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BOOK REVIEWS

THE HORIZONTAL LINE SYNOPSIS OF THE GOSPELS. By Reuben J. Swanson. Western North Carolina Press, Inc., Dillsboro, N.C. 597 pages. Cloth. \$23.95.

The origin and interdependence of the Synoptic Gospels is without doubt one of the major problems in New Testament studies. In order to get closer to an answer a number of scholarly helps have been provided over the years. Available in the original Greek and English translation are the parallel pericopes. In addition there is an edition of the Nestle text with underlinings in various colors to indicate exact and approximate parallels between the text of one Gospel with that of the other two Synoptic Gospels. Dr. Swanson, a professor of philosophy and religion at Western Carolina University, has added to the scholarly equipment with his preparation and publication of *The Horizontal Line Synopsis of the Gospels*. Amazement is the only proper response to the production of such a work. Each Gospel, including John, is laid out line for line and verse for verse. Beneath each verse the corresponding lines from the other Gospels are horizontally included. Primary parallels appear in block print and, where exactly the same, underlined. Secondary parallels, i.e., parallels which relate different incidents in the same wording, appear in italics. The English text used is that of the Revised Standard Version. A Greek edition is promised.

In a preface the editor describes the difficulty he had in finding a publisher to take the task on. Finally he and some others had to form their own publishing company. The typing for this task was so difficult that he had to do it himself on an IBM Memory Typewriter. From beginning to end Swanson has accomplished a Herculean feat for which he deserves full credit. Working through the English edition, I felt that I wanted to have the Greek edition immediately. Having the English parallels is useful, but without constantly checking and rechecking the Greek original, one can never know for sure that the translators of the RSV were always consistent in translating the same words in the same way. Or there could be a parallel in the English but not in the Greek. Regardless of these drawbacks, there are many who have no knowledge of the Greek but have definite ideas about the mutual dependence of the Gospels. For this large audience this book will be a near absolute necessity. A debt of gratitude is due the editor for including John. The reader might be pleased to see that there are interesting linguistic parallels between it and the Synoptics.

Perhaps no other Biblical problem has consumed more time than determining the interrelationship of the Gospels. In spite of all the scholarly research, now aided with the use of electronic devices, the problems seem to multiply instead of diminish. The quest goes on to determine who was first, second, third, and fourth. For those who feel that they must go on with this quest, there will be another companion. We look forward to seeing the Greek edition published. The author must take satisfaction in having done a good job for the benefit of the rest of us.

PAUL AND JESUS. By F. F. Bruce. Baker Book House, Grand Rapids, Michigan. 91 pages. Paper. \$2.50.

A perennial problem in New Testament studies is the alleged differences between Jesus and Paul. Ranking scholars in the last century drove a wedge between them and it has stuck. For them Jesus was Christianity's founder and Paul its foremost theologian. To this very day most exegetical scholars see different and even contradictory theologies in each. This problem the eminent British theologian F. F. Bruce tackles in a series of lectures originally presented to the Ontario Bible College.

Bruce handles the problem of how much Paul knew about the historical Jesus. Was Paul just a Christian theologian concentrating on the glorified Lord with little or no interest in the historical Jesus? Bruce sees in Paul's writing the basic historical outline of the life of Jesus. Paul shared with Jesus the same basic eschatology. Differences are of perspective and can be accounted for by the intervention of Easter.

The problem of how much Paul knew through tradition and how much through direct revelation is also handled. The call to the apostleship along with the basic outline of the Gospel was by direct revelation of Jesus Christ. Other matters, e.g., the Lord's Supper, were delivered to Paul by the Jerusalem church. Bruce also indicates those Pauline teachings which are specifically attributed to Jesus in their original form.

Dr. Bruce has directly faced many problems of contemporary New Testament exegetical theory, and in the opinion of this reviewer, he has done it with success. Among conservative theologians there exists frequently in their minds a real but unacknowledged chasm between Jesus and Paul. Jesus is viewed as a simple-to-understand preacher and Paul as a complex theologian. Bruce's popularly written book brings together two men who are only unnaturally separated.

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LET MY PEOPLE LIVE. By Dagobert D. Runes. Philosophical Library, New York, 1974. 73 pages. Cloth. \$5.00.

Dr. Dagobert Runes is the author of over thirty books in the field of philosophy and social history. A topic on which he has written a number of times is that of Christian anti-Semitism. Another recent book of Runes dealing with the same matter is *The Jew and the Cross*. Runes has lifted out from history black pages which show how during the last two thousand years Christians have been guilty of persecutions against the sons of Abraham. Runes claims that ten million Jews have been killed by Christian people during the last two thousand years.

Let My People Live consists of an indictment of Christianity given under fifty-six topics alphabetically arranged. In his word to the reader Dr. Runes wrote:

This composition before you is not a book. Rather it is a historical and philosophical brief demonstrating the fact that the Christian Bible, commonly referred to as the New Testament, contains 102 references to the Jews or the Hebrew people of the most degrading, malevolent and libelous kind, thereby creating in the minds and hearts of Christian children and Christian adults ineradicable hatred towards the Jewish people.

The purpose of this volume is to persuade Christian theologians, teachers and people to eliminate from the New Testament "these ugly anti-Semitic references from the Christian Bible." Runes claims that the vitriolic anti-Semitic statements tend to destroy the worth of the Christian Gospels.

That Christian people in the past have maltreated Jewish people no one acquainted with the facts of history and church history would deny. It certainly is regrettable that Christians in the past tried to force Jews to become Christians and discriminated in so many different ways against the fellow countrymen of Jesus. The maltreatment of the Jews was a violation of the teaching of Jesus: "Thou shalt love thy neighbor as thyself." The reviewer is one hundred percent in sympathy with the feelings of revulsion against those responsible for all the horrors that the Jews were subjected to in many Christian lands, and that by so-called Christian people.

However, Runes attacks and misrepresents the New Testament and its teachings and these charges cannot be left unchallenged. The Gospels contain information about the life and teachings of Jesus Christ, who claimed to be the Son of God. The Church Fathers are depicted by Runes as responsible for the acceptance of the anti-Semitic statements which Runes claims were not originally a part of the Gospels. Runes describes the Church Fathers as follows:

The Church Fathers were not sophisticated scholars and historians; they were ready to accept the elaborate tale of crucifixion publicized in the early versions of the Synoptics and soundly Jew-hating John, as well as the mass of letters from the pen of the irrepressible Paulus. Himself a renegade, after a lightning conversion he quickly turned from a witness, or martyr, of Judaism to a relentless apostle of Judeo-Christianity (p. 27).

According to the author, after the nefarious work of St. Paul the task of building the Christian edifice was shifted from the shoulders of Judeo-Christians to pagans and Romans, who looked upon Jesus not merely as a prophet but as a god of the Roman world, assassinated by the Jews. Within decades "the true history and growth and life of early Judeo-Christianity was pushed into darkness and a set of fantastic legends became Gospel truth in all their animosity against the very people of Jeshu ben Joseph" (pp. 27-28).

Runes reconstructs a totally different picture of Jesus of Nazareth, whom he calls Jeshu ben Joseph, than that found in the Four Gospels. This Jeshu was a young carpenter, son of a carpenter, around whom groups of fishermen, shepherds and farmers, and tradesmen gathered, many of whom regarded this son of Joseph as the long-expected Messiah. The term "Christos" Runes claimed was never used by Jesus. The Jews of Palestine only spoke either Hebrew or Aramaic but never Greek and Runes contends that the New Testament gives a biased and erroneous account of Jesus of Nazareth.

Runes claims: "were I to show to Jeshu my Greek copy of the New Testament he would undoubtedly look at it bewildered. He would hardly recognize any of the names in the to him utterly strange 'Christian Bible,' written in an alien tongue filled with saintly cognomens for persons whom he knew as gentle, trusty Hebrew farmers and fishermen" (p. 12).

Constantine for political reasons is said by Runes to have raised "Messianicity" to the dignity of a *religio licita* (a licensed religion) in the Roman Empire. "He ordered the Bishops to present in good form the life and lore of the Messiah (Christos) in a Book (Biblion), which has ever since been accepted in the rapidly expanding Christian Empire as the 'New Testament'" (p. 13).

Throughout this brief volume there are a number of references to the New Testament, which is depicted as responsible for the murder of ten million Jews! Thus Runes asserts: "The Jew-hate of the Christian Church is based upon a New Testament prepared three hundred years after the event by scribes of the Roman Bishops in the Greek language, which was totally unknown to the Hebrew shepherds and fishermen who served as Jesus' apostles and evangelists" (p. 14). "The New Testament in its hate of everything Jewish is not even surpassed by Hitler's *Mein Kampf*" (p. 14). The last paragraph of the book states: "All anti-Semitism basically stems from the New Testament and cannot be eradicated until the Christian Bible is cleansed of the malevolent propaganda that darken its pages" (p. 73). Again: "The New Testament is the most vicious anti-Semitic play in history, surpassing *Mein Kampf* or the *Protocols of Zion*" (p. 73).

Christians of Europe are all responsible according to Runes for the killing of millions of Jews, including a million Jewish children. "The Christian world *in toto* was responsible for the massacre of a million Jewish children" (p. 48). Christians in Europe *all* helped fill the gas chambers of the German concentration camps (p. 48).

Many more statements could be cited where the doctrines of the New Testament are criticized and are mockingly and sarcastically derided.

Runes is so blinded with hatred that his logic has suffered severely. He dwells upon the concept of association by guilt. Hitler and German Socialism can by no stretch of the imagination be identified with Biblical Christianity and it is unfair to make all Lutherans and Roman Catholics responsible for the crimes of Hitler and his minions! It is an Old Testament teaching that the father shall not be punished for the guilt of the son nor the son for the guilt of the father. The Old Testament in Jeremiah and Ezekiel teaches individual responsibility. It is unfair and unbiblical to blame all Christians for what Hitler and his gestapo did!

The Gospels in their present form were in existence long before the time of Constantine. What proof is there—manuscript evidence—for the theory that the Church Fathers inserted anti-Jewish passages into the Gospels and also into other New Testament books? The picture given of Jesus' relationship to his countrymen is part and parcel of the original New Testament. Either the data in the Gospels and the Epistles of the New Testament are true or they are a forgery and propaganda. It is very convenient to select those facts which one wishes to accept and interpret others to suit one's predilections and theories about the historical data of the New Testament.

Raymond F. Surburg

TEXTUAL CRITICISM OF THE OLD TESTAMENT. FROM THE SEPTUAGINT TO QUMRAN. By Ralph W. Klein. Fortress Press, Philadelphia, 1974. 84 pages. Paper. \$2.75.

This is the fourth volume in the series of Old Testament Guides, edited

by Gene M. Tucker, which purport to be a handy paperback series providing concise introductions to modern critical methods of biblical study.

This volume by Dr. R. Klein, Old Testament professor of Seminex, St. Louis, deals with Old Testament textual criticism. The purpose of textual criticism, a legitimate type of criticism, has as its objective the restoration of the autographic texts of the Bible. The major materials for Old Testament criticism are the Hebrew manuscripts and the translations into other languages, called versions. The most important ancient versions are the Septuagint, the Peshitta and the Vulgate.

With the discovery of Hebrew manuscripts in various Dead Sea Caves there began a new chapter in the study of the restoration of the Old Testament autographic text. In finds from Qirbet Qumran it was noticed that a few Hebrew manuscripts agreed with the Septuagint against the traditional Massoretic text; also in a few Hebrew manuscripts the text agreed with the Samaritan Pentateuch which always had been regarded as a variant form of the original Hebrew text. Although the majority of Qumranic manuscript texts, most in fragmentary form, are essentially in agreement with the Massoretic text as represented in the Ben Asher and Ben Naphtali manuscripts, some rather revolutionary views are now being advanced by scholars who are utilizing the Qumranic manuscript materials to advance the view that the Massoretic text, as given in *The Biblia Hebraica*, is not the original text, but only one of at least three different textual traditions. Because of the Qumranic discoveries textual critics are now giving much more weight to the Septuagint, the Vulgate and Peshitta. This development is reflected in *The Revised Standard Version* and in *The New English Bible*.

In this monograph, Klein endeavors to show *why and how* the Septuagint, the Greek Version of the Hebrew Old Testament, provides access to the earliest discernible stages in the history of the Old Testament text. He also attempts to show what influence the text of the Dead Sea Manuscripts and the text of the Septuagint had upon the transmission of the Old Testament text.

Fortress Press, the publishers of this study, state on the back cover that "the value of this book lies in the citation and explanation of numerous errors and editorial changes of the texts, a discussion of text critical 'rules,' a comprehensive listing of 'types of errors' frequently encountered, and a helpful glossary of text critical terms."

As a result of the discovery of the Hebrew Qumran manuscripts scholars have been enabled "to identify more precisely a series of recensions or revisions of the LXX, and they have led to the hypothesis that each geographical locale, such as Egypt or Palestine, had a Hebrew text type that was peculiar to it" (p. viii). As a result of the Qumran finds Klein claims that scholars "have new presuppositions and assumptions about utilizing the LXX for textual criticism. Suddenly, readings of the LXX which have been available for a long time take on new significance" (p. viii).

In the light of the new impetus given by the Qumran manuscripts and the theories built upon certain of them, the science of textual criticism according to our author is no longer "safe." The new kind of Old Testament textual criticism will be characterized by subjectivity, just as is the case with the higher criticism now in vogue. In regard to the way Old Testament textual criticism as now practiced by scholars of reputation differs from

older views on the Old Testament text, Klein claims: "In addition, textual criticism deals not only with trivial slips of ancient copyists, but it also involves major reworkings of biblical books, the interpretation of Hebrew manuscripts which have been considerably expanded or which are woefully full of lacunae, and new understandings of the editorial techniques employed by the writers like the Chronicler, of the events in Israel's history, and of the chronology of the Old Testament. It helps to clarify how the Bible was written and what is meant by inspiration" (p. viii).

One of the major assumptions of this Old Testament Guide is that there was a standard text of the Septuagint and that in the LXX we have a uniform translation of the original Hebrew text. But the question has been properly raised: Was there ever a standard Old Testament Greek text? The suggestion that in order to have and find the original, the autographic text, it is necessary to translate the Greek back into Hebrew would be erroneous if there never existed an official Greek translation of the Hebrew.

Raymond F. Surburg

GOD AND THE GOOD. Essays in honor of Henry Stob. Edited by Clifton Orlebeke and Lewis Smedes. Wm. B. Eerdmans, Grand Rapids, 1975. Cloth. 227 pages. \$6.95.

A *Festschrift* in honor of Henry J. Stob, respected professor for many years at Calvin Seminary, Grand Rapids, may not excite many of our readers because the honoree is not widely known beyond his own Christian Reformed Church and the Reformed Alliance of churches. Then, too, symposia are not likely to elicit much enthusiasm, no matter how excellent the content of their essays and the cohesion achieved by the editors—both more or less true in this set of essays. Lewis Smedes, one of the general editors, is a name rather widely known because of his own writing and translating; and his essay on "Theology and the Playful Life" is a sprightly contribution probing the Reformed work ethic, in order to try to show that it ought move out from the center point of grace and faith—a thing which Luther, of course, understood and taught much more soundly than Calvin, we must add.

The Christian ethical life under God is the book's unifying motif, with the noted Dutch theologian, G. C. Berkouwer providing the first chapter, on "Orthodoxy and Orthopraxis," an effort at showing how right teaching and right living must dovetail. In all, 15 authors have contributed essays. Since Stob's teaching expertise centered in "philosophical theology," at least half of the essays concentrate on related subjects, ranging from Anselm and Aquinas to Tillich, plus pertinent treatment of some of philosophy's perpetual problems, God and evil, divine providence and human contingency, and the like. One of the most incisive, timely pieces is that by Kenneth Hamilton, "On Having Nothing to Worship," a keen, lucid analysis of Tillich. C. F. Henry, another familiar name, has a good chapter on "Christian Perspective of Private Property." There is also a bibliography of Stob's writings, most of which resulted from his associate editorship for many years of *The Reformed Journal*.

E. F. Klug

BLACK RELIGION AND AMERICAN EVANGELICALISM, White Protestants, Plantation Missions, and the Flowering of Negro Christianity, 1787-1865. By Milton C. Sernett. With Foreword by Martin E. Marty. The Scarecrow Press, Inc. Metuchen, N.J. and The American Theological Library Association, 1975. 175 pages of text, 64 pages of footnotes, 50 pages of bibliography.

This is a well researched and well written book on Evangelical Christianity among blacks, both slave and free, in the continental United States between the War of Independence and the Civil War. This period, covering nearly a century, was a great time of expansion for Protestant churches in the U.S.A., and the enthusiasm, fired by revivals, led to great interest in foreign missions.

Though voices were not lacking which urged the spiritual needs of the black slaves, mission work among these people was generally not prosecuted with the same enthusiasm as mission work in foreign lands. This was due to the social status of the blacks. They were considered chattel, which could be bought and sold. Marriage among blacks was not recognized in law, and for the most part not in fact by white masters. As a result family life among blacks suffered greatly.

The attitude of whites toward slaves also made it a punishable offense to teach slaves to read and to write. Such masters as either instructed their slaves personally in the Christian faith or allowed others to do it, were therefore usually limited to oral instruction. Nevertheless some slaves did learn, somehow, to read and to write, and some read the Scripture with understanding.

As time went on and some masters freed slaves, and other slaves managed to flee north, churches of free blacks came into being, notably Mother Bethel A.M.E. Church in Philadelphia and the African Episcopal Church of St. Thomas, also in Philadelphia. These churches became havens of refuge for blacks who had made their way north to escape slavery.

The churches in the South which in particular attracted Negroes were the revivalistic Methodist and Baptist churches. The more staid denominations, including the Lutheran, attracted fewer Negroes. In the case of the Lutherans this was due in large part also to the fact that, compared with Methodists and Baptists, the Lutherans were not numerous in the South.

The religion taught to blacks who were slaves laid heavy emphasis on the duty of slaves to obey their masters. However, intelligent blacks—and there were notable examples of such—recognized that this was not the real heart of the Christian message, and many of them seem to have understood what Christianity is all about. They were able to see through the hypocrisy of white masters, and developed their own code of ethics in dealing with their masters.

Already before the War between the States black churches in the South had their own pastors, who were often hampered in their work by codes devised for slaves. Moreover the black pastors were as a rule poorly educated. Nevertheless they penetrated to the heart of Christianity, and in many cases taught a religion that included both the hope of salvation in heaven through Christ, and social betterment in the present world. They did not believe that a black skin should doom a person to slavery and all the evils that attended it.

Dr. Sernett's book gives fascinating pictures, both pictorial and verbal, of some of the leading black ministers of the ante-bellum period.

Whoever wishes to inform himself on black religion as this refers to Christianity, cannot afford to by-pass Dr. Sernett's book.

Fred Kramer

A HISTORY OF CHRISTIAN THOUGHT. Volume III. By Justo L. Gonzalez. Abingdon, Nashville & New York, 1975. Cloth. \$13.95. 407 pages. Index.

Gonzalez has successfully delineated a highly involved period in the history of Christian thought, from the Reformation down to our day, and has done it with a remarkably crisp, clear, and generally fair and objective sort of stroke. His sketchings of Lutheran, Romanist, or Calvinist theology and their leaders at various points in history, as well as the periods of Pietism and the Enlightenment, are done with commendable faithfulness. The result is that his literary brush has achieved likenesses which not even the sympathizers of this or that persuasion will probably dispute as unrecognizable but admit are good. This is not to say that the Emory University (Candler School of Theology) professor of theology will satisfy the discerning reader on all counts, a thing unlikely to happen anyway, no matter how expert the interpreter of these crucial centuries in modern ecclesiastical life and theology.

Undoubtedly Erasmus—aside from his remarkable manuscript and textual studies on the Biblical books—comes off smelling too much like a rose in Gonzalez' handling (18-23). Though he apparently repudiates Erikson's highly debatable psychoanalytic work on the young Luther, Gonzalez seems inclined anyway to accept the notion that Luther was somewhat of an emotional oddball. However, his handling of Luther's chief theological themes is consistently good: for example, the clash between *theologia crucis* and *theologia gloriae*; the vital distinction between Law and Gospel (he is especially on target when he shows how Luther's position on this important distinction differs radically from Calvin's, the Reformed in general, and therefore from a contemporary neo-orthodox Calvinist like Barth); the fact that for Luther "the Word of God is the starting point for theology" and that "by the Word of God Luther means the Scriptures" (41), though Gonzales fuzzies Scripture's normative authority by identifying it simplistically with the "gospel" (43ff); the totally disabling impact of original sin in man and, therefore, the fact that to affirm (as Erasmus did) the freedom of the human will was tantamount to "a denial of human sinfulness" (49); the centrality of the article on forensic, imputed righteousness to faith; the fact that Luther teaches the third use of the Law even though he may not use the term as such; Luther's notable contribution on the doctrine of the church, royal priesthood and ministry; his teaching concerning the two sacraments; and finally Luther's clarity anent the two kingdoms, a teaching that paralleled closely his distinction of Law and Gospel.

Gonzalez has with this third volume produced what has to be recognized as one of the significant textbooks on the history of Christian thought in our time. There is good balance. As much space is given to the period of Lutheran theology from Luther's death to the Formula of Concord as to

Zwingli and the radical Reformation; Calvin gets about the same coverage as Luther; and so on. Gonzalez accurately notes "how Calvin's understanding of law and gospel, being different from Luther's, produces in him a greater emphasis than Luther's on the kind of life that a Christian must lead" (143). Equally as balanced and adequate is the coverage of the Romanist post-Reformation period. And, with some qualifications and exceptions, Gonzalez is generally acceptable on the period of Lutheran orthodox theology of the 17th century, though it still comes off labeled as a somewhat stifling and negativistic, unevangelical movement while George Calixtus, the syncretist, gets quite favorable treatment. A chapter somewhat unfamiliar to students of the history of Christian thought—and therefore valuable—is the one on "Reformed Theology After Calvin." The period of the Enlightenment, with its threatening philosophical systems, as also the liberal 19th century theology are well summarized. Gonzalez wraps up his work with a review of what has most recently transpired in Romanist and Eastern Orthodox circles. Conspicuous by its absence—perhaps because it is too large and confused a subject for the purpose of this volume—is the story of what has gone on in our century in Protestant thought through the likes of artificers like Barth, Bultmann, Brunner, Bonhoeffer, Tillich, and especially through their motley brood of theological offspring. As a result, Gonzalez' concluding chapter on "Theology Between Yesterday and Tomorrow" becomes at best tenuous and at worst a too shallow brief in behalf of the author's avowed ecumenist slant.

E. F. Klug

THE GOODNESS OF GOD. By John W. Wenham. InterVarsity Press, Downers Grove, Illinois, 1974. 223 pages. Paper. \$2.95.

According to the author, "this book started as a defensive exercise, as an attempt to answer some very difficult questions about the Bible; but it led on into a deeper understanding of what the goodness of God really means, and so it has become a positive exposition of the character of the living God, the One with whom we have to do" (p. 9). Formerly Vice-Principal of Tyndale Hall, Bristol, and now Warden of Latimer House, Oxford, Wenham writes out of evident regard for Scripture's inspiration and authority, the unity of the Old and New Testaments, the goodness and rightness of God in all His dealings with man. With such a stance it is not entirely surprising that the finished product is also a brilliant piece of work whose somewhat drab cover belies the richness of content that lies within. In treating the so-called "problems" of the Bible, especially its avowed "disagreeable" parts and stories, Wenham disdains to scissor Holy Scripture to pieces or smash it to smithereens in the style of rationalistic, humanistic, existentialistic practitioners. He confronts face-on the problem of evil, particularly human depravity, and shows that God's governance of the world is forever in tune with His gracious purpose to work mankind's salvation. In general his is a strongly Biblical approach, though at times he fails to come down hard and clear on given articles of Christian faith, and leaves things dangling, e.g., his treatment of Hell. Rightly he contends that "liberal theology is not only out of touch with the Bible, but also with the world as we find it" (p. 26). Satan, Hell, human bondage under sin, suffering as just retribution upon sin, are

all terrible realities; and "the marvel," in view of sin's enormity and terrible cost, says Wenham, is "not that men die for their sins, but that we remain alive in spite of them" (p. 70) and that God provides salvation so graciously through Christ's vicarious atonement.

His chapters on the sins of God's saints and on the often misunderstood points of Scripture—God's command to Israel to liquidate the heathen and godless neighboring peoples and the imprecatory passages in the psalms, the prophets, and the New Testament—are masterfully done. God's righteous and right judgments in all these matters simply stand; they require no excuse or apology or defense on our part. Wenham does not question the creation of the world by God, but he apparently conceives of it as set within aeons of time and millions of years, a point at which he, therefore, seems to bow in the direction of the evolutionists. He likewise tends to opt for a somewhat ambivalent position on punishment and incarceration for criminal wrongdoing. In his appendices Wenham scores liberal theology for its theological impoverishment; for "pantheizing" (a specific case in point is Bishop John Robinson of Woolwich); and for "incarnational theology" which denies Christ's vicarious atonement. A closing chapter treats of evil as it has affected the natural realm around us.

E. F. Klug

CATHOLICISM CONFRONTS MODERNITY. A PROTESTANT VIEW. By Langdon Gilkey. Seabury, New York, 1975. Cloth. 211 pages. \$8.95.

Characterizing himself as a "free churchman," Gilkey somewhat timorously ventures to inform contemporary Catholicism how to get on the same track with this modern age. In general, it is a probing, erudite effort. Protestants, he claims, have failed, after trying for two hundred years, to absorb the effects of modernity in a meaningful sort of way. To be more exact, he probably should have put it this way, that Protestants have failed to put Humpty Dumpty—Holy Scriptures as the authoritative, inspired Word of God—together again after having knocked him down and smashed him to pieces with the historical-critical methodology.

Gilkey himself has traveled an interesting road to his present position as professor of systematic theology at the University of Chicago. (One does not find this information in the book or on the jacket.) Son of a former dean of Rockefeller Chapel on the Chicago University campus, he survived a harrowing imprisonment at the hands of his Japanese captors during World War II, an experience which he credits with leading him back from atheistic agnosticism to Christianity. His theology at first was more conservative than that of his famous father, who was known in his hey-day not only for his pulpit mastery but also for his liberal views.

Gilkey has here assembled retooled lectures and essays which he delivered before Roman Catholic audiences, as an outsider looking in. His object is to urge Catholics on "to creative reevaluation, reinterpretation, and reformulation" (p. 6), while preserving what he calls "authentic Catholicism" (p. 7). In his opinion Catholicism—not Protestantism which failed after two hundred years of trying—alone has the necessary equipment to "absorb and reinterpret the culture of modernity" (p. 35), and become the seat of "a twentieth-century synthesis" twixt faith and modernity, the thing it must do if Christianity is to survive the present chaos

and confusion and irrelevancy of its message and impact on the modern world (pp. 10, 175). Gilkey has as little regard for the conservatives in Rome as for what he calls the "orthodox and fideist wing" in his own Protestant tradition. He puts "Protestant Lutheran or Calvinist orthodox or Catholic Thomism" all under the same judgment: "irrelevant!" (p. 126). What science has uncovered in the last two hundred years has forced us, claims Gilkey, to yield up the facticity of the various "stories" which Scripture contains. "Creation, fall, providence, revelation, incarnation and atonement, *ecclesia*, Word, sacrament, and eschatology"—"these *symbols* do not tell us facts" but help us shape a "Christian interpretation of our world" (p. 100). "We go to anthropology, not to dogmatics, to find out what the earliest men and women were probably like" and to historical inquiry, not simply to the texts of Scripture, to find a Christology relevant to our time (p. 98).

Gilkey thus is saying to the avant-garde group in Rome, the liberals who have questioned not only rites and usages, but doctrines as well: "Straight on! Push the *aggiornamento* to the hilt!" "If the kerygma, the gospel, is to speak to our age," he pontificates in classic existentialistic vein, "it must do so in relation to the moods and forms of modern self-understanding" (p. 12). Not unexpectedly his heroes in the Roman ranks are the likes of Karl Rahner and Bernard Lonergan, who have done much, according to Gilkey, "to synthesize *classical* Christian symbols with modern views of the world" (p. 13). He urges Rome to live with the facts as Hans Kueng has established them and forget about claims of infallibility for popes and councils. Instead he presses the term "indefectability," a la Kueng, upon Catholicism for its consideration as a substitute claim for its so-called imperishable nature (p. 82). He also urges Tavard's notion about the interpenetrating relation of Scripture and tradition as one historical source (p. 117). The ideas of Chardin (evolutionism, p. 153), Ernst Bloch and Herbert Marcuse (Communism, p. 142ff.), Moltmann (theology of hope, with realized eschatology opening up to infinite progress here and now in a kingdom of justice and love, p. 130ff.), and incarnational theology (God acting in us as He did in the man Jesus of Nazareth, p. 182), are all basic to Gilkey's thinking, as he lays out the blueprint by which Rome should cope relevantly with modernity and secularity.

The way Gilkey sees it, "our problem is not one of a *changing* theology but of any theology at all, the problem of the *secular* consciousness of modernity that we also share" (p. 114). He could not be more right on one point at least; in fact he has touched the neuralgic sore-spot of the twentieth century's illness: that much of contemporary Christianity, devoted as it is to secularity, is without any theology at all. On the other hand, he could scarcely be more wrong than when he clamors for Christian theology—especially if it is genuine Biblical theology—to be constantly changing to conform to the "findings" of modern science, etc. Finally, there is need to ask: what, or who, informs Gilkey? Each man must be listening to something or somebody. There is no denying the sophisticated finesse and expertise with which he traverses the field, diagnosing the broken pieces of contemporary theology. But finally the conclusion is forced upon one that Gilkey is a kind of intellectualized neo-Charismatic—in Luther's parlance, a *Schwärmer*. "The locus," Gilkey claims, "of the Holy Spirit as the bearer of Christian truth *is* in the Church which is the

people of God"; and rather than fearing the rampant subjectivism that arises when everyone claims to be an oracle of the Spirit, Gilkey bravely announces, "Variety of opinion is the sole human way of achieving the truth" (p. 81). So, with nary a mention of God's Word, Holy Writ, we must have "faith in the Holy Spirit," he exhorts (p. 177). But subjective, Charismatic theology never stands alone; it is always coupled with sheer, undisguised, hard-nosed rationalism. Accordingly, the final test of truth for Gilkey is this, that "theological understanding must be in principle intelligible and meaningful to any person who is willing to ponder the evidence" (p. 159) rather than determining the truth on the authority of "the biblical sources" (p. 158).

One can only conclude that Gilkey has correctly pinpointed some of Rome's weaknesses, but he has failed to advance one inch the possibility of Christianity speaking meaningfully and persuasively to a dying world and dying men. For such speaking requires the life-giving, saving Gospel in Christ Jesus! There is not so much as a mention of the determination with which every serious-minded Christian faces the crises in his life and in the world around him, with the words of Paul in his heart and on his lips: "I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2). A genuinely Protestant view knows no other way of confronting modernity than "to testify to the gospel of the grace of God" (Acts 20: 24).

E. F. Klug

A NEW PENTECOST? By Leon Joseph Cardinal Suenens. Translated by Francis Martin. Seabury, New York, 1974. Cloth. 239 pages. \$7.95.

Cardinal Suenens has pretty well summed up his book's message as follows: "These thoughts have not been easy to put into words . . . Such as they are, in all their inadequacy, these words wish to say one thing: the Lord is near, God is not dead, Jesus is alive, the Spirit is faithful; in the heart of our twentieth century, Pentecost remains a reality" (p. 224).

Cardinal Suenens, Archbishop of Brussels-Malines, Belgium, is not exactly an avant-garde progressive (though some of the more liberal Catholics might want to claim him), nor is he by any means a conservative traditionalist. But ever since Vatican II he has stood in the forefront of those agitating for reform of Rome's institutionalized forms, in line with the *aggiornamento* triggered by John XXIII. In fact this book is Suenens' effort at bridging what he considers to be a dangerous gulf between strict theological constructionists and anti-institutional, largely younger, thinkers who cry out for greater liberty. He sincerely and deeply believes that the key to resolving the growing tension between these rival elements lies in the person and work of the Holy Spirit. "The Church," he insists, "cannot exist without its charismatic dimension" (p. 8). As a loyal "prince" of the Roman Church, he retains his high respect for the teaching voice or authority of the Church, i.e., the papal office; but he makes no bones about declaring his support for the "Charismatic experience," insisting that the New Testament happenings recorded in *Acts*, while special, are nonetheless repeatable in the Church for all time, and should be expected. In fact they are necessary, if the ecclesiastical community is to be alive and vital in any century. Increased Bible reading, liturgical renewal, use of the vernacular in the Mass and worship, anointing of and prayers for the

sick (in place of extreme unction), are all part of the charismatic dimension; but Suenens does not stop there. He clearly identifies himself with and lends his undisguised support to the contemporary Pentecostal happening in Catholicism around the world, particularly as it has surfaced in the American experience, at Pittsburgh (1967), Notre Dame (1973 and 1974), and Ann Arbor.

As a balanced and responsible churchman Suenens tries to steer carefully between the various brands of subjectivism that have afflicted Rome in the past, from the Montanists through the Jansenists and Quietists to the Modernists. Though he rejects what he calls the "classical Pentecostalism" of Protestantism because it holds "baptism in the Spirit" to be distinct from and above the bestowal of the Spirit through water baptism and because it views glossolalia as authentication of such "Spirit baptism," Suenens supports charisms of various kinds, glossolalia included. He sees them as the actualizing of gifts previously received in all fullness by the bestowal of the Spirit in Baptism's washing (pp. 80, 83, 86) and nurtured through the sevenfold sacramental system of Rome (pp. 34ff.). Thus, to him, the presentday Pentecostal experience is "an action of the Spirit which releases and frees latent interior energies" (p. 81). In a way, the Cardinal's espousal of this view does not seem so strange to a Lutheran theologian looking in on Rome from the outside, since Catholicism has always viewed saving grace as *gratia infusa* anyway, a grace by which the sinner is empowered and equipped for a God-pleasing thrust heavenward. Suenens looks upon the speaking in tongues as, therefore, no more strange than and not too different from "the Gregorian chant of the jubilation inherent in the prolonged 'A' sound at the end of the Alleluia's" (p. 101). In a church which, as he says, has "been ossified by formalism and ritualism" (p. 103), there is need for a little more feeling and warmth. Now, through the Spirit's stirrings, we are "using all the strings of our harp," he claims in behalf of the Charismatics (p. 104). Authentic Christianity, to his way of thinking, lies in this direction and opens up the way for nominal Christians to get back on the salvation road. As additional pluses in Rome's Charismatic movement Suenens lists its Christological emphasis; the structuring of meaningful communal relations; revitalizing marriages gone stale through the "Marriage Encounter" experience; the joy of praying spontaneously and without fear; greater social, economic, and political consciousness; and a more vital ecumenical thrust toward unity among competing Christian denominations. Not unexpectedly he puts in a good word for Mariology as a fruit of the new Pentecostalism, for "we breathe in Mary and breathe out the Spirit" (p. 207). And not entirely unexpected are the questions he raises in connection with infant baptism (although he does not question its validity) and baptism's postponement until a person is able to decide for himself, questions raised somewhat in the manner of the Bishop of Arras in France a few years ago.

There is no debating the fact that Suenens is one of the most articulate, persuasive, and influential voices that the Charismatics in the Roman church could have on their side. Moreover, he retains a generally mild or moderate viewpoint, one that can (at least so far) exist comfortably within the Roman camp. His "evangelical" tone and plea for more Bible

reading are bound to win supporters on the Protestant side as well. But the same criticism applies to him as to Charismatics in general: while they major in these charisms of the Spirit, what happens to the Gospel itself? And what happens to the authority and efficacy of the Scriptural Word? As Charismatics get turned on by the Spirit, are they not most often turned in on themselves and their "experience," rather than out of themselves to Christ, God's precious Lamb slain for mankind's sin? We can agree, indeed, that Pentecost remains a reality in the twentieth century, as Suenens states. But it is a reality that moves on the power of Christ's mandate and promise in Matthew 28: 19-20.

E. F. Klug

CONCISE DICTIONARY OF RELIGIOUS QUOTATIONS. Edited by William Neil. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1974. 214 pages. Cloth. \$7.95.

In this volume a Scottish Biblical scholar, William Neil, once a professor in Biblical Studies at the University of Aberdeen and the University of Nottingham, has selected about 2,500 of the best and most perceptive religious observations that have been either uttered or written down in the centuries during which Biblical Christianity has existed. Professor Neil has chosen his materials from the Bible, the Koran, and the Talmud. Also Neil has included excerpts from the writings of Shakespeare, Bunyan, Dante, Donne, Mark Twain, and many other writers. The writings of the great theologians of the church, such as Augustine, Aquinas, Luther, Knox, have been utilized. Passages from the hymns and liturgies of the church have likewise been incorporated, together with memorable thoughts, some well known and others not so well known.

The utility of the volume is enhanced by a number of indices for quick reference. One lists alphabetically the sources of the quotations; another gives the name and page number of the sections in which quotations from a particular source can be found. All key Scriptural texts are listed in another index.

Students and pastors will find this a useful and convenient reference volume. William Barclay claims that the unique quality of this dictionary of quotations is that "at one and the same time it suits the desk, the armchair, and the bedside."

Raymond F. Surburg

THE LORD FROM HEAVEN. By Leon Morris. InterVarsity Press, Downers Grove, Illinois, Second Edition, 1974. 111 pages. Paper. \$2.25.

Leon Morris, the Australian Anglican divine, needs no introduction, being widely known for his scholarly New Testament works written with a conservative bent. *The Lord from Heaven* encapsulates for a lay audience insights gleaned from a rich and wide background. The style is popular almost to the point of being devotional. The book is recommended for those who want to refresh themselves concerning the details of traditional Christology on the basis of the Bible.

WHAT WE KNOW ABOUT JESUS. By Stephen Neill. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, (First American Edition) 1972. 84 pages. \$1.25.

In a special literature review issue of *Christianity Today* (March 14, 1975), it is commented that the dictum that the search for the historical Jesus is heralded, but never really considered seriously. I might add that a case in point is Bishop Neill. In personal conversation with the bishop in the fall of 1974, he shared with me in conversation and in presentations in several classes here in Springfield the view that the contemporary German exegetical theology simply reflected philosophy. Hear! Hear! Neill in this slight volume brushes away the presuppositions—so he thinks—and starts out looking for the historical Jesus and finds Him. But I fear the bishop brushed too many presuppositions away and found too little. He deliberately set out on a middle path between those who find nothing and those who find too much. We are pleased that he found Jesus, but a little disappointed that he is unable to raise himself above the level of saying that, while the "relationship between Jesus and the Father is unique, it is not exclusive." The bishop would undoubtedly not appreciate our putting a label on him, but we humbly suggest that the bishop go back and reevaluate his own evidence. His own conversation with me on the historical quality of the resurrection was a delight. Neill's book certainly deserves publication, but why by Eerdmans? Without knowing any of the staff, I am suspicious of some sort of reshuffling there.

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INTRODUCTION TO FRANCIS SCHAEFFER. Study guide to a trilogy.

The God who Is There, Escape From Reason, and He Is There and He Is Not Silent. Plus "How I Have Come to Write My Books." By Francis A. Schaeffer. InterVarsity Press: Downers Grove, Illinois, 1974. 40 pages. Paper. \$1.25.

2 CONTENTS, 2 REALITIES. By Francis A. Schaeffer. InterVarsity Press. 1974. 32 pages. Paper. 95 cents.

NO LITTLE PEOPLE. By Francis A. Schaeffer. InterVarsity Press. 1974. 271 pages. Paper. \$3.50.

Francis A. Schaeffer is well known, and deserves to be. His religious experience holds promise for many in our day. He describes it in this manner: "For some time I attended a very liberal church. Sunday after Sunday I listened to the minister, and the more I listened the more I realized that he was giving answers to nothing. Finally I could go on no longer, and I became an agnostic."

From this unbelief he was rescued by the reading of the Bible in the course of a search for truth which lead through many ancient and modern writers. Ovid lost out in favor of the Bible.

His interests led him into much counseling, especially with drug addicts among college students. As a Christian thinker he may be compared with C. S. Lewis as a fervent apologist.

2 contents, 2 realities is the address delivered at Lausanne, July 1974, at the International Congress on World Evangelism. "First Content: Sound Doctrine." "Second Content: Honest Answers to Honest Questions." "First

Reality: True Spirituality." "Second Reality: The Beauty of Human Relationships."

No Little People is a book of sixteen sermons preached at L'Abri Fellowship in Switzerland, covering a variety of Old and New Testament subjects with much application to our time, especially at the level of the troubled young intellectual. Those who would like to hear the voice of Schaeffer may find a cassette in the album of the Lutheran Congress in Chicago, September, 1973.

Otto F. Stahlke

IMAGES OF MAN. A CRITIQUE OF THE CONTEMPORARY CINEMA.

By Donald J. Drew. InterVarsity Press, Downers Grove, Illinois, 1974. Paper. 121 pages. \$2.95.

"For many people today, no longer is there any reality; all is illusion, and here one makes one's *own* game-plan and calls *that* reality, with that *lifestyle* becomes *life*" (p. 117, emphasis added). In this way Donald J. Drew, lecturer in English literature, Kent, England, concludes his diagnostic evaluation of modern movies and, what is equally important, the cinema's portrayal of man. His final appeal is that the Christian handle the situation not by boycotting movies *per se* (some are good and worth viewing; others are clever and skillfully put together as art forms or entertainment; still others, admittedly, sink to the lowest level of sheer prurience) but by discriminating viewing, the kind of viewing which will "bring all his film-going to the touchstone of Scripture" (p. 109) and will always have the trump card ready for playing when needed, as the most effective form of censorship, "to keep your money in your pocket" (p. 93).

This is no simplistic, goody-goody sort of pot-boiler. Drew gets at his subject from the angle of the underlying quest of man for his own identity and meaning in life. A godless, secularistic, sophisticated age like ours is sick, sick unto death, no so much because it has abandoned belief in God and claims to believe nothing, but precisely because it believes *anything!* What exactly are the movies, the moguls, and the directors trying to accomplish? Are they trying to liberate society from so-called outmoded mores, heap mockery on current culture and the establishment, find life's meaning, make a profit, prove that anything goes? Whatever it is, or whatever the combination of motives, one had better not underestimate the cinema's power and scope of influence, warns Drew. The movie-makers, like poets, to quote Shelley, "are the unacknowledged legislators of the world," when it comes to shaping people and their thinking, as to their values in life and their gods.

Form, validity, content, are the three criteria by which movies, like other art forms, need to be measured, and the public ought to demand—by their pocketbooks, if in no other way—quality production on that basis. Drew's book provides a valuable supplementary adjunct to any study of the doctrine of man, with categories of sex, violence, escape through drugs, play, and work—and finally escape through religion, or para-religion and the occult. This study is richly illustrated by cases in point drawn from Drew's exhaustive critique of contemporary flicks.

E. F. Klug

LUTHER'S RESPONSE TO VIOLENCE. By Lloyd B. Volkmar. Vantage Press, New York, 1974. 181 pages. Cloth. \$5.95.

Those who have a fair acquaintance with Luther and his writings know that he really needs very little defense. Whatever the issue, whatever the judgment, whatever the interpretation, Luther comes off well almost every time, shattering his would-be detractors, vindicating his defenders. It is beyond cavil that he was one of history's most remarkably balanced individuals.

Volkmar, a pastor of an ALC congregation in Fort Worth, endeavors to show this balance of Luther in connection with the Peasants' Revolt. Quite rightly he observes that the difficulty "of getting at the heart of the real Luther is compounded by the fact that he has been at the mercy of his many interpreters" (p. xxii). Both friend and foe want to embrace Luther, in a manner of speaking, either to accent his weak spots and to prove that, after all, he had feet of clay, or to garnish his reputation by erecting still more monuments to his unparalleled feats in behalf of modern man. Volkmar has done his homework very well and with judicious taste. His portraiture of Luther is as balanced and true to the facts in Luther's life as one finds these days. In order to set Luther's involvement with the peasants' uprising into proper perspective, he traverses for the reader the necessary ground in Luther's life, his theological development during the early years and his unflinching, consistent stance thereafter. Quite nicely he sets forth the whole epistemological question as far as Luther was concerned, the problem of man knowing God and understanding His purposes; the stark polarity of the *theologia crucis* when seen over against its ever-influential counterpart, the *theologia gloriae*, thus exposing the latter with all its false approaches to God; Luther's ethics of vocation and the two-kingdom ethic as grounded in his clear, Biblically-based theological stance by which man is oriented correctly with God and the world around him; and finally the reason for cross and affliction, as seen from God's perspective, in the life and history of the Christian man in this world. Perhaps Volkmar depends too much on his secondary sources as he stresses Luther's dependence, for his development into the stature of the Reformer, upon Nominalism and its leaders.

As to Luther's responsibility in the trauma resulting from the peasants' uprising, Volkmar holds that "Luther cannot be exonerated completely." It was a sort of damned-if-you-do, damned-if-you-don't dilemma. He goes on, however, to set forth very fairly from the various treatises that issued forth from Luther's pen in that troubled period—some of them merely badly timed because of publishing logistics—that in these matters involving social and political ethics Luther manifested a thoroughgoing consistency with his deepest religious, or theological, principles, involving *theologia crucis* versus *theologia gloriae*, the proper distinction between Law and Gospel, and the correct delineation between the God-given spheres of the two kingdoms with which the Christian man has to do in this world.

E. F. Klug

DIE KRISE DER THEOLOGIE. By Hellmuth Frey. Theologischer Verlag Rolf Brockhaus, Wuppertal, 1971 (second edition, 1972). Paper. 88 pages.

The human crisis and dilemma turn on man's sin and the effects of sin upon mankind. This predicament is aggravated by man's penchant, in spite of his spiritual peril, for brazenly setting himself in God's place, dethroning God who made him and who at great cost through His Son, Jesus Christ, redeemed him. In theology the crisis has mounted ever higher because of the attack which increasingly zeroes in on God's Word, Holy Scripture. Literary criticism and the historical-critical methodology, along with the history-of-religions theorizing, have all served to splinter apart the Biblical text, "beholding the text of the Bible through the eyeglasses of a strange spirit" (p. 15). Inspiration, incarnation, the cross' mystery, Christ's resurrection, and many other Christian articles of faith, have all become casualties of so-called "scientific" theologizing.

Frey traces the whole story with cool, objective recapitulation of the acts and actors on the stage of Biblical studies where this travesty took place during the last two centuries. He also documents the risks and casualties connected with the effort of trying to accommodate the historical-critical methodology, with its rationalistic presuppositions, to a regardful handling of Holy Scriptures as the genuine Word of God. In the end "autonomous man always remained the judge over revelation with his *ratio* ("reason," p. 59). It was anthropocentric theologizing each time.

Over against this vacuous kind of theological practice Frey calls for a truly Spirit-oriented exegesis, in which the Holy Spirit guides into all spiritual truth through the Word of Scripture which is truth. He cites Luther for his position: "Out of the circle, that it is only the Holy Ghost who opens Scripture and only through Scripture that the Holy Ghost comes, Luther finds no exit" (p. 79). Before the text of Scripture Luther always bowed, considering himself forever the beggar, totally dependent upon God and His gracious revelation there. The historical-critical methodology, on the other hand, sets itself over the text as lord, refuses to hear and accept obediently what it says, and, as a result, worships at the throne of its own scholarship. Frey has documented this conclusion solidly.

E. F. Klug

THE COMMON CATECHISM. A BOOK OF CHRISTIAN FAITH. Seabury Press, New York, 1975. 690 pages. Cloth. \$10.95.

This is the English version of the German edition entitled *Neues Glaubensbuch* a book which is the joint product of thirty-six respected Protestant and Catholic theologians, most of them German and German-Swiss, who were commissioned to write it by Europe's Herder Publishing House, a well-known Roman Catholic publishing concern, with branches in the United States.

This *Common Catechism* grew out of conversations held at Vatican Council II between Rev. Lukas Vischer, the top theologian of the World Council of Churches, and his friend Father Johannes Feiner, editor of the book, although the Catechism does not have the *imprimatur* or *nihil obstat* of the Roman hierarchy, nor does it have any official Protestant status.

Traditionally the word catechism presupposes a book comprised of question and answers. One thinks, for instance, of *The Baltimore Catechism*, *The Heidelberg Catechism*, *Luther's Small Catechism*, which all employed the question and answer method. Like the famous "Dutch Catechism" this one is also a treatise on Christian doctrine designed for adults and not for children and young people.

What is unusual about this book is that it is an ecumenical work, drawing not only on the resources of people from many different countries but also utilizing the major churches of the Western tradition. The contributors hope that it will be a source of enlightenment and encouragement to every individual. *The Common Catechism* is organized into five major parts. Part I deals with God; Part II speaks of God in Jesus Christ; Part III discusses the New Man; Part IV treats faith and world; and Part V concludes with "Questions in Dispute Between the Churches." Eight of the chapters out of a total of thirty deal with doctrines and practices constituting the differences between Lutheranism, Protestantism, and Roman Catholicism on the Lord's Supper and Apostolic Succession.

Much of the catechism (twenty-two chapters) covers themes concerning which unity is alleged to exist between Roman Catholics and Protestants. It is believed that on the reality of God, the work of Christ, and the importance of prayer unity has existed among the major Christian denominations. The catechism attempts to build on years of ecumenical dialogue, and as a result of these substantial agreements, unity is now said to exist where formerly there were even sharp differences. Some believe that it would be possible to establish fellowship because of the unity that supposedly exists on all doctrinal issues except two: (1) the status of Mary in doctrine and worship and (2) structure and authority, including the authority of the church, with the papacy a primary issue.

The assumption underlying *The Common Catechism* is that the various Protestant denominations have a common faith. Nothing could be farther from the truth. The new catechism rejects a number of beliefs that once were held by Lutherans, Calvinists, and Roman Catholics, teachings which have been surrendered because theologians belonging to the three-mentioned groups have adopted the historical-critical method. Basic to historic Calvinism, historic Lutheranism, and Roman Catholicism was the belief in original sin, although there was even a difference between Roman Catholicism (of the Council of Trent) and the Augsburg Confession, the Heidelberg Catechism, or the Westminster Confession. The Old Roman Catholic catechism taught that it was a mortal sin not to baptize an infant, but the new catechism teaches that "there can be no fundamental objections" if parents decide on their own whether to seek baptism for the child, as Baptists do.

As a result of the adoption of the conclusions of the historical-critical method, *The Common Catechism* places great limitations on the Bible. Regarding sexual morality, this book contends that we can learn practically nothing from Scripture. The Ten Commandments, the moral part of them, are said to be conditioned by the time in which they were written. Thus the sixth commandment (according to the Roman Catholic and Lutheran system of enumeration) is not meant for our twentieth century, thus opening up the way for free sexual expression outside the bounds of matri-

mony. Passages in the New Testament ascribed to Jesus Christ are denied to Him by the use of form and redaction criticisms.

When the contents of this new book are evaluated in the light of historical Lutheran theology, one clearly sees that many assertions of *The Common Catechism* are contrary to sound Biblical doctrines and ethical directives.

Raymond F. Surburg

LUTHER ON JUSTIFICATION. By Robin A. Leaver. Concordia Publishing House, St. Louis, 1975. Paper. 84 pages. \$3.95.

In the preface to Leaver's monograph, the noted British Luther scholar, Gordon Rupp, observes quite properly that "the author gives us only a tiny selection of the many thousands of places where Luther discusses" the subject of justification, and that this "could well be a lifetime's research and study," something which could apply equally to almost any other major theme in Luther.

Leaver's work is not intended to be an exhaustive study of Luther on justification. Yet his goal of letting Luther speak out fully on the subject is nonetheless admirably attained. There was need for a book like this, and Leaver has tapped the main sources. He has demonstrated how "for Luther the doctrine of justification by faith alone could never be just one of a series of doctrines" but "the one fundamental article of faith on which everything depends," if, in fact, Christianity is still to be Christian at all. Those who are somewhat familiar with Luther's writings will not bat an eyelash when Leaver notes that it is somewhat "surprising to find that there is not one work completely devoted to a full-scale presentation of this doctrine" by Luther. The fact is, of course, that Luther's works are liberally laced from beginning to end with this cardinal truth. Luther did not bequeath to the world a *Loca communes* as Melancthon did, it is true; but he did leave us a sprightly *Sitz-im-Leben* sort of application of the central article to the Christian's life in everything that he ever said or wrote. Luther always handled the matter in a truly existential manner, as God addressed the human need through Christ's redemptive work. For Luther—so also in Leaver's treatment—the *theologia crucis* is at the center of everything. The "tower experience"—when Luther saw the light concerning this article—Leaver dates prior to 1517. That is the only sensible, defensible position, one which has become clearer and more definite as additional evidence from Luther's earliest writings becomes available to researchers. Perhaps the only real weak spot in Leaver's handling of Luther's theology comes in connection with Luther's position on the Word, where Leaver sets up the same kind of artificial tension between the written Word, the proclaimed Word, and Christ the Word as have many contemporary students of Luther who incline to neo-orthodoxy. This group includes Pelikan upon whom Leaver partly depends at this point. Quotations from Luther are skillfully handled and the sources are carefully documented in the notes appended at the rear of the book. There is much in every way to commend this book to layman and clergyman.

E. F. Klug

HOLY SCRIPTURE. STUDIES IN DOGMATICS. By G. C. Berkouwer.
Translated by J. B. Rogers. Eerdmans, Grand Rapids, 1975. 377 pages.
Cloth. \$8.95.

It can be said without fear of contradiction that this was the volume for which many in the evangelical world of theology were expectantly waiting. Prof. Berkouwer, now in retirement after many years of teaching at the Free University of Amsterdam, has established a world-wide reputation through his many scholarly writings, especially his prodigious series on Christian dogmatics. His declared regard for the authority of the Biblical Word further enhanced this reputation. As a result, in systematic theology he has become one of the world's most esteemed evangelical voices, respectfully listened to not only within his own Reformed Church in Holland—probably Europe's largest free church—but also wherever Christian theology is done. With this volume of Scripture (there were two volumes in the Dutch series, published in 1966 and 1967), Berkouwer's dogmatical series has reached the remarkable total of thirteen (nineteen in the Dutch series!), with some still to be added—a volume, for example, on the doctrine of the church (available in Dutch, but still to be translated into English). Eerdmans is to be congratulated for seeing this long series of translations through to completion, particularly in a day when the theological world seems to be more turned on by social involvement than by serious theological basics. Berkouwer's crisp, keen theological mind, with its wide grasp of things theological and Biblical, again shows itself here as in the lecture room.

The Dutch church was waiting for Berkouwer's volumes on Scripture, because it itself was being torn severely by questions concerning Scripture's authority, historicity, inerrancy, the same kind of riptide as was sweeping through all of Christianity, conservative theology not excepted. Berkouwer's work on Scripture is a very carefully tooled answer for the day, especially on the troublesome problem of reconciling a scientific approach to Biblical studies. His professed and continuing trust in Biblical authority are not likely to be questioned. Few in the Dutch church, and few who read this volume, can doubt, moreover, that Berkouwer lives and speaks out of a deep faith in the Scriptural Word as the Word of God. He works and writes with the conviction that the certainty of faith must be tied to Scripture's ontological nature as the inspired Word of God, authoritative and trustworthy because of its unique origin. He wants both the divine and the human side of Scripture evenly recognized and emphasized. In itself this is no new phenomenon, but one which Christians have always countenanced and defended.

Berkouwer's chapters deal with all the important subjects demanded by a contemporary study of Holy Scripture: the question of the certainty of faith; the Spirit's working; inspiration, or God-breathedness; Scripture as canon; authority; interpretation; tradition; translation; reliability (he studiously avoids and rejects the use of "inerrancy"); clarity; sufficiency; preaching; and faith and criticism. It is in the last two named chapters that the reader feels himself especially lifted to the heights of Biblical certainty and power.

When Berkouwer makes his bow to the scientific approach to Biblical studies, he does so primarily with emphasis on the linguistic, lexical, and manuscript studies which have broadened the horizon for scholars and

students of the Bible. Like many other conservative scholars of our day, however, he feels the need to stress especially the human side of Scripture and the "weaknesses" attaching themselves to a document penned by human writers; to criticize and brand as fundamentalistic all who assert the verbal, plenary inspiration of Scripture and its inerrancy; to demythologize (though ever so deftly and he is rightly very critical of Bultmann's radical work) certain sensitive and oft-debated parts of the Bible, notably Genesis 1-3; to place certain modifications on Scripture's clarity, as though it was not until after Luther and the Reformation that the idea of perspicuity came to be applied with full force to the words of the text as well as to the Biblical content; to cite the time-boundness of certain Scriptural utterances, as a way of explaining away the applicability to our day of certain apostolic injunctions—for example, Paul's rulings concerning women in the church, specifically in the pastoral office.

These strictures—and of course they are serious ones to many conservative pastors and theologians—are all part of the present-day, ongoing dispute over the Scriptures as the Word of God, crucial points on which the church must listen exceedingly carefully and obediently to the Scriptures themselves. Berkouwer pleads for that very strongly. The church dare not grow soft under the impact of scientific advances and answers (though it must never be indifferent to these when actually and legitimately attested) and existentialistic life-patterns. Berkouwer warns against them. This is undoubtedly one of his finest productions. It is for the reader to assess, on the basis of the Scriptures themselves, whether the problem areas are resolved in each instance in such a way that they meet the Scriptural test. Berkouwer writes out of unquestioned, devout Christian faith. His is an erudite, cogent, incisive challenge to the thoughtful reader.

E. F. Klug

TO BE A MAN, TO BE A WOMAN. By Kenneth and Alice Hamilton. Abingdon, Nashville and New York, 1975. 159 pages. Paper. \$2.95.

The authors qualify on all counts to address the subject. They are a husband-and-wife team, have raised a family, regard marriage through the eyes of Christian faith as a God-given bond between man and woman, and have excelled in scholarly pursuits, both as professors at the University of Winnipeg, he in the department of religious studies, she in English. Kenneth Hamilton is probably remembered by some readers for his *Revolt Against Heaven*, a penetrating critique of modernism in religion and its anti-supernatural prejudice, and for his denouement of the God-is-dead movement.

The book is arranged for use by discussion groups, especially for couples or young adults. The chapters are short, pithy, pertinent productions, each having its own set of carefully tooled discussion questions and topics that ought to prove helpful to both leader and class. Because the Hamiltons respect Biblical authority and know that "the one failing that is fatal for the church is to lose faith in the message entrusted to it" (p. 149), the conservative reader, pastor, or layperson will have little need for theological reconstruction. Society is viewed as grounded on the principle that "the union of man and woman in marriage was to be the foundation of all human unity, to uphold the rule of God over mankind

and to fulfill the design of creation" (p. 30). "Sexuality," they stress, "is never just a matter between two individuals, because in every sexual act procreation is made either possible or impossible," and, whether people admit it or not, "the next generation is involved" (p. 19). They deplore the "doll" caricature with which American women especially have let themselves be cloaked (p. 27), with the result that at the greedy hands of admen "the American wife is told to be the thirty-year-old who cannot be detected among a crowd of teenagers" (p. 56), and the authors score similarly all the other distorted and perverted notions that have fallen upon modern society because of departure from the purposes God ordained for the relationship between man and woman as the cornerstone of the whole social structure. Adam and Eve's unique creation by God is the beginning point for the Hamiltons; nor do they deny either the facticity or the disastrous effect of the fall. The Women's Liberation Movement is neither endorsed nor repudiated, but the extremes in either direction come in for censure. The Hamiltons accept the public ministry as open to women, indeed, like any other job or profession, and they explain, a little limpingly, that as far as the apostle Paul was concerned "the social structure of the time made unthinkable any notion that women could be *leaders* in the new movement," that is, in Christianity (p. 151). But aside from this soft spot, there are many favorable points, including emphasis on the fact that the new life begins with repentance, that "the fall, as Christian faith teaches, is reversed only through faith in God's appointed Savior, Jesus Christ" (p. 96), and that the "Holy Spirit alone, coming from above to remake our fallen nature, can restore the right relationship between men and women, parents and children, families and neighboring families, nation and nation" (p. 143). The book has in general good potential for practical use.

E. F. Klug

THE INTERACTION OF LAW AND RELIGION. By Harold J. Berman. Abingdon Press, Nashville, 1974. 174 Pages. Cloth. \$4.95.

The chapters of this book were first delivered by the author as the Lowell Lectures on Theology at Boston University. Berman, the Story Professor of Law at Harvard University, convincingly demonstrates the thesis that law and religion, though opposite to each other, need the other to survive. His first chapter, "Religious Dimensions of Law," shows that both disciplines share the qualities of ritual, tradition, authority, and universality. He disputes the contention that law is merely something which happens to work or that law can exist on a foundation of force without an appeal to a higher authority. At this point, the author could have added that Christian theology recognizes the divine element in natural law. Chapter two, "The Influence of Christianity on the Development of Western Law," discusses the civil disobedience of the first Christians in resisting certain Roman ordinances, Justinian Law in the East, the amalgamation of church and tribal law in the West, the evolution of an independent Roman Church, Luther, Calvin, and Puritanism. Chapter three, "Law as a Dimension of Religion," shows how grace, love, and faith do not mean the exclusion of the law. A parallel is recognized in current antinomianism and the counter-culture. The fourth chapter presents certain possibilities for world law.

Berman with his discussions has launched into a field that has not been thoroughly plowed. With a wave of antinomianism adrift in the church today, this book could not really have appeared at a better time. In handling the various parts of church history, he as a lawyer shows a remarkable acquaintance with the subject, even treating the Formula of Concord on the third use of the law. Situation ethics also gets a word. The author has a way with words, creating phrases that could be used to refurbish depleted homiletical arsenals. "Law without religion degenerates into a mechanical legalism. Religion without law loses its social effectiveness." The topics of the rise of secular religion in the United States and the Soviet Union are also handled.

It would be regrettable if Berman's message were to be unheard. Berman is a lawyer and not a theologian. But Luther and Calvin both studied law for a time. After reading *The Interaction of Law and Religion*, most readers will feel dissatisfied that the book is not longer and they will ask for more.

dps

DIALOGUES ON THE FUTURE OF MAN. By Frederick Patka. Philosophical Library, New York, 1975. 331 pages. Cloth. \$10.00.

The use of dialogues as a tool for teaching philosophy was popularized by the dialogues of Socrates preserved by Plato. These fictionalized dialogues are an attempt to present futuristic philosophical thought in a writing style frequently used in paperback books. The dialogues cover such subjects as genetics, economics, society, and politics. The instigator in the conversations about man's utopic future is a visitor from outer space. Perhaps these dialogues should be classified as science-fiction instead of philosophy. This volume suggests the merger of these two classifications.

dps

THE PRO AND CON BOOK OF RELIGIOUS AMERICA: A BICENTENNIAL ARGUMENT. By Martin E. Marty. Word Books Publisher, Waco Texas, 1975. 300 pages. Cloth. \$6.95.

This book is divided into almost equal halves and can be read from the front or the back. It is probably safer to say that the book has two fronts and no back. There are twelve parallel sections in each book. One section says something favorable about religion in America and the other something negative. In recent years more attention has been given to civil religion, a kind of American *Ersatzreligion* fulfilling the function of the established church in Europe. I for one am convinced of its existence and am intrigued by it. Has Marty assumed the role of its prophet and evangelist?

dps

EDEN REVIVAL. SPIRITUAL CHURCHES IN GHANA. By David M. Beckmann. Foreword by William J. Danker. Concordia Publishing House, St. Louis, Mo., 1975. 144 pages. Paper. \$3.95.

David Beckmann writes a detailed report after studying in Africa for over a year, including four months spent in the home of the leader of the

Eden Revival Church. In order to introduce the reader to this outstanding example of the independent spiritual churches in West Africa, Beckmann describes the general movement in Africa, south of the Sahara: In Part II the Eden Revival Church is presented. In Part III the author offers a summation and commentary.

The reports from Africa, a continent five times the size of the United States, are truly amazing. Almost half of the people below the Sahara are Christian, of whom great numbers belong to independent spiritual churches. The reports vary greatly as to the number of these church bodies. Beckmann reports five to six thousand. The South African and German estimates are closer to ten thousand, but all admit to the difficulty of counting them.

One of the characteristics of African religion is the trance, sometimes induced by means of cannabis. In America the trance, in the form of speaking in tongues, was retained after conversion by former devotees of such religions. African Pentecostal Christians feature dancing, dreams, visions, and divination in addition to tongues. They also cure witches. Fasting is used as preparation for the other gifts. The Methodists, Presbyterians, and Roman Catholics are usually called "orthodox."

Beckmann met members of the LC-MS staff, Schmidt, Dretke, DeMoss. He wrote this book while studying at Seminex under William Danker, but there are no evidences in the book of this fact. The information is interesting and helpful.

Otto F. Stahlke

ABORTION AND SOCIAL JUSTICE. Edited by Thomas W. Hilgers and Dennis J. Horan. Sheed and Ward, Mission, Kansas, 1972. 328 pages. Paper. \$1.95.

This book was made possible by a grant from Americans United for Life. Twenty-one different men and women are contributors to *Abortion and Social Justice*. Lawyers, teachers, physicians, nurses, a British M.P., housewives, and clergymen oppose abortion, a practice of which Mahatma Gandhi said: 'It seems to me as clear as daylight that abortion would be a crime.'

Despite the fact that in many states abortion has been legalized, abortion remains one of the great ethical and moral problems of our day. There are those in our society who contend that abortion should never be performed; others, only when the mother's life is at stake; and others, that it ought to be performed "on demand."

Those who read this volume will find that the contributors are not strident, unreasoned, or polemical in their presentations. The various authors realize that the abortion question is a complex one and that appeals to the emotions, whether for or against, are not sufficient. Every aspect of the problem, from pregnancy as a danger to the health of the mother to cases of rape and incest, is discussed, and the legal right of an unborn child not to have its life exterminated is examined. There is also a discussion of the status of the unborn child in international law, overpopulation as a result of poverty, and black genocide. The implications of the Supreme Court's landmark decision of January 1973 on abortion are examined.

In the foreword to the volume, George H. Williams, Hollis Professor of Divinity at Harvard University, states about the essays that they "are rich and variegated essays by men and women of various walks of life and divergent competencies." Their purpose is to present "to the still open-minded and concerned, the full range of argumentation against abortion: biological, medical, psychological, sociological, legal, demographic, and ethical. Not a single paper among the nineteen is theological or programmatically religious . . . The arguments against abortion as public policy can cogently be stated without resort to religious, ecclesiastical or theological sanctions."

The essays were edited by Thomas W. Hilgers, M.D., Fellow of Obstetrics and Gynaecology, Mayo Graduate School of Medicine, and Dennis J. Horan, Esq., Lecturer in Law at the University of Chicago Law School. This is a volume which our pastors will wish to have and which could be placed in a church library.

Raymond F. Surburg

JURISPRUDENCE: A BOOK OF READINGS. Selected and Edited by John Warwick Montgomery. International Scholarly Publishers, Strasbourg, France, 1974. 712 pages. Paper. \$12.50.

Missouri Synod pastor, J. W. Montgomery, has recently assumed the position of professor in the area of law and religion at the newly founded International School of Law in the nation's capital. This somewhat massive tome seems to result from the editor's teaching post at a law school. He himself contributes six of the essays. As there is no constant numbering system in the volume, it is somewhat difficult to determine exactly how the pages are divided between legal and theological contributors. The earliest contribution is dated from 1709 and, like some of the other essays, not available elsewhere. For pastors the most valuable selections are those contributed by lawyers themselves. Such an anthology could not have appeared at a more appropriate time, at least for Missouri Synod problems. Current discussion on the nature and the function of the Gospel necessarily requires consideration of what is involved in a concept of Law. The whole issue between law and religion needed to be discussed at length and these readings provide the broad background which is necessary for the discussion. The readings are arranged into four sections: "The Nature of the Law," "The Style of Legal Reasoning," "The Justification of the Law," and "Positive Law and Eternal Law."

All of the selections are photostatic reproductions of the original printings. Regretfully there is no successive pagination and the table of contents appears as only an outline with no page numbers. An index for this kind of collection would have been useful. An editorial introduction before each of the selections would have also been welcomed. It is presumptuous to assume that the intended audience, clergymen and barristers, would be acquainted with the writers and the special historical background of the other's discipline.

The readings contained here are not easily available elsewhere and in spite of its mechanical restrictions, the volume is recommended for some delightful reading. A few points highlighted are the support that legal reasoning provides for Biblical truth, the necessity of divine revelation for the law, and the criticism that Scripture can provide for the civil

law, e.g., abortion on demand. Perhaps the best case that can be made is that maybe pastors should be willing to see how others see us and our message. The volume is available in the U.S.A. from Lerner Law Book Company, 509 East Street, N.W., Washington, D.C. 20001.

dps

MYTH, ALLEGORY, AND GOSPEL. John Warwick Montgomery, editor. Bethany Fellowship, Minneapolis, 1974. 159 pages. Paper. \$2.95.

No doubt many a parish pastor longs for the opportunity to read non-theological literature which yet bears the marks of moral and natural order. Sadly, existentialism and its many-headed relatives have spawned the endless supply of best-sellers in the nihilistic tradition. No values, it is asserted, have eternal standing. Often one must flee to another and more sane generation of authors for refreshment. All, however, is not so bleak. Several bright meteors have streaked across the black skies of recent literary activity.

A fine introduction to these exceptions is *Myth, Allegory, and Gospel*. G. K. Chesterton, Charles Williams, J. R. R. Tolkien, and C. S. Lewis—men of proven literary greatness have forged vistas through which the Christian can walk and breath freely. This excellent collection concentrates on certain aspects of each man's work. Russell Kirk writes on "Chesterton, Madmen, and Madhouses"; Chad Walsh on "Charles Williams' Novels and the Contemporary Mutation of Consciousness"; Edmund Fuller on "After the Moon Landings: A Further Report on the Christian Space-man C. S. Lewis"; Clyde S. Kilby on "Mythic and Christian Elements in Tolkien"; and John Warwick Montgomery on "The Chronicles of Narnia and the Adolescent Reader." We recommend these studies and, even more, hope that they will propel the reader to the works of these poets who painted their literary canvases with an eye toward the Lord of all reality.

Dean O. Wenthe

GREAT CHURCHES OF TODAY. By the staff of Decision Magazine. World Wide Publications, Minneapolis, 1973. 147 pages. Paper. \$2.95.

This volume contains an inspiring account of fourteen churches in North America and Australia that have exercised great influence in their own cities and beyond through their missionary endeavors. Churches and their pastors are featured in the book, which originally appeared in a series of articles in *Decision*. Among the fourteen churches represented are Mount Olivet Lutheran Church of Minneapolis and Concordia Lutheran Church of San Antonio, Texas, served by the Second Vice-president of the Lutheran Church—Missouri Synod, Dr. Guido Merkens.

The reading of the programs, leaders and peoples of these congregations can serve as an inspiration to many pastors and people in other churches. The editors of *Great Churches of Today* believe that when one has a group of born-again believers whose pastor is a Gospel preacher and when the Holy Spirit blesses their efforts one has the ingredients for a successful church, especially when to these are added faith, love, prayer and hard work.

Raymond F. Surburg

ENCOUNTER WITH SPURGEON. By Helmut Thielicke. Trans. by John W. Doberstein. Baker Book House, Grand Rapids, 1975. (Reprint of 1963 edition by Fortress.) "Thielicke Library." 283 pages. Paper. \$3.95.

The lectures on preaching delivered by Charles Haddon Spurgeon, "prince among preachers," influenced a whole line of preachers and writers on homiletics for more than 50 years. Here Thielicke, the world renowned theologian and preacher, selects and abbreviates from Spurgeon's *Lectures To My Students, A Selection From Addresses to the Students of the Pastor's College Metropolitan Tabernacle, London*, and in his own perceptive comments brings Spurgeon into more recent homiletical thought. A great preacher's best thinking on preaching, as interpreted by Thielicke, offers a refreshing journey to the center and secret of pulpit power.

Gerhard Aho

EXPOSITORY PREACHING FOR TODAY and LEADING IN PUBLIC PRAYER by Andrew W. Blackwood: Baker Bookhouse, Grand Rapids, 1975. Paper. \$2.95.

These two volumes are part of the "Andrew W. Blackwood Library Series." They are reprints in paperback book form of books written by the late Andrew W. Blackwood, a name that became familiar to most seminarians as they wrestled with learning the art of constructing a sermon.

In *EXPOSITORY PREACHING FOR TODAY*, Blackwood makes an impassioned plea for a return to expository biblical preaching. We like to assume that most pastors occupying the pulpits of our Lutheran parishes, are given faithfully to expounding the Scriptures in their sermons. Thus, much of what Blackwood says does not apply. Nevertheless, the book holds a wealth of helpful, homiletical material. The chapters using treatments of the Psalms and Parables as illustrations are particularly valuable, as Blackwood presents thematic material, and a host of suggested outlines for sound biblical preaching.

Much of the material covered in *LEADING IN PUBLIC PRAYER* will have limited application to those who employ the orders of worship in general use in Lutheran worship. Much of what Blackwood writes is covered in worship courses offered in the Seminary. Here too, however, for the pastor who is looking to add variety and stimulate interest in the worship life of the congregation, ample suggestion and practical help is given. In the opinion of the reviewer, "The Checklist of Faults in Public Prayer" is virtually worth the price of the book itself.

Norbert H. Mueller

TO THE KID IN THE PEW. By Eldon Weisheit. Concordia Publishing House, St. Louis, 1974. 128 pages. Cloth. \$4.95.

Eldon Weisheit is an able writer. Clarity and directness characterized his previous books of chapel talks for children. His most recent book, *To the Kid in the Pew*, demonstrates that he has not run out of fresh ideas. Law and Gospel are creatively applied in these short messages based on the Series A Epistles selected by the Inter-Lutheran Commission on Worship.

To concretize and clarify text truths, the author ingeniously names objects in the world as visual aids.

Anyone wishing to sharpen his skills in communicating the Word to children will be helped immeasurably by these sixty chapel talks.

Gerhard Aho

LET GOD LOVE YOU. By Lloyd John Ogilvie. Word Books, Waco, Texas, 1974. 160 pages. Cloth. \$4.95.

This book consists of short devotional articles which vividly stress the unmerited, continuing love God shows Christians in the varying circumstances of their lives.

Helpful for sermon illustrations.

Gerhard Aho

LISTENING TO LISTEN, LORD. By Harold Rogers. Word Books, Waco, Texas. 104 pages. Paper \$1.95.

The author defines prayer as dialogue with God involving listening and talking. In discussing prayer topics such as confession, guidance, healing, love, and death he deals helpfully with prayer difficulties Christians encounter.

Illustrative anecdotes.

Gerhard Aho

JUDGE FOR YOURSELF. By Gordon R. Lewis. Downers Grove, Illinois, InterVarsity Press, 1974. 127 pages. Paper. \$2.25.

The author, a professor of Systematic Theology and Christian Philosophy at Conservative Baptist Theological Seminary, Denver, has worked extensively with college students and campus pastors. He lists seven religious questions college students frequently ask. For example, why is there so much suffering in the world? What about those who have never heard of Christ or trusted Him? Is Christ the only way to God? Answers are given on the basis of pertinent Bible passages.

Gerhard Aho

DOCTRINAL PREACHING FOR TODAY. By Andrew W. Blackwood. "Andrew W. Blackwood Library." Baker Book House, Grand Rapids, 1975. (Reprint of 1956 edition by Abingdon.) 224 pages. Paper. \$2.95.

Blackwood, for many years chairman of the Practical Department, Princeton Theological Seminary, argues cogently for doctrinal preaching. He examines various substitutes for doctrinal preaching and finds them wanting. The functional use of doctrine in a sermon for evangelism, counseling, and ethics receives attention, and suggestions are given for making doctrinal sermons practical, clear, and memorable. The author shows that doctrinal sermons can be relevant. This book can help the preacher who feels that his preaching of doctrine is often dull and lifeless.

Gerhard Aho

PLANNING A YEAR'S PULPIT WORK. By Andrew W. Blackwood. Baker Book House, Grand Rapids, 1975. (Reprint of 1942 edition by Whitmore and Stone). "Andrew W. Blackwood Library." 240 pages. Paper. \$2.95.

Although Blackwood does not have the same sensitivity to the Church Year and to pericopal systems that a Lutheran pastor might have, he does not ignore the Church Year in this book, which is crammed with specific proposals for choosing texts and for planning sermon series. He shows how the seasons of the Church Year provide guidelines for planning a preaching program in hearer-oriented ways.

Preachers who wish to choose their texts throughout a particular year will be stimulated to present the whole counsel of God in a fresh manner.

Gerhard Aho

EXPOSITORY PREACHING: PLANS AND METHODS. By F. B. Meyer. Baker Book House, Grand Rapids, 1974. "Notable Books on Preaching." (Reprint.) 127 pages, Paper, \$1.95.

The thesis of this book is that expository preaching best guarantees the Scriptural content of sermons because such preaching provides consecutive treatment of a book or extended portion of Scripture (p. 32). The method the author outlines for developing an expository sermon is too general to be helpful. His delineation of appeals to reason, conscience, imagination, emotion, and will is reminiscent of 18th century faculty psychology.

The author's ornate style calls attention to itself in the sample sermons, although these sermons contain fine applications of the respective texts to people's lives. A positive feature is the author's concern to get at the precise meaning of a text in the light of the book from which it is taken.

Gerhard Aho

PREACHING FROM THE BIBLE. By Andrew W. Blackwood. Baker Book House, Grand Rapids, 1974. (Reprint of 1941 edition by Whitmore and Stone.) "Notable Books on Preaching." 247 pages. Paper. \$2.95.

The author thinks that the easiest way to preach from the Bible may be to prepare a biographical sermon which grows out of the facts concerning a biblical character, as these facts throw light upon the problems of the man in the pew. But there are many other ways to preach biblically. Single out a paragraph in Scripture, master its setting, and determine its purpose. Use an entire chapter of a biblical book as the basis for a sermon, or use an entire biblical book.

Blackwood in his usual insightful way, offers a host of suggestions for getting people acquainted with more of the Scriptures through preaching.

Gerhard Aho