

THE SPRINGFIELDER

Vol. XXVIII

Summer, 1964

No. 2

THE SPRINGFIELDER is published quarterly by the faculty of Concordia Theological Seminary, Springfield, Illinois, of the Lutheran Church—Missouri Synod.

EDITORIAL COMMITTEE

ERICH H. HEINTZEN, *Editor*

RICHARD P. JUNGKUNTZ, *Book Review Editor*

EUGENE F. KLUG, *Associate Editor*

MARK J. STEEGE, *Associate Editor*

PRESIDENT J. A. O. PREUS, *ex officio*

Contents

Page

EDITORIAL

"Strive to excel in building up the church."

I Cor. 14:12..... 3

THE EVANGELICAL LUTHERAN CHURCH OF

FINLAND: A Brief Survey of its History, Organization and Doctrinal Complexion..... 7

Gerhard Aho, Professor, Department of Practical
Theology

AN EXEGETICAL-DEVOTIONAL STUDY OF II PETER

1:16-21..... 18

Paul E. Jacobs, Pastor, San Mateo, California

BOOK REVIEWS..... 31

BOOKS RECEIVED..... 46

Indexed in INDEX TO RELIGIOUS PERIODICAL LITERATURE, published by the American Theological Library Association, Speer Library, Princeton Theological Seminary, Princeton, New Jersey.

Clergy changes of address reported to Concordia Publishing House, St. Louis, Missouri, will also cover mailing change of *The Springfielder*. Other changes of address should be sent to the Business Manager of *The Springfielder*, Concordia Theological Seminary, Springfield, Illinois.

Address communications to the Editor, Erich H. Heintzen, Concordia Theological Seminary, Springfield, Illinois.

Business correspondence should be addressed to Arleigh Lutz, Concordia Theological Seminary, Springfield, Illinois.

Book Reviews

UNFRAGMENTED MAN. By Hans-Joachim Thilo. Translated from the German by Arthur J. Seegars. Augsburg Publishing House, Minneapolis, 1964. \$5.00.

Thilo, of the Reformed Evangelical Academy at Bad Boll, Germany, asserts that the weakness both of psychoanalytic technique and of much pastoral counseling is that they tend to operate not with an unfragmented man, but with a fragmented man. Only in the recognition that man is body, mind, and spirit can theology and medicine meet.

Thilo's basic criticism of psychoanalytic technique is that it fragmentizes man by failing to consider the spiritual realm as it relates to man. "The reality of God as God shows up the fragmentary character of all analytical technique" (p. 107). Furthermore, Thilo is critical of the psychotherapist's failure to take seriously man's responsibility before God. "Assertions concerning the influence of environment, of experiences in childhood, and of the unconscious can so easily become the trees behind which the Adam of our day wants to hide himself" (p. 119). Since psycho-therapy does not bring man redemption, it helps, but it does not save; it frees, but it does not make holy (p. 123).

On the other hand, pastoral counseling takes seriously both the reality of sin as a broken relationship between man and God, and the redemptive love of God. The aim of his book, Thilo asserts, "is to draw from the Second Article and then clarify the laws of creation as these come within the province of the First Article and are operative in soul-care and in services of worship" (p. 7). In order to effect healing, God Himself became man. Hence, the aim of pastoral counseling is to lead men to Christ.

To accomplish this, Thilo says that Protestantism needs to recapture the significance of private confession and absolution.

But pastoral counseling has become guilty of fragmentizing man by forgetting that "the mystery of the reality of God by no means occurs primarily in the rational mind but in the layer of imagery that psychology finds in the mind of man" (pp. 126 f.).

Hence, he recommends the practice of meditation in which a person experiences things in their unique sense and in which man is seized by an idea in order to become what he desires to be. Moreover, he finds a profound therapeutic value in the liturgy, in church architecture, in church music, and in religious art.

Henry J. Eggold

SOWING AND REAPING. By Emil Brunner. John Knox Press, Richmond, 1964. Paperback. \$1.50.

In this volume Brunner presents sermons on ten of the parables, originally delivered from the pulpit of the ancient Fraumuenster Church in Zurich, Switzerland.

One of the more lucid of the neo-orthodox writers, Brunner's style is unified, simple, and direct. Each of the sermons has the point of comparison as its focal point.

The sermons reflect the major thrusts of the neo-orthodox position. As one reads, he feels Brunner's conscious attempt to have the sermon become an encounter between the God of justice and mercy and the hearer. Coupled with this accent is the appeal for man's response in faith and love. Hence, his sermons have a sense of relevance and urgency about them that is one of the hallmarks of all good sermons.

His identification of the Word of God either with the acts of God or with Christ, the incarnate Word, is too narrow. Including these, the Word of God is more than these.

Henry J. Eggold

CHRISTIAN PRIMER. By Louis Cassels. Doubleday & Company, Garden City, New York, 1964. 108 pages. Cloth. \$2.95.

Addressing a "Christian Primer" at the large bloc of religious illiterates among America's church going millions, who incline to know something about everything "with the conspicuous exception of Christian doctrine" (p. 2), Louis Cassels, who contributes a weekly United Press International "Religion in America" column, seeks to fill this void with an approach reminiscent somewhat of Dorothy Sayers, C. S. Lewis, or J. B. Phillips, but succeeds only to the extent of a readable account. The snappy, popular, newspaper style—on some of Christianity's basic doctrines, like God's existence and nature, revelation, Christ's sacrificial atonement, miracles, prayer, human suffering, etc.—comes off well in carrying the reader rapidly and easily through the slightly more than a hundred pages.

Having completed the short course in such palatable manner, it should be hoped that the reader will then give himself seriously to additional Biblical study. He will have to, in order to fill and firm up some of the soft spots in Cassels' theology. The author is a theological fence-straddler in the manner of the now familiar neo-orthodox "yes-we-believe-the-Bible-no-we-don't-at-all-points-obviously" technique. On the union of natures in Christ a typical Reformed *unio accidentalis* or *unio per operationem* peers out. Calvary comes off as "the enacted parable" through which God says "your sins are real and ugly" but "I will pay the price of your folly" (p. 23). The significance of this "parable" and of Christ's atonement seems to be a kind of Anselmic-Abelardian blend (satisfaction offered to God by man through Christ plus moral influence theories), leading Cassels to comment: "The good news is not that God paid the price of reconciliation . . . centuries ago, but rather that He is paying it today, for you and me" (p. 23).

The resurrection of Christ comes off better, as the "sign and seal on the work of Jesus" (p. 26), and so do miracles in general, but Cassels joins with the old-style demythologizers (pre-Bultmann) who practice selective fellowship with Biblical miracle accounts, according to the demythologize-where-you-simply-must rule, for he has little throat for

"the story of the whale swallowing Jonah" and other old Testament miracles, holding that they should "be regarded in the same light as Jesus' parables" (p. 46). He appears to have similar *Bedenken* about the Virgin Birth and hopes to leave everybody happy by concluding piously "that it has served nearly twenty centuries as a highly effective way of saying that Christ was both truly human and truly divine" (p. 47).

A kind of modal Monarchianism shows up when Cassels defines and explains Christ's presence today with His church in terms of "his presence as the Holy Spirit" (p. 27). Justification by faith the author describes as both "a very valuable doctrine" and "a dangerous doctrine too" (p. 82), which is about like saying that it was too bad that God had to do things that way and make forgiveness free. St. Paul obviously does not teach theology as the UPI columnist does; while glorying in the forgiveness of God through Christ which is ours freely by faith, the apostle warns most earnestly against the smugness and indifference which give support to our old sinful nature and Satan, enabling them to lead us ungrateful wretches back into the morass of sin and uncleanness; for which reason there is need, as Luther aptly puts it, for "daily contrition and repentance," that the old man in us may be drowned with all sins and evil lusts, and the new man who trusts only in Christ's righteousness may daily come forth and arise and live before God in righteousness and purity forever. On inspiration of Scripture Cassels pontificates that the Lutheran Church-Missouri Synod has as its "dominant teaching" a view in which the human writers performed "in much the same way as a modern stenographer takes dictation" (p. 30), by which explanation he shows that he has never read any Missouri Synod theology and is dependent upon what in greatest charity may be dubbed tertiary sources. Obviously, the product is a *primer*! And Christian in a general sort of way.

Eugene F. Klug

THE FOUR MAJOR CULTS. By Anthony A. Hoekema. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1963. xiv and 447 pages. Cloth. \$5.95.

This is a good book, with excellent arrangement of material on four of America's most successful cults, Mormonism, Seventh-Day Adventism, Christian Science, and the Jehovah's Witnesses, and fully documented! Anthony A. Hoekema, associate professor of systematic theology at Calvin Theological Seminary, begins by reminding lackadaisical Christians and Christian denominations that "the cults are the unpaid bills of the church," and that what they stand for and what they build on can often be shown to be exactly that on which the Christian churches have been most remiss. He then lists ten pluses—the ten corresponding weak points on the side of the so-called established churches!—which have accounted for the success of the cults in spite of the weirdness of their doctrinal aberrations. With a brief historical sketch of each cult and the magnetic personalities who played key roles in their founding and development, Hoekema combines an explanation of the formal and material principles—the authority on which each is grounded and the key teaching(s) around which each theology moves.

A separate chapter towards the end of the book sums up what Hoekema considers the distinctive traits of the cult: being "happy about its separation and perfectly content to remain separated"; a "tendency to major in minors" and in "perfectionism"; building on "an extra-Scriptural source of authority"; denying the doctrine of justification by grace alone; a "devaluation of Christ"; an absolutizing of "itself as the exclusive community to be saved"; and setting for itself "a central role in the eschatological climax of history" (pp. 373-388).

Seventh-Day Adventism, argues Hoekema, fits in with this general cultic scheme, especially because of its obsessively Judaizing treatment of the Sabbath. With persuasive logic, therefore, the author contends that Adventism should not be classified with evangelical Christianity, a position which he well understands will be contested, particularly by the Adventists themselves.

At some points it would appear that the handling of the source material was done more charitably by the author than needed to be. For example, on Mormonism, Hoekema preferred to gloss over the Spaulding-Rigdon theory on the origin of the Book of Mormon, choosing rather to reveal the lie behind the so-called "Reformed-Egyptian" language in which the Book of Mormon is purported (by the Mormons) to have been written. However, he finds sufficient evidence here to conclude (using what Elder Orson Pratt himself gave as the only alternative if the Book of Mormon was not genuine and true): "It is one of the most cunning, wicked, bold, deep-laid impositions ever palmed upon the world, calculated to deceive and ruin millions who . . . will suppose themselves securely built upon the rock of truth" (p. 86).

The survey of Christian Science is not as extended as the other three—an expedient and practical arrangement, no doubt, in view of the apparently waning impact of Mary Baker Eddyism—but Hoekema amply fortifies the conclusion that "Christian Scientists flatly reject every major doctrine of historic Christianity" (p. 221). The treatment of the Jehovah's Witnesses, at present the "brightest star" on the cultic horizon, is especially valuable because it is up-to-date in describing the doctrinal deviations of this group. In separate appendices Hoekema singles out distinctive accents of each group, demonstrates their unScriptural nature, and thus provides a ready reference for all who have to supply answers for parishioners who are puzzled and troubled by these aggressive cultists. And as far as the cultists themselves are concerned, a closing chapter offers suggestions on how to approach and deal with them. The index, with data tabulated and listed in such a way that the reader can recognize at a glance the entries that apply to each cult, is a real asset to what is in general a most commendable effort and useful volume.

Eugene F. Klug

TRADITION AND INTERPRETATION IN MATTHEW. By Günther Bornkamm, Gerhard Barth, and Heinz Joachim Held. Translated by Percy Scott. Westminster Press, Philadelphia, 1963. 377 pp. Cloth. \$6.50.

Most preachers will probably sustain no measurable loss from not having read this initial volume in the publisher's *New Testament Library* series. On the other hand, anyone who will spend the time and effort to work through the closely reasoned, tightly woven exegetical essays (four in all) which comprise this volume will have found himself engaged with the message of the First Gospel in a most compelling and rewarding way—and this regardless of whether he is sympathetic to the authors' methodology or not. That methodology is frankly form-critical. To say also that it is soberly form-critical may seem to some a begging of the question.

In any event, the common thesis of all three contributors (Barth and Held being former doctoral proteges of Bornkamm's) is that to a degree not yet sufficiently recognized Matthew was no mere collector and transmitter of the historical tradition current in the church, but a perceptive and effective interpreter of Jesus' words and works. Whether the essayists also regard this interpretation as normative in the church for all time does not become clear, although the very last paragraph in the book seems to carry an implicit suggestion that this is indeed the case.

Bornkamm's opening contribution treats especially of Matthew's unique combining of eschatology with ecclesiology and the relevance of this for his view of the law, righteousness, and Christology. Barth (no kin of Karl) concentrates on Matthew's understanding of the law, particularly his highlighting of the love-commandment as the key to the whole. Finally, Held focuses on the miracle stories in an attempt to discern theological significance in Matthew's abbreviations, expansions, and omissions. The question of the historicity of the miracles themselves is not broached.

Held recognizes that for Matthew dynamic mercy constitutes the essence of Jesus' "mighty works" as God's Servant in fulfilment of the Isaianic hope—an insight which serves as a tacit corrective to Bornkamm's narrow pre-occupation with the law as divine "demand" radically re-interpreted by Jesus and in turn imposed by Him on His followers. The alleged antinomianism which Bornkamm feels Matthew is seeking to overcome remains a vague and unidentifiable quantity. Nor does Matthew's actual use of the term *nomos* support such a legal connotation, since in five out of six contexts in which it occurs the reference is plainly to the Law in the sense of the prophetic Scripture whose fulfilment is soteriological and to be found in no other than Jesus of Nazareth.

Richard Jungkuntz

TWO WORLDS OR NONE. *Rediscovering Missions.* By William J. Danker. Concordia Publishing House, St. Louis, Missouri, 1964. 311 pages. \$4.50.

Dr. Danker offers an interesting travelog, an odyssey which took him around the world: Beirut, New Delhi, New Guinea, The Philippines, Hong Kong, Taiwan, Okinawa, Japan, and Korea. In addition to the mission fields visited, his tour included the Asian Assembly of the World Council of Churches and the All-Asia Conference of the churches and

missions related to The Lutheran Church-Missouri Synod. On each location Dr. Danker discusses the contemporary scene, the missionary picture, and some personal experiences. Since the author was once stationed in Japan, it is appropriate that this field should receive the most intimate treatment.

The subtitle "Rediscovering Missions" is explained by the many suggestions for revamping the mission program of our church. These suggestions generally conform to the ideals of the World Council of Churches, which is most favorably viewed on the basis of the New Delhi Assembly. "In the Middle East the alternative of missionary life appears to be: Cooperate or quit" (p. 14). At the same time the possible danger to the Christian world mission inherent in the nuptials at New Delhi is not underestimated. (WCC and International Missionary Council, p. 27). The Lutheran World Federation is regarded as a roadblock in the path of ecumenical progress, along with other confessional world organizations (p. 39). The author favors joining the WCC with the prospect that The Lutheran Church-Missouri Synod might serve as the bridge church(!) between the WCC and "noncooperating Protestantism," represented by such groups as the National Association of Evangelicals in the U.S.A. (p. 47). In conformity with WCC ecumenical idealism the author proposes that Lutheran professors should be placed in other Protestant seminaries (p. 126), presumably in an integrated ministerial training program. At the All-Asia Conference "the group had difficulty justifying its existence as a separate Lutheran Church-Missouri Synod conclave" (p. 161).

The title *Two Worlds Or None* has reference in particular to the missionary structure in the commercial field. In the earlier chapters this subject is occasionally broached, revealing the plan of the book, but only the last chapter treats this matter explicitly, though hesitantly. The history of missionary involvement in commercial ventures, both Roman and Protestant, has generally been unkind to the proper development of the church. While this reviewer recognizes the need of providing new outlets for the creativity of primitive people who have accepted new standards and ideas along with the Gospel, the proposal that by such economic ventures "the problem of ecumenical fellowship and cooperation overseas could probably be more easily solved" (p. 304) seems inappropriate. The ecumenicity of the commercial world is hardly a model for the relations between churches. Local lay leaders and lay missionaries could undoubtedly do much to help the Christians in their new life. However, the creation of a Christian commune has not been favorable to the church since the days of Ananias and Sapphira. It seems to this reviewer that the author makes unwise and unnecessary strictures against the active congregations stateside with their various organizations and activities when they are pictured as "proliferating a cheaper kind of country club for people of the same culture" (p. 214). If it is true that the home church does not understand the mission church, the reverse is equally true. The channeling of the activities of Christian people requires a multiplicity of agencies.

Two Worlds Or None deserves and is assured a wide reading because it presents the problems and temptations of the missionary world in our time. It is heartening at the same time that the Christians in our churches in Asia and Africa have repeatedly declared their desire to be and remain Lutheran.

Otto F. Stahlke

CHURCH HISTORY, Vol. II: THE MIDDLE AGES. By Karl Bihlmeyer and Hermann Tuechle. Trans. from the 13th German edition and scrupulously compared with the 17th German edition by Victor E. Milla and Francis J. Muller. The Newman Press, Westminster, Maryland, 1963. xvi and 535 pages. Cloth. \$9.50.

The history of the Medieval Church is important for Christians of the Lutheran tradition. Not only is it a key to the Reformation, but it is also the source from which many Lutheran liturgical practices and doctrinal formulations spring. Furthermore, in an ecumenical age it is well to remember that the Lutheran Reformers viewed their work in part as restoring the Church to its ancient purity by cleansing it of errors that had crept in during the Middle Ages (cf. *Die Bekenntnisschriften*, p. 84). Serious Lutherans should therefore be concerned with the history and development of the Medieval Church. This volume relates the history of the Church from the end of the seventh century to the time of the Reformation and is one of the best one-volume works on the subject in the English language.

The period is divided into three parts reflecting the dominant themes of the period as a whole. The Early Middle Ages include the four centuries between the Trullan Synod (692) and the accession of Gregory VII (1073). This was the time of evangelization. The Germanic, Romanic, and Slavic peoples were at least nominally Christianized and won for the Church. This was also the period of growing hostility between the Eastern and Western branches of the Church. The hostility grew until it led to a split between these branches of the Church in 1054. The second period or High Middle Ages covers the 12th and 13th centuries. In this period the papacy reached the zenith of its power and splendor while the whole synthesis of Medieval culture blossomed and flourished. Medieval learning also reached its high point in the great scholastic doctors. The Late Middle Ages extend from the 14th century to the beginning of the Reformation. It was a period of decline and decay. Papal influence waned. The cry for reform became increasingly insistent. The dawn of Reformation morning—in the author's view a gray dawn of a stormy morning bringing religious revolution and leading to tragic schism—was seen in men like Wyclif and Hus.

The story related in this volume is a part of the heritage of every Western Christian and a fascinating story it is. While written from a Roman Catholic view point by Roman Catholic scholars, it is a careful and cautious presentation. The authors carefully defend the supremacy and authority of the papacy and the actions of the Church, e.g., the burning of Hus at Constance (p. 440f.); nevertheless, with equal care they portray the lives and morals of the popes even when the portrayal is not

pleasing (p. 494f.). Of the three popes who claimed the papal throne at the beginning of the 15th century, one took the name John XXIII (1410-1415). Of him the authors write,

While he was not the monster that some historians have painted him, he was utterly worldly-minded, crafty, unscrupulous, and immoral. He had absolutely no interest in the reform of the church . . . the synod he was obliged to hold in Rome . . . accomplished nothing. (p. 390)

This work will prove a valuable addition to the bookshelf of every pastor, not only because of the wealth of material it contains, but also because of its extensive bibliographical information, its lucid arrangement of the material and its thorough index. In an age when a great deal of discussion is taking place between Christians of the various traditions and denominations with a view toward possible reunion, it becomes important that each denomination clearly distinguish and examine those points of doctrine and/or practice that seem to necessitate separate existence. A part of such delineation and examination must be a study of the history that led to the development of the separated traditions and denominations. This volume will provide an invaluable aid in such a re-examination.

Arleigh Lutz

TELL EL AMARNA AND THE BIBLE. By Charles F. Pfeiffer. Baker Book House, Grand Rapids, Michigan, 1963. 75 pages. Paper. \$1.50.

This is the second volume in the *Baker Studies in Biblical Archaeology*, under the editorship of Charles F. Pfeiffer. The first in the series was *Ras Shamra and the Bible*. The purpose of the *Baker Studies in Biblical Archaeology* is to describe the findings of archaeology in a form intelligible to the non-specialist as well as the scholar. It is hoped by the editor and publishers that these monographs will enable the general reader as well as the serious student to read and study the Bible in the illuminating light of the findings of Near Eastern Archaeology.

The Amarna Age (fifteenth to fourteenth centuries B.C.) has been shown by archaeology to have been a highly cultured period in the life of the Near East. Discoveries from Ras Shamra, or ancient Ugarit, the Nuzu Tablets, and especially the Tell El Amarna Tablets have provided students of the civilization of the Near East with the resources for the study of the culture of the Fertile Crescent during the fifteenth and fourteenth centuries B.C.

Dr. Pfeiffer's study, however, is mainly concerned with the interpretation of data culled from the Tell El Amarna letters, which were accidentally found by a Bedouin woman in 1877 on the site where many centuries before Akhnaton had built a new capital in honor of Aton. The author has limited himself to a discussion of events of Egypt and to Egypt's political and military relations with her vassals in Syria and Palestine.

Since the discovery of the Tell El Amarna Tablets a number of archaeologists have excavated the city of Tell El Amarna with the re-

sult that considerable light has been shed on the religion, art, and culture of the fourteenth century B.C. in Egypt.

The reader will find the discussion on "the Hymn to Aton" interesting and helpful. Many scholars have claimed that Psalm 104 is greatly dependent on the Egyptian "Hymn to Aton." After discussing the relationship of the Egyptian poem to Psalm 104, Pfeiffer concludes his presentation by asserting: "The Hymn to Aton reaches a high point in the devotional literature of Egypt, but its montheism was radically different from that presented on the pages of Scripture" (p. 43).

In the last chapter Dr. Pfeiffer has pointed out the value of the Amarna Tablets for students of the Bible. The Old Testament gives evidence that Israel made use of written records going back to the days of Moses. While we do not know what kind of script was employed by Moses, Joshua, Gideon and the people who lived during the days of the Judges, "the Amarna texts have underscored the fact that both Egypt and Canaan were highly literate during the fifteenth and fourteenth centuries before Christ" (p. 68).

The interested student of the Amarna Age will find a helpful bibliography, which lists both primary and secondary sources. This monograph will help in securing a better understanding of the background of Biblical times between 1400-1300 B.C. Pastors, theological students, and laymen will find the book worth reading.

Raymond F. Surburg

A SURVEY OF SYNTAX IN THE HEBREW OLD TESTAMENT. By J. Wash Watts. William B. Eerdmans Publishing Company, 1964. 164 pages. \$3.95.

This is a revision of a book that was originally published in 1951 by the Broadman Press of Nashville, Tennessee. When Dr. Watt's volume appeared thirteen years ago, it had the distinction of being the first treatment of Hebrew syntax in English since the publication of William Harper's *Elements of Hebrew Syntax by an Inductive Method* (1888) or A. B. Davidson's *Hebrew Syntax* (1894).

It is the contention of Dr. Watts that the standard translations of the Old Testament, such as the *Authorized Version*, the *English Revised Version*, *Moffatt's New Translation*, the *American Translation* of the University of Chicago Press, *The Holy Scriptures according to the Masoretic Text*, the *Revised Standard Version* of 1946 and other translations have been handicapped by confusion on the part of the translators of the Hebrew Old Testament in these versions, who did not appreciate the precise meaning of certain forms and conjunctions. Watts presents both a general treatment of the principles of syntax and a special examination of the perfect and the imperfect tenses with prefixed *vav*.

In the preface to the revised edition of *A Survey of Syntax in the Hebrew Old Testament* Watts has listed those features of his understanding of the syntactical data of the Hebrew Old Testament, wherein his presentation differs from other previous standard works dealing with Hebrew syntax. To indicate to the reader some of the changes in think-

ing that would be involved, if the conclusions of Dr. Watts were to be adopted, the first five of the twelve major differences enumerated are here given:

- (1) Distinctive translations for all perfects, which leave no need for the old theory that Hebrew used a *waw* consecutive with perfects at times.
- (2) Distinctive translations for all imperfects, which leave no need for the old theory that *waw* consecutive makes the perfect receive the force of a preceding perfect or some other verb form.
- (3) Distinctive translations for all participles, which leave no need for translation of any participle as though it were some other verb form.
- (4) An interpretation of subjunctives so as to explain the combination of perfects with an interrogative pronoun in rhetorical questions as furnishing expressions which are subjunctive in the sense of being contrary-to-fact.
- (5) Distinctive translations for all types of cohortatives and jussives, which leave no occasion for failure to translate these forms according to their own nature (pp. 5-6).

These new insights have prompted Dr. Watts to apply these interpretations in translation and exegesis. Those interested in seeing how the principles enunciated in *A Survey of the Syntax of the Hebrew of the Old Testament* are applied may consult Dr. Watts' *A Distinctive Translation of Genesis*, published in 1963 by the same publisher.

The reviewer has been puzzled by the fact that Carl Brockelmann in his *Hebräische Syntax* (1956) does not list in his lengthy bibliography Dr. Watt's work nor does he anywhere take cognizance of the revolutionary character of Watt's position. On the other hand, Dr. Watts ignores the *Hebräische Syntax* of Brockelmann, one of the outstanding Orientalists and Semitic scholars that Germany has produced in the twentieth century. If Dr. Watts is correct then the translators of the Septuagint, Jerome in the Vulgate, as well as rabbinical scholarship throughout the ages have been blissfully ignorant of the proper way to translate the writings of the Old Testament. Two translations of the Old Testament, one by a group of conservative Protestant scholars (*The Berkeley Version in Modern English*), the other by modern critical Jewish scholars (*The Torah. The Five Books of Moses. A New Translation of the Holy Scriptures according to the Traditional Hebrew Text*), which have appeared since 1951 do not seem to have been persuaded by the arguments of Dr. Watts and have continued to follow more or less the traditional interpretation of the perfect and imperfect with *waw* consecutive.

Raymond F. Surburg

THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT. Edited by Gerhard Kittel, translator and editor Geoffrey W. Bromiley. Vol. 1 Alpha-Gamma. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1964. 793 pages. \$18.50.

The English-speaking world has waited a generation for this translation of Kittel's monumental work. And finally it has come. This reviewer in his younger and more scholarly days spent countless hours

plowing through the German edition, and it is a distinct pleasure to have this great work in good idiomatic English.

The list of contributors is imposing—DeBrunner, Bultmann, Fuchs, Jeremias, Procksch, Stauffer, Sasse, Windisch, and many others.

Naturally the work is of varying quality and emphasis, but the bibliographic references alone (albeit dated) make the book worth its purchase price for anyone who pretends to do scholarly work. Rengstorff's on *apostello* and related words is excellent and most instructive. Even Bultmann's on *aletheia* is quite restrained. Sasse makes some contributions which are worthy of note. Just to sit and browse through this volume will be a pleasure for any pastor.

The general practice of beginning with the meaning of the word in classical Greek, then going into the Hebrew O.T., the Septuagint, Hellenistic Greek, and finally the N. T., gives an excellent overview, although one needs to exercise caution in reaching conclusions by this method. We still have to retain the principle that context determines meaning. This the writers seem to keep in mind, however.

Eerdmans is to be commended for undertaking this project, which largely retains even the original pagination and format. Several typographical errors were noted, which we hope will be corrected in the next printing. Bromiley's translation is careful and very literal, perhaps even over-done at points where the German "already" is a little more apparent than good English requires.

The presuppositions of most of the writers are evident, which makes the book less than perfect. Their general treatment of the material ignores the doctrine of the inspiration of Scripture, and the form-critical approach of some of the writers often mars their work, for they have wandered from the area of fact to that of hypothesis. It is both jarring and unhelpful to read that "the editor then softens this primitive tradition in the interests of strict transcendence," (p. 78), s. *aggelos*. The influence of near Eastern and oriental religions on Christianity is taken as established by some authors. One looks long and anxiously for the concept of Christianity as a unique religion revealed by God.

On the other hand, Rengstorff s. *apostello*, p. 433, makes this fine statement,

We completely misunderstand the significance of the possession of the Spirit, and especially the nature of the apostolate in primitive Christianity, if we explain the miracles of Acts solely as later legends of the community told in *maiolem gloriam* of individual apostles, e.g., of Paul as compared with the acts of Peter in the first part of the book. At all points there is firm belief that Jesus Himself stands behind the miracles, that in them He displays His power through His messengers and that He thus endorses His messengers as such. If the messenger of a man is as the man himself, and if the NT apostolate is based on this principle, the absence of miracles would signify no less than the invalidity of the apostolic claim. It would show that the proclamation of the risen Christ is simply a human theorizing and not a message concerning the divine act which transcends all human thought.

To this extent the *semeia tou apostolou* (2C.12:12) are indispensable for the sake of the cause itself, for Jesus' sake, rather than for the sake of His messengers. Those who think they may dispense with them must also interpret the miracles of Jesus as legends, or at least try to reduce them to natural processes which took on legendary form in the tradition. But this would also be to disclaim the apostolate as a religious, indeed, as the basic religious institution in the primitive community. It would leave only an institution which is a legal office, even though founded by Jesus. This the true apostolate most definitely was not either in its history or in important aspects of its outworking.

We look for a good sale for this great series and we believe its careful and diligent use will do much for our church.

J.A.O. Preus

ROMANS: AN INTERPRETIVE OUTLINE. By David N. Steele and Curtis C. Thomas. The Presbyterian and Reformed Publishing Company, Philadelphia, 1963. 200 pages. Cloth. \$5.00.

The authors of this unusual outline study of Romans are two scholarly pastors who serve as co-pastors of a Southern Baptist church in Little Rock, Arkansas. No doubt the volume is an out-growth of their group Bible study in the parish and herein lies its value for our pastors and teachers. The authors adopt the usual acceptable outline of Romans: Chapters 1-8, Justification and Its Fruits; Chapters 9-11, The Problem of the Jewish People; Chapters 12-16, Exhortations and Personal Matters. These major parts are then sub-divided into sections showing the logical development and structure of Romans, which is so necessary in conducting a Bible class. The text itself does not comprise a word-for-word exegesis but paragraph summaries of the thought progression. Imbedded in the running commentary are several "Study Notes" on key terms and concepts of Romans, such as "Justification," "Imputation," "Righteousness," "Saving Faith," etc. Then there are four appendixes: 1) James and Paul on Justification; 2) Does Romans 7 Describe Paul's Experience Before or After His Conversion?; 3) The Meaning of "Foreknew" in Romans 8; 4) Romans and the Five Points of Calvinism. The final appendix readily reveals the theological background of the authors.

What took our eye as we read this volume are the splendid graphs and charts scattered throughout the volume which illustrate the pivotal teachings of Romans. These would be valuable in teaching a Bible class. Another interesting feature is that two modern English versions of Romans, RSV and Williams, are quoted in full side by side on each page, divided according to the outline. Brief interpretive footnotes are included under the text. A subject and author index concludes the volume.

We were greatly distressed, however, by the doctrinal content of the book. After some appreciated statements on such items as Justification, Sin, and the Law, Christian liberty, and some excellent material on the "trouble spots" of Romans, the volume turns into a clear, cold statement of old

classical hard-core Calvinism which we thought was on the decline in Protestantism. The authors also speak for an ultimate conversion of Israel as a nation ("Physical Israel") in connection with Romans 11, all of which muddies the refreshing waters of grace and faith so excellently set forth in the early chapters. The authors have previously published a work entitled *The Five Points of Calvinism*, an emphasis which is revealed by the inclusion of the fifty-page Appendix B on this very subject. The antithesis set up is not Lutheranism but Arminianism, but the Appendix represents one of the clearest statements of the teaching we have seen in some time. Lutherans could learn much about their own beliefs from a comparative study of this Appendix.

Because of this it is difficult to recommend this volume as a Bible class text, but its organization and format are excellent. The methodology could well be imitated by Bible class teachers in portraying the meat and perspective of any book of the Scriptures. It would be well if our Bible classes had volumes like this which dress up the material and place it in interesting and palatable form into their hands. No doubt it would be particularly helpful to college and university students.

Lorman M. Petersen

THE EXEGETICAL LECTURES OF DR. GEORGE STOECKHARDT ON THE THREE LETTERS OF ST. JOHN. Translated by H. W. Degner. ii and 92 pages. Copyright H. W. Degner, Fairmont, Minnesota, 1963. Multigraphed. Paper. No Price Given.

In the preface to this volume the translator explains that his work is based upon several sets of stenographic notes taken during Dr. Stoekhardt's lectures, delivered in German, at Concordia Seminary, St. Louis, Missouri.

Here we find Stoekhardt's verse by verse interpretation of the Three Letters of St. John. The reader is informed that the following additions have been made to Stoekhardt's exposition: 1) some applications to present-day conditions; 2) brief sermon outlines; and 3) the text of the King James version is given at the head of each section.

This volume should be a welcome addition to the library of the Lutheran student of the Holy Scriptures. The strongly conservative position of Dr. Stoekhardt is well known. The language in which the meaning of the text is presented is direct and to the point. Generally speaking, the exposition is brief. It may be expected, naturally, that the lectures, as they were delivered in the classroom, had a greater fullness than the transcribed stenographic notes. Of particular interest are Dr. Stoekhardt's discussion of the Sin against the Holy Ghost and of the *Comma Ioanneum*. The latter he decided to retain in the text on the basis of internal evidence.

A number of typographical errors have crept into the text. Greek words and phrases introduced into the text are often not in perfect alignment. The proof-reader also failed to catch the error on page 86 ("False teaching always lead to immortal life").

Recognizing the difficulties which are connected with a private venture such as the printing of this volume undoubtedly was, we should be grateful to the translator for making available to the Church this work of Dr. Stoeckhardt, who "as a theologian was a unique figure in the Lutheran Church."

George Dolak

JESUS AND CHRISTIAN ORIGINS: A COMMENTARY ON MODERN VIEWPOINTS. By Hugh Anderson. Oxford University Press, New York, 1964. 368 pages. Cloth. \$7.00.

Trained in the tradition of the great Scottish theologian and Free-churchman, James Denney, Dr. Anderson exhibits all the strengths as well as weaknesses (few, in comparison) of that school. He is a critic himself, yet critical of criticism at almost every turn; judiciously respectful of the labors of even the most negative critics, yet capable of a totally faith-bound positive theology.

The major thesis which he is here concerned to set forth and defend, as against the "modern viewpoints" reviewed in a magisterial survey, is that in all layers of the New Testament witness we encounter an indissoluble unity of history and kerygma. In short, his book is a vigorous but informed protest against the position of Bultmann and the post-Bultmannians—those to the right of their mentor (the "new questers"), as well as those to the left ("beyond myth"). What Anderson offers in lieu of these viewpoints is essentially an amplified and updated re-statement of the Hoskyns-Davey position of a generation ago.

Although the material is formally divided into six chapters and a conclusion, the presentation really falls into two major parts. First, a painstaking exposition, interwoven with a critique, of how the question of the historical Jesus has been treated in recent literature from the turn of the century (A. Schweitzer) to the present, tracing the line of development as well as the shifting front of the debate through the various schools represented chiefly by Barth, Bultmann, E. Stauffer (on the side of historical scientism), and the British opponents of dehistoricism, C. H. Dodd, Vincent Taylor, and T. W. Manson—though strangely omitting H. H. Rowley and A. Richardson from the last group. This portion of the book comprises four chapters. In the second major part, consisting of two chapters and the conclusion, Anderson presents his own fully explicated position in terms of the Resurrection and the Cross, holding that their fact and meaning belong together inseparably.

It is in these latter chapters that he is at his best both in style and in substance. The earlier and longer portion is a mine of information, to be sure, especially when the extraordinarily copious and valuable footnotes are read *parâ passu* with the text. Yet the very glut of material offered here is such as to make digestion extremely difficult. Furthermore, one finally becomes impatient with the detailed and at times tedious exploration of highly speculative views which are ultimately rejected only to be replaced, too often, with almost equally speculative proposals of the author himself or by alternative suggestions of still other exegetes.

Granted that the subject matter of the first part of the book is intrinsically difficult, the reader's apprehension of the thought is not aided by the somewhat infelicitous style that Dr. Anderson has employed in these chapters. This seems the more regrettable since in the latter part he demonstrates that he can, if he chooses, write with admirable crispness and clarity. Perhaps the complexity of the first expository chapters would have been lessened had he refrained from entering already here into critical debate with each of the scores of interpretations brought into review, especially since his own positive presentation in chapters five and six serves most persuasively as the counter-argument to the positions he rejects.

In summary: despite its noncommittal sub-title this book is no popular introduction to current issues in New Testament studies. Rather, it is a resolute plunging into the densest thickets of contemporary Biblical theology—not a cool objective report of the dialectical fray, but a commitment to the battle. Such a book cannot fail to reward its diligent reader, though that reward will not be cheaply gained.

Richard Jungkuntz

BOOKS RECEIVED

(Acknowledgment of a book does not preclude a review in a subsequent issue)

- What's Lutheran in Education?* By Allan Hart Jahsmann. Concordia Publishing House, St. Louis, Missouri, 1964. vii and 185 pages. Paper. \$2.25.
- Toward Meaning in Worship.* By William D. Streng. Augsburg Publishing House, Minneapolis, Minn., 1964. ix and 128 pages. Paper. \$1.95.
- Man in Community.* By Russell Phillip Shedd. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1964. vii and 209 pages. Paper. \$1.95.
- What Is Conservatism?* Edited by Frank S. Meyer (with many contributors). Holt, Rinehart and Winston, Inc. New York, 1964. x and 242 pages. Cloth. \$4.95.
- Communion with Christ.* By W. J. Fields. Concordia Publishing House, St. Louis, 1964. 111 pages. Paper. \$1.50.
- Postage Stamps and Christianity.* By Barbara Mueller. Concordia Publishing House, St. Louis, Missouri, 1964. 83 pages (plus 8 page Stamp Album). Paper. \$1.95.
- Sons of Anak (The Gospel and the Modern Giants).* By David H. C. Read. Charles Scribner's Sons Publishers, New York, 1964. 208 pages. Cloth. \$3.95.
- History of Christian Education.* By C. B. Eavey. Moody Press, Chicago, Illinois, 1964. 430 pages. Cloth. \$5.50.
- Luther's Works (Lectures on Galatians 1535, Chapters 5-6; 1519, Chapters 1-6). Volume 27.* Translators: Jaroslav Pelikan and Richard Jungkuntz. Concordia Publishing House, St. Louis, 1964. 441 pages. Cloth. \$6.00.
- John Wesley,* edited by Albert C. Outler. Oxford University Press, New York, 1964. 516 pages. Cloth. \$7.50.
- Preaching Values from the Papyrus.* By Herschel H. Hobbs. Baker Book House, Grand Rapids, Michigan, 1964. Cloth. \$2.95.
- A Religion for One World.* By Kenneth L. Patton. Beacon Press, Boston, Mass., 1964. vii and 484 pages. Cloth. \$7.50.
- The Making of Ministers.* Essays on Clergy Training Today. Bridston & Culver, Editors. Augsburg Publishing House, Minneapolis, Minn., 1964. iv and 275 pages. Cloth. \$5.75.
- Gift of Communion.* By Carl F. Wisloff. Augsburg Publishing House, Minneapolis, Minn., 1964. v and 253 pages. Cloth. \$4.75.
- They Followed the King.* By Jaroslav Vajda. Concordia Publishing House, St. Louis, Mo., 1964. 140 pages. Paper. \$1.50.
- Church and World Encounter.* By Lee J. Gable. United Church Press, Philadelphia, Penn., 1964. 111 pages. Paper. \$1.60.
- The Omission of the Holy Spirit from Reinhold Niebuhr's Theology.* By Rachel Hadley King. Philosophical Library, New York, 1964. 209 pages. Cloth. \$5.75.
- Dictionary of Orthodox Theology.* By George H. Demetrapoulos. Philosophical Library, New York, 1964. vii and 187 pages. Cloth. \$5.00.
- The Christian As a Businessman.* By Harold L. Johnson. Association Press, New York, 1964. 192 pages. Cloth. \$3.75.
- Slavery Segregation and Scripture.* By J. Oliver Buswell, III. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1964. 101 pages. Cloth. \$2.50.
- King David.* By Victoria Booth Demarest. United Church Press, Philadelphia, 1964. 142 pages. Paper. \$2.50.
- The Wisdom of George Santayana.* Ira D. Cardiff, editor. Philosophical Library, Inc. New York, 1964. 325 pages. Cloth. \$7.50.
- Christian Unity and Religion in New England.* By Roland H. Bainton. Beacon Press, Boston, Mass., 1964. 293 pages. Cloth. \$6.00.
- The Relevance of Apocalyptic.* Third Edition. By H. H. Rowley. Association Press, New York, 1963. 240 pages. Cloth. \$5.95.
- An Introduction to Communism.* By Henlee H. Barnette. Baker Book House, Grand Rapids, Michigan, 1964. 117 pages. Cloth, \$1.95. Paper, \$1.00.
- The Twilight of Evolution.* By Henry M. Morris. Baker Book House, Grand Rapids, Mich., 1964. 103 pages. Cloth. \$2.95.
- The Commission of Moses and the Christian Calling.* By J. Hardee Kennedy. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1964. 74 Pages. Cloth. \$2.00.
- Envoys of Peace.* By R. Pierce Beaver. William B. Eerdmans Publishing Co., Grand Rapids, Mich., 1964. 133 pages. Cloth. \$3.00.
- Church and State Under God.* Edited by Albert G. Huegel. Concordia Publishing House, St. Louis, 1964. 515 pages. Cloth. \$8.00.
- Go and Tell (Leader's Guide).* A Public Relations Workbook for Pastors and People. By Norman Temme. Concordia Publishing House, St. Louis, Missouri, 1964. 93 pages. Paper. \$1.50. Workbook, 90 pages, \$1.25.
- Vedanta Dictionary.* By Ernest Wood. Philosophical Library, Inc., New York, 1964. 225 pages. Cloth. \$6.00.

- God's Discipline.* By Donald Grey Barnhouse. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1964. 230 pages. Cloth. \$4.50.
- The Revelation of St. John.* By Abraham Kuyper. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1964. 359 pages. Paper. \$2.25.
- Missionary Principles.* By Roland Allen. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1964. 168 pages. Paper. \$1.45.
- How to Get Your Church Built.* By C. Harry Atkinson. Doubleday & Co., New York, 1964. 217 pages. Cloth. \$4.95.
- Jesus. Son of Joseph: The Man, the Miracles, The Resurrection.* By Donald F. Robinson, Beacon Press, Boston, Mass., 1964. 216 pages. Cloth. \$4.95.
- The Best of Gracian (A New Translation).* By Thomas G. Corvan. Philosophical Library, Inc., New York, 1964. 84 pages. Cloth. \$3.00.
- In This Free Land.* By Charles M. Crowe. Abingdon Press, Nashville, Tenn., 1964. 224 pages. Cloth. \$4.00.
- Confirmation in the Lutheran Church.* By Arthur C. Repp. Concordia Publishing House, St. Louis, 1964. 262 pages. Cloth. \$5.50.
- Mission in the Making.* F. Dean Lueking. Concordia Publishing House, St. Louis, 1964. 364 pages. Cloth. \$7.50.
- ARCH BOOKS.** *The Good Samaritan,* By Janice Kramer; *The Boy Who Ran Away,* By Irene Elmer; *The Great Surprise,* By Mary Warren; *Eight Bags of Gold,* By Janice Kramer; *The Rich Fool,* By Janice Kramer; *Little Benjamin and the First Christmas,* By Betty Forell. Concordia Publishing House, St. Louis, 1964. Paper. \$2.00 set; \$.35 each.
- Exploring the Christian World Mind.* By David Wesley Soper. Philosophical Library, Inc., New York, 1964. 191 pages. Cloth. \$5.00.
- Sermons Preached Without Notes.* By Charles W. Koller. Baker Book House, Grand Rapids, Michigan, 1964. 145 pages. Cloth. \$2.50.
- The Epistles to Philippians, Colossians, and Philemon.* By Paul S. Rees, Baker Book House, Grand Rapids, Mich., 1964. 143 pages. Cloth. \$2.95.
- The Ministry of the Lutheran Teacher.* By Arnold C. Mueller. Concordia Publishing House, St. Louis, Mo., 1964. 174 pages. Paper. \$3.00.
- Observer in Rome.* By Robert McAfee Brown. Doubleday & Company, Inc., New York, 1964. 271 pages. Cloth. \$4.95.
- Till We Have Faces.* By C. S. Lewis. William B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1964. 313 pages. Paper. \$1.95.
- Living Personalities of the Old Testament.* By Hagen Staack. Harper & Row, New York, 1964. 147 pages. Cloth. \$3.50.
- The Christian World of C. S. Lewis.* By Clyde S. Kilby. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1964. 215 pages. Cloth. \$4.50.
- The Hope of Glory.* By Dale Moody. William B. Eerdmans Publishing House, Grand Rapids, Michigan, 1964. 300 pages. Cloth. \$4.95.
- The Oxford Movement.* Eugene R. Fairweather, Editor. Oxford University Press, New York, 1964. 400 pages. Cloth. \$7.00.
- The Mystery of God.* By Wilhelm Staehlin. Translator, R. Birch Hoyle. Concordia Publishing House, St. Louis, Missouri, 1964. 224 pages. Paper. \$2.50.
- Egypt and the Exodus.* By Charles F. Pfeiffer. Baker Book House, Grand Rapids, Mich., 1964. 96 pages. Cloth. \$2.95.
- The Case for Calvinism.* By Cornelius Van Til. Presbyterian and Reformed Publishing Company, Philadelphia, 1964. 153 pages. Cloth. \$3.75.
- An Introduction to the Apocryphal Books of the Old and New Testament.* By H. T. Andrews (revised and edited by Charles F. Pfeiffer). Baker Book House, Grand Rapids, Michigan, 1964. 140 pages. Cloth. \$2.95.
- Karl Barth and Evangelism.* By Cornelius Van Til. Presbyterian and Reformed Publishing Company, Philadelphia, 1964. 33 pages. Paper. \$60.
- Studies in Genesis One.* By Edward J. Young. Presbyterian and Reformed Publishing Company, Philadelphia, 1964. 105 pages. Paper. \$1.50.
- Christianity and the Problems of Origins.* By Phillip Edgcumbe Hughes. Presbyterian and Reformed Publishing Company, Philadelphia, 1964. 39 pages. Paper. \$.75.
- A Christian View of Modern Science.* By Robert L. Raymond. Presbyterian Reformed Publishing Company, Philadelphia, 1964. 30 pages. Paper. No price given.
- The Faith of Robert Browning.* By Hugh Martin. John Knox Press, Richmond, Virginia, 1964. 127 pages. Paper. \$1.50.
- Christian Character.* By Oscar E. Feucht. Concordia Publishing House, St. Louis, Mo., 1964. 46 pages. Paper. \$60.
- Five Minutes a Saint.* By John Foster. John Knox Press, Richmond, Virginia, 1964. 112 pages. Paper. \$1.25.
- Phantastes and Lillith.* By George MacDonald. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1964. 419 pages. Paper. \$2.75.

- Dostoevsky.* By Eduard Thurneysen. John Knox Press, Richmond, Virginia, 1964. 84 pages. Paper. \$1.50.
- David Brainerd Beloved Yankee.* By David Wynbeek. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1964. 256 pages. Paper. \$2.25.
- The Preacher's Portrait.* By John R. W. Stott. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1961. 124 pages. Paper. \$1.45.
- A Man Called Peter.* By Catherine Marshall. Fawcett Publication, Inc., Greenwich, Conn., 1964. 351 pages. Paper. \$75.
- Evangelical Theology.* By Karl Barth. Doubleday & Company, New York, 1964. 184 pages. Paper. \$1.25.
- Basic Introduction to the New Testament.* By John R. W. Stott. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1964. 179 pages. Paper. \$1.45.
- Aspects of Christian Social Ethics.* By Carl F. H. Henry. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1964. 190 pages. Cloth. \$3.95.
- The Nature of the Resurrection Body.* By J. A. Schep. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1964. 252 pages. Cloth. \$4.95.
- Responsive Table Prayers for Families.* By Harry N. Huxhold. Concordia Publishing House, St. Louis, Missouri, 1964. 32 pages. Paper. \$50.
- The Gospel of Our Sufferings.* By Soren Kierkegaard. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1964. 150 pages. Paper. \$1.45.
- Why We Can't Wait.* By Martin Luther King, Jr. The New American Library of World Literature, Inc., New York, 1964. 159 pages. Paper. \$60.
- Man's New Home.* By Herman F. Reissig. United Church Press, Philadelphia, Pennsylvania, 1964. 191 pages. Paper. \$2.50.
- Our Good Enemies.* By Karl H. A. Rest. United Church Press, Philadelphia, Pennsylvania, 1964. 112 pages. Cloth. \$2.50.
- Peace Shall Destroy Many.* By Rudy Wiebe. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1964. 239 pages. Cloth, \$3.95. Paper, \$1.95.
- Black Religion.* By Joseph R. Washington, Jr. Beacon Press, Boston, Massachusetts, 1964. 303 pages. Cloth. \$5.00.
- Centers of Christian Renewal.* By Donald G. Bloesch. United Church Press, Philadelphia, Pennsylvania, 1964. 174 pages. Cloth. \$3.00.