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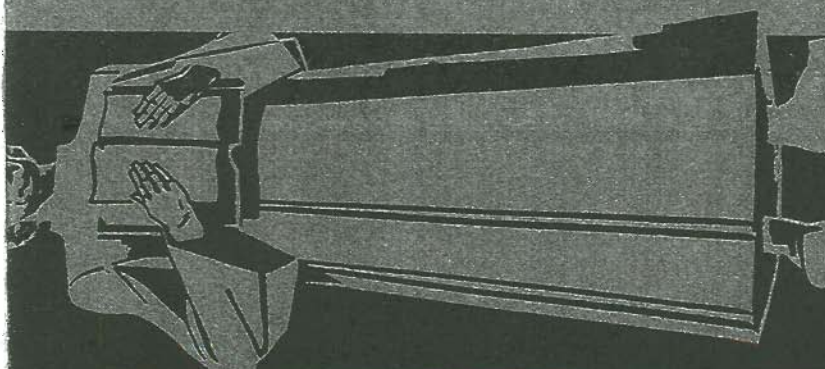
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Book Reviews

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VOL. XXXIV • NO. 1
JUNE, 1970



Book Reviews

THE ZONDERVAN PICTORIAL BIBLE ATLAS. Edited by E. M. Blaiklock. Zondervan Publishing House, Grand Rapids, 1969. 491 pages. Cloth. \$9.95.

Students of the Bible have been presented with a number of excellent interpretative helps in the form of historical Biblical geographies. The text of this volume was prepared by highly capable scholars who describe Biblical people and events in chronological order and provide the reader with an accurate historical setting for Bible study. The volume is attractively printed containing 220 pictures showing geography of Bible lands and archaeological discoveries in color. The atlas also has 85 color maps that accurately trace the movements of people and nations, plus a number of Trans-Vision overlay maps of the lands of the Biblical world.

The editor is the emeritus professor of classics of the University College, Auckland, New Zealand. Professor D. R. Bowes, senior lecturer in geology in the University of Glasgow has written the articles on geology, together with J. M. Houston, university lecturer in geography at Oxford. F. F. Bruce, professor of Biblical criticism at the University of Manchester, has contributed a number of articles. Among American contributors are J. Barton Payne and Merrill C. Tenney of the Wheaton Graduate School of Theology. R. K. Harrison, professor of Old Testament at Wycliffe College, University of Toronto has written the chapters treating of the historical geography of the Old Testament, beginning with the early chapters of Genesis up till Hellenistic times. Professor E. A. Judge of Macquarie University, Sydney, Australia continues with the history of the Old Testament till New Testament times.

The volume has four appendices on the cities of the Bible, archaeology and the Bible, the languages of the Bible, and the geology of the Bible. The book begins with an article that gives "A Geographical Background to the Bible Lands." Apart from these chapters, the volume in the main is a history of Biblical events with special stress on their geographical aspects. At the proper place there are also included chapters on the Assyrians, the Babylonians, the Persian Empire, the Hellenistic Empires, and Rome. Much of the material is not new, although the authors endeavored to present their material as up-to-date as possible.

With a number of different writers contributing to this atlas it is not surprising that now and then that contributors should have differences of opinion. As an example, Dr. Houston claims "that contrary to previous views, that the great river valleys of Egypt and Mesopotamia were the environment where man first passed from the stage of the pastoral nomad to that of the farmer, it is more likely this took place first in Palestine (p. 15)." Dr. Harrison asserts something different when he wrote: "The most casual reading of the early chapters of Genesis indicates that the geographical setting for the earliest activities of mankind was an area dominated by two great rivers, the Tigris and the Euphrates. Toynbee's

famous theory of the river origins of human cultures finds cogent illustrations here (p. 38)."

One of the chapters that many students will find useful is the one that treats of the cities of the Old and New Testament (35 pages), written by Blaiklock, Judge and Payne. In contrast to the Old Testament where cities do not dominate the scene, the New Testament story shows many cities playing an important role.

The utility of the atlas is enhanced by an index of Biblical passages quoted and by an index and gazetteer listing important places, people and events. Among the 220 pictures used in this atlas are pictures which so far have not appeared in any other volume. The aerial views of Susa, the Euphrates River, the Sinai Peninsula and Anathoth have only become available in recent years. Not all photographs are as clear as they might be.

This Biblical help should aid students of the Bible to understand better and correctly the historical and geographical data of the Sacred Writings of Christianity.

Raymond F. Surburg

THE STRATEGIC GRASP OF THE BIBLE. By J. Sidlow Baxter. Zondervan Publishing House, Grand Rapids, 1970. 405 pages. Cloth. \$6.95.

This is Dr. Baxter's first major book since publication of his six volume magnum opus, *Explore the Book*, which contains much useful material for the pastor and Bible teacher. It was intended as an exhaustive and meaty commentary on the sixty-six books of the Scriptures. Systematically and understandingly, this commentary was intended to give a thorough grounding in the Scriptures. *The Strategic Grasp of the Bible* might be termed a Biblical hermeneutics, and a study of this volume will help Lutheran users of *Explore the Book* to understand some of the interpretations that cannot be accepted by Lutheran theologians and Christians. In fact, all those Protestants who do not accept the dispensational system of hermeneutics will also join those Lutherans who cannot accept a number of the basic interpretative principles enunciated by Dr. Baxter.

Dr. Baxter, like many other students of the Bible, holds that the Bible is a marvel of structural design. Part One of his book deals with the "architecture of the Bible." In the forward the author asserted:

In our study of the Bible we need a perspective alertness to those critical factors, figures, pronouncements, turning-points, which have a pivotal or crucial relationship to the rest of written revelation; so that by recognizing their strategic importance we may the more ably "grasp" the message of the Bible as a whole, and the more effectively "get it over" to the people of our own day.

We heartily agree with the author when he states:

Much as I believe in freedom of interpretation, I aver that Protestant Christianity in general will never regain its lost initiative and dynamic force until there is a re-avowed UNITY OF CONVICTION that the Bible, solely, and wholly, is the plenarily inspired, inerrant, and utterly authoritative WORD OF GOD (p. 8).

He rejects the destructive conclusions of liberal Biblical critics and points out the impossibility of those who have not been born from above to be able to understand and believe the truths of Scripture. The illumination of the Bible by the Holy Spirit is a primary prerequisite for any person who would understand the revelation that God has given mankind in the canonical Scriptures.

Among the structural wonders is the use of the numbers seven and ten. Here unfortunately, Baxter puts forth data which are not true and conclusions based on ten occurrences or the use of ten leads to fanciful conclusions.

Part Two deals with dispensational principles. Here are set forth the hermeneutics of the *Scofield Reference Bible* which have been and must be continued to be rejected by those interested in a sound and reliable system of Biblical hermeneutics. According to Baxter the Old Dispensation was characterized by Law and the New Testament by the Gospel. The discontinuity of the Old Testament Church with that of the New Testament is taught thus failing to appreciate the true nature of the both Testaments. Those interested in a clear presentation of the major differences between millennialism and dispensationalism as a system of interpretation and amillennialism as a hermeneutical methodology will find a clear discussion on pages 191-206.

Not only the Old Testament Scriptures are affected by dispensationalism, but also the interpretation of the Gospels, the Book of Acts, the Catholic Epistles and the Apocalypse.

Raymond F. Surburg

IS THE BIBLE A HUMAN BOOK? Edited by Wayne E. Ward and Joseph Green, Broadman Press, Nashville, 1970. 159 pages. Cloth. \$3.50.

In this volume fifteen Baptist leaders speak out about the nature of the Bible. Eight of the writers are pastors of influential Baptist churches of the Southern Baptist Convention. Five are theological professors, one is the former president of the Southern Baptist Convention and one the director of evangelism of the Baptist Home Mission Board. The book cover claims that these fifteen authors represent a cross section of recognized Baptist leaders who obviously felt the great need to counteract concepts of the Holy Scriptures that they consider erroneous and incorrect.

This volume is said to have grown out of recent discussions in Southern Baptists circles about the nature of the Bible. Each contribution averages about 12 pages. The topics that are presented here have been in the forefront of Christian thinking in the last decades. The thrust of the book is to emphasize the *humanity* of the Bible. A number of the

contributors argue for errors and mistakes in the Bible. The readers are assured that all contributors were convinced of the "unique divine authority of the Bible." Despite this central conviction the reader is told that the contributors did not agree among themselves pertaining to their understanding as to what actually was involved in the divine authority of the Bible. Various essays also discuss the questions as to how portions of the Bible should be interpreted. The question of Biblical history is discussed by Professor Honeycutt, professor of Old Testament, of Midwestern Theological Seminary. He takes a mediating position between those who deny the essential historicity of the biblical record and those who "literally interpret almost every narrative, regardless of its literary type-assuming that the whole of the Bible was written with the same rationale and guiding methodology as a news account in the morning paper" (p. 66). Regarding the New Testament narrative Professor Honeycutt claims that there seems to be no reason to deny the essential historicity of the Christ-event. At the same time he indicates that not everything needs to be accepted as portrayed because we do not have "a day-by-day report by a stenographer." He claims that we cannot accept every detail of the Exodus, captivity, or deeds of Jesus. If he means that not everything has been recorded for Biblical readers, the reviewer would agree, but if Honeycutt is suggesting that all the data that have been given us are not reliable, then he would enter a strong demurrer. The latter is the position of the run of the mill neo-orthodox critical Biblical scholar. According to Professor Ward of the Southern Baptist Theological Seminary the opening chapters of Genesis are not straightforward historical narratives like the records of the kings of Judah and Israel, or even the accounts of the patriarchs, or the Exodus, or the crucifixion of Christ.

A reading of this volume will show that great theological changes have occurred in the most conservative group of Baptists in the world. There was a time when The Lutheran Church-Missouri Synod and The Southern Baptist Convention were referred to as two major church bodies who defended the reliability and the teachings of the Bible, holding the Bible to be unique. But alas! this is no longer the case. This reviewer wonders whether this book was not written to answer the book of the current president W. A. Criswell of the Southern Baptist Convention who a year ago published the volume, *Why Preach That the Bible Is Literally True* (Broadman, 1969).

Raymond F. Surburg

PEOPLE OF THE LORD. By Harry M. Buck. The MacMillan Company, New York, 1966. 653 pages. Cloth. \$8.95.

Introductions to the Old Testament are dime-a-dozen and generally represent two types; popular and general or critical and detailed. Every time another volume appears on the market, the initial scrutiny is a survey of the methodology or approach. If there is any divergence from the previous introductions, at best it is representative of a personal or

individualistic format. Perhaps for most authors, the need to produce or share their distinctive approach to the solution of the problems prevalent to Old Testament studies is reason enough for writing. However, unless a volume is able to provide the reader with the latest discoveries of paleographic evidence that provides significant insights to linguistic problems, historical and cultural evidence that clarifies previous conjectures or theories of the ancient societies, and similarities and differences in the understanding of religious practices of related cultures, they add little to one's understanding of the Old Testament except another methodological approach.

The author develops his survey of the Old Testament with the thesis that the Old Testament grew out of human history and grew up in a particular matrix of human thought. It is nonsense to try to understand it apart from history or to impose alien thought forms on it. Therefore, the question that needs asking and answering is not "What happened?" but "Why were these stories remembered in the form in which we find them?" "Why did he report it as he did? What was his theological position? How much did he know about it? What did the repetition of the narrative do for the community of Israel?" If these questions are kept in mind, then one will consistently permit the historical situations to shape the understanding of a particular report, he will search for intercultural relationships and influences, and he will observe the distinctive understanding or application of these forces on the religious practices and expressions of the people who recorded them. Buck approaches this analysis differently from most introductions to the Old Testament. Within a diachronic framework, he cites the specific contexts pertinent to the historical situation and develops an understanding of that situation on the basis of his interpretation of those contexts, constantly bringing into focus the influence of the adjacent cultures. As a visual aid, he includes numerous photos of artifacts and geographically significant sites. To assist the reader with a structure for cataloguing the multiplex facts or details, he supplies a number of useful chronological tables. The appendix includes a detailed bibliographic index.

The value of this volume centers in the author's ability to write in a free, lucid style without quoting cumbersome detail and presuppositional arguments. The illumination of the "then" is effectively focused through the lens of the historical, cultural, and religious forces that shaped and shared the present record of the people of the Lord, without the author's personal bias interpreting that record to say what he wanted it to say.

William F. Meyer

NEW DIRECTIONS IN BIBLICAL ARCHAEOLOGY. Edited by David Noel Freedman and Jonas C. Greenfield. Doubleday & Company, Inc., Garden City, New York, 1969. 191 pages. Cloth. \$5.95.

On March 14-16, 1966 a Symposium on Biblical Archaeology was held in the San Francisco Bay Area under the joint sponsorship of the Depart-

ment of Near Eastern Languages of the University of California at Berkeley and the Biblical studies faculties of the Graduate Theological Union of Berkeley and San Francisco Theological Seminary of San Anselmo. The following were the speakers: Professor William F. Albright (John Hopkins University), Dr. Yohanan Aharoni (Hebrew University), Dr. Moshe Dothan (Israel Department of Antiquities and Museum), Professor M. Cross, Jr. (Harvard University), Dr. Trude Dothan (Hebrew University), and Professor G. Ernst Wright (Harvard University).

Drs. Moshe Dothan, Trude Dothan and Yohanan Aharoni were invited because in 1966 they were involved in excavations at Ashdod and Arad respectively. Specialists in the Old Testament will welcome this volume because it will keep them abreast of developments in a science where constantly new discoveries are being made and where our understanding of the Near East is being enlarged each year as the result of numerous excavations and the discussions of the new data in periodicals, monographs and books. Most of the contributors of this volume are field archaeologists. Quite fittingly the lead article in the book is written by Professor Albright to whose insights and contributions to Palestinian archaeology the Biblical student is greatly indebted. In his contribution, "The Impact of Biblical Archaeology," the former John Hopkins professor answers his critics who in recent years have become vocal in their criticism of him. Albright warns against the danger of arguing from analogy as he has done in a previous volume. A wrong use of analogy, as cited by Albright, was Wellhausen's refusal to use the results of the decipherment of Egyptian and Babylonian cuneiform and instead employed Islamic Arabic life as the basis for reconstruction of early nomadic life.

The Israelite archaeologist Dothan reports on the Philistine city of Ashdod, telling of pottery which may belong to the Philistines who came with the first wave of Sea People to Ashdod. At Arad, in the Negev, the Hebrew archaeologist Aharoni, reveals how he found an Israelite sanctuary, which may clarify some obscure feature of Solomon's temple. The Arad temple is the first Israelite temple ever found, which seems to have been built in the tenth century and destroyed in connection with Josiah's religious reformation. The excavator of Arad believes that the temple of this city was a temple of Yahweh similar to those of Samaria, Bethel, and Dan. About one hundred Aramaic ostraca from the Persian Period and about one hundred Hebrew ostraca were discovered, thus doubling the amount of inscriptional material from the pre-exilic period in Palestine.

Papyri from Daliyeh, dating from the fourth century B.C., found in 1962, represent a very significant find and provide an absolute date for the fourth century B.C. Aramaic documents found at Daliyeh, and prove the third century B.C. date of certain Qumran manuscripts. Proof is also available that the Samaritan Pentateuch did not originate till the 1st century B.C. instead of the fifth century as previously held. The new papyri seem also to conform to the statement that there was a Sanballat who lived in the fourth century B.C.

Seven articles of the volume deal with the Dead Sea Scrolls. Dr. Frank

Cross has given an account of the early history of the Qumran community. Dr. Skehan of the Catholic University discusses the implications of the Qumran finds for the text of the Old Testament. Dr. Sanders writes about the surprises furnished by Cave 11. Dr. Noel Freedman shows how the Old Testament was used at the Qumran community. Dr. Floyd Filson discusses the relationship of the Qumran discoveries for the New Testament. The Hebrew archaeologist Yigael Yadin describes the latest of Qumran manuscript discoveries in: "The Temple Scroll," the longest of all scrolls thus far found in the Dead Sea Caves. Drs. Campbell and Boling conclude the volume with a "Qumran Bibliography." This book will help up-date the readers' knowledge of archaeology.

Raymond F. Surburg

THE OLD TESTAMENT AND JESUS CHRIST. By Claus Westermann. Translated by Omar Kaste. Augsburg Publishing House, Minneapolis. 80 Pages. Paper. \$2.25.

Since the second century when Marcion questioned the validity of the Old Testament for the Church, scholars have attempted to provide a rationale for the retention of the Old Testament. There have been two extremes. The first regards it of little or no use, considering it little better than contemporary pagan religious writings. The second regards almost every passage as a direct prediction of Christ.

Claus Westermann, a renowned professor of Old Testament at the University of Heidelberg, cannot accept the idea of any direct predictions of Christ, but rather he finds in the Old Testament a history of predictions and immediate fulfillments. This process reaches its zenith in Jesus Christ. Of course such a proposal assumes that the meaning of Scriptures is determined anew in each generation. For example the suffering of Jeremiah progresses to the vicarious suffering of the servant in Second Isaiah and then this theme is developed in regard to the life of Christ. What Westermann really proposes is that there are parallel thoughts in both testaments and that the original intention of the Old Testament has nothing to do with the meaning given it in the New. Now it should be granted that the New Testament does not quote the Old in always the same way and not always for the same purposes. Illustrative use of material hardly implies direct predictions. However, isn't it also rather extreme to rule out entirely the category of prediction?

Doesn't Westermann's method really institute the old allegorical method of biblical interpretation where the present meaning is not the same as the original? Are the prophets so unclear and shall we also say 'un-Christian' that we need the reinterpretations of today's scholars? Isn't there something slightly arrogant in this approach? The basic question is whether faith informs us about the Scriptures or whether Scriptures inform us about faith. The first is definitely of an existential bent. The Lutheran principle can only opt for the second.

In spite of Westermann's explicit denial of direct prophecy and direct fulfillment, he does seem to bend away from his own principle. He equivocates on Isaiah 53 as there is here a hint of the future. There are also a host of passages predicting a righteous Davidic king, which Westermann acknowledges, but for which he provides no answer at all. Perhaps even here Westermann would have to acknowledge that these are predictions which have no immediate historical reference and which only have a fulfillment in Jesus. But to do this would destroy his principle of prediction and fulfillment in the immediate historical context.

Westermann is particularly sharp in his distinction between commandment and law. The former is as absolute as the kerygma and the latter is changed according to the situation. The words of Jesus and the exhortations of the apostles are classified as commandment. He is also clear in his refutation that Law is exclusively for the Old Testament and Gospel for the New. (In the matter of Isaiah, does not even apply this principle, as he claims Isaiah was a prophet of judgement and Second Isaiah one of salvation.) Also destroyed is the concept that the blessings of the Old Testament were material and those of the New spiritual. Such undigested thoughts battled around in recent years should be given a decent burial.

D.P.S.

THE PROPHETS SPEAK. By Samuel J. Schultz. Harper & Row Publishers, New York, Evanston and London, 1968. 159 pages. Cloth. \$4.95.

THE PROPHETS OF ISRAEL. By H. L. Ellison. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1969. 176 pages. Cloth. \$4.50.

Both of these volumes are from the pens of conservative scholars, the former an American, the latter a British Old Testament scholar. Professor Schultz's book deals with the entire prophetic movement of the Old Testament while the volume by Professor Ellison deals mainly with the prophets of the Northern Kingdom, from Solomon's time to the fall of Samaria in 722 B.C. Ellison, therefore, is using the term Israel in its most restrictive sense and actually is resorting to expanding a position taken by him in his former book, *Men Spoke from God*. It nearly appears from the reading of Ellison's volume that he started out to write a book on Amos and Hosea, for nearly half of the current volume deals with these two prophets of the Northern Kingdom. Schultz makes the law of love as the essence of Israel's religion and consequently as an important ingredient in the prophetic messages. Schultz's volume does not have the unevenness that characterizes the work of the English professor.

Schultz's *The Prophets Speak* is a helpful introduction to the mission, style, and background of the Biblical prophets. By employing the law of love, Schultz endeavors to show the basic theme underlying the Old and New Testaments. Correctly Schultz points out that a person's understanding of Old Testament prophecy is affected by whether one considers Amos or Moses as the first prophet. Accepting the reliability of the data given

in the Pentateuch, Schultz accepts the Scriptural teaching that Moses was the greatest of Old Testament prophets. He furthermore believes that prophets were recipients of divine revelation, that they were both foretellers and forthtellers. The Law of Moses is very important for understanding the evaluatory statements made by prophets subsequent to Moses. The prophetic activity between Moses' time and that of the division of the kingdom is clearly outlined by Schultz.

Ellison had as his goal to help students to "appreciate the prophets as living men" and this accounts for the numerous practical applications that are dispersed throughout the volume.

The interpretation of the prophetic writings in both writers has as its hermeneutical presuppositions the fact of the historical reliability of the Old Testament, the belief in miracles, their opposition to the idea of contradictions within progressive revelation. Both defend the historicity of Jonah and accept the New Testament statements made about the typical significance of Jonah's stay in the body of the fish. Unfortunately Ellison denies the validity of 1 Kings 20:35-43 and the statement in 1 Kings 13:2 that this prophecy pertained to Josiah.

According to Schultz the law of love was revealed to Moses, a law that described man's relationship to God as well as his relationship to his fellow man. This law became the blueprint of the Old Testament message. It was a message that the prophets expanded down to the time of Jesus. The Book of Deuteronomy represents for Schultz a copy of the agreement of God with man and because of its similarity with the suzerainty covenants of the Hittites is held to be of second millennium B.C. origin. From time to time God confirmed the authority of His spokesmen through miracles and fulfilled prophecies. Israel's apostasy was also shown by its failure to carry out the principle of law in everyday life, shown in numerous social sins.

By the time of Christ's birth the law of love had become obscured to such a degree by legalism as to negate the law of love. Jesus, as the last and greatest of Old Testament prophets brushed aside the legalism that obfuscated the law of love and boldly asserted that He had come to give a new commandment that men should love each other.

Ellison has advanced some interesting interpretations but on occasion he has the tendency to dogmatize his views, as for example, the rivalry of Ephraim vs. Judah of which he makes much. Sometimes he draws rather farfetched conclusions as when on the basis of Judges 1 the Judah-Simeon departure from Israel is traced back to the Sin of Achan.

Two-fifths of Ellison's volume deals with the Book of Hosea, where he has given a paragraph-by-paragraph translation of the Hebrew text which he supplied with a number of textual emendations, a procedure that is a dangerous one. Both volumes provide the reader with valuable insights relative to the prophetic books.

Raymond F. Surburg

THE NEW TESTAMENT AND CRITICISM. By George Eldon Ladd. William B. Eerdmans Publishing Company, Grand Rapids, 1967. 222 pages. Cloth. \$3.95.

Professor Ladd of Fuller Theological Seminary has written this book to counteract what he believes was one of the unfortunate consequences of the fundamentalist-modernistic controversy which raged in the early twenties, namely, that those opposed to liberalism took an extremely hostile attitude toward Biblical criticism. To this day many, if not most, of the successors of the fundamentalists are opposed to all forms of criticism of the Scriptures. However, not all those claiming to follow in the footsteps of the defenders of Biblical Christianity against the attacks of theological liberalism share this hostility to the use of Biblical criticism. Dr. Ladd is convinced that there is a proper form of criticism which is allowable, in fact, which must be practiced.

The central thesis of Dr. Ladd's volume is that "the Bible is the Word of God given in the words of men in history." As such the historical origins of the Bible must be studied. In his opening chapter: "How is the Bible the Word of God?" he sets forth the evangelical position on revelation and inspiration. God has revealed Himself by means of deeds and by means of inspired writings. In His written revelation God has also interpreted His "mighty acts" for man's proper understanding. "Because it is history the Bible must be studied critically and historically; but because it is revelatory history, the critical method must make room for this supra-historical dimension of the divine activity in revelation and redemption" (p. 33). True Biblical criticism must recognize the historical and revelatory aspects of the Sacred Scriptures.

The author shows the need for the following types of criticism: textual, linguistic, literary, form criticism, and historical. In Chapter 2, "What is Criticism?" Dr. Ladd has shown why many evangelical and former fundamentalists have had legitimate suspicions concerning the use of the historical-critical method, which often was guilty of operating with anti-supernaturalistic presuppositions. However, with proper attitudes about the Bible as the inspired Word of God it is possible, so Ladd contends, to employ the various forms of criticism.

The reviewer believes that this is a valuable volume for those who want to acquaint themselves with the various types of criticism that must be employed if the Biblical expositor is to do justice to the historical and human character of the Biblical revelation. The chapters treating of textual and linguistic criticism are excellent. There is also a good presentation of what is involved in literary criticism.

Dr. Ladd believes that the Two-Source hypothesis as an explanation is a reasonable and valid explanation for the problems presented by the Synoptic Gospels. Holding the Two-Source theory, he avers, does not have to contradict a "high" view of the inspiration of the Scriptures. He further believes that form criticism has and can make valuable contributions to the understanding of the Gospels. But the type of form criticism

defended by Ladd is a far cry from that usually expounded by the proponents of the form critical methodology.

In the chapter treating of historical criticism Dr. Ladd correctly shows that since revelation has occurred in historical events, the Biblical student needs to employ historical criticism to understand them. Yet he asserts: "The historical method must not be allowed to determine the nature of revelation, but the concept of revelation must be achieved inductively from the Bible itself" (p. 189). The author concluded his volume with an excellent critique of the method of the *religionsgeschichtliche Schule*.

This book is eminently worth reading and studying. Dr. Ladd has succeeded in providing the student with valuable guidelines for the use of critical procedures in the use of the New Testament.

Raymond F. Surburg

LITERARY CRITICISM OF THE NEW TESTAMENT. By William A. Beardslee. Fortress Press, Philadelphia, 1970. 86 pages. Paper \$2.50.

WHAT IS FORM CRITICISM? By Edgar V. McNight. Fortress Press, Philadelphia, 1969. 86 pages. Paper. \$2.25.

WHAT IS REDACTION CRITICISM? By Norman Perrin. Fortress Press, Philadelphia, 1969. 86 pages. Paper. \$2.25.

These three volumes published within six months of each other constitute a new series entitled *Guides to Biblical Scholarship*, issued by the Fortress Press, the publication house of The Lutheran Church in America. This series is designed to deal "with methods and message of today's Biblical scholars. The purpose of the series is to portray for laymen and students how twentieth century scholarship has opened up new vistas for understanding the meaning and significance of the Biblical record." The editor of this series is Professor Dan O. Via, Jr. of the University of Virginia.

For those desiring the latest information on new methods of interpreting the New Testament these three monographs will be extremely helpful. From the discussions presented by professors Beardslee, McNight and Perrin it is apparent that New Testament studies are on the move and no one really knows where it all will end! These three books deal with the major question: How shall we interpret the New Testament Scriptures? New interpretative techniques are proposed in these three studies. It is instructive to consult the bibliographies appended to each monograph. The authorities quoted belong either to the school of comparative religion or to the existentialistic school of Bultmann and of his followers, the post-Bultmannians. The type of hermeneutics that is advanced in these three books aligns itself in no uncertain terms with the "new" hermeneutic versus the old hermeneutics.

A philosophy of literary criticism is adopted in these books which claims that the insights of existentialism must be accepted. The concept of "literary criticism" as the study of the historical study of the relation-

ship between a book and its formative historical situation, especially the study of authorship, date, and sources, and the stages through which a writing is presumed to have gone is not adequate for Beardslee who invests the term with ideas taken from a literary theory controlled by existentialism.

The Four Gospels are not to be read as documents that reflect reliable information about the life, deeds and sayings of Jesus. The Book of Acts should not be considered a reliable book on apostolic church history. Regarding the Gospels Beardslee wrote: "But the degree of historical factuality is not the central question. The important thing is the mode of presenting reality" (p. 22). In the Gospels we are supposed to have "the concretization of myth, a concretization impelled by the transposition of the future into the present, which is an essential part of the Gospel process (p. 26)." In the Book of Acts Luke does not attempt to present how the Christian church was founded in Jerusalem and spread to Judea, Samaria and unto the uttermost part of the earth, but according to Beardslee "reflects his (Luke's) effort to bring faith into functional interaction with this world (p. 50)."

Form criticism is a hermeneutical method that was developed by German scholars who were dissatisfied with the Two-Source Gospel theory. Professor McNight has given a scholarly presentation of the origins of form criticism and has capably set forth the methods and presuppositions of form critical scholarship. Schmidt, Dibelius and Bultmann were the great architects of form criticism as applied to the Gospel materials. While each of these German professors stressed different aspects yet in general certain important conclusions followed from the application of the form critical method. Bultmann came to some rather radical conclusions. He emphasized the uncertainty for Gospel readers of obtaining a knowledge of the person and work of the historical Jesus and likewise of the origin of Christianity. Bultmann believed that the character and personality of Jesus are no longer recoverable. Nothing definite can also be asserted about Christ's messianic consciousness. Form critics claim that the Gospels and Acts tell more about the early Christian communities than they do about the life and teachings of Jesus Christ. In terms of the conclusions of form criticism a Christology is an impossibility.

In his monograph, *What Is Redaction Criticism?* Professor Perrin informs his readers that redaction criticism (German: Redaktionskritik) is a product of German New Testament thinking, which developed after World War II. It is a reaction movement because form criticism was found unsatisfactory. The proponents of this latest form of Biblical criticism again are scholars who are dissatisfied with previous critical efforts of Bultmann, Dibelius and Schmidt. Perrin discusses the positions of Bornkamm relative to Matthew, the views of Conzelmann regarding Luke, and the stance of Marxsen on Mark. The results of redaction criticism for the Gospels have been expressed by R. H. Lightfoot, who wrote: "For all the inestimable value of the Gospels they yield to us little more than a whisper of His (Jesus') voice; we trace in them the outskirts of his

ways." According to Perrin, redaction criticism means that the Gospels record the theology of the early church but say nothing about the teachings of the historical Jesus. The Gospel writers actually put statements in the mouth of Jesus and ascribed happenings to Him that never occurred in the interest of creating a theology about Jesus.

The types of criticism in these three volumes evaluated from a confessional and Biblical point of view are revolutionary and would mean, if seriously applied, the rejection of historical Christianity. Each major doctrine of the Apostles' Creed would be impossible if the conclusions resulting from the types of literary criticism advocated in these three books are held valid. There is certainly a world of difference between the interpretations of the Gospels, Acts and the Apocalypse in these books and the *New Testament Commentary*, edited by Herbert C. Alleman, published in 1936 by The Board of Publication of the United Lutheran Church in America.

Raymond F. Surburg

A THEOLOGY OF HUMAN HOPE. By Rubem A. Alves. Forward by Harvey Cox. Corpus Books. Washington and Cleveland. 199 Pages. Cloth. \$5.95.

Alves, a Brazilian, recently attained national recognition by being mentioned in that issue of *TIME* whose cover story discussed the 'theology of hope.' Alves, whose theology is one step to the left of Moltmann, originally presented the manuscript for this volume as a doctoral dissertation at Princeton Theological Seminary. At least within my experience, this is by all standards a different kind of dissertation. Most dissertations just rearrange the material on library shelves. This one is a call for action. Alves calls his program a *humanistic messianism* in contrast to what he calls Moltmann's *messianic humanism*. (When these two phrases constantly reappear, and they are never succinctly defined, confusion is both inevitable and forgivable.) *Humanistic messianism* is man's taking charge of history for himself. It is a forward movement in time determined by man. *Messianic humanism*, supposedly Moltmann's program, asserts that the future grasps man, rather than man grasping the future. As Moltmann subjects God to the category of future, Alves limits God by man's actions.

Alves wants to lay down a plan for complete freedom of human action. His purposes are obviously political and not ecclesiastical. In fact he scores Moltmann for attaining to his universalism through the church. For Alves this procedure is not necessary. It would not be unfair that Alves' program is only distinguishable from Marxism and Communism in its use of certain redefined biblical and theological terms. The villains are structures and capitalism which man must overthrow if he is to realize his dominance over history and the future. Taking a cue from Ludwig Feuerbach, Alves asserts that man and not God is the subject or the controller of history. Man is no longer the object but the subject of

history. Anything must be done away which prevents man from realizing this freedom. In this plan there is no room for humility and the other related virtues of traditional Christianity. Love is redefined as doing anything which makes man free. To use Alves own words, "But in order to liberate the oppressed, the lamb must become a lion, the slave must become a warrior." Somehow I get the impression that those who have attached themselves to this type of thinking would have a little difficulty singing, "Jesus Savior, Meek and Mild" or for the more liturgically cultured, "Lamb of God, Pure and Holy, Who on the Cross Didst Suffer."

Some of the same theological criticisms leveled against Moltmann have their place here and do not have to be repeated. Perhaps Alves is writing specifically for South America where the gap between poor and rich is not bridged by any significant middle class. From a political stance, revolution might be the only practical way of giving the worker his due. If Cuba is any kind of example, the slave is not freed but his economic enslavement is only deepened to capture his way of thinking and his soul.

Whatever Alves motives are, his program cannot by any stretch of the imagination be called Christian. God is no longer a personal being, but He is redefined as "the power for humanization that remains determined to make man historically free even when all objective and subjective possibilities immanent in history have been exhausted." The oppression of men is interpreted as the crucifixion of God. God's power is limited by the activities of man. Resurrection means "the language of the ongoing politics of God in history." New Testament references to the resurrection of Jesus are only Jewish apocalyptic clothing for the crucified one who is alive in history. In Moltmann's theology, the future provided a basis for present action. With Alves present actions lay down the basis for the future. Carl E. Braaten is quoted in *TIME* as saying that without the theology of hope the church would have nothing to do for the remainder of the century. As I see it if this ever catches on in the church, the church will have no future. It is now time for some New Testament scholar to show that Jesus was after all an apocalyptic visionary and a card carrying member of the Zealots. (There is such a book, *The Trial of Jesus of Nazareth* by S. E. F. Brandon.) Peter do not put your sword in its sheath, but use it to bring about the new age! The Social Gospel group was at least a law abiding civil crowd. The 'theologians of hope' are downright dangerous.

D.P.S.

CLARITAS SCRIPTURAE BEI MARTIN LUTHER. By Friedrich Beisser. Vandenhoeck & Ruprecht, Göttingen, 1966. 200 pages. Paperback. Bibliography.

Excellence will always tell in the long run, as great works of art show. Beisser's work on Luther has all the earmarks of a noteworthy production on a very important, timely subject. What was Luther's attitude toward the Scriptures? His theology of the Word? A key factor obviously is

how he looked upon the text itself. Beisser's opening purpose is to show that for Luther "der Buchstabe ist nicht das Wort Gottes, aber das Wort Gottes ist buchstablich" (p. 24). In line with this very fundamental thought, that the Holy Scripture cannot just be reduced to letters, or vocables, even though it is the Word of God in just such written way, Beisser emphasizes that the Bible is by God's intent always the Word of the Holy Spirit in which Christ is the center, a Word whose preaching or proclamation the Holy Spirit commands and furthers. Thus it is never merely a lifeless collection of letters and words into which life must first be instilled, but it throbs always with the life-giving Word of the Holy Spirit whose instrument it is. The living Christ and the reality of the Church among us are directly connected with the clear, unambiguous Word which God has given in His *verbum eternum*. Luther, as is known, was committed to the position in his theology of the Word that the Holy Scriptures were—ontologically, objectively—the Word of the Holy Spirit. Against all comers and gainsayers he contended that this Word is authoritative, clear, unequivocal, plain in meaning and teaching, because it was given of God. Even though Holy Scripture is couched in letters and words, it truly offers or vouchsafes to us God's real Word, even as in human flesh Christ, the Son of God, was fully and truly present or incarnate, is Luther's way of looking at it, notes Beisser. And he adds, it is not faith which first creates this validity: it is present even before faith, even if faith never exists in the heart, although for that purpose the Word was given.

This is the 18th volume in the series of *Forschungen zur Kirchen- und Dogmengeschichte*. Without fear of contradiction it can be claimed that it is a genuinely good one over-all. It deserves translation into English, to spread its influence more broadly. Luther's position on allegory, the proper use of philology and history are covered, along with the chief focus, his stance on Scripture's clarity, internal and external. Obviously a focal point here is the *de sermo arbitrio*, and Beisser lays Luther's great contribution here against Erasmus clearly on the line. In his last chapter Beisser demonstrates the intimate relation that *claritas Scripturae* has with, as well as dependence upon, the work of the Holy Spirit. This is no simplistic treatment but a thorough-going theological brief, drawn discerningly from Luther's own testimony which is so soundly Biblical. One major question which is not fully resolved, or faced, is the question of the inerrancy of the text in view of its being the inspired, authoritative, clear testimony of the Holy Spirit. In a day when Biblical theology has undergone severe testing at the hands of the reductionists, demythologizers, higher critics, form critics, redactionists, etc., it is refreshing, to say the least, to have in hand a book which bears strong testimony to the truth and to the position which Luther held, namely, that for him, everything—faith, salvation, God's whole saving purpose for mankind—hangs directly on this fact that the Bible is the Word of God. Beisser says it and presents Luther's witness clearly. Lutherans on this side of the pond would do well always to bear it in mind.

MELANCHTHON and BUCER. Edited by Wilhelm Pauck. Vol. XIX in The Library of Christian Classics. Westminster, Philadelphia, 1969. 406 pages. Cloth. Indexed. \$7.50.

Two important Reformation works are offered here, the *Loci communes theologici* of Philip Melanchthon, and the *De Regno Christi* of Martin Bucer. The first has a claim to fame as the pilot Protestant dogmatics; the second, as one of the earliest treatises on Christian social ethics. Melanchthon's work, however, far outweighs Bucer's in lasting significance. Very clearly and compactly written, it supplied the early Reformation movement with a valuable systematic summary of the Christian faith. Sometimes it is claimed that Luther never had the time, or took the time, or had the inclination, to compose something comparable to a "Christian Dogmatics." Actually the careful reader of Luther's works soon stands in awe of how many of his treatises fit that description, though not with all articles of faith treated under one cover perhaps in the manner of this little gem by Melanchthon. Won over by Luther's influence from philosophical humanism, Melanchthon literally throbbed with the joy and excitement of the Reformation's cause and the Gospel for which his mentor contended. "Hence," as Pauck notes, "it is not astonishing that Luther's ideas reverberate throughout the *Loci communes*." "*Loci* are little nests in which you place the fruit of your reading," Erasmus once stated. But what a difference theologically between Erasmus and Melanchthon! The latter had learned a great lesson from Luther: to base all his learning, writing, teaching, definitions, etc., "on the Bible alone and by rejecting a moral universalism."

Not everything in the *Loci* is in what might be termed final Lutheran form. Pauck is perhaps right in claiming that some of the differences which later developed between Luther and Melanchthon are already evident here. On conversion and the human will, however, Melanchthon seems to reflect Luther's thought rather faithfully. Some terms, like justification, regeneration, sanctification, still need sharpening. Some need plain correction e.g., Melanchthon's notion that "public affairs" can be "administered according to the gospel" (p. 58). Obviously, he had not yet absorbed Luther's thinking on the distinct spheres of church and state, especially as regards the faulty notion of ruling the state by the Gospel, a sphere where only the Law applies. Exuberantly Melanchthon at this point even advocates "that property must be divided, since the common welfare of the multitude so demands" (p. 52). Later he dropped these radical social reform notions.

Bucer, on the other hand, supports an undisguised theocratic view of the state, structured or ordered in keeping with Christ's will as taught in Scripture, as he contended. Forced out of Strassburg, Bucer found haven in England under the friendly protection of the young king Edward VI, to whom he dedicated his work, hoping that it might effect a "fuller acceptance and reestablishment of the Kingdom of Christ in your realm" (p. 175). Bucer's views on using the Bible as the source and pattern for all civil life parallel those of Calvin very closely—so different from Luther's.

The Christocracy which Bucer advocates works in two directions: the arm of the state (king) should guarantee that the church is served and ordered according to the law of Christ and that citizens carry out their Christian duties in church attendance, discipline of life, etc.; the church, in turn, should supply the state with the guidance and direction in its God-given duties in the establishment of the Kingdom, i.e., the rule of Christ, so that rulers do the will of God. Somewhat wordy and repetitious, it nonetheless is the basic text in Reformed thinking on the relation of church and state, thus a valuable tool in understanding the thinking of many of our country's Protestant forebears in their political thinking.

Pauck supplies helpful introductions to both works. Translation credits belong to Lowell J. Satre on the *Loci* and Paul Larkin on Bucer's work, with the editor himself collaborating on both.

E. F. Klug

FOR MISSIONARIES ONLY. By Joseph L. Cannon. Baker Book House, Grand Rapids, 1969. 96 pages. Cloth. \$2.95.

Here is a crisp, tell-it-like-it-is vignette of missionary life and work. It is told by a former missionary to Japan, Joseph L. Cannon, who is presently serving on Okinawa. He touches on a wide array of missionary concerns. With an intimate style he describes his own feelings and experiences under tantalizing topic headings such as: Missionary With A Big M; The Day I Gave the Church to Christ; Exes; The Canary Who Forgot Its Song; Do you Have A Desert Handy?

This brief presentation makes fascinating reading for those who want to know what it's really like to be a missionary. For those who already know what it's like it presents a fresh and helpful perspective. Cannon does not express himself in fancy theoretical rhetoric, but in plain talk. Plainly his book conveys an essentially Biblical viewpoint of mission and mission work.

Cannon is pungent when he analyzes the reasons why there are so many ex-missionaries. His presentation of the mission of the missionary is unmistakably clear and emphatic. He is balanced in his outlook, and his remarks bear the stamp of years of experience.

Missionaries, prospective missionaries, pastors, you'll enjoy reading this one, and having it on hand for future reference.

Otto C. Hintze

THEOLOGY. AN ASSESSMENT OF CURRENT TRENDS. By Edward W. Uthe, director. Fortress Press, Philadelphia, 1968. 164 pages. Paper. \$2.25.

Here the reader will find a report of the Lutheran Church in America's Task group for long range planning. Pastors and theologians representing various boards and commissions of The Lutheran Church in America were given the assignment of planning for the 1970's. These

men were given the task of forecasting the shape of the society in which and to which the Church will be ministering, assessing the major issues with which the Lutheran Church in America should be concerned in the decade just begun. The findings of this planning group were designed to be employed by LCA boards and commissions to guide them in formulation of policy and program.

This project, as the editor of the book states, was from its very inception interested in the theological disciplines which are important sources for the church's conception of itself and of its program. The preface has this admirable and correct assertion: "Theology provides norms and goals for the nature and mission of the church." (p. 7). The task group was to deal with three questions: 1. What are the directions in which current theological thought appears to be moving?; 2. What are the key theological issues which persons are likely to face during the next ten years?; and 3. How can the church assist persons to deal with these issues in ways which are meaningful and relevant?

The present volume gives the results of the thinking of thirty four theologians, Biblical scholars and church leaders involved in the assessment project. The report is limited mainly to answering the first two questions, although it provides preliminary answers to the third question. Another volume, *Significant Issues for the 1970*, does make concrete suggestions for the congregations of the Lutheran Church in America.

This report is valuable in stating and describing the divergent schools of contemporary theology. Like in theology so today there are different schools of Biblical interpretation, whose principles of interpretation determine the caliber of theology held and propounded. Another major topic receiving attention in this report is that of Christian ethics. Here again the report reflects diversity of viewpoint, as it is seen from the theologians of the last decades.

Still another chapter in this report evaluates the development of the ecumenical movement and what the relationship of Lutherans should be to ecumenism. If a church body cooperates with other bodies of Christendom, how will it be able to maintain its own confessional position is a problem also discussed in this document. It seems to be the position of the report "that the Lutheran confessional position places her more compatibly with Roman Catholicism than with Protestantism in general. This would seem to give her added responsibility for ecumenical involvement. In fact it will be increasingly difficult for American Lutherans to maintain their biblical and confessional integrity apart from significant involvement with both Roman Catholics and Protestants" (p. 136).

The last chapter treats of the "church and its mission." Recent concepts of what the church should be as well as its mission are presented. Like in the previous chapters here also the reader will find positions that are startlingly different from those traditionally held as based on the New Testament.

Although this volume was mainly to show what current stances there are on major issues confronting the church, it is clear from many state-

ments throughout the report that contemporary society and the dominant motifs in theology are to determine the church's beliefs and ethical practices rather than the clear teachings of Holy Writ. The *sola Scriptura* principle of historical Lutheranism no longer is accepted! Theology has to be dynamic and not static and thus Scriptural doctrines and ethical directives will need to be adjusted to the moods of the time!

Raymond F. Surburg

CALLS AND VACANCIES. Oscar H. Reinboth, editor. Concordia Publishing House, St. Louis, 1967. 70 pages. Paper. \$1.00.

There are probably very few clergymen who have not had the experience of considering a call to another parish or of helping a congregation through a vacancy. Which person in such a situation has not at some time wondered exactly how to cope with some of the problems that arise? *Calls and Vacancies*, a 1967 paperback, offers practical and theological direction to pastor and congregation at such occasions.

Victor Albers, Atlantic District executive secretary, details the considerations a pastor should take into account upon receipt of a call. A number of pertinent questions, such as the setting of a salary, visit by the pastor-elect, and even the use of computerized information in pastoral placement are raised and discussed in the chapter on filling a vacancy by Lloyd Goetz, North Wisconsin District president. In the final chapter, Oscar Reinboth, a synodical mission director at the time he edited this book, explicates the mission of a congregation during a vacancy.

Of central import to the practical issues raised in this book seems to be the pastor's assessment of his effectiveness in a current or expected parish and a congregation's appraisal of the potential effectiveness of candidates on its call list to execute its unique ministry. During this period of high mobility of clergy in our church such problems are of no slight moment and require much more deliberate research than has heretofore been produced.

The authors are to be commended not only for recording suggested procedures to be followed but also for pointing readers (pastors and congregational lay leaders) in the proper direction as they face the problems of calls and vacancies.

Allen Nauss

NO OTHER NAME. By Arthur E. Graf. Faith Publications, 210 Dix Road, Jefferson City, Missouri, 1970. 157 pages. Cloth. \$3.50.

This volume contains nineteen sermons, comprising two distinct series of sermons; one dealing with Lent and the other with the Ten Commandments. The purpose of these sermons is stated by the former professor of practical theology of Concordia Seminary, Springfield as follows: "No Other Name" is published in the hope that God might be all to all who read this book—that He might be both Savior and Lord. There is no

other God to save us from sin and death. There is no other God who has the right to expect our obedience. The Lenten series emphasizes the former; the series on the Ten Commandments the latter."

The reader will find that these are Bible-centered sermons, in which quotations from the Bible abound. The author gives evidence of a thorough knowledge of Biblical doctrine and also has the gift of presenting them clearly to his people. The sermons in this book were preached to his congregation in Jefferson City, Missouri. Law and Gospel are properly used and distinguished. The diction of these sermons is simple, dignified, suited to the times, and the applications are practical. The author knows his Bible and gives indication of knowing his people as well.

Both series should lead God's people to see His will more clearly, but above all to appreciate their Savior more fully. Pastor Graf is also the author of two other sermonic helps: *Walking and Talking with God* and *Bought with A Price*.

Raymond F. Surburg

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- Like It Is!* By Mort Crim. Warner Press, Anderson, Indiana, 1970. 124 pages. Paper. \$2.50.
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- Learning About Pastoral Counselling.* By Charles F. Kemp. Abingdon Press, Nashville and New York, 1970. 315 pages. Paper. \$5.50.
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