why, pray tell, defend Ritschl in his stand against orthodoxy when he displays unvarnished antipathy and disgust for the Confessions, as well as for Luther in anything and everything which did not suit his theological palate? Ritschl still bats zero in our book, also in his Luther studies.

E. F. Klug

Here is an attempt by a middle-aged professor at Edinboro State College, Edinboro, Pennsylvania, to come to terms with the counter-culture movement of the last decade or so. At the practically archaic age of thirty-nine (fossilization, according to some, begins around thirty), Professor Drane married a widow with five children and suddenly found himself saddled with all the problems of parenthood, including one son who went the route from militant, drug culture hippie to a Jesus Person. "Papa" Drane was at a loss to explain this unusual phenomenon. And so, as academicians are accustomed to do, he decided to research, read, and write about the subject.

Subtitled "A Study of Youth Culture and Religion," *A New American Reformation* looks at the multievidential and rather perplexing youth-culture explosion from the 50's through the 70's. The work is uneven at times, dubious parallels are drawn between the anti-institutionalism of contemporary young and reform movements of an earlier period, (for example, with Luther's cause), and Professor Drane has difficulty in sorting out the bummers and faddists from the authentic reformers. But he is true to the mark in isolating those person-centered values (one might substitute "Christian") that the youth found lacking in our technological, secularistic, and materialistic institutions. He is cautiously hopeful that much of what the youth sought for can be realized through reformation of the Establishment as young people become "the catacombs of a new and more human way." Drane chides them, however, for operating with a thin and deficient image of man and a disrespect for history. Many of the young rebels, he asserts, are believers in their own dreams and have forgotten the answers to the basic "why's?" which others have attempted to provide.

There is an especially useful chapter on "The Jesus Movement." Jesus "freaks," the new charismatics, and the rigidified Children of God all come under scrutiny. Drane detects strains of fundamentalism, revival anti-intellectualism, Puritanism, primitivism, and, in the case of many of the young converts to whom the expression "Jesus Saves" is the sum total of religion, a diluting of the true Christian faith. "The rejection of theology as part of the rejection of the institutional Church, he points out, "actually amounts to the adoption of a very bad Biblical theology."

I doubt that *A New American Reformation* would appeal to the under-30 generation; it reads too much like a textbook. But as the chronicle of how one man past thirty sought to understand youth, it is a worthwhile volume. Perhaps there is hope for all the Archie Bunkers of this world.

Milt Sernett

A HISTORY OF FUNDAMENTALISM IN AMERICA. By George W. Dollar. Bob Jones University Press, Greenville, S.C., 1973. 415 pages. Paper. \$3.95.

Bob Jones writes the foreword to this book by his professor in the history department, commending him for observing the distinction between fundamentalism and orthodoxy, and "between fundamentalism as a Biblical, theological position and Fundamentalism as an organized movement."

George Dollar writes a preface, fourteen chapters, topics for dis-

cussion, biographies of 780 men from Tertullian to Ted Raedeke and from Wellhausen to Walter A. Maier, Sr., adding a glossary, a bibliography and a general index—truly an encyclopedic manual on Fundamentalism. Dollar demonstrates that fundamentalists have overcome their opposition to learning. The body of the book is divided into three periods:

Reaction and Restoration	1875 - 1900
Revulsion and Revolt	1900 - 1935
Reconstruction, Revival, and Retreat	1935 - 1973

The attack on the Bible after the Civil War is outlined, showing that the works of Kant, Hegel, Baur, Ritschl, Schleiermacher, Troeltsch, and Darwin had such an effect that orthodoxy collapsed in the major denominations in the last quarter of the nineteenth century. Many sought refuge in theistic evolution. Three men are declared the leaders in this liberal attack, namely Harper at Chicago, Clarke at Colgate Rochester, and Brown at Union Seminary. The principles of liberalism are outlined in fifteen theses.

Adoniram Judson Gordon of Boston was one of the early biblicists who opposed liberalism, publishing a periodical *Watchword* in 1878, in which he espoused the rapture before the tribulation. Meetings were held in 1876 and 1877, from which a series of Bible conferences were born. In 1878 the *New York Times* published an "extra" of 50,000 copies to offer the addresses at the conference, "Premillennial Essays of the Prophetic Conference." Premillennialism was traced to the early fathers, citing Clement of Rome, Polycarp, Ignatius, Papias, and Irenaeus. The apologetes Tatian, Justin, Martyr, Melito of Sardis, and Tertullian are also cited. The fundamentalists also find Lange, Spener, Milton, Francke, and Whitby in their spiritual ancestry. In 1886 a prophetic conference was held, which is considered a real Magna Carta of fundamentalism, even the great Delitzsch sent a letter of greeting.

The end of the century brought new winds of influence from Rome, Rockefeller and Sheldon's "In His Steps." Wheaton became "a fundamentalist island in a sea of unbelief." Dwight L. Moody was active. Strong spirits burst upon each other. On the liberal side there were Fosdick, Matthews, and Rauschenbusch, on the fundamentalist side: Shields, Straton, and Norris. The author speaks of the latter as *prima donnas* of Fundamentalism. By the twenties fundamental resistance in the larger denominations had ended. Peace at any price was the policy of the churches.

Dollar counts himself among the militant fundamentalists. Other classifications he describes as the "moderates" and the "modified." The new Evangelicalism of Billy Graham and the assemblies and *Christianity Today* falls under the condemning ax of the author. Fundamentalism is regarded as most strongly a Baptist manifestation.

The author has rendered us all an important service. A course should be taught on this matter in the seminaries, so that the word *fundamentalist* could be more cautiously and correctly used. George Dollar can teach us to distinguish between the fundamentalist and the orthodox, even between the militant and moderate fundamentalist.

Otto F. Stahlke

IS GOD A WHITE RACIST? By William R. Jones. Anchor Press/Doubleday, Garden City, New York, 1973. Paper. 239 pages. \$2.95.

The concept of providence, God's sovereign action within the ebb and flow of history, has received scant attention in contemporary theology. Such is not the case in black theology. Here the question of who God is based on what he has done, specifically for black people, is the starting point for a self-defined theology of liberation. If one assumes that in so far as man can know, God is the sum of his acts, then the black theologian must ask "What meaneth black suffering?" It is not the fact of suffering that is at question, but its distribution—that is the scandal of particularity seemingly raised by the catastrophic, unrelieved, trans-generational suffering that black people have endured as an ethnic group. Theodicy assumes first rank importance, as black theologians confront the question, as Jewish writers did after Auschwitz, "God, Why did you do that?"

Is God A White Racist? is authored by a Unitarian-Universalist minister and professor at the Yale Divinity School who frankly admits that his book is but a preamble to black theology. Dr. Jones argues that until the craftsmen of black theology have dealt with the challenge to the assumed intrinsic goodness of God raised by ethnic suffering they have failed in making sense of the black experience. He finds that each of the current black theologians—Major John Albert Cleage, James Cone, J. Deotis Roberts, and Joseph Washington—compound confusion by variously opting for a doctrine of God that is a type of reverse racism (Cleage), a view of human history which restricts God's sovereignty to only those areas where the oppressed are liberated (Cone), a portrayal of black suffering as vicarious and unrelieved (Washington), a helpless God who requires man's cosuffering to accomplish His task (Jones), and the question-begging dual assertion of God's intrinsic goodness and the undeserved character of black suffering (Roberts).

Prof. Jones, taking his cue from secular humanism and such existentialist writers as Martin Buber, argues that the problem of ethnic suffering can only be answered coherently by advocating the "functional ultimacy of man." Jones writes: "Man must act *as if* he were the ultimate valuator or the ultimate agent in human history or both. Thus God's responsibility for the crimes and errors of human history is reduced if not effectively eliminated." Humanocentric theism, as Jones chooses to define it, removes God from anyone's side. Human activity, freedom and choice are enlarged so as to underscore human responsibility for good and evil actions. God's blueprint—if He has one—Jones contends, is actualized only if He can persuade man, in a non-coercive way, to choose what God thinks is best for man. Man is functionally, but not ontologically, his own master.

Jones admits that the debate he hopes to enter into is in essence a "family squabble"—an internal affair for black theologians. *Is God A White Racist?* will no doubt have a restricted audience but it does raise issues which every Christian theologian wrestles with. We certainly need to think through the paradox implicit in the contention that God is the transcendent cause of every event, but not the cause of any evil resulting from human choice or the evil in nature. Few of us would, as Dr. Carl S. Meyer wrote in his introduction to *The Caring God: Perspectives on Providence*, be so quick to write an excursus on "the equal dealings of

Providence demonstrated with regard to the happy and miserable here below" as Oliver Goldsmith did in the 23rd chapter of *The Vicar of Wakefield*. Human suffering has not been equally distributed in history; ethnic suffering is especially problematic.

I suggest, however, that the solution offered by Prof. Jones is no solution at all. He has so structured the debate that no answer at all can be given to the provocative question raised by the title of his book. By removing God, as did the deists, to a neutral observer of human activity he turns theology into anthropology. Even apart from divine revelation as found in the written Word of God—virtually ignored in Jones' presentation—we are left without a caring God. Man becomes the measure of all things. There is no Word of Judgment and no Word of Grace. The "functional ultimacy of man" which is not subsumed under the Will of God which *can* be known in human activity could easily revert into the tyranny of man against man. If God does not care, or, more precisely, if we cannot fathom *how* he cares in a given situation, then why should man? *Is God A White Racist?* is useful for raising a new perspective on an old question, but I urge that it be read in conjunction with *The Caring God*, edited by Carl S. Meyer and Herbert T. Mayer, editors (St. Louis: C. P. H. 1973). Jones' style is, at best, rather heavy handed and most readers will find the going difficult, but the effort may still be worthwhile.

Milt Sernett

THE FAILURE AND THE HOPE: ESSAYS OF SOUTHERN CHURCHMEN. By Will D. Campbell and James Y. Holloway, editors. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1972. 266 pages. Paper. \$3.95.

"We render to Caesar the things that are God's and to God the things that are Caesar's"—seventeen voices from the South say of the failure of Christians to challenge dehumanizing political and social processes by "the politics of God." *The Failure and the Hope* is a collection of essays from *Katallagete: Be Reconciled*, a publication of the Committee of Southern Churchmen which was given birth during the racial crisis of the mid-60's. As the Northern (some would say "Yankee") crusaders (some would say "do-gooders") went back home and the integrated Civil Rights coalition broke down, sensitized Southern Christians realized that they had to get their own house in order.

A Catholic novelist (Walker Percy), university chaplain (Beverly A. Asbury), *Black Like Me*, author (John Howard Griffin), prominent Negro theologian and historian (Vincent Harding), radicalized project director (Ann Beard), writer and mystic (Thomas Merton), environmental crusader (James G. Branscome), Episcopalian rector (Duncan Gray, Jr.), poor people's advocate (Fannie Lou Hamer), Georgia contractor and editor (William Paul Randall), Appalachian worker (Loyal Jones), member of the President's Commission on violence and reporter of the resurgence of the North Carolina Klan (Pete Young)—along the editors, James Y. Holloway (teacher at Berea College, Kentucky) and Will D. Campbell (Director of the Committee of Southern Churchmen and publisher of *Katallagete*)—all have their say.

I personally found that the most striking contributions were Vincent Harding's "The Gift of Blackness," Thomas Merton's "Events and Pseudo-

Events: Letter to a Southern Churchman," and "An Open Letter to Billy Graham" by Campbell and Holloway. In the latter Mr. Graham is urged to minister to the White House in the tradition of Micaiah, son of Imlah. Each contribution must be evaluated on its own terms, yet a general mood prevails throughout the collection. These Southern voices are saying "Our Grade is F" for we have not been honest with our black brothers or our white brothers, our plutocrats or our "po' folks,"; our intellectuals or our fundamentalists—and, most of all, with ourselves. They are also saying that what hope there is comes neither from their ideals nor their programs but from God's new creation in Christ.

Milt Sernett

THE BECOMERS: By Keith Miller. Word Books, Publishers, 1973, Waco, Texas. 185 pages, Cloth. \$5.95.

Talk about "conversion" experiences makes Lutherans uncomfortable. In spite of the pietistic background of some of our spiritual forefathers, we tend to shy away from honest sharing about the meaning and impact that Christ has had on our lives. *The Becomers*, authored by an Episcopalian layman and trained psychologist active in the Interdenominational church renewal movement, may help us make faith both personal and shared.

In work with small groups Miller discovered that most people don't know what a genuine conversion experience—variously defined—should feel like nor how to communicate it to others except in stylized terminology. The meaningless depersonalization of our world causes people to hide behind many masks so that their inner warfare rages on and their cries for help go unheard. Miller draws upon psychological models to illustrate how our inner family of forces (Freud) and our hierarchy of needs (Maslow) affect the way in which we hear the Gospel. Maslow's classification of a ladder of needs, from the physiological to the aesthetic, seems the most useful. Miller's point is not that the preacher ought to become a pop-psychologist but that until he recognizes the often-masked needs of his people the Gospel-witness can be smothered by "doctrinally correct" or "socially relevant" sermons which are directed *at* the people but not *for* them.

Miller suggests an individual may have a "conversion experience" when he or she has had several basic clusters of needs met by God and the church. There is a deep realization that of having been loved and unconditionally accepted by God and his people. What happens after conversion? Ideally, Miller writes, the individual is "turned loose" to become honest with himself and open toward others. No one can say that they "have arrived." Christian growth is risk and process.

The Becomes is worth a few hours of your time. There is much of Keith Miller the man in here which cannot be related in a second-hand fashion. Let him sit as an invisible partner in your own struggles or those of your people as you mature in the faith.

Milt Sernett

LOVE LEAVES HOME: WILHELM LOEHE AND THE MISSOURI SYNOD. By Erich H. Heintzen. Condensed by Frank Starr. Concordia Publishing House, St. Louis, 1973. 80 pages. Paper. \$1.95

I did not know Professor Heintzen; his death in the fall of 1971 preceded my arrival at the Springfield seminary by approximately one year. I wish I had, for I am told he was a sturdy Christian brother with wisdom, wit and warmth for all. It is not surprising, then, that he should have chosen "the great heart of Neuendettelsau" for the subject of his doctoral dissertation at the University of Illinois. The little volume at hand is a condensation of it by Frank Starr.

Having taught the Lutheranism in America course several times round, I am well-acquainted with the momentous impact that Loehe and his *sendlige* had upon the American scene and, in particular, the Missouri Synod of 1847. Yet there has been a puzzling "lapse of memory" on our part with respect to him. Professor Heintzen reviews the bitter conflicts between the Saxons and Loehe's people which resulted in the tragic "death letter" of 1853. It is not a pleasant story; yet it does serve to remind us of the ever-present fact that Christians are not immune to the rank growth of personality conflicts, group antagonisms, and self-serving platforms in their own midst.

Professor Heintzen does not neglect the positive. Were it not for the self-sacrificing response by Loehe to the spiritual distress of Germans in America, Lutheranism would have languished on the frontier. The Frankenmuth mission settlement also came under Loehe's sponsorship. Strangely enough, this Bavarian village pastor did not himself set foot upon this New Land. But his spirit was here, his zeal bore fruit, and his bequest to us ought to be honored and preserved.

Milt Sernett

PARADISE FOUND. By Arthur R. Charlesworth. Philosophical Library, New York, 1973. 273 pages. \$7.50. Cloth.

There was a time when, more often than now, laymen did theology, including great poets like John Milton. Philip Melancthon did his share, too, in even a more notable way.

Perhaps some have forgotten that besides *Paradise Lost* and its sequel, *Paradise Regained*, Milton also wrote a treatise specifically on the Christian faith as he saw it, *De Doctrina Christiana*. His poetry, especially in the classic *Paradise Lost*, far surpasses his theology. Charlesworth, minister of the United Methodist Church and professor at Bethune-Cookman College, Miami, Florida, points up some of Milton's theological weaknesses: a kind of Socinian view (tritheistic subordinationism) of the Trinity; a denial of Christ's full deity and equality with the Father, one in essence and attributes; sin as a kind of deficiency at the point of man's reason (shades of Socrates!); and Christ's mediatorial work undercut by a deficient Christology. The author finds himself especially repelled by "Milton's exaltation over sin, as he presents Adam in pleased contemplation of the goodness that will follow the expulsion from the Garden;" (p. 216) and by the thought "that paradise within them" is "the unconquerable freedom of the human will." (p. 220) In this way, argues Charlesworth, Milton "helped to open the way for liberalism in the century following." (p. 222) Biographical notes on Milton's life and work are brief but adequate. These, along with multiple and discreetly chosen citations from Milton's works, add luster to a work which shows fine craftsmanship.

E. F. Klug

THE HUMAN QUEST. A New Look at Science and the Christian Faith.
By Richard H. Bube. Word Books, Publisher, Waco, Texas, 1971. 262
pages. Cloth. \$5.95.

It is the author's considered conviction, borne out by persuasive dialectic in ten chapters, that the Christian stands in a unique and strategic position in the age-old quest to bridge the gulf between Christian faith and the assured results of scientific inquiry. "He is the only one who knows from the inside what it means to trust oneself wholly to God in Christ and at the same time what it means to evaluate properly the potentialities of scientific investigation for an understanding and control of the natural world" (p. 251). Moreover, according to Bube, the stakes are very high, for if "he (the Christian) does not undertake the role of reconciling these two communities, there is no one else able to do it." His approach is not simplistic, as though Jerusalem had nothing to do with Athens, but a strong appeal to his fellow scientists (Bube is Professor of Materials Science and Electrical Engineering at Stanford), committed as he is to the belief that the only solution for man's spiritual alienation from God lies in the reconciliation Christ effected, to take up the "mandate to do good science," in order that their witness to the world may convince.

None can quibble with this goal, a goal as old as Justin Martyr and Origen, to mention a couple of worthies who attempted (mostly in vain) to bring the reasoned answer to Christianity's cultured and scientific-minded despisers. Bube's philosophical presuppositions are hardly new (the natural arguments for God's existence and concurring activity with human events remain, after all, pretty much the same from thinker to thinker), nor is his contention that the greatest threat to Christian faith today is the way in which the church handles attacks against it; but Bube does attempt to bring new freshness to the answers prompted by this tension. His "solutions" are more often imagined than real. Most damaging are his concessions to higher criticism. Scripture's teaching on creation and the Fall, e.g., goes through the usual "interpretations," by now so common. Likewise, some of his conclusions on the social implications of the Christian doing science in our day—like population control, abortion, environmental problems, etc.—are dictated more by reason's judgments than by Scriptural insight. To his credit, however, he does not surrender the Bible's miraculous elements in general, but evidences obvious desire to uphold the Gospel's content and power, particularly the events connected with Christ's life and work.

E. F. Klug

DE FUNDAMENTIS ECCLESIAE. Gedenkschrift fuer Pastor Dr. theol.
Hellmut Lieberg. Eckhard Wagner, ed. Loewendruckerei, Braunsch-
weig, 1973. 264 pages. Cloth. No price given.

Pastor Dr. theol. Hellmut Lieberg was one of the most respected and gifted among Germany's conservative Lutheran theologians. At the time of his death, February 1973, as a result of a fatal car accident (his wife also was killed), Lieberg was 45 years old, and pastor of the historic St. Ulrici Church in Braunschweig. The high esteem in which he was held evidences itself readily in the remarkable set of essays contributed by a wide range of friends, essays that deal with some of the church's funda-

mental teachings. A biographical sketch of Lieberg's life by Gotthard Hoerschelmann precedes these essays:

- Jesus Christ and Death (Peter Brunner)
- No Devil—No Redeemer: a look at Luther's theology concerning Satan (Armin-Ernst Buchrucker)
- Women's Ordination to the Pastoral Office (Gustaf A. Danell)
- Luther on Consecration of the Elements (Juregen Diestelmann)
- Sola Scriptura (Helmut Echternach)
- Sola Fide (Bo Giertz)
- The Pastoral Office in Untrained Hands? (Jorgen Glenthoj)
- Justification and the Church (Joachim Heubach)
- On the Doctrine of the Church (Ekkehard Hieronimus)
- Confessions and the Young Churches (Friedrich Wilhelm Hopf)
- Holy Communion and Ordination (Ernst Koch)
- Jesus—Always and Everywhere Lord and Savior (Karl H. Rengstorf)
- Doctrine of the Holy Ghost (Hermann Sasse)
- Concerning Ordination (Jobst Schoene)
- The Eucharist and John 6 (Eckhard Wagner)

The book includes three contributions from the pen of Lieberg, all of them reprints: *The Nature and Structure of the Church*; *Indelible Character*, a study concerning the ministry; and an anniversary sermon marking a church dedication. Lieberg was in the forefront of those opposing the Leuenberg Concord, because of its compromising nature. In the list of writings from his pen the editor has assembled 168 entries. The book affords a good insight into the theology, thinking, and stance of theologians in Germany and Europe who are concerned with the movement in support of Holy Scriptures and the Lutheran Confessions.

E. F. Klug

AN ETHIC FOR CHRISTIANS AND OTHER ALIENS IN A STRANGE LAND. By William Stringfellow. Word Books Publisher, Waco, Texas, 1973. 157 pages. Cloth. \$5.95.

One can never read Stringfellow without being either turned on or teed off. Provocative is the name of the game as far as his writing is concerned, because he always has some chip on the shoulder, riding some cause, crusading for right and justice as he sees it. His readers usually line up either heartily agreeing with him, or vice versa. Stringfellow is that kind of writer and intellect, always probing, testing, questioning, blasting. Hardly ever is he simply saying the undisputed thing in mere solemn way. By itself that guarantees the reader something for his expense and effort.

Lawyer by profession, distinguished for his defense of underprivileged and racially discriminated against people in New York's ghettos, Stringfellow has America on trial here—nation, churches, big business, thought (and ethical) patterns. As a matter of fact, he presses home as main thesis the charge that "principalities and powers" must be understood in terms of national, ecclesiastical, economic giants. It is from these corporate octopuses, or institutions, which have developed out of western "Christian" culture, that so much demonic, heartless, and unChristian-like ethos and

behavior have issued. He pleads a strong case, mustering a lot of evidence against the "culprits." Nor is he likely wrong on all counts. How true it is that "a person's elemental responsibility to human life" has often been lost or distorted or abused under the heavy heels of these "corporate giants" which dominate the national, ecclesiastical, economic, social life.

But, at least theologically, there are a number of exegetical (Biblical) Stringfellowisms which are hard to swallow:

1) Identifying Biblical "principalities and powers" with the nation(s), churches, economic giants, business, industry, unions, Mafia, Pentagon, etc., is far too simple and myopic. That some of these at given times, and the people in them, are *tools* through which the spiritual demonic dominions and principalities operate, is undoubtedly closer to the truth. It is to recognize also, as C. S. Lewis effectively showed, that the Devil and his evil cohorts are indeed very real and very active in working evil among men and institutions. In his lashing out against nation(s), churches, and economic institutions, Stringfellow sounds more like a Jehovah's Witness than an astute lay theologian. To follow his line of reasoning to the end, Utopia would dawn if we could but sweep all of them—nations, churches, economic institutions—into oblivion because of their injustices, etc.

2) Highly debatable is his use and interpretation of *Revelation*, which he has made into his Biblical springboard for giving flight to his theological lucubrations. "Babylon" and "Antichrist" Stringfellow simply identifies with the "three giants," apparently unaware of, or because he disagrees with, the Reformers' conclusions that the Roman papacy has fulfilled this prophecy by its obfuscating and outright anathematizing of the central article of the Christian faith, justification by faith alone.

3) Even more censurable is Stringfellow's apparent attachment to modern "incarnational theology," that God, or the divine, can be made alive in us, as He, or it, was in Jesus. There is a revival of dynamic Monarchianism sweeping through contemporary theology, especially Christology, and Stringfellow, wittingly or unwittingly, seems to lean in this direction. It is a kind of Christology that denies the truly hypostatic union of the two natures in Christ. In somewhat the same way he latches on to contemporary "theology of hope" (Moltmann), according to which redemption of the world is seen as a lateral movement of reconciliation between alienated peoples, an improving of conditions in the here and now. "Learning how to live humanly during the Fall," seems to be his focal concern, an obsession that assures neither a true understanding of the Fall, nor man's totally depraved and hopeless condition spiritually, nor God's saving grace in Christ, nor justification, nor promise of the life which now is and of that which is to come.

Stringfellow touches the conscience of Christians, individually and collectively. His judgments and cynicism, however, seem often to be misplaced and debatable. Above all, he seems to lose sight of the fact that God still accomplishes His gracious saving purpose through the preaching of the Gospel, also through sanctified living of His people, in the midst of this present evil world.

E. F. Klug

One evening before retiring Blaise Pascal wrote: "I had passed a long time in the study of the abstract sciences; when I began the study of man, I saw that these abstract sciences were not proper to man." He granted that others might know little of them, "but I thought at least to find many companions in the study of man, and that this was the true study proper to him. I was mistaken; there are fewer who study man than who study geometry. It is only from man's incompetence in studying that he seeks the other thing." Pascal's study of science had not filled a basic yearning within him. He realized that he was not, as later existentialists would put it, an authentic person. He was alienated from himself, from others, and especially from God. "I feel abandoned by God," Pascal told his Port-Royal sister Jacqueline. Port Royal had already become permeated with the Neo-Augustinianism of Jansen. After countless visits to Port Royal, Pascal was ready for his dynamic encounter with Jesus Christ. Alone in his room, with Bible open to John 17:1-3, Blaise closed his eyes and pictured Jesus on the eve of crucifixion. He realized the intense aloneness of the Man of sorrows. Then came tears, tears for himself and tears for Jesus. Then came silence. Blaise felt the presence of Jesus Christ; he experienced what it means to be loved by God. He took a scrap of paper, outlined a tiny cross, and then wrote (among other things) "God of Abraham, God of Isaac, God of Jacob, not of the philosophers and scholars." A person to person confrontation had occurred. As Kierkegaard was later to point out, a "wholly other" had come to him and filled him with a certainty.

Pascal, writes MacKinzie, was one of the ranking geniuses of all time. Even after three centuries, his stature is undiminished. Standing at the crossroads where science and religion intersect, Pascal found the answer which later scholars were to reflect and later theologies to glamorize. Pascal has something to say to our own generation. Like 20th century man, he sought truth and certainty amid conflicting authority. He was enthralled by reason. He was fascinated by the authority of theology. Finally, he was captured by an experience of the heart. He was born, he lived, and he died in communion with the Church. Under the influence of Jansen, he discovered the Bible. He explored the dogmas and propositions which the Church claimed to draw from the written Word of God. He experienced the conflicts which most men of religion experience when they take authority, reason, and revelation seriously. He turned to the world for experience with which he might satisfy the yearning of his heart. Finally, he was confronted with a personal presence of God and surrendered himself. "Renunciation, total and sweet, total submission to Jesus Christ" is the answer. "In Jesus Christ all contradictions are reconciled." Anyone interested in the fascinating seventeenth century will be intrigued by this book. More importantly, anyone interested in the phenomenon of religious existentialism, reasserted by Kierkegaard in the 19th century and by the great theologians of the 20th century, will better understand why there is a divine authority, a meeting God in the human heart, which is to be sought through Bible and church, but supremely in Jesus Christ. With this, says our author, "there is peace and faith that is sure. With such a faith man can march forward triumphantly out of anguish into joy."

John F. Johnson

SEVENTH-DAY ADVENTISM; MORMONISM; CHRISTIAN SCIENCE; JEHOVAH'S WITNESSES. Four books. By Anthony A. Hoekema. William B. Eerdmans Publishing Company, Grand Rapids, 1972. (100, 100, 60, and 147 pages). Price range from \$1.25 to \$1.95. Paper.

The material in these books has been updated in these separate brochures. It has served well in its previous appearance in a single volume in 1963. The bibliographies are outstanding.

Christian Science reports that there are two sanatoriums, one on the East Coast and one on the West Coast for those relying solely on Christian Science treatment. This sect has lost much of its original faith and fervor. It was predictable that new pagan religions in Japan could adopt some methods of Christian Science without leaving paganism.

Hoekema reports a basic change in *Jehovah's Witness* during Rutherford's leadership from Bible study to placing literature and making calls. Many left the group. But there seems no doubt that Bible study is diligently pursued, though their doctrine has not improved through the use of a new Bible translation. They declare that Adam did not repent (p. 59), and that the birth of Christ was not the incarnation of God (p. 60).

Seventh-Day Adventism has had much favorable publicity and had performed heroically in the area of workrighteousness. Unfortunately, the sacraments are still not administered according to the command of Christ. In their soteriology they still insist that Christ forgave only the sins before 1844, but did not blot them out.

Mormonism is another incredible religion invented in the last century. It still shows considerable growth dynamic, and perhaps one must conclude that some of the 20th century religions will be viable beyond our expectation. If the Tertullianists returned only after two centuries, we must remember that church history runs into centuries, and the 20th also makes history.

Otto F. Stahlke

THE CHALLENGE OF RELIGIOUS STUDIES. By Kenneth G. Howkins. Foreword by John W. Alexander, InterVarsity Press, Downers Grove, Illinois, 1972. 150 pages. Paper. \$2.50.

This book is designed by Kenneth Howkins, Senior Lecturer in Religious Studies, Balls Park College, England to provide an introduction to the study of religion. John Alexander in the foreword to the American edition observes that "today more than ever before, courses in religion are being offered in all kinds of universities, public as well as private, nonsectarian as well as Protestant and Catholic. Those who register have a variety of religious beliefs. Some are totally committed to biblical Christianity. Some are skeptics looking for more reasons not to believe. Some are confused but searching and longing for something to give meaning to their shattered lives."

Students committed to the teachings of Scripture are exposed in courses in anthropology, Old and New Testament, Comparative religions, Near Eastern literature to views hostile to historic Christianity. Professors delight in downgrading and belittling the Christian faith of students and often succeed in creating in them doubt and sometimes skepticism concerning the beliefs of their church.

In eleven chapters Howkins gives his readers an overview of the different views that a student is liable to encounter in the classroom. Important topics relating to both the Old and the New Testaments are discussed in a number of chapters. The assumptions and presuppositions of those hostile to the claims of Christ and to the Biblical doctrine of Christ's physical resurrection are fully set forth. The place of the supernatural and the miraculous in the Bible is ably outlined. The vagaries of the critical method as developed in both Old and New Testament studies are explicated and evaluated.

This book should be in every church library and would be an informative and helpful book to college students attending secular universities and colleges to prepare and alert them for what they might expect to be exposed to in their classes in philosophy and in courses dealing with historic Christianity. It would also be a valuable volume to present to students preparing for the ministry. Sometimes there is no difference between the approach to the Bible and theology at Protestant, Roman Catholic and Lutheran seminaries and the approach at departments of religions at secular universities, especially where the so-called "scientific study" of religions is the approach employed.

Raymond F. Surburg

III. PRACTICAL STUDIES

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.

No mention is made of the Watergate episode in this handy primer on Christian involvement in the political process. Yet in view of the political amorality and veiled appeals to a situation ethic made during the hearings, much of what Prof. Linder and Prof. Pierard have to say about politics and Christian discipleship is readily applicable to our post-Watergate era. Both authors are Christian laymen who have been active in politics. Dr. Linder, a Reformation historian at Kansas State University, is an active Baptist churchman and Republican who served a term as mayor of Manhattan City, Kansas. Dr. Pierard teaches modern European history at Indiana State University, is a member of the Christian Reformed Church and has been active in the Democratic party.

Politics is primarily addressed to Christian students who, coming from an evangelical background, wish to fill the artificial void that has been caused by the silence of conservative Christians toward social problems. Linder and Pierard take up the customary objections to Christian political involvement and find them wanting. Christians, they argue, are obligated to minister to the whole man (sounds like our Mission Affirmations) and have duties in the sphere of human government as they do in that of divine government (sounds like Luther's "Two Kingdom" approach). In so doing, however, the Christian does not pretend to bring about his own salvation or to actualize the eschatological Kingdom of God.

Linder and Pierard correctly point out that politics itself is not inherently evil or good. It becomes "dirty" when people allow it to do so. The authors call attention to what seems to be an endangered species—

the forthright Christian politician. They point to Paul Simon (Democrat and active LC-MS member), Albert H. Quie (Republican and member of the American Lutheran Church), John B. Anderson (Republican and layman of the Evangelical Free Church), and Republican Senator Mark O. Hatfield (well-known Baptist lay leader) as examples of sensitized Christian politicians. But their number is, unfortunately, too small.

Politics raises an important issue. Why have evangelical Christians, who spearheaded many a reform movement in the past (for example, the anti-slavery crusade in England and the temperance crusade in America) failed to address a prophetic word to contemporary society and in their silence endorsed the social-political status quo? Linder and Pierard do not pretend to answer the question as such. But they do set forth an informed, Biblical, and pragmatic challenge to all Christians to get involved. Let us hope that it is not too late. We ought not to leave it to the snake. *Politics* is heartily recommended for use with the young adults and college students.

Milt Sernett

YOU ARE HIDING GOD FROM ME. By Albert Van den Heuvel. Fortress Press, Philadelphia, 1973. 120 pages. Paper. \$2.50.

This book is about Joshua of Galilee whom we know by the more common name, Jesus. The stories might be titled a fifth Gospel; whatever we call them, they are decidedly lessons in faith. A sampling of the contents serves as the best review. In "The Prayer" Jesus (Joshua) discusses the existence of God with Thomas. "Do you believe that God exists? Of course." Isn't that a good answer?

It sounded cheap because the existence of God cannot be expressed well in words. His being is not arguable; it can only be shown. God's existence is proved only by the faith of his people. And that is what prayer does. But God is such an impersonal word! Therefore say, Our Father . . ." (pp. 74ff).

In discussing faith a rabbi recounts how Jesus forgave the sins of the paralytic. "To be a paralytic is not as bad as to live without meaning. The evening that I met Joshua I knew that my life was a failure. Let me try to explain . . ." (p. 118). This latest in the Open Books series is well worth the reading. Pastors in particular will gain new insights for preaching and teaching. As with all books, one will, of course, read critically, remembering that only the text of Holy Scripture is God-breathed.

John F. Johnson

INTRODUCTION TO THEOLOGICAL GERMAN. By L. D. Manton. A Beginners course for theological students. William B. Eerdmans Publishing Company, Grand Rapids, 1973. Paper. \$2.75.

This excellent introduction was first published in 1971. There are twenty lessons, two appendices, and an extensive vocabulary. A grammatical index offers directions into the book for aid in various problems.

Those who may wonder whether they should work through this book, may do well to check these samples from the chrestomathy:

Heinrich Schlier in *Festgabe fur Karl Rahner*, Lesson XI:

Das Wissen der Heiden um Gott ist nur eine Weise ihres Gott-Nicht-Erkennens. In Christus liess jedoch Gott noch einmal seine 'Doxa' aufleuchten.

Gerhard Muller in *Neune Zeitschrift fur systematische Theologie*:

Bekanntlich ist kein Gebiet der katholischen Dogmatik in der Neuzeit so stark weiterentwickelt worden wie die Lehre von Maria, der Mutter Jesu.

Paul Althaus is quoted, also Helmer Ringgren, Joachim Jeremias. Karl Barth, Adolf Schlatter, and Oskar Holtzmann.

Otto F. Stahlke

BOOKS RECEIVED

- How Human Can You Get?* By Charles Martin. InterVarsity Press, Downers Grove, Illinois, 1973. 160 pages. Paper. \$1.75.
- Getting to Know God.* By Paul Steeves. InterVarsity Press, Downers Grove, Illinois, 1973. 117 pages. Paper. \$1.50.
- Philosophy of Religion.* By Elton Truett. Baker Book House, Grand Rapids, 1973. 324 pages. Paper. \$3.95.
- Essence of Christianity. Two Essays.* By Anders Nygren. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1973. 128 pages. Paper. \$1.95.
- The Nabataeans in Historical Perspective.* By John Irving Lawlor. Baker Book House, Grand Rapids, 1974. 159 pages. Paper. \$3.95.
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- Expository Preaching: Plans and Methods.* By F. B. Meyer (Introduction by Ralph G. Gurnbull). Baker Book House, Grand Rapids, 1974. 127 pages. Paper. \$1.95.
- Abortion and Social Justice.* Sheed & Ward, New York, 1972. Thomas W. Hilgers and Dennis J. Horan, editors. 328 pages. Paper. \$1.95.
- The Restless Heart. Breaking the Cycle of Social Identity.* By Robert C. Harvey. William B. Eerdmans Publishing Co., Grand Rapids, 1973. 216 pages. Paper. \$1.95.
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- Chains of the Spirit. A Manual for Liberation.* By Tim Timmons. Canon Press, Washington D.C., 1973. 86 pages. Paper. \$1.25.
- Because We Have Good News.* By Wallace E. Fisher. Abingdon Press, Nashville, Tenn., 1974. 128 pages. Paper. \$2.50.
- Pillars of Faith. Biblical Certainty in an Uncertain World.* Herman Wilson and Morris Womack, editors. Baker Book House, Grand Rapids, 1973. 290 pages. Paper. \$4.95.
- The Living God. Readings in Christian Theology.* Millard J. Erickson, editor, Baker Book House, Grand Rapids, 1973. 513 pages. Paper. \$7.95.
- The Story of Religion in America.* By William W. Sweet. Baker Book House, Grand Rapids, 1973. 492 pages. Paper. \$4.95.
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- Dwight L. Moody: American Evangelist.* By J. F. Findlay, Jr., Baker Book House, Grand Rapids, 1973. 440 pages. Paper. \$4.95.
- The Decision-Makers.* By Lyle E. Schaller. Abingdon Press, Nashville, 1974. 223 pages. Cloth. \$5.95.
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- We CAN Have Better Marriages.* By David & Vera Macc. Abingdon Press, Nashville, 1974. 182 pages. Cloth. \$5.95.
- They Dared to Speak for God.* By Charles M. Laymon. Abingdon Press, Nashville, 1974. ??? pages. Cloth. \$5.95.
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- Our Heavenly Father: Sermons on the Lord's Prayer.* By Helmut Thielicke. Baker Book House, Grand Rapids, 1974. 157 pages. Paper. \$2.95.
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- Love Makes the World Go Around.* By Keith Huttenlocker. Warner Press, Anderson, Indiana, 1974. 128 pages. Paper. \$2.50.
- Alive With the Spirit.* By Martin H. Franzmann. Concordia Publishing House, St. Louis, 1974. 79 pages. Paper. \$1.95.
- The Minister as Crisis Counselor.* By David K. Switzer. Abingdon Press, Nashville, New York, 1974. 288 pages. Cloth. \$6.95.
- God Incognito.* By S. Paul Schilling. Abingdon Press, Nashville, 1974. 207 pages. Cloth. \$5.95.
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