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Book Reviews

ANTIOCH IN THE AGE OF THEODOSIUS THE GREAT. By Glanville Downey. University of Oklahoma Press, Norman, 1962. Cloth. 162 pages.

This is a fine book for a vacation trip, a long snowy afternoon, or a Bible Class which likes to delve a little deeply. Mr. Downey has written a readable and useful book. The title is a little misleading, because Theodosius does not loom as prominently in the book as does Constantine or Julian. He uses the ancient Antiochene Libanius as his chief source. He takes us on a tour of the city a la Libanius, the great teacher of Chrysostom. He moves in gradually from a general historical survey of the city to its main characters in the late 4th Century. Libanius, the old and conservative pagan, Julian the apostate Christian emperor, John Chrysostom, the golden mouthed Christian pastor and theologian, the Arian controversies, Constantine and his great edict of toleration, Antiochus who founded the city, Diocletian, Gregory of Nyssa, Basil, and many more—these are the characters and ingredients of this fine little volume. I enjoyed it, and I know you will.

J. A. O. Preus

THE NEW TESTAMENT. Translated by Charles B. Williams. Moody Press, Chicago, 1966. 576 pages. Cloth. \$3.95.

Here is another New Testament to add to the lengthening collection on your book shelf. Like most of the others, it has its good and its bad points. The translation is described as "characterized by its faithful adherence to the original Greek, its freshness and modernity, and its smooth-flowing style which gives it unusual readability." To some extent this is true. I like his use of girder for beam in Matt. 7.3. He has many fine points. However, something is left to be desired. He seems to fear such a good old theological term as justification or justify. Instead he speaks about our 'standing with God.' In this day of educated people, we ought not be afraid of speaking of justification, using the term itself. Is the term 'right standing with God,' Rom. 5.1, any better? I think not. His translation of 1 Cor. 10.16, "Is not the consecrated cup which we consecrate a sign of our sharing in the blood of Christ," is a great deal more than a translation. It is an exegetical study and a poor one. Other similar examples of eisegesis could be adduced, e.g. John 1.1-18.

The print is fine. Dr. Williams has some fine little introductory section at the beginning of each book. His isagogics is conservative. But somehow this reviewer does not feel that this particular item will add much to the pastoral work of our clergy nor the edification of our laity.

J. A. O. Preus

VITAL WORDS OF THE BIBLE. By J. M. Furness. Wm. B. Eerdmans, Grand Rapids, 1966. 127 pages. Paper. \$2.25.

The author of *Vital Words of the Bible* has selected fifty key Bible words for study. His purpose is to provide an elementary and introductory study of some great words of the Bible and to present their truths. In

this way he hopes to stimulate the student's appetite for further study.

Furness approaches each word by submitting first of all a very brief and concise statement concerning its use in pagan writers and in the common speech of New Testament times. Then follows a survey of the occurrence and meaning of the word's Old Testament equivalent. Passages are adduced on the basis of which the author forms briefly stated conclusions. The word's usage in the New Testament is treated in a similar way.

As the author develops his conclusions, one finds himself in agreement with much that is said. Man died spiritually (page 20), forgiveness is a gift (page 22), justification is never "making righteous" but "declaring righteous" (page 39). The differences which many see between Paul and James are, in the opinion of the author, only "terminological differences" (pages 40, 98). Man is powerless to release himself from sin (page 42), the holiness of Jesus is proclaimed (pages 61, 65), the proper relation between justification and sanctification is set forth (page 91), the deity of Jesus is maintained (page 82), the eternal validity of Jesus' sacrifice is stressed (page 133).

Sometimes, however, a conclusion which the author draws in one place, seems to be out of agreement with a conclusion arrived at elsewhere. Thus man is said to be unable to release himself from the power of sin (page 41), but still his total depravity is denied (page 19). In 1 Cor. 15:29, the author sees a vicarious baptism "to gain the benefits of Christ's death for those who died without having heard the Gospel" (page 24). In his treatment of 1 Peter 3:19 the author concludes that the "offer of the Gospel was made to those already dead. Whether this implies a further chance of salvation for all men . . . is open to question" (page 58). Persian influence upon Israelite views of angelic beings is seen (page 16), as well as in other areas (page 34); also "semi-magical notions" are spoken of in connection with Old Testament passages dealing with prayer (page 105). Allusions are made to "the creation myth" and to "the myth of Genesis 3" (page 18). The author is evidently a believer in evolution (page 84); he fails to see the bodily resurrection in Job 19:25f, and declares that "the Hebrew text merely envisages earthly vindication after disease has stripped off the skin from the Prophet's body" (page 56). In his opinion "Purgatory may be meant in Luke 16:23 rather than hell" (page 58).

Suggestions for additional readings are made in connection with some words.

Vital Words of the Bible can indeed stimulate the student of the Bible to further study but should be used with care with regard to the author's presuppositions and conclusions.

George Dolak

THE SUFFERING SAVIOR. By F. W. Krummacher. Edited by S. Max Coder. Moody Press, Chicago, 1966. 444 pages. Cloth. \$4.95.

A biographical introduction by Wilbur M. Smith supplies the reader with pertinent facts concerning Friedrich Wilhelm Krummacher, the

author of this book of meditations on the last days of Christ. Krummacher, born on January 28, 1796, studied at the universities of Halle and Jena. After successfully passing his theological examination, he served a number of German Reformed congregations. In 1847 he became pastor of Trinity Church in Berlin, where he had the opportunity of becoming acquainted with men like Schelling, Friedrich Strauss, Ranke, and Hengstenberg. In 1853 he was called to be court chaplain at Potsdam a post which he retained until his death sixteen years later. In a period of unbelief and rationalism Krummacher became known as a staunch defender of the faith. Some considered him to be the greatest European preacher of his generation.

The Suffering Savior is divided into three parts: The Outer Court, with eleven meditations; The Holy Place, with twenty-nine; and The Most Holy Place, with thirteen. This division by the author was intended merely to point out the different stages of the Redeemer's suffering with no implication of the degree of importance to be attached to them.

Of the meditations it can be said in general that they are devout, stimulating, imaginative in some passages, often couched in striking language and full of lessons applicable to the Christian life. They give evidence of a deep understanding of the Biblical text. It was this reviewer's privilege to read these meditations during the season of Lent. The hours spent in reading them were moments of edification.

There is much in *The Suffering Savior* with which this reviewer heartily agrees. It is also his opinion that the translation into English is well done.

Krummacher was a firm believer in the Biblical doctrines of the inspiration of Scripture, the deity of Christ, the vicarious and all-sufficient nature of the death of Christ, the total depravity of man, Christ's state of humiliation, the everlasting nature of the punishment awaiting the unrepentant, and obedience to the government, to mention just a few.

On the other hand this reviewer is of the opinion that Krummacher engages in spiritualizing a number of passages of Scripture and that he goes to extremes in typologizing. Here and there an application of some doctrine seems to be a bit forced, e.g., pp. 18-19. The usual Reformed view of the sacrament of the altar is held. While the Scripture is quoted in a number of places that the Lord's kingdom is not of this world, yet the author finally arrives at the conclusion that the Lord's dominion will eventually "become itself an earthly empire" (page 218). Of the descent of Christ into hell the author believes that Christ went "divested of his bodily personality" (page 407). These are some of the points which the reader of *The Suffering Savior* should note. If the volume is read carefully and with discrimination, the reader will undoubtedly be benefited, stimulated, and edified by Krummacher's devotions on the suffering of the Lord.

An appendix lists thirty of the principal publications of Krummacher which have been translated into English.

George Dolak

THE EPISTLE OF JAMES. By C. Leslie Mitton. Wm. B. Eerdmans, Grand Rapids, 1966. 255 pages. Cloth. \$4.95.

The author is a British Methodist minister who has since 1965 served as editor of the well-known periodical *The Expository Times*.

Mitton sets out to remove the cloak of suspicion, doubt, and misgiving with which James has been viewed by Luther and others. Describing his work as "an evangelical commentary," the author aims "to expound the teachings of James . . . to show its importance for Christian people and its continued relevance;" and, secondly, "to show how James' teaching is an integral part of the total message of the New Testament."

Isogogical matters are discussed in considerable detail in an appendix at the conclusion of a verse by verse exposition of the text of the letter. The author dates James "early" (c. A.D. 61) and is of the opinion that the book was probably written by James the Lord's brother who, according to tradition, died in A.D. 61 or 62, several years before the destruction of the temple but at a time when many Jewish Christians were already fleeing from Jerusalem.

This reviewer missed only a reference to Adolf Schlatter's *Der Brief des Jakobus* among the works cited in the bibliography.

Mitton's *The Epistle of James* is a scholarly work which treats most points rather extensively. One sometimes receives the impression, perhaps unfounded, that the author occasionally relates James to other Biblical books (which is, to be sure, one of the stated purposes of the commentary) before giving James an opportunity to speak for himself. Some readers will readily appreciate this approach more than others. At the same time the style is semi-devotional in character as may be evidenced by the author's occasional use of well-chosen hymn verses.

A sampling of passages of particular interest to the reviewer (e.g., concerning the perfect law of liberty, the relationship between faith and works, and the *parousia*) was always a rewarding experience. Occasional excursus and explanatory notes on theological concepts add to the value of the book. The reviewer is happy to add this volume to his working library and would encourage others needing a good, usable commentary on James to consider seriously the purchase of Mitton's book.

Kenneth M. Ballas

LINKS BETWEEN JUDAISM AND CHRISTIANITY. By Samuel Umen. Philosophical Library, New York, 1966. 153 pages. Cloth. \$4.75.

In his preface the author, a Reform Jewish rabbi, states that this volume was inspired by the ecumenical spirit of our day and that its paramount aim is "to show how Christianity evolved out of Judaism and the relationship between the two great religions." Dedicated to the memory of Pope John XXIII, the book is an appeal to replace any "walls of estrangement" having arisen between the two religions with "bridges of love, understanding, cooperation, friendship, and brotherhood between Christian and Jew."

The reader will appreciate the frequent headings as well as the concise definitions of terms and useful summary statements including those

which describe the apocryphal and apocalyptic writings of the inter-testamental era.

Recurring phrases such as "the Kingdom of righteousness on earth" or "the Kingdom of God on earth" indicates a reluctance on the author's part to speak of God's Kingdom in any eternal dimension (cf. sections on immortality, resurrection, Day of the Lord and eschatology). The concept of wisdom too is understood as pertaining to man in his social relations here and now.

Old Testament passages referring to immortality and to a resurrection are usually interpreted with reference to the Israelite nation rather than to an individual. Should any of these passages ever be applied to an individual, they are said to occur only with reference to his rescue from imminent death, not to resuscitation after death (p. 51). Little or nothing is said about the fact that a nation always consists of the individuals within a particular nation.

Although conceding that not all Pharisees were perfect, the author nevertheless mildly censures the New Testament evangelists for originating the "misconception" for the ongoing opinion which condemns the Pharisees as a body of hypocrites. If the Pharisees are described by Josephus as "extremely virtuous and sober, and as despising luxuries" (p. 60), it is equally true that the same historian calls them a "cunning" group of men, however (*Antiq.* XVII 2, 41).

Careful reading of the New Testament will indicate that there never was a wholesale condemnation of the Pharisees, some of whom are described in favorable light (e.g., Nicodemus, Luke's description of Gamaliel in Acts 5, Paul, cf. also Matt. 5:20ff.).

In discussing the Messianic hope in the Old Testament, Rabbi Umen states that the people had hoped and prayed for a political figure in the image of King David who, up to that time, had been their "anointed *par excellence*" (p. 40). The author concedes that many Christian theologians have understood the servant passages in Isaiah (the first of which should read chapter 42, not 43) as referring not so much to a purified remnant of Israel as to an individual, namely, Jesus (p. 41).

Umen speaks of Trito-Isaiah, Malachai (*sic*), and Joel as post-exilic prophets who have no thought of a personal Messiah other than God Himself. Except perhaps for isogogical differences, this view is not altogether unrelated to Christian teaching concerning Jesus as Lord and Christ (cf. Acts 2:36).

Regarding Jesus as the Christ, the author is content to state that the vital question is whether the hopes which the Old Testament entertained with regard to the coming of God actually did find their fulfillment in Christ (p. 44). It is apparently not the author's intended purpose to take too seriously *all* of the New Testament evidence regarding the person and work of Jesus Christ whom Christians believe to be not only an excellent teacher but the very Son of God incarnate.

The two chapters entitled "Jesus the Jew and Christianity" (pp. 88-107) and "Paul of Tarsus" (pp. 125-42) are perhaps the weakest in the book. This is said not because they were written by a Jew or reviewed by a Christian but because of the author's failure to use properly all of

the evidence in addition to introducing ideas (e.g., that there were two sanhedrins, one political, the other religious), for which he offers no evidence. The resurrection of Christ is, practically speaking, ignored completely. Paul is portrayed in part as a confused mystical Jew who is decidedly antinomian.

Some readers will disagree with certain isolated statements (e.g., "whatever of primitive Christianity is not derivable from Pharisaism may be found in Essenism" (p. 74), or, with reference to John, "After his execution, the Baptist's work was taken up by his disciples, the leader of whom was one Jesus of Galilee" (p. 87, with no mention of John's calling Christ the Lamb of God who takes away the sins of the world), or, finally,

"Few Christians realize, however, that there was hardly anything for the Jews to accept of the teachings of Jesus with which they had not already been familiar, which had not already been part and parcel of their daily and religious life. Jesus, after all, knew no other sources from which to preach and teach but that of his people"

(pp. 90, 91, Matt. 7:29, Mark 2:21, 22 and other passages stressing the radical newness of Christ's Gospel message notwithstanding). Jesus attracted more than the simple-minded and despicable (witness the fact that among those who sought Jesus were a nobleman and centurion).

In spite of these criticisms, many will find this book a useful summary of basic Jewish thinking, ancient as well as modern. A few readers may be surprised to learn that there are *five* sources for "God's revelation of a life standard" as contained in the Torah, namely, J, E, D, P, and H for the Holiness Code. In addition, the author condescends to the use of the hybrid "Jehovah" as a usable transliteration of the tetragrammaton YHWH, usually rendered *Yahweh*, *Jahweh*, or *Jahwe*.

Rabbi Umen sets out to substantiate the thesis that Judaism influenced Christianity in almost every area of doctrine and practice, including the sacraments. This thesis perhaps has more validity than some Christians are prepared to acknowledge. Many Christians believe that Christianity finds greater kinship with the Old Testament than with Hellenistic thought, for example, and that there is in reality only one people of God (cf. Heb. 11:39, 40).

Christians, however, also firmly believe that it is Christ Himself and not Judaism that unifies the two testaments of Scripture.

Occasional printing errors ("Desdendaants" for descendants, p. 57, "oposition" on page 63, "sould" for soul, page 96, and "Evanglists" and "Roman" for Romans on page 106) do not detract appreciably from the general readability of the book. In dealing with an exceedingly complex and important body of material, the author attempts to do the impossible in being fair to everyone. Those desiring to purchase this volume may find the cost prohibitive in proportion to its relative brevity.

Kenneth M. Ballas

YOUR BIBLE. By Louis Cassels. Doubleday and Company, Inc. Garden City, New York, 1967. 267 pages. Cloth. \$4.95.

Louis Cassels is the author of the weekly column, "Religion in America," and of some books dealing with problems of Christian faith, e.g., *What's The Difference? A Comparison of the Faiths Men Live By*. In this book the author illustrates his concern for those who plunge into the Bible without proper preparation by telling the story of a friend who started with Genesis and ran into things like talking snakes and sun standing still etc. This friend gave up reading the Bible because, as he told Cassels: "found it was undermining my faith." Cassels should know that a man that had never heard of creation, the fall, etc. probably had a "faith" of his own manufacture. The anecdote seems to be repeated in the modern world by so many theological literates and illiterates who have a precut faith that can't fit onto the foundation of the Holy Scriptures, and so the foundation is discarded.

Louis Cassels himself wants to serve the Bible reading person by steering him safely between the Scylla and Charybdis of his literalism and radical skepticism. Cassels, taking the word of scholars of renown has a paragraph on *There Are Contradictions*. He has only disdain for the people that think the Bible is the Word of God. He argues that Jesus being *fully human*, although speaking with authority about the nature of God and the destiny of man, shared the erroneous concepts of the people of his time that e.g., the earth was flat and that insanity was caused by demons. He advises beginning with reading the New Testament and develops a reasonable and sensible Bible Reading plan. He makes some statements surprising us, as for instance: (a rule of thumb) *If factuality is essential to the significance of an episode related in the Bible, it may be regarded as authentic history*" (page 36). Note that the italics are the authors.

His comments on the Old Testament books are garnished with the usual theories of the higher critics. How sad it would be if someone would actually read the Old Testament without meeting Messrs Yahwist, Elohist, Deuteronomist, along with Abraham, Moses, David and the Prophets!

There are guides to Bible reading written by men who have a much higher respect for the authority of the Bible and it usually shows.

M. J. Naumann

UNDERSTANDING THE OLD TESTAMENT. By Bernhard W. Anderson. Prentice-Hall, Englewood Cliffs, New Jersey, 1966. Cloth. 586 pages. \$7.95.

Binding, paper, print, charts, maps, illustrations, index, bibliography, etc., are all well done. The book is written in an interesting style. It does not want to be an introduction to the Old Testament in the sense of isagogics, but, as the author says in his preface (p. viii), "There can be no doubt about the position taken in this book." The author presents, like the N. T. companion volume, *Understanding the New Testament*, the kerygma of the community and especially the crucial significance of the exodus for Israel's faith (p. viii). Although the jacket claims that

the author relies primarily on the record within the Holy Scriptures, yet the author himself presents the work as "a fresh approach by interweaving the oft-separated elements of historical study, literary criticism, and biblical theology" (p. viii). The author decided not to expand the topic of Pentateuchal criticism but to present it as an aid to understanding the Old Testament.

In reading the book the O. T. scholar of either conservative or liberal bent will not find much new to him. The book hardly mentions inspiration except as a concept according to which the Jews declared some books canonical. In the topical index the word need therefore not occur. The word Deuteronomist and derivatives clutter many pages. Anything after the Book of Numbers that might offend the modern "scientific mind" is easily explained as emendation, redaction, etc., by the magic D. But that is nothing new in biblical criticism. Naturally, JEP are the solid pillars of wisdom as with most of the biblical scholars of today.

The book begins with Exodus and "just as there is a place for the literary criticism of Shakespearean drama, so there are literary questions to be faced if we are to understand the Exodus. This need becomes evident when we consider the whole book of Exodus, for we find irregularities, inconsistencies, and repetitions that must be accounted for" (p. 16). . . . These reflect "the ways in which the story is relived, reworked, and reinterpreted in different historical periods" (p. 17). Another problem for the author is that the Exodus story does not pretend to be "objective history" as he puts it, rather to Israel "this 'political' event was the medium through which God's presence and purpose were disclosed" (p. 19). If we understand it correctly, there was, according to the writer (and that too is nothing new in O. T. introductions), not really an exodus of the people of Israel. Just as Moses didn't really see a burning bush, he had a vision that could not have been photographed. "The honest truth," says the author, "is that we don't know where Moses got the name Yahweh, from Midian, Arabia, or elsewhere" (p. 41). "As we have said, God's revelation comes through events to inspired persons whose eyes are opened to perceive in a historical crisis a depth of meaning that is not obvious to everyone" (p. 42). We suppose his earlier reference to Lincoln illustrates what he means; the author says (p. 18), "In his Second Inaugural Address, however, Lincoln perceived another dimension of meaning in the conflict" (of the Civil War).

The author asks: "Was Moses' religion monotheistic?" He answers: "It is doubtful whether the question should be put in this way since it assumes a degree of intellectual sophistication which is alien to Israel's ancient faith" (p. 65). According to the author, nothing need be accepted as factually true. E.g., The story of Balaam (p. 75) and the Sinai covenant (p. 92) and Samson's deeds (p. 116).

All the biblical books and reports of these books are according to modern liberal theories influenced by the Deuteronomist who puts his interpretation, color, bias, etc., where and whenever it pleases the higher critic. A lack of reverence is therefore natural. For example: "The old man David described in I Kings 1:2 was a pathetic, broken-hearted, effete figure who, in vain, sought to warm himself at the dead

embers of his former lusts" (p. 148). Solomon's prayer at the dedication of the Temple is put into his mouth by the "Deuteronomist." After David the history of Israel is described as an epic of *Yahwist*, the "most creative literary artist of Israel" (p. 166).

The discussion of Primeval History is taken up after 160 pages of the book. Hardly a single note of the rationalist "interpretation" symphony is missed although Gen. 2:4b-3:24 is properly called the story of Paradise (not a second creation story). Nevertheless this chapter contains only a number of aetiological answers of the story-teller to questions like: Why is the serpent hated by men?

Now follow the "sagas" of the history of the patriarchs. "They are 'historical' only in the broad sense that they portray concretely the meaning of man's historical existence," etc. (p. 179).

Of the prophets the book says: "Probably, then, Israel borrowed ecstatic prophecy from the Canaanite environment, as she did so much else" (p. 192). Thus we are told that Elijah's story is "seen through a veil of legend" (p. 213). Treatment of the prophets? Example: in Micah, "It is significant that in the indisputably genuine (sic!) oracles of Micah there is not a single reference to the Davidic covenant theology which guaranteed the permanency of the Davidic dynasty," etc. (p. 278). The Micah 5:2 passage does not even rate a footnote!

True to the tradition of the higher critics, page 292 begins the story of "Deuteronomy." It is called *The Rediscovery of Mosaic Torah*. Note well, not *The Mosaic Torah*, for the chapter deals very much with the discovery of the "Deuteronomic document". . . . What document was discovered? asks Anderson. "It stands to reason—at least the 'reason' of critical scholarship—that it could not be the Pentateuch, for this was not completed until quite a bit later than Josiah's reform" (p. 309).

"A historian who took the Deuteronomic Reformation seriously produced a comprehensive history of Israel from the Mosaic period to the final fall of the nation (Deuteronomy through II Kings)" (p. 310).

Pages 381ff, tell of the final formation of the Pentateuch, and lists on a chart the dates for the various sources: J ca. 950; E ca. 750; JE joined about 700; D after 700; JE plus D 550; JED plus P after the exile, no date given. . . .

For all the prophets Anderson has the same treatment as have other liberal authors.

After reading the book by Anderson, the re-reading of the introductory section, and especially the last paragraph of that section, seems almost preposterous. There we are told (p. 12):

One final word: If we are really to enter sympathetically and imaginatively into this community and to relive its sacred history, there is no substitute for reading the Bible itself. The purpose of the present book is to aid in the understanding of the Bible—not to urge the mastery of another book about the Bible. The literal meaning of "understand" is "stand under." Through the reading of selected Bible passages, which are listed at the beginning of each chapter, it is hoped that the reader will "stand under the Bible," so

that the light it sheds upon the meaning of human life may fall directly upon him.

We wonder if the author actually believes that *standing under* the Bible is greatly helped by *how* we are asked to understand.

If this book were used as a textbook for classes in a Bible course or Bible study, the final outcome would be the complete elimination of what we should call *faith*. This book is an example and evidence of what is meant by speaking of higher, or higher historical criticism as *destructive*. It is, of course, not the only one nor by far the first one, and the criticism it calls forth in us is not because this is the first time we see the sophisticated face of so-called biblical science with the—in this case—crude application of critical cosmetics. The total absence of the Holy Spirit, and naturally of the Holy Trinity and the Messiah, true Redemption, etc., shows what the critical knife has done. The great fatal cut made by the knife of the modern critic is to separate the two Testaments. Nothing in Anderson indicates that the New Testament means anything in the evaluation of the Old.

The second edition of this book contains a section on the Psalms not found in the first. Also the bibliography has been expanded.

Martin J. Naumann

READING AND UNDERSTANDING THE OLD TESTAMENT. By Hugh Barbour. Association Press, New York, 1965. 320 pages. Paper. \$5.95.

This is presented as an Association Press programmed instruction guide, for group or individual use, by students of the Bible at school, church or home. The copyright is in the name of The National Board of Young Men's Christian Associations. The book claims to be a modern method for learning. In this we see a virtue in the book, though at first the system may be confusing to a reader. The system is structured for programmed learning on the basis of new methods developed in psychological laboratories at leading universities. The book was used through seven successive terms by the author teaching at Earlham College. The author gives credit to his students who helped him refine the system. The book claims that it does not aim to teach information about the Bible, but to show methods of reading the Bible itself. It sets out a series of instructions and questions successively from page to page. The sequence of questions and answers follows levels or bands of the pages. Within a certain topic the questions progress across the top of the pages at the first level of study, then the second level, etc. The answers are on the reverse side of the questions and pages. The introduction says that the answers to the questions are mainly to be found in the Bible passages under immediate study at the time. The method could recommend itself for other books on Bible study. In this book, however, we find that the claim that the book does not want to teach primarily information about the Bible and that the answers are found mainly in the texts studied is not carried out. The author wants to have the Bible studied and understood in the light of the "new insights" gained by modern Biblical scholarship, which means that the student

must be introduced to the JEDP theories. He must also learn to distinguish the nine types of biblical material. It is evident that the author draws on the books he lists as reference works, among which we have Anderson's *Understanding the Old Testament*, (reviewed in this issue), Albright, Eichrodt, Pfeiffer, H. H. Rowley and other scholars. Needless to say, authors not accredited with the distinguished order of Wellhausen are not much in evidence. Throughout the book there is information about the Bible and the history of the people of God. Samples of "Parallels" to Bible passages, books, etc. are quoted. An appendix deals with "The Bible and Outlooks of Science and Modern Life" treating miracles, evolution, original sin, inspiration." To give a sample: For the prophets the author explains "the presence of God's Message did not rule out human misunderstanding, nor vice versa (page 316).

How much spiritual knowledge and benefit will a section like the one treating the Psalms give the reader with the author's questions and answers guiding the student? The author is conscious of the fact that he leaves the "Message" of the Psalms for personal faith to the individual reader in order to concentrate on the historical questions. He wants the reader to see for what aspect of worship the Psalm studied was used, what its structure and form are. In regard to Psalm 110, it is stated that part of the Psalm is evidently simply the message of the prophet or priest himself to the enthroned king. Question 30 asks: What verses seem to be the actual oracle or Message from God within this Psalm? What was the Message? The answer: "Sit at my right hand. . ." and "You are a priest forever after the order of Melchizedek" (110:1 & 4). The king of Judah is compared to the Canaanite priest-King of Jerusalem in Abraham's time (cf. Genesis 14, 18). Davidic kings acted as priests too (cf. II Chron. 5). This should help the Pharisees to answer the point Christ proves with this Psalm. But Christ did not have the benefit of comparing the Psalms with the samples of enthronement hymns the Babylonians used in special rites for their gods.

Nowhere in books of this type of scholarship and Bible study do we find the emphasis on the great difference between contemporary people and the people of Israel. All nations had and have *religions*, but the people of Israel had *Revelation*. Either we have revelation and inspiration as the basis for the authority and meaning of the Old Testament or we have an interesting study of the literature, history and customs of an ancient people, a people of which we happen to have more literature and better. Someone could use the scheme and structure of the book as a pattern for real study of the Word of God.

Martin J. Naumann

BAPTISM AND CHRISTIAN UNITY. By A. Gilmore. Lutterworth Press, London, 1966. 108 pages. Cloth.

The book, in spite of its ecumenical suggesting title, is specifically directed to the question of church unity between the English Baptists and the Anglican Church. Of course the major obstacle to such union is the divergent practices in regard to baptism. The author in striking a middle way, slapping both parties' hands, really satisfied nobody. The

Baptists are asked to upgrade their theology of the sacraments, at least baptism, and the Anglicans should not insist on baptism. Various theological opinions are offered on how to reconcile infant baptism with the baptism in faith of the New Testament. Luther's suggestion that infants really do believe receives a brief historical notice, but is considered an unfortunate burden for his followers (p. 20). The author suggests that we might baptize infants in regard to future faith. This is a rather convenient, but unfortunately an unbiblical solution. The author leaves the entire question in an unsatisfactory *limbo* where each church is permitted to baptize anyone whom it considers fit, child or adult, or not to baptize at all. However, the author is forthright to admit the obvious difficulties here. In some cases a person might be baptized twice and in other cases not at all. It also leaves unsolved the problem of having an unbaptized Baptist receiving communion in either his own or an Anglican church. It is most difficult to determine the author's preference for either denomination, especially in light of the fact that he concludes his book with a liturgical order for infant *dedication*. Putting aside all theological considerations for the moment, the practice of having twice-baptized, once-baptized and the non-baptized in one church is not only unbiblical but simply unfathomable for this reviewer. This book shows that in the quest for ecumenical unity some, trying to jump over this high wall of baptism, are bound to get caught on the top in the attempt.

David P. Scaer

FUNDAMENTALISM AND THE MISSOURI SYNOD. By Milton L. Rudnick. Concordia Publishing House, St. Louis, 1966. 152 pages. Cloth. \$5.95.

When a church body "comes of age," to use a phrase popularized by Dietrich Bonhoeffer, it begins to analyze its past history in an attempt to answer the question "Why are we like we are?" In the last years there have appeared writings on various aspects of the Missouri Synod's past endeavors, including district work, educational institutions and mission outreach. Dr. Rudnick's book is a distinguished contribution to this series and it is directed specifically to the origin of the doctrinal position of the Missouri Synod. The question to which the book addresses itself is whether or not the Missouri Synod was influenced in its doctrinal position by Fundamentalism, a reactionary movement against liberalism in the mainline Protestant denominations around the turn of the century. While there were similarities on certain doctrinal positions and mutual interest between the two, there was no "cross-pollinating." Each group developed its position separately and from entirely different historical roots. While the Missouri Synod encouraged the Fundamentalists in their testimony of Biblical truth against the liberals, the synod still was weary of the Calvinist "leaven" of Rationalists and, if anything, did not find them conservative enough. The book conveniently divides itself into two sections, one dealing with the rise of Fundamentalism and the other with our synod's relationships with the movement.

As our synod goes through a period now in which it is reevaluating its doctrinal position, this book cannot be avoided and should be considered "must" reading for all. Though there is agreement on such issues as the Bible and the Deity of Jesus Christ, the synod's position, as Dr. Rudnick carefully outlines, is rooted directly in the theology of Luther, the Confessions and the Lutheran Dogmaticians and not in Fundamentalism.

The Fundamentalists receive an honest and fair treatment from an author who apparently does not display any bias for or against their aims. While he is not always gentle with them, he does give them credit where it is due. He relieves them of what has been shown to be a false accusation that they were really more concerned with the Bible than with Christ. Dr. Rudnick writes:

The attacks of higher criticism on the Bible were interpreted as attacks on the very foundations of faith. If the divine authority and inerrancy of the Bible were surrendered, no point of doctrine would be safe and all hope of certainty would be gone, at least so they feared. And their fears seemed to be well founded. By changing the conception of the Bible, higher criticism had opened the way for all the other doctrinal modifications of liberalism (p. 42).

The fact that the Fundamentalists wrote more about the Bible than about Christ should not be interpreted to mean that their concern for Him was less than for the Book. In reality, their defense of the Bible was, for the most part a piece of their defense of Christ. For their faith in Christ was based on what the Bible said about Him. To tamper with the Bible, they believed, was to tamper with the medium through which Christ was given to them (p. 43).

Other significant areas treated in the book are the Fundamentalist and Liberal controversy at the beginning of the century and the role of the late Dr. Walter A. Maier, who in a way became a spokesman not only for the Missouri Synod but also for the Fundamentalists on certain basic issues.

Dr. Rudnick's work is fully documented, well organized, and well written for easy and interesting reading. Since the first section is a presentation and critique of Fundamentalism, this book should be brought to the attention of other major Protestant bodies who might also be engaged in these "soul searching" activities. This is a distinguished, scholarly, interestingly written book that we can unequivocally recommend to our readers. It well deserves a place on the reading lists of our colleges and seminaries. A note to the publishers; a paperback edition at a lower price will assure this book an even wider circulation which it deserves.

David P. Scaer

CREEDS IN THE BIBLE. By Fred Danker. Concordia Publishing House, St. Louis, 1966. 64 pages. Paper. \$1.50.

Dr. Danker has organized his concise work chiefly around chapters centering on confessions directly taken from the Bible, e.g., "Jesus is

the Christ" or "Jesus is Savior." It can be used either for private study or for classrooms in the church, college or seminary. Perhaps there might be a few changes in the second edition. To say that the Nicene Creed has "more philosophical terminology" than Peter's confession (p. 15) might be slightly misleading. With the one exception of the word "substance," *all* of the terms in the Nicene Creed, including the rather complicated "visible and invisible" (Col. 1:16) and "the third day he rose again according to the Scriptures" (1 Cor. 15:3) are directly Biblical. What is included under cosmic salvation (p. 63, "Jesus is Savior") might be better included under the section "Jesus is Lord." The word "to save" in the Bible always has as its object persons and not the brute or inanimate creation. However, these minor points should not detract from a very worthwhile book. Pastors should consider using it in group study.

David P. Scaer

ELEMENTS OF BIBLICAL THEOLOGY. By John F. Johnson. Concordia College Press, Milwaukee, Wisconsin, 1967. 91 pages. Paper. \$2.75.

Dr. Johnson, who is now on the faculty of Concordia Seminary, Springfield, Illinois, prepared this textbook while he was teaching a course in the elements of Biblical theology at Concordia College, Milwaukee, Wisconsin.

In eight carefully prepared chapters totaling eighty-one pages (double-spaced, mimeographed), the author treats the chief topics of Christian Doctrine from "God in His Self-Revelation" to "The Fulfillment of Christian Hope." He not only presents fully and lucidly the important Biblical data relevant to each topic, but has managed to include some pertinent materials from sources as widely separated in time and perspective as the Post-Apostolic Fathers to the Post-Bultmannians. For good measure he has added at the end of each chapter some thought provoking suggestions for "Special Studies." An appendix (pp. 82-90) offers a fine study of *Mariology* and the bibliography introduces the student who is studying theology at the level of this course to authors with whom he ought to be acquainted, representing both the traditional and the contemporary approaches to the theological enterprise.

This reviewer has found that his students use Dr. Johnson's text with great profit, and therefore recommends it without reservation to all who teach a course in The Elements of Biblical Theology not only at our own synodical secondary schools, but especially to campus pastors who are looking for a standard text on the basis of which to teach such a course on the secular campus.

H. A. Huth

OF HUMAN FREEDOM. By Jean-Paul Sartre. Philosophical Library, Inc., New York, 1966. 158 pages. Cloth. \$4.75.

Pages 150-158 of this book contain a fairly complete list of the most influential writings of Sartre, and a list of significant writings about Sartre. Not everyone who is acquainted with the works of Sartre and with the literature provoked by Sartre will agree that editor Baskin of South-

eastern State College offers in this little book selections that are most representative of and most clearly indicative of Sartre's basic orientation, or of his own conception of his "project." Anyone, however, who has ever sought to intuit (and I use the word "intuit" intentionally!) Sartre's feeling about the absurdity of existence, and the nausea induced by the overwhelming awareness of tons and tons of sticky existence as long as it doesn't mean something to me; anyone who has ever puzzled over the difficult conceptions of "nothingness," of freedom as a hole in being, of intentional imagination as the constitutive factor of consciousness, of death as the unrealizable to be realized; anyone who wants to think on these things occasionally will find that he can take up this book a chapter at a time and spend more than one intellectually stimulating hour.

In a discussion of the bearing of "the situation" on man's freedom, more specifically of the force of "my past" on the present, there is a paragraph about "progress" as a principal project which contains an observation which some would no doubt consider an insightful depiction of the attitude of "conservatism" in contrast to "the freedom that escapes toward the future."

On the other hand, there are other for-itselfs whose project implies the rejection of time and a narrow solidarity with the past. In their desire to find a solid ground these latter have, by contrast, chosen the past as that which they *are*, everything else being only an indefinite and unworthy flight from tradition. They have chosen *at the start* the refusal of flight; that is, *the refusal to refuse*. The past consequently has the function of requiring of them a fidelity. Thus we shall see that the former persons admit scornfully and easily to a mistake which they have made whereas the very admission will be impossible for the others without their deliberately changing their fundamental project; the latter will then employ all the bad faith in the world and all the subterfuges which they can invent in order to avoid breaking that faith in "what is" which constitutes an essential structure of their project (page 77).

Is this one of the sources of the notion that even (or especially) a theological conservatism which attempts to preserve our inheritance from the past is a kind of sickness?"

H. A. Huth

BARUCH SPINOZA: REFLECTIONS AND MAXIMS. Edited by Dagobert D. Runes with a Foreword by Albert Einstein. Philosophical Library, New York, 1965. 92 pages. Cloth. \$2.75.

BARUCH SPINOZA. LETTERS TO FRIEND AND FOE. Edited by Dagobert D. Runes. Philosophical Library, New York, 1966. 109 pages. Cloth. \$3.75.

"The holy and excommunicated Spinoza"—that is what Schleiermacher called the philosopher from whose works and correspondence Dagobert D. Runes selected the material contained in these two books.

Albert Einstein, in the Foreword to *Reflections and Maxims*, not only highly recommends this little book as a reliable guide through Spinoza's

works, but points to the statement it quotes about "substance" and "modes" as especially illuminatory of the basic "majestic concept" of Spinoza's system—and in so doing Einstein at the same time points to the reason why Spinoza was excommunicated. In his attempt to put back together what Descartes had put asunder (i.e. the *res extensa* and the *res cogitans*). Spinoza held to the pantheistic view that there is ultimately only one "substance" of which "thought" and "extension" are merely "modes," different forms of appearance, different conceptual interpretations. Such a view of the one Substance, or God, was regarded by his own people, the Jews, to be a denial of the God of their fathers, and when Spinoza persisted in his apostasy he was put out of the synagogue. Schleiermacher correctly referred to Spinoza as "excommunicated."

But what about the "holy" Spinoza? Fidelity to what one believed to be the truth, and a deep awareness of and reverence for the deity were the virtues which made a man "holy" in Schleiermacher's eyes. If these virtues make a man "holy," no one was ever more qualified for this title than Spinoza. Especially in such personal documents as his letters, whether to friend or foe, his straightforward candor, his utter devotion to what he believed to be true, his sense of awe before the majesty of the deity, his patience with and concern for his fellowmen are always manifest. But all this does not mean that Spinoza was, or ever claimed to be, a Christian in any traditional sense of the word. This is quite evident from a statement he makes in a letter to Isaac Orobio:

As regards the Turks and other non-Christian nations; if they worship God by the practice of justice and charity toward their neighbor, I believe that they have the spirit of Christ, and are in a state of salvation, whatever they may ignorantly hold with regard to Mohamet and oracles (page 78).

But whether Spinoza was a Christian or not, the fact remains that beginning almost a century after his death he influenced a great deal of so-called "Christian thinking" and that indirectly, at least, being dead he yet speaketh in some contemporary views of God, and men, and salvation, and religion and cultures, and even in some modern views of the Scriptures and inspiration and related questions. No one interested in the course of the history of Christian thought in the modern period can afford to overlook Spinoza. Both of these little books are worth their price.

H. A. Huth

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- GOD TALKS TO ME. By Molly Ralph and Donald Hoferkamp. Grades 1 & 2. 101 pages. Cloth. \$2.48. Text: 64 pages. Paper. 84c.
- BEING IN GOD'S FAMILY. By Marian Baden and Paul Pallmeyer. Grades 3 & 4. 126 pages. Cloth. \$2.48. Text: 64 pages. Paper. 84c.
- JESUS THE MESSIAH. By Erich H. Kiehl. Grades 5 & 6. 197 pages. Cloth. \$2.48. Text: 80 pages. Paper. 96c.
- GROWING AS A CHRISTIAN. By Waldo Werning and Albert Miller. Grades 7 & 8. 98 pages. Cloth. \$2.48. Text: 80 pages. Paper. 96c.
- Concordia Publishing House, St. Louis. 1967.

These are books in the new Concordia Weekday Series. They are designed to be used in Saturday Schools, Released Time Schools, and After Four Classes.

A recently revised New Life in Christ Series for use in Sunday Schools, perennially new Vacation Bible School materials, in process a thoroughly revised Concordia Catechism Series, and now a multi-purpose Concordia Weekday Series! Surely no one can say that our synodical editors for parish education are satisfied with the status quo. They are alert to the changing world as it affects education and they are scholarly and productive in meeting the needs of pastors, parents and teachers in our parishes.

The Concordia Weekday Series is group-graded material, in four books and, eventually, in four different courses for each group grade. Each of the four books appears as a Teacher's Book and as a Pupil-Activity Workbook.

The Teacher Book represents the Curriculum content for each of the Seventeen Units, or Lessons. A Bible story is the core of each unit. These are authentically Biblical, told in simple, concrete, readable language, adjusted to pupil age levels. Teachers are persistently urged to TELL the story, so as to preserve the person-to-person dynamic in the teaching-learning process; and thus to prevent mere bookishness.

Curriculum organization follows the unit procedure, which allows for a variety of correlations, with relevant hymns or hymn verses, memory verses, integration of both teacher and pupil experience; the use of a great variety of AVAS. The student workbook is replete with helpful aids to learning, so varied that even a non-professional lay teacher can be expected to do a reasonably effective job of teaching. Pictures, completion sentences, drawings, flannelgraph, chalktalks, bulletin board clippings, and many other helpful hints on how to get and hold the attention of the prospective learner and to prevent bookishness in the teaching-learning process. Hushed attentiveness and deep-feeling resolutions to live a Christ-like life, may result from the use of these materials, under God.

The series takes a mid-way stance between subject-centered and pupil-centered education. Thought-provoking catechizations and original prayers help to personalize the learning of the Christian faith and life. All in all, this series will occupy a very respectable place in the family of Synod-produced series of instructional materials for the elementary school age level.

Should current trends to disparage parochial school education continue, because of the Strommen and the Johnstone findings,—Missouri Synod pastors are confronted with the problem of getting ever higher enrollments, from within and from without of the parish, and ever more fruitful teaching, in all possible agencies of parish education, including of course always, the fostering of ever more effective Christian family life. Now that also Saturday Schools, Released Time Schools, Shared Time Schools are provided with up to date curricula and learning activities, without duplicating existing series, pastors will, and should, explore and make wide use of the new well-written Concordia Weekday Series.

Henry J. Boettcher

EMERGING SHAPES OF THE CHURCH. By David S. Schuller. Concordia Publishing House, St. Louis, 1967. 84 pages. Paper.

This book evaluates our age and calls upon the Church to meet the changes through new forms of ministry.

Both the social and the ideological changes of our time present challenges to the Church. Urbanization, the new leisure, the effects of cybernetics, man's alienation from his true humanity, the death of God movement, and the new morality represent the changes in our culture to which the Church is to address the relevant Word. According to Schuller, the Church has seemed to be irrelevant because it has been in upon itself, maintaining itself and serving itself.

If the Church is to minister to people in the worlds in which they live—the social, industrial, and ideological worlds—it ought to accept the following guiding principles:

1. New forms of ministry will develop as forms follow function.
2. The residential parish can continue to serve for the nurture of Christians for their work in the world.
3. The Church must face the world as servant, willing to listen and to help.
4. "In fashioning new shapes, the church must make sure that it remains church with the message of justification close to its heart and the Gospel as its motivation" (page 62).

In his final chapter, Schuller gives examples of the servant church at work in the world in the inner city, the high-rise apartment, the metropolitan area, and in industry.

Henry J. Eggold

GOD IS FOR REAL, MAN. By Carl F. Burke. Association Press, New York, 1966. 128 pages. Paper. \$1.75.

Carl F. Burke is chaplain of the Erie County Jail in Buffalo, New York, but the real authors of this off-beat book are the adolescents to whom he ministers. These youngsters, some of "God's bad-tempered angels with busted halos," are the unwanted children of irresponsible parents. They live in a world in which status often depends on fights, flouting authority, and stealing. In seeking to help these children, Chaplain Burke encountered real difficulty in communicating the truths of the Bible. So he encouraged the youngsters to paraphrase, in their own words and thought patterns, the familiar Bible stories. They did, with complete candor and pertinent vocabulary. The reader is taken through a cross section of the great stories, psalms and proverbs of Scripture, from "The Cool Cat Called Noah" and "Moses' Big War Plan" to stories of "Jesus and His Gang." Judas is described as the "stoolie in the Jesus gang," and the resurrection is when "Jesus busted out of the grave."

The book can be amusing, yet these "cool cats" were utterly serious. It may be regarded only as a novelty, but the book is far from that; it is a resource for communicating with youngsters whom the church too often fails to reach. Because biblical paraphrasing cannot be forced but

must arise out of a natural situation, Chaplain Burke was simply alert to opportunities which presented themselves. He has done what missionaries are still doing when they find language barriers. Keeping the basic meaning of the Bible's message, he has permitted these "souls for whom Christ died" to express in their own ways their desire to know God and to find help.

Here, inexpressive, at times eloquent vernacular, are provocative insights into the Bible. The Father tells the older son in *The Prodigal Son's Return* (Throwin' a Party for Junior), "I could always see you but him I couldn't. This party is for me. I'm so happy" (page 83). And Jesus tells Thomas, "You believe 'cause you see me. People who believe without seeing me may have it hard too, but that makes it better for them" (page 93). This little book represents a significant attempt to reach youngsters to whom the goals of the church are completely foreign and who find it difficult to understand words about a God who loves us and cares for us.

Gerhard Aho

MY FATHER'S WORLD. By Herman W. Gockel. Concordia Publishing House, St. Louis, 1966. 64 pages. Cloth. \$1.50.

Dr. Gockel, religious director of the popular TV program "This Is The Life," here offers spiritual counsel to Christians beset by depression and weariness in a chaotic world. The same richness of biblical understanding, smooth flow of thought, and clarity of expression that were evident in the author's previous books (*What Jesus Means To Me*, and *The Cross and The Common Man*), are made use of to reassure Christians that this is still their Father's World in which His love is at work and His plan is being carried out. The author reveals his own firm trust in the God and Father of our Lord Jesus Christ. The Scriptural content as well as Dr. Gockel's warmth and concern for fellow Christians in these days of crisis make the reading of this devotional book an uplifting experience.

Gerhard Aho

IF I HAD ONLY ONE SERMON TO PREACH. Edited by Ralph G. Turnbull. Baker Book House, Grand Rapids, 1966. 151 pages. Cloth. \$2.95.

This series of messages represents the preaching and expository talents of fifteen clergymen from twelve different church groups. The editor, pastor of First Presbyterian Church, Seattle, Washington, asked each contributor to submit his favorite sermon. No suggestions were made about subjects. Yet in the sermons there is an underlying unity of emphasis on the person and work of Jesus Christ. Since the contributors live in the United States, Korea, England, Canada and Scotland, we can note here how the Evangel is being preached around the world. Among the ministers included are Andrew W. Blackwood, Jr., Peter H. Eldersveld, Edward L. R. Elson, Harold J. Ockenga, Ralph E. Earle, and Conrad E. Lund of the American Lutheran Church.

As one might expect, there is unevenness, some sermons being outstanding in terms of clear style and sound use of the text, while others are only loosely textual and wordy and florid in style. The texts are usually very short, and frequent use is made of double texts, which, however, are not torn from context.

Lutheran preachers will miss in some of these sermons a clear distinguishing between Law and Gospel. The Gospel is not always spelled out nor presented so as to involve the hearer. Rather the preachers often seek to force the hearers' involvement by means of exhortations which have strong synergistic overtones.

Eldersveld's sermon on *The Divine Initiative* clearly sets forth the Calvinistic doctrine of election. Says Eldersveld: "The other side of this glorious truth (election) is that if God chose to save some, He necessarily chose not to save others. So He is not only a God of election but also of reprobation" (page 48). "The whole mission effort of the Christian Church rests ultimately upon this doctrine of divine election" (page 50). "God never intended to save all men. He tells us plainly in His Word that He has chosen some and not others" (page 52).

This book is a cross section of conservative and evangelical Reformed preaching today. It is interesting to read these sermons. The illustrations are apt, and the contributors have generally succeeded in clarifying and concretizing their ideas.

Gerhard Aho

FREE TO LIVE, FREE TO DIE. By Malcolm Boyd. Holt, Rinehart & Winston. New York, Chicago, San Francisco, 1967. 114 pages. Cloth. \$3.95.

Anyone who has read that down-to-earth prayer book, *Are You Running With Me, Jesus?* will continue to find in these "secular meditations" by the same author honesty, urgency and perceptivity. Malcolm Boyd, Hollywood film writer turned Episcopal priest, is passionately concerned about his fellowman. He has succeeded in doing what many religionists have not done: he has listened to people long enough to know their emptiness and bitterness. Father Boyd "cannot meditate about God except in terms of human situations" (page 5). "Some meditations," he says, "have been too narrow, too cut off from the real world of men, too 'religious.' Others have been self-oriented, forcing people to look ever more introspectively into their own lives and therefore barring them from involvement in human life (and lives) outside the contemplation of self" (page 5). The author has therefore sought to respond authentically and to reflect an openness to situations he has confronted. His insights are almost painful in their stark realism. The feelings of the author and of other people come through sharply. This is due in large measure to the language which is clear and direct, sometimes slangy in the argot of the beat generation—though one wonders whether the alienated who have made Malcolm Boyd their spokesman are more intrigued by his profanity than by his Gospel.

Certainly Father Boyd is no moralist when it comes to dirty language. He lambasts the hypocrisy (pages 12-13) which is shocked

at four-letter words and yet calls someone "kike," "nigger," or "wop," that uses certain words privately but becomes indignant when others use them publicly. He has a point. But to say that four-letter words are merely boring while racial prejudice is obscene is to set up an unscriptural distinction. Vicious insults against religion, race, or ethnic group are an offense against God and Christian sensibilities, but so is filthy speech. "Now put away also all these: anger, wrath, malice, slander, and foul talk from your mouth" (Col. 3:8). It won't do to make race prejudice the cardinal sin and to overlook other flagrant transgressions of God's will.

Father Boyd's portrayal of human self-centeredness and unconcern is moving and disturbing. It can even be depressing, because these "happenings," as he calls these meditations, have not been related to the once-for-all happening, the cross, which alone sheds light on man's dilemma and offers hope for the human predicament. The insinuating of the cross into these meditations would very likely, in the author's view, make them too "religious." But since, as the author himself says, "Christ has saved (human life) from futility" (page 6), it would have been well for him not only to think about Jesus Christ but also to verbalize the relationship between the cross of Christ and the meaningfulness of life.

Gerhard Aho

WHERE DOES THE MONEY GO? By Waldo J. Werning. Church-Craft Pictures, St. Louis, 1964. 85 pages. Paper. \$1.50.

The intention of the author is to help the Christian family see the connection between faith and the use of possessions; to provide a Christian philosophy of money and a practical budget approach for the Christian family (Preface).

The author proceeds on the assumption that most of his readers are poor stewards of God's blessings and therefore emphasizes repentance and the evils or snares which come upon those who are led by covetousness and high pressure advertising. One of the values of the book is that it speaks very specifically and concretely, reaching people where they are. Teaching children and teenagers good stewardship attitudes and habits is one of the better chapters. Several charts indicating stewardship expectancies at various age levels should be of help to parents. While the book itself does not give details on setting up a budget, it deals with the philosophy and approach behind a Christian family budget, as the preface indicates.

Almost everything in the book is good and needs emphasis in our time. Yet, the book would have been improved with a more positive approach. The author has much to say on why we do not spend wisely, little on why we do; much on what evils befall us when we fail as Christian stewards, little on what blessings accrue to those who seek the kingdom of God first. Scripture has no hesitancy in speaking about the joys, blessings, and rewards which the gracious God showers upon His believers who serve Him in love. (cf. Lc. 6:38; Lc. 14:14; 2 Cor. 9:60; Mal. 3:10; 1 Tim. 4:8.)

While the author has a valid concern that giving should not degenerate to a mere meeting of budgets, he overstates his case when he insists that Christian giving "is not a matter of giving to something but from something" (p. 61). This reviewer cannot see these as exclusives. It's both. The responsible steward does not give to a vacuum. He wants to know the various relative needs of Christ in the church and the world so that he can divide God's gifts for various God-pleasing causes as a faithful and wise steward of God.

Discussion questions for each chapter help make this booklet more valuable for use in Bible classes or study groups. The author is the executive secretary of stewardship in the Southern Wisconsin District, The Lutheran Church-Missouri Synod.

Arthur E. Graf

LIVE. By Waldo J. Werning. Church-Craft Pictures, St. Louis, 1964. 67 pages. Paper. \$1.00.

The subtitle of the book "Thoughts for Youth About an Active Christian Life" suggests the age level. The content of the book and the author's intention are summarized as follows: "This book will not give you any packaged decisions. It will suggest ways in which you may live a worthwhile and enjoyable life, full of good things and close to God." The first chapter suggests a possible use: "You may wish to read one little part at the beginning or end of each day to help you think about God and how He cares for you—and how important you are to Him."

The twenty-four brief chapters suggest quite an array of topics and will generally be found refreshing and helpful to youth. A liberal use of Scripture throughout the book lends it authority and gives youth a sure comfort in God as well as positive direction.

While the book is primarily positive, interspersed with a challenge to live for God and enjoy life, a couple of chapters are addressed to activities which are inclined to hinder the Christian life. The chapter on the responsibilities which go with driving and dating and the dangers involved in drinking is indeed timely. In view of all the recent evidence on the adverse effects of cigarette smoking and the real temptations still connected with certain types of dancing, the author missed an opportunity to be helpful by ignoring these topics which are of such vital concern to Christian youth.

Believing that man's soul is more important than his body and that proclaiming Christ as Savior and Lord is the greatest service to man, the author gives some solid guidance to youth concerning job, selection and the Christian's total life in stewardship and witness.

This booklet by the stewardship secretary of the South Wisconsin District of The Lutheran Church-Missouri Synod can be a real blessing to every youth who reads it.

Arthur E. Graf

ON ACTIVE DUTY. By Roy G. Gesch. Concordia Publishing House, St. Louis, 1967. 88 pages. Cloth. \$2.50.

LETTERS TO JOHN. By Theodore J. Kleinhans. Concordia Publishing House, St. Louis, 1966. 55 pages. Paper. \$1.50.

The only pretensions the little pocket-sized book, *On Active Duty*, has about itself is that it speaks and thinks like a Christian serviceman might, as he considers his station in life under the canopy of God's grace and providence. In this it succeeds admirably. The "meditations" or "conversations" are short, apt, and moving, carrying the reader along easily and undoubtedly often succeeding to catch the mood or situation in which he finds himself. Basic Christian beliefs come through in warm-hearted manner, illustrating, on the one hand, the author's ability to communicate meaningfully with men in the military, particularly of faith's household, and, on the other, to support them spiritually. At the same time the book's winsome, positive appeal may also give the skeptic pause. The case for chaste, moral living, is presented so simply and artlessly, evangelically rather than legalistically that it is bound to be effective. Included are seasonal mediations and words to fit life's extremities. Throughout a prayer-like tone couches each of the little chapters, and the reader will find himself unconsciously turning them to such use. Perhaps a little high priced for its size, the booklet is nonetheless a good investment for the "loved ones who are absent 'neath Thy care."

Letters to John is a different kind of book, more dialectic than devotional, but dialectic in the sort of way that a thinking, concerned young man, facing an uncertain future, will appreciate. Most of life's questions are there, posed by "John," the nephew, and reflected on wisely by "Uncle Shorty," a sage old hawk or colonel in the Air Force: vocation and purpose in life, education and college, war and peace, sex and marriage, drinking and dope, gambling and credit buying, etc. The "letters" are nicely and imaginatively woven by the practised hand of author Kleinhans, spelling out answers for the young man—especially high school juniors or seniors—facing life, life's unknowns, and especially the prospect of military service. Chaplain Kleinhans, veteran of fourteen years in the Air Force, pleads an especially strong case for education, whether in or out of the military, and the young man reading the book can hardly miss the point. Priced more moderately, the paperback affords desirable reading for the youthful teenage boy of average or better intelligence who needs encouragement and guidance as he stands at the crossroads of one of life's most crucial junctures.

E. F. Klug

BOOKS RECEIVED

- My Father's World.* By Herman W. Gockel. Concordia Publishing House, St. Louis, 1967. 64 pages. Cloth. \$1.50.
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- The Epistles of St. John.* By B. F. Westcott. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1967. 240 pages. Cloth. \$6.00.
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