

THE SPRINGFIELDER

Vol. XXIX

Summer, 1965

No. 2

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

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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.

Book Reviews

AN INTRODUCTION TO THE APOCRYPHAL BOOKS OF THE OLD AND NEW TESTAMENT. By H. T. Andrews, revised and edited by Charles Pfeiffer. Baker Book House, Grand Rapids, 1964. 141 pages. Cloth. \$2.95.

For one who desires an overview of the books which, "while regarded as of divine origin by some in the ancient church or synagogue, did not attain canonical status," this handbook is worthwhile.

In an area where speculation can call the tune and where historical-critical conclusions on Old Testament origins can dictate the step, the editor-author exhibits a very sober judgment and a quite conservative reverence for the written Word of God. The resumes of the various writings are quite adequate, in this reviewer's judgment, in view of the small size of the book.

The fact that the Qumran writings, besides the Apostolic Fathers and the apocryphal New Testament writings, are summarized in the same booklet as are the Old Testament apocrypha and pseudepigrapha makes the volume valuable for the non-specialist and a handy reference for refreshing impressions in quite a large field.

Elmer J. Moeller

THE HARPER'S STUDY BIBLE, Revised Standard Version, Edited by Harold Lindsell, Harper and Row Publishers, New York, Evanston and London, 1964.

The new Harper and Row edition of the revised standard version is an excellent piece of work.

Editor Lindsell has added brief introductory notations at the beginning of each book, as well as a partial concordance and series of indexes at the end. The theological orientation of Lindsell is rather conservative, and we can see the book serving very well for home study use and Bible class use.

The format of the book is very readable with column to a page and the cross references in the outside margins.

We recommend the work and hope that it will have wide sale in our midst.

J. A. O. Preus

CHAPTERS IN THE HISTORY OF NEW TESTAMENT TEXTUAL CRITICISM. By Bruce M. Metzger. (New Testament Tools and Studies, Volume IV.) Wm. B. Eerdmans, Grand Rapids, 1963. 164 pages, Cloth. \$4.00.

You do not need to be a specialist to appreciate this book. Any pastor or student who has used with some facility the critical apparatus in his Greek New Testament will find a lot to interest him, part by way of review, more by way of new information.

The several chapters review the recent studies on the Lucianic Recension of the Greek Bible, the Caesarean text of the Gospels, the old Slavonic version, Tatian's Diatessaron and a Persian harmony of the

Gospels, recent New Testament textual criticism in Spain, and trends in textual criticism in the *Iliad* and the Mahabharata.

This reviewer found of special interest the discussion of the Caesarean text. He remembers from his own student days the emphasis on the text-type used by Origen in Caesarea as represented in Theta and in families *lambda* and *phi*. This text-type, with Alexandrian, north African, Italian, and Antiochian representatives, was used to ascertain the acceptance of a particular variant in one of the great centers of ecclesiastical learning in the third century. One could then tentatively apply the criterion: the most widely-spread reading is the best.

But recent research has indicated that the so-called "Caesarean text" is really based on an Egyptian text which varies frequently from the "Neutral text" of Westcott and Hort. All of which underlines the status of textual criticism today; namely, that the student endeavors to identify the oldest readings (second century), and then must decide if possible among them on the basis of other criteria.

For the Christian theologian and student who accepts the claims of the canonical Scriptures to verbal inspiration, Metzger's essays represent helpful material in the task of drawing conclusions, where possible, as to what John, or Mark, or Peter, or another of the Apostles or Evangelists wrote. If, however, one predicates edited New Testament writings that reached some kind of final form at the hand of some "community" theologian, and if one furthermore, in the hope of remaining "conservative" or "orthodox," attributes inspiration to such a compiler-theologian by virtue of the fact that the Church "canonized" the resultant edited literary product, then one finds it impossible to deny the verbal inspiration of any variant reading which some Christian community at sometime in the history of the Church believed to be Written Word of God (internal testimony of the Holy Spirit). For such a view of inspiration, textual criticism is utterly unnecessary. All variants must then by such a standard be truly written Word of God.

All of which merely demonstrates that when one wrongly applies the "internal testimony of the Holy Spirit," which, according to the *homologoumena* New Testament Scriptures, is the faith in Jesus as Savior which the believer has in his heart, to the identifying written Word of God, whether variant readings or *antilegomena* books, independent of and separate from the witness of the recipients of the New Testament writings as to their authenticity (Col. 4, 16; 2 Thess. 2, 2; 3, 17)—when one uses such an approach to establish New Testament objective authority, he actually proves too much and in doing so loses what he has. For he ends up either with a non-authoritative New Testament which the Christian community created (variant readings and edited books), or he must expand his own "*Textus Receptus*" canon to include all books which, by his own premise, the Holy Spirit (allegedly) has at any time caused Christians to believe to be inspired. Such a "*biblia*" would have to include the Septuagint Old Testament Canon and about nine or so extra New Testament books (the Letter to the Laodiceans and the extra eight books of the Ethiopic canon). Too much authority is too little!

Once again, you'll find Metzger interesting.

Elmer J. Moeller

EXEGETICAL LECTURES ON THE REVELATION OF SAINT JOHN.

By Dr. George Stoeckhardt. Presented in English by H. W. Degner. Graphic Publishing Co., Inc. Lake Mills, Iowa. 1964. 93 pages. Paper. \$2.00.

The Book of Revelation has always held a special fascination for the Christian. It is therefore with pleasure that the appearance of the Lectures of Dr. George Stoeckhardt, famed Missouri Synod exegete, on this book of the Holy Bible will be greeted.

The translator and editor of Dr. Stoeckhardt's lectures, which were originally delivered in German, the Rev. H. W. Degner, informs us that the lectures here presented were taken down word for word in shorthand by Dr. Stoeckhardt's students.

The book analyzes the Revelation of St. John chapter by chapter. Each section is treated concisely and Dr. Stoeckhardt's remarks are to the point. Certain sections, such as Chapter XX, are treated in greater detail.

The printing job is neatly done, although a number of typographical errors have eluded the proof-reader.

The pastor will want to add this book to his personal library.

George Dolak

PALESTINIAN JUDAISM IN THE TIME OF JESUS CHRIST. By Joseph Bonsirven, S. J. Translated from the French by William Wolf. Holt, Rinehart and Winston, New York, 164. 271 pages. Cloth. \$5.50.

"What did the Jews believe at Jesus' time?" is not a question easy to answer. But Father Bonsirven, late Professor of New Testament studies at the Pontifical Biblical Institute in Rome (d. 1958), provides quite ample material for a relatively definite answer. In this shortened version of his *Le Judaisme palestinien au temps du Jesus-Christ* the author summarizes the doctrines or religious attitudes in which all or most of the following agree: the Old Testament, the New Testament, Philo, Josephus, the rabbinical writings, the Apocrypha, and the inscriptions or opinions of ancient authors.

Of necessity, the summaries are terse, packed with thought, and slow-reading. But very rewarding. The fact that the author gives evidence, as one could expect, of taking most seriously Biblical material makes his evaluations of particular merit, in contrast to estimates of the same source material by scholars whose *a-priori* is a denial of Scriptural authority.

The conviction of this reviewer that Bonsirven, with almost all of modern scholarship, gives credit for too little specific content in ancient Jewish beliefs concerning the after-life does not neutralize a hearty commendation for this publication.

Elmer J. Moeller

THEOLOGIAN OF OUR TIME. By Leonard Reinisch. Notre Dame Press, Notre Dame, Indiana. 1964. 235 pages. Cloth.

There is unity despite diversity in the Reinisch evaluation and report on *Theologians of Our Time*. Five different authors evaluate and summarize twelve different theologians of our day; nine Europeans and three Americans—six Protestants and six Catholic.

This volume should be of real value to pastors who "wish they knew a little more about these men, since everyone seems to talk about them." This is more than a pious wish because by learning to know and identify these theologians one may more sharply identify the unique ingredients of his own theology, and learn also to appreciate his spiritual heritage, more thoroughly. But which busy parish pastor has time today to read Barth's *Church Dogmatics* or his timely *The Christian Community and the Civic Community*; or Bultman's *New Testament and Mythology*; or Brunner's continuation of the "Ich" Theology of Schleimacher, Ritschl and Troeltsch; or Tillich's attempt to "see unity and coherence in things that belong together," and thus apply what he called the Protestant principle of mediation between the eternal and the contemporary in economics, in politics, in psychology and in psychotherapy?

What a pity! That could be the informed Lutheran pastor's reaction to Paul Althaus, son of a sound Lutheran Pastor, and his attempt to teach old and orthodox doctrines, but "in a new way", in his *Luther's Lehre von den Beiden Reichen im Feuer des Krieges*.

The other six theologians who are summarized and evaluated (Adam, Guardini, Schlier, Balthazar, Congar, Rahner) are a sharp reminder that our common evaluation of Councils and reported changes as meaning nothing, since Rome is *semper idem* may need some revision. Catholic theologians, too, are trying to conserve the traditional elements in their theology and practice, while at the same time they are attempting to adjust their doctrine and traditions to an increasingly naturalistic culture. Ives Congar, e.g., disagrees with the long-cherished principle: *Extra ecclesiam nulla salus est*. In his "Divided Christendom" Lectures he seeks in the diversity of churches the common elements, and thus unity, one church, ecumenicity, with Christ as the One Head. He could be saying to Missouri Synod Lutherans at this time: "Not a different church, but a church made different."

The threatening tidal wave of secularism seems to say through and to Christian theologians and churches: Adjust or be buried. This is perhaps the critical message of *Theologians of Our Time*.

It seems unfortunate that these scholars who are zealously exploring new frontiers tend to by pass the Rock of Ages, Jesus Christ, the same yesterday, today and tomorrow.

Henry J. Boettcher

THE MISSION OF GOD. By Georg F. Vicedom, translated from the German (1957) by Dennis Hilgendorf and Gilbert Thiele. Concordia Publishing House, St. Louis, Missouri. 1965. 158 pages. Cloth. \$3.95.

"This is a radically theological statement of the source, motive and end of missions," writes Bishop Newbegin in the Foreword. Vicedom, Director of the Neundettelsauer Missions Gesellschaft, felt urged to develop this theology of missions by the fact that the Church did not have

a theology of missions. As a result of which lack, missions were regarded as a sort of sideline of church activities. Fostering and support of missions was left to special mission societies, or as projects of auxiliary church groups. (Even as in our church we rely greatly on the Lutheran Womens Missionary League to promote missions.) Vicedom contends, and supports his thesis with no less than 275 Scripture references, that missions have their origin in the Triune God. Hence the name of his book: *Missio Dei*. The Father so loved the lost world that He sent His only begotten Son. The Son's mission was accomplished on Ascension Day when He returned to the Father from whence He came. Father and Son sent the Holy Ghost, on Pentecost Day, and subsequently. The Son, while here, called the Apostles. They could not but speak of the things that they had seen and heard. The Apostles were sent to disciple all nations. Since then the disciples are the ones who are sent to evangelize the world. Always it was the goal of God's mission to save mankind from sin and to restore men to the original Paradise-like relationship of union and fellowship with the Triune God; always through the acceptance of Jesus as the Savior from sin. Disciples have ever since shared in the *missio Dei*, through sharing Word and Sacrament with those far from God; through witnessing, through their exemplary Christ-like lives, through patiently bearing their cross. The Lordship of the Triune God, as Creator, Redeemer and Sanctifier, has a priority claim on all nations, Vicedom holds. That should give Christian missionaries a rightful entry into foreign lands where other world religions hold sway. No pagan gods can advance such claims on mankind.

Vicedom disagrees with others who have sought to develop a theology of missions, such as G. Warneck who took the "panta te ethne" of Matthew 28:19 quite literally and held that missionary efforts should be directed to the "Christianizing" of whole tribes and cultural groups, without spending too much effort on the 'discipling,' or conversion, of individuals. Vicedom, with a Dutch theologian (Hoehendijk: *Die Kirche im Missionsdienst*) who had developed a theology of missions, holds that the conversion of individuals is the core of missionary effort. (We have stressed in recent years the need of winning the unchurched parents for Christ if our young confirmands from such homes are not to be among the 50% of defections during the four high school years after confirmation).

Vicedom tends to give specific meanings to the vocabulary used in connection with missions. Thus "Our task is not to 'Christianize' all nations but rather to 'missionize' them." His meaning becomes clear when later he states that a native Congolese, e.g., who has come to know and to accept Christ as his personal Savior, need not be Europeanized, or Americanized, or socialized, or adjusted to the democratic way of life. As a believer he shares fully in all of the blessings and prerogatives of being a disciple, including that of 'missionizing' his fellow countrymen. It is at this point that young indigenous churches in foreign lands stand on Scriptural grounds for seeking their independence from parent bodies.

In the "Church of Salvation" (Chap. V) Vicedom stresses the importance of enlisting the newly-confirmed member at once in the *missio*

Dei of the congregation. Young people want to participate seriously in the serious work of the congregation: Mission activities. When the pastor of Mt. Olivet Church, Minneapolis, was asked: "How do you hold your many new members, 1000 adults per year, particularly since you have them in only six or eight instruction periods?" He answered, "We put them at once on one of our twenty-five mission committees in our parish." Our Evangelism leaders, at the Synodical, District and Circuit and parish level, will surely want to read, and be encouraged by this timely development of a Scriptural theology of missions.

When in August the leaders work on their planned program for the year, under the leadership of the parish pastor, he, and perhaps others, will want to read this timely piece on *Missio Dei*. They will be the better able and more inclined to follow through on the Detroit theme: SO SEND I YOU.

Henry J. Boettcher

CHRIST'S CHURCH: EVANGELICAL, CATHOLIC, AND REFORMED.

By Bela Vassady. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1965. 173 pages. Paper. \$1.95.

Bela Vassady is Professor of Systematic Theology in Lancaster Theological Seminary. The viewpoints of the United Church of Christ are clearly and fully presented: a great enthusiasm for an evangelical ecumenism which is also catholic and reformed. The author leads the reader through various uses of these descriptive adjectives until an ideal emerges, which is rather remote from reality.

Vassady rejects the historic doctrine of the apostolic succession and offers "a historic ministry recognized by all" (p. 122).

Such an act (of unification) must be neither ordination nor re-ordination but a third rite, pointing beyond both, as a sign of the renewal of the whole Church. In this act of unification the uniting churches must mutually acknowledge each other's ministries as blessed and used by the Holy Spirit. . . . They must further acknowledge that hitherto all of their ministries have been limited in scope and authority, not having the seal of the whole Church. Therefore, without adopting any particular theory of historic succession, by the mutual laying on of hands, in a solemn act of humility and re-dedication with prayer, the consecration of the bishops of the United Church must take place with participation of bishops and presbyters both in the "historic sense" and outside of it from all of the uniting churches. (p. 122).

In Chapter Six: Divine-Human Continuity III, the author discusses the historic ministry as the Gordian knot (Eugene C. Blake's phrase) and reviews the experiments of The Church of South India, The North India-Pakistan Plan, Anglican-Presbyterian Conversations, discussions in Australia, where "the ideas of 'bishop in presbytery' and 'corporate episcopate' have been happily adopted and utilized by a Joint Commission on Church Union representing the Congregational, Methodist and Presbyterian churches", and the Anglican-Methodist Conversations. These last

discussions resulted in a report which has been called "the most crucial report on inter-church relations yet published."

The book is profitable reading for those who would like an introduction to the ecumenical discussions held outside of Lutheran circles.

Otto F. Stahlke

FUNCTIONALISM: AN OUTLINE FOR A PHILISOPHY OF TODAY.

By John Henry Melzer. Philosophical Library, Inc., New York, 1965. 145 pages. \$4.00.

Author Melzer has here given the reader a good illustration of what happens to basic concepts in theology and philosophy, such as Reality, Epistemology, Anthropology and the Nature of Man, Ethics, Axiology and the Nature of a Good Life, when these are dealt with from the viewpoint of pragmatism and instrumentalism. However, pragmatism as conceived in Functionalism includes not only success in the attainment of immediate goals, but insists that to be truly pragmatic the philosophy must be expanded to be in harmony with broader goals, over a long period of time. The teleology and the purposes of one person must not be inconsistent with the teleology of nature. E.g. the destruction of our land and forests and other natural resources was the direct result of a purely pragmatic approach. We have finally realized that a functional approach necessitates an overall teleology of conservation of the natural resources. Working within such an overall goal, we find that we can have what we had before—in the case of crops and land production much more than before—without destroying the source of such production. This shows the superiority of a functional teleology over a purely pragmatic approach to the solution of problems" (p. 113) "In a pure pragmatism and in pragmatic action no such overall goal is possible, because one never gets beyond what works for the present moment." Dewey's attempt to remedy this weakness in pragmatism by applying the scientific method and action in the light of 'foreseeable consequences' was not taken seriously.

The better-than-pragmatic approach to the solution of problems is applied by the author to four levels of existence: the physical, the biological, the intellectual and the spiritual. Energy, force, always works in definite patterns, or configurations as they are referred to in Alexander's Space Time and Deity. Of special interest to theologians, and the thesis that they will be glad to see put forward by a philosopher, is the assertion that the last form of energy which overall force takes is found in the *spiritual* world. This is the oldest known and most widely used form of energy. Yet, here we have less exact knowledge of the pattern in which it operates than we have of the energies in the intellectual, biological and physical worlds. Many scientists and philosophers would rule out religion as a set of superstitions. Others do the same thing in a little more palatable way by insisting that as science progresses religion and the need for religion is diminished. This, it seems, is simply closing our eyes to a definite verifiable form of the energy of the overall force which many people in all walks of life and in all ages have in some way or other tapped and used. Here functionalism, as a revised version of pragmatism,

seems to meet on common ground with Paul's inspired declaration "that the Gospel of Christ is the *dynamis* of God unto salvation to all that believe" (Romans 1:16). This also reminds us of William James, the father of pragmatism, and his defense of the truth that faith justifies a sinner, on the grounds that it works.

"This book is an attempt to show people how to develop their own philosophy of life" (p. 144). "Success is meritorious achievement by men who are energetic, efficient, persistent, confident, responsible, decisive and generous." This is possible only for the person who has chosen as his highest value what interests him most, what he does best and what is easiest for him to do (p. 130). Attention Advisors and Counsellors; here functional philosophy enters in. For these are the criteria by which a person selects his *summum bonum*, his highest value. This process involves the listing, first in a horizontal way, the things, or persons, which one values most, for which one is willing to sacrifice all, in which one trusts and which one loves above everything else. Then listing these values in a vertical order, putting one's supreme and ultimate value (Luther says 'god') at the top of the list and regarding all other values as means-to-the-end of attaining and embracing the Highest Value. This sounds like good philosophizing, but it lays bare the basic humanism of both pragmatism and of Melzer's later version of it in the form of FUNCTIONALISM. It is man-made. It is experimentally arrived at. Its conception of man is that he is god, that man sets standards of truth; codes of ethics; and if applied in the field of education it leaves this enterprise in the area of relativism, without dependable direction or goals.

Henry J. Boettcher

POLITICS AND GOVERNMENT. Christian Encounter Series. By Paul G. Elbrecht. Concordia Publishing House, St. Louis. 1965. 95 pages. Paper. \$1.00.

Should a pastor become a politician? The historic answer in Lutheranism is an emphatic NO! Should a pastor encourage his people, from confirmation class, through the teen-age period, through adulthood and senior citizenship, to participate in the solution of community problems and in the improvement of government at the local, state, national and inter-national level? Here the author, Professor Elbrecht, himself an elected county office holder, provides an emphatic YES! He validates his thesis theologically, with Scriptures and the Confessions. The Christian is not OF this world, but he is IN this world. Being a born-again man of God he is qualified to make unique and significant contributions to the improvement of community life. As a Christian he is a new creature, above the ego-centered ethics of the unregenerate man. He has new insights and an honest concern for the welfare of his neighbor, at home and abroad. He has a vocation, also in the area of government; especially in a democracy such as ours, where we hold to the ideal of government of the people, by the people and for the people.

Should not church and state be kept separate? Yes, but in the person of the Christian, church and state meet. He is in a unique situation

to serve both God and his neighbor through service in politics and government. Germans today ask: How did we ever come to tolerate Nazi brutality? Some day Russians may ask themselves the same question about the brutalities of Stalinism. Apathy in government breeds tyranny. It can happen in any country. "Better to light a candle than to curse the darkness." "Let your light so shine before men that they may see your good works and glorify your father which is in heaven." Here author Elbrecht sees a basic blueprint for Christian action also in the area of politics" (page 9) "Like a garden, good government needs to be cared for." Weeds of corruption need to be up-rooted by an informed use of the ballot and by mature Christian men offering themselves for public service and office.

For persons who are favorably disposed to answer the challenge, and to do it NOW, Elbrecht offers exceptionally helpful suggestions regarding the When, the How and the Where to Begin. "The mainstream of Christian living runs through the middle of the living room and from there flows into all areas of Christian living," notes the author who is informed on theology and in politics and government.

Politics and Government, together with similar books in Concordia's Christian Encounter series, should lend itself admirably for Adult Study Groups in the parish or community, with the pastor's encouragement and guidance. The questions for Discussion at the end of the volume will prove helpful.

Henry J. Boettcher

THE NEW LEISURE. Christian Encounter Series. By Rudolph F. Norden. Concordia Publishing House, St. Louis. 1965. 105 pages. Paper. \$1.00.

We are entering the age of leisure, as well as abundance, even abundance of leisure. Machines do the work. A few workers can supply, and supply a surplus, of food, clothing, shelter, transportation and communication. Surplus is getting to be our big problem. So it is fewer work days a week, shorter work hours, earlier retirement, and with it a longer life expectancy: 20 years between retirement and really old age.

Comes the question, "what to do with all of that leisure time?" Will it in the long run be a boon or a barren boredom? Good or bad? Onus or bonus? Intrinsically leisure time, like money, atoms, liquor, is neither good nor bad. It is neutral in its effects, ethically considered. But, it has far-reaching implications, social, moral, psychological. Week end neuroses and the need to 'rest up' after a long vacation are not isolated situations. The use of labor-saving devices provides each person in our culture with the equivalent of 90 slaves. It takes strong and mature characters to stand up under the temptations which leisure brings today.

What shall we encourage people to do by way of using their leisure? Character strengths and character weaknesses show up in the use persons make of their leisure, even as of their money. Too much preoccupation with trivia reveals shallowness, lack of depth, immaturity. "Only a theology based on the new life in Christ can redeem men from

the tyranny of trifles" (p. 58), writes Dr. Norden, staff member of the Commission on College and University Work and the author of this study on *The New Leisure*. Idleness and sloth have not become virtues. Leisure is a gift of God, to be enjoyed by His people, writes Paul to Timothy, (I Tim. 6, 17). Jesus set an example for leisure time use when He invited his disciples to "come apart, into a desert place to rest awhile."

Leisure time can lead to a life of reflection on questions such as, "whence have we come? Why are we here? Where are we going?" When shallow sensual pleasures lose their attraction, man may 'come to himself' as in the case of the prodigal, and return to his father's house. Leisure is a liability only to 'hollow men,' whose lives are spiritually impoverished and barren. Work time, free time, leisure time and activities, hobbies, avocations, all are aspects of a Christian's vocation. In a good education youth is early conditioned to combine learning and living. It too is a way of life. Learning to know and to love Christ furnishes them with 'all the fulness of God.' This applies to pre-school, elementary, high school, college, graduate and to adult education.

Luther's writings abound with references to the proper enjoyment of God's gifts. Today his voice would resound loudly in our parishes and homes for significant activities to offset secularism and a mere humanism. Both work recreation, toil and rest, he would say, are under the Lordship of Christ. Retirement from earning a livelihood means more time for services of love, to God and to neighbors. There is no retirement from serving in love. The Church's mission, as someone has said recently, is to express and to participate in the triune God's ongoing activity of creation and preservation, redemption and following through on the implications of completed redemption, and of sanctification. Refusal or failure to engage in such activities could lead to the self-centered life of an introvert, and to infantile self-pity. Maximum development in Christ remains a goal to the end. Nor will mere YMCA activities, nor do-gooder activities as ends in themselves provide the answer. Participation in commercial entertainment does not fill the heart with faith, hope or charity. Word and Sacrament, worship must remain central also in leisure time culture. Opportunities for expressing the image of God present themselves in every community. The handicapped, the mentally retarded, the prisoners, the mentally gifted, are calling for some of your leisure time. Galatians 5 and 1 Tim. 6:17 provide guidance and inspiration for services of love to God and man.

Adult Study Groups, in addition to Sunday morning Bible Classes, provide a partial answer to The New Leisure culture. This Christian Encounter series, it seems, lends itself admirably for such adult study groups. The questions for discussion at the end of each book are very helpful.

Henry J. Boettcher.

THE FIELDS AT HOME. Edited by Peter F. Gunther. Moody Press, Chicago, 1963. 283 pages. Cloth. \$4.50.

The book leaves no doubt in the reader's mind that very much witnessing still needs to be done in "Jerusalem, Judea, and Samaria." The

book asserts that home missions may not have the same romantic appeal that generally attaches to foreign missions, yet is just as important and necessary.

The compelling necessity for an intensification in home missions impresses itself upon the reader as each succeeding chapter surveys another sector of the large field. Some of the groups treated are: the Negro, Indian, Spanish, Jew, highlanders, rural, prisoners, Mormons, sick, poor in the inner city, as well as the people of Canada, Hawaii, and Alaska. The chapters by nineteen different authors naturally vary. Some are well-done. Others are sketchy. Yet, one value of the book is that it brings into one volume a survey of almost every conceivable area of missionary endeavor in our country.

While the book expresses a deep concern for the minority groups, it does not resort to rabble rousing or misrepresentation to gain sympathy. For example, while it recognizes the unjust treatment given the Negro (p. 67), the author of the chapter on the American Negro gives credit even to the South for the fact that "the finest consolidated schools have been provided for the Negro and, in general, the one-room school with the big pot-belly stove and inadequate teaching facilities is gone," (p. 69). The author of this chapter is a Negro who has ministered to his own race in the South as well as in cities like New York and Detroit. He feels that the main-line churches have failed the Negro more seriously spiritually than economically or physically. His plea is for the Gospel ministry (p. 67) and he predicts that unless the church awakens to her real task of preaching the Gospel the Negro, who was once the most religious group, will soon become the most godless element in the nation, (p. 70).

The book warns against a return to the social gospel approaches (p. 189) and maintains that the Gospel is meant for the Negro also, and "it alone is able to meet many of his problems," (p. 67) The basic problem of those in the slums is sin and "there is only one cure for sin and that is the blood of the Lord Jesus Christ," (p. 200). "The finest jail workers are those from the churches where the real gospel is preached, where the pastor and all members believe in salvation of lost sinners," (p. 234).

A defect of a book of this nature lies in the fact that people are divided into too many groups and the overall picture of missions in America becomes blurred. The work of the churches among the great bulk of Americans seems to be ignored. The statistically minded will find most chapters to his liking. An added value is a bibliography for each chapter as well as a brief index.

Arthur E. Graf

HAVE TIME AND BE FREE. By Theodor Bovet. Translated by A. J. Ungersma. John Knox Press, Richmond, Virginia. 1963. 61 pages. Paper. \$1.00.

The saying "time is money" is one of the most disastrous errors of modern culture, says Theodor Bovet. Man generally thinks of time as a fixed number of minutes or hours to be spent. Thus, he anxiously tries

to cram more and more activities into an overcrowded schedule and to use his leisure time doing something.

Instead of this quantitative view of time, the author advocates a qualitative one. He asserts that time is opportunity, that all time belongs to God, and that God lends it to man in order to work mutually with him. He urges man to find God's will for himself through prayer and meditation, and declares that when man accepts God's plan for his time, he fulfills the meaning of his life and thereby becomes free.

The influence of Cullman is very obvious throughout the book. Bovet is a Swiss physician and psychiatrist. It is of note that from his position he sees the importance of man's obedience to God in his search for happiness.

However, he forgets that the ultimate will of God cannot be found in prayer alone (listening). There can be dialog in prayer only when a man uses and knows the Word. Even more serious is the author's complete disregard for man's need of forgiveness in Christ in man's relationship to God and the use of time.

Those who are already Christ's and know that for every failure in obedience there is forgiveness may well be led to a deeper appreciation of time lived with God through the reading of this booklet.

Arthur E. Graf

MOVER OF MEN AND MOUNTAINS. By R. G. Le Tourneau. Prentice-Hall Inc., Englewood Cliffs, N. J., 1960. 275 pages. Cloth. \$3.95.

The mover of men and mountains is a man who attributes the power of movement to God. R. G. LeTourneau has probably moved more mountains than any one else, and he continues to move men through his example, lectures, and books. A thoroughly dedicated man, he sees all of life as a partnership with the Giver of life. He demonstrates that living with and for God can be fun, even in big business.

This is not a book on the theory of stewardship, but a book on the stewardship of his own life. He frankly admits his own failures to live up to responsibility. Yet, the reader is thrilled as through the years God forgives, blesses, and guides LeTourneau to ever greater dedication and service.

R. G. LeTourneau is big business. Last year the company had a net income of \$4.6 million on sales of \$29.7 million; this year sales are expected to reach \$48 million. He has donated all his stock to the LeTourneau Foundation through which he operates a college, finances self-help projects overseas, and supports many mission activities. In addition, a large share of his \$36,000 salary is given to his local congregation. While he will at times spend lavishly to advance his business for the Lord, for a multi-millionaire his personal spending must be classified as conservative. At the latest report, he was driving a reconditioned Volkswagen and was living in a modest ranch-style brick house 200 yards from the plant.

To LeTourneau God is not a God afar off, but a God who is very near, speaking to him in every event of life. When his baby boy died,

he heard the voice of God, "My child, you have been working hard, but for the wrong things. You have been working for material things when you should have been working for spiritual things." In success or adversity (and he had plenty adversity with a broken neck, three times on the brink of bankruptcy, a car wreck in which doctors gave him little hope to live) he always sees God at work.

While he openly confesses the Lord Jesus as his Savior and recognizes God as his merciful Father, there are a few places where the reader might get the impression that if you are living right, temporal blessings will always follow; and that every reversal in temporal affairs is an indication of God's displeasure.

This autobiography is a sequel to an earlier book, entitled, *God Runs My Business*. For a man with less than eight grades of formal education, age 71, he demonstrates also through the very writing of the book what the Lord is able to do through men who put their lives at God's disposal. It's easy, inspirational reading.

Arthur E. Graf

A GUIDE TO CHURCH BUILDING AND FUND RAISING. By Martin Anderson. Augsburg Publishing House, Minneapolis, 1959. 110 pages. Cloth. \$5.00.

A book in non-technical language which will provide the building committee with the basics as to their purpose and function.

The author purposely avoids the controversy on building types and teaching techniques. His purpose is rather to show what the several points of view mean in terms of building.

The first part of the book deals with planning and constructing the building, covering basic subjects from the selection of an architect to acoustics.

Nearly half of the book is made up of illustrations of interiors, exteriors, and floor plans of traditional and functional churches built during the past fifteen years.

While the section on fund-raising is not extensive, it will give most committees the basic guidance needed.

Men who are inclined to accentuate the social aspects of the church at the expense of Word and Sacrament will no doubt disagree with the writer. So will those who still want to build basements under the church or believe in cheap construction devoid of beauty.

Every building committee will appreciate the glossaries of ecclesiastical and architectural terms in the back of the book. While more detail in some sections and a bibliography for further reading would have improved the book, the simple, straight-forward approach to many questions will appeal to many building committees. Since Dr. Anderson writes from a backlog of experience gained in the parish ministry and as president of a district in The Evangelical Lutheran Church, the book demonstrates a blending of Lutheran theology with church building which most Lutherans will appreciate.

Arthur E. Graf

THE JOY OF LIVING: IN HEALTH AND SUFFERING, IN SUCCESS AND FAILURE, IN EVERY TIME OF LIFE. By Roland H. A. Seboldt. Concordia Publishing House, St. Louis, 1965. 83 pages. Cloth. \$1.50.

Each one of the thirty meditations begins with the word JOY. E.g. Joy in Christian Fellowship. Joy in Affliction. Joy in unity. Joy in the Word of God. Joy on Guard Duty. Joy in a New Ambition. Joy in Tears. Joy, in Every State. Each meditation is based on a quote from Paul's marvelous joy-saturated letter to the Philippians. The Joy of Living comes from the pen of a successful parish pastor, now active as book editor for Concordia Publishing House.

Everybody is in search of happiness, of course. In *The Joy of Living* the author brings the searcher to the fountainhead of real and abiding joy. True joy is a gift of God to all who believe in Jesus Christ as their Savior from sin. In a day of nearly universal anxiety and heart-rending tensions this little booklet, 4x6, 83 pages, can be a valuable possession, for daily use, in the home, in the classroom and in the pulpit.

Henry J. Boettcher

THE LETTERS OF PAUL. By F. F. Bruce. Grand Rapids. Wm. B. Eerdmans Publishing Company. 1965. 323 pages. \$4.95.

Frederick F. Bruce is Rylands Professor of Biblical Criticism and Exegesis at the University of Manchester. He is a prolific writer and well-known editor and lecturer. In this expanded paraphrase of the Epistles of St. Paul he has made another significant contribution to a field of literature which is seemingly unsaturated despite the large number of such works.

Dr. Bruce supplies a brief introductory section as well as brief isagogical remarks at the head of each paraphrase, thus adding to the value of the work. Generally speaking he is rather cautious in his isagogical ideas. He believes that Galatians was written first, between the First Journey and the Council of Jerusalem; that 2 Cor. is a unit, but that the last four chapters may have been written somewhat later than the first nine; that the Pastorals are Pauline at least in substance if not in actual authorship. He has some very fine points regarding Paul's biography, and in general is most helpful in this area.

The book has particular value in that it uses as its basic text the Revised Version of 1881, the work of Westcott and Hort. Thus the reader has a chance to check Bruce's work alongside of one of the most accurate and literal translation ever produced. His handling of Phil. 2.6-11 is interesting. He suggests that it may be a primitive hymn or confession of faith. His handling of 1 Cor. 1.16 is typically Reformed, "Is it not our participation in the blood of Christ?" 1 Cor. 11.24 fares better, "This is my body which is for you."

In general we believe that this work will find its place on the shelves of pastors along side of Phillips, Beck, and other personal translation

which will be useful in Bible Classes, sermon preparation, and devotional reading.

J.A.O. Preus

NEW TESTAMENT DETECTION. By Gordon Robinson. Oxford University Press, New York. 164. 269 pages. \$4.50.

Written by the Principal of the Northern Congregational College at Manchester, this book is an attempt to make study of the Bible interesting and exciting to the modern reader. Mr. Robinson says, "In some ways the study of the Bible, and in particular of the New Testament, can be compared to detective work. There are hints and clues to be followed up, evidence to be weighed and sifted, identifications to be made both of people and places, inferences and inspired guesses to be hazarded until the accumulated results satisfy and gain the assent of those who have followed the whole process."

The author then goes on to discuss various New Testament problems under the general headings of "Identifying People," "Searching Out Places," "Tracking Down Words," "What You Say May Be Used in Evidence," and "Circumstantial Evidence." A spirit of good humor and spriteliness pervades the book. Not a great deal is offered in the way of new information, but what is said is said well in a way which will encourage further reading.

We see the book as one which will find interested readers among the laity, especially young people.

J.A.O. Preus

BOOKS RECEIVED

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

- Theologisches Wörterbuch Zum Neuen Testament*. Band VIII: Lieferung 1 (Bogen 1-4). Begründet von Gerhard Kittel, editor. Gerhard Friedrich, present editor. W. Kohlhammer Verlag, Stuttgart, 1965. 64 pages. Paper.
- Stewardship in Contemporary Life*. By T. K. Thompson, editor. Association Press, New York. 1965. 190 pages. Paper. \$1.95. Cloth. \$4.95.
- Christian Marriage Today*. By Mario Colacel. Revised edition. Augsburg Publishing House, Minneapolis, Minn. 1965. 203 pages. Paper. \$1.95.
- God's Word Into English*. By Dewey M. Beegle. Wm. B. Eerdmans, Michigan. 1965. 230 pages. Paper. \$2.25.
- The Kingdom in Action*. By Frederick W. Danker. Concordia Publishing House, St. Louis. 1965. 112 pages. Paper. \$1.75.
- The Epistles of Peter*. By Elvis E. Cochrane. Baker Book House, Grand Rapids, Michigan. 1965. 96 pages. Paper. \$1.50.
- The Book of Deuteronomy*. By Clyde T. Francisco. Baker Book House, Grand Rapids, Michigan. 1965. 112 pages. Paper. \$1.50.
- The Book of Daniel*. By Philip C. Johnson. Baker Book House, Grand Rapids, Michigan. 1965. 96 pages. Paper. \$1.50.
- The Epistle to the Colossians*. By Charles N. Pickell. Baker Book House, Grand Rapids, Michigan. 1965. 70 pages. Paper. \$1.50.
- Of Sex and Saints*. By Donald F. Tweedle. Baker Book House, Grand Rapids, Michigan. 1965. 73 pages. Paper. \$1.00.
- Primer on Roman Catholicism for Protestants*. By Stanley I. Stuber. Association Press, New York. 1965. 276 pages. Cloth. \$3.95.
- Philosophy of Meditation*. By Dr. Haridas Chaudhuri. Philosophical Library, New York. 1965. 55 pages. Cloth. \$3.75.
- Dispensationalism Today*. By Charles Caldwell Ryrie. Moody Press, Chicago. 1965. 221 pages. Cloth. \$3.95.
- The Second Vatican Council and the New Catholicism*. By G. C. Berkouwer. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 1965. 258 pages. Cloth. \$5.95.
- Shinto: The Way of Japan*. By Floyd H. Ross. Beacon Press, Boston, Mass. 1965. 187 pages. Cloth. \$7.95.
- Existentialist Essays*. By Donald S. Wainwright. Philosophical Library, Inc. New York. 1965. 60 pages. Cloth. \$3.50.
- Of Man and God*. By Alfred Pomerantz. Philosophical Library, New York. 1965. 185 pages. Cloth. \$4.75.
- Essays in Miniature*. By Harry Heusted. Philosophical Library, New York. 1965. 52 pages. Cloth. \$2.75.
- Plato—The Founder of Philosophy as Dialectic*. By Gustav Emil Mueller. Philosophical Library, New York. 1965. 331 pages. Cloth. \$4.75.
- Foundations for Purposeful Church Administration*. By Alvin J. Lindgren. Abingdon Press, Nashville, Tennessee. 1965. 302 pages. Cloth. \$5.50.
- A Door Ajar*. By Josephine Moffett Benton. United Church Press, Philadelphia, Pennsylvania. 1965. 127 pages. Cloth. \$2.50.
- The Challenge of Creation*. By Rev. Walter Lang, editor. Bible-Science Association, Inc. Caldwell, Idaho. 1965. 80 pages. Paper. (No price given.)
- Noah's Ark*. By Jane Latourette. Illustrated by Sally Matthews. Concordia Publishing House, St. Louis, Mo. (Arch Book Series B). 1965. Paper, 35 cents each. \$2.00 per set.
- The Baby Born in a Stable*. By Janice Kramer. Illustrated by Dorse Lampher. Concordia Publishing House, St. Louis, Mo. 1965. (Arch Book Series B). Paper, 35 cents each. \$2.00 per set.
- The Boy With a Sling*. By Mary Warren. Illustrated by Sally Matthews. Concordia Publishing House, St. Louis, Missouri. 1965. (Arch Book Series B). Paper. 35 cents each. \$2.00 per set.
- The World God Made*. By Alyce Bergey. Illustrated by Obta Studio. Concordia Publishing House, St. Louis, Mo. 1965. (Arch Book Series B). Paper. 35 cents each. \$2.00 per set.
- Jon and the Little Lost Lamb*. By Jane Latourette. Illustrated by Betty Wind. (Arch Book Series B). Concordia Publishing House, St. Louis, Missouri. 1965. Paper. 35 cents each. \$2.00 per set.

- The Little Boat That Almost Sank.* By Mary Warren. Illustrated by Kveta Rada. (Arch Book Series B). Concordia Publishing House, St. Louis, Missouri. 1965. Paper. 35 cents each. \$2.00 per set.
- The Cross in the New Testament.* By Leon Morris. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 1965. 454 pages. Cloth. \$6.95.
- The Person and the Place of Jesus Christ.* By O. T. Forsyth. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 1965. Paper. 357 pages. \$2.25.
- The New Roman Catholic Church.* By Norman Temme. Concordia Publishing House, St. Louis, Missouri. 1965. 16 pages. Paper. \$.15.
- Roman Catholicism Today.* By H. M. Carson. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. 1965. 128 pages. Paper. \$1.45.
- The Faith of Other Men.* By Wilfred Cantwell Smith. The New American Library, New York. 1965. 128 pages. Paper. \$.60.
- A Christian Introduction to Religions of the World.* By Johannes G. Vos. Baker Book House, Grand Rapids. 1965. 79 pages. Paper. \$1.50.
- Ancient Israel from Patriarchal to Roman Times.* A Study Manual. By Charles F. Pfeiffer. Baker Book House, Grand Rapids. 1965. 65 pages. Paper. \$1.50.
- The Eternal Message of Muhammad.* By Abd-al-Rahman Azzam. Translated from the Arabic by Caesar E. Farah. New American Library, New York. 1965. 254 pages. Paper. \$.75.
- The Freedom Revolution and the Churches.* By Robert W. Spike. Association Press, New York. 1965. 128 pages. Cloth. \$2.95.
- Psalms 139.* A Devotional and Expository Study. By Edward J. Young. The Banner of Truth Trust, London, 1965. 128 pages. Paper. \$.75.
- Heading for the Center of the Universe.* By Chuck Sauer. Concordia Publishing House, St. Louis. 1965. 95 pages. Paper. \$1.00.
- Communism, Christianity, Democracy.* By Surjit Singh. John Knox Press, Richmond, Virginia. 1965. 127 pages. Cloth. \$3.00. Paper. \$1.95.
- Architecture and the Church.* By the Commission on Church Architecture of The Lutheran Church-Missouri Synod. Concordia Publishing House, St. Louis. 1965. 87 pages plus photographs. Paper. \$3.00.
- Children's Christmas Service Programs.* "A Great and Mighty Wonder." Luther H. Gutknecht; *Three Angels of Christmas.* Lois Sohn Glock; *The Things We Do At Christmas.* Robert Hoyer; *Christmas Joy.* Wm. K. Kramer. 1965. Concordia Publishing House, St. Louis. 1965. Paper. Single copy, 10 cents. 12-99. \$1.00 dozen; 100 up, \$8.00 per C.