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Book Reviews

INSPIRATION IN THE BIBLE. By Karl Rahner; translated by Charles H. Henkey. Herder and Herder, New York, 1961. 80 pages. Paperback. No price quoted.

ON THE THEOLOGY OF DEATH. By Karl Rahner; translated by Charles H. Henkey. Herder and Herder, New York, 1961. 127 pages. Paperback. No price quoted.

PRINCIPALITIES AND POWERS IN THE NEW TESTAMENT. By Heinrich Schlier. Herder and Herder, New York, 1961. 89 pages. Paperback. No price quoted.

These three monographs constitute the pilot effort of *Quaestiones Disputatae*, a series of short treatises on what are termed "open" questions in Roman Catholic theology. Their launching is purported to proceed under the sanction and encouragement of Pope John XXIII, who recently, in his Encyclical Letter *Ad Petri Cathedram*, stated that "there are many points which the Church leaves to the discussion of theologians, in that there is no absolute certainty about them."

Karl Rahner and Heinrich Schlier, co-editors of the series, are numbered with the avant-garde of Catholic scholars, especially in Europe, who have responded to the renewed Protestant Biblical studies and sought for new approaches to old formulations of doctrine. (Other bright lights in the constellation of Roman Catholic Biblical scholars include H. Kueng, Yves Congar, George Tvard.) The monographs published to date give every evidence of being high-level, scholarly, provocative studies.

In the first, Jesuit Karl Rahner, professor of dogmatic theology at the University of Innsbruck, treats the ever-pertinent topic of Scriptural inspiration, a subject incidentally which many theologians, including Karl Barth, would just as soon be done with once and for all, but which keeps popping up as significant and basic ever and anon. Rahner expresses the traditional Catholic position in defense of inspiration as an act of God who illuminates and guides the human authors to write what He wants written. But certain questions are posed on the nature of inspiration and the manner in which the Church came to recognize the books as inspired. The latter problem especially is a major concern for Rahner (as for other Roman Catholic theologians today, e.g., Tvard, Smyth, *et al.*), and he seeks to disabuse the average Protestant of the notion that the Roman Catholic church determines the Bible's status by its infallible authority. But for all his theological gerrymandering, Rahner comes eventually and loyally to a statement of the traditional position after all: "The Scripture is, from the beginning, the book of the Church who can testify to its inspiration because it is her book" (p. 38). The inspired character of the Bible is thus meshed with the infallible teaching authority of the Church, through which God has chosen to give His Scriptures for the existential needs of His Church. Rahner's position is not as daring as that of other contemporary Catholic theologians who venture to suggest that apostolicity is the chief criterion

of inspiration. All of them finally, however, are committed to express the Church's official position, as Rahner also does, that as far as the Scriptures are concerned, "they emerge as the act of the early Church teaching infallibly" (p. 71). With the question of inerrancy the answer is much the same; Rahner supports the official position that the Scriptures are the infallible Word of God in so far as they contain the truth of God, but "regarding the literary form, however, for which the man alone is responsible and which is not God's, it will be necessary in many cases to limit closely and carefully what the writer really wanted to say" (pp.77-78). It is obvious that the Scriptures are still in subordinate position to the Church in Catholic thinking and teaching.

In the second monograph, *On the Theology of Death*, the Innsbruck professor explains first of all that theology and faith are not identical—though indeed, as he says, they belong together—since the former strives to give form, definition and structure to the latter, to that which is believed, and thus, in Rahner's own words, "determines (*sic!*) the authentic content of the Bible and revelation" (p. 16). Rahner's treatment of the nature of death shows a heavy philosophical orientation (he studied under Martin Heidegger) in the existential vein. Death is no mere biological problem but something proper to man's nature. Strictly speaking, this does not involve the separation of body and soul when life in this world ends, for that is not even a Biblical concept, he contends. At best, the soul or spiritual life-principle can be said to assume a new relation to the body which no longer lives, a kind of transcendent relationship which endures even after death. Thus even in death, into which man is held to yield himself by a free act, there is the possibility for further development, as purgatory, resurrection, and the final consummation all provide. Rahner, of course, supports the causal relation which death has with sin ("death is the culmination of concupiscence" p. 57), as well as the fact that Christ by His death has made possible for man the grace whereby he too can triumph by dying to death. Baptism, the Eucharist, and Extreme Unction are each a key factor in translating the benefits of Christ's death to the devout.

In a separate chapter on martyrdom Rahner extols the voluntary surrender of life for the faith, because it above all exemplifies the fact that a Christian's death "is a free death" (p. 106), "death *par excellence*" and thus deserving of the title "supra-sacrament" (p. 111). The idea that heretics and fanatics might also be a part of this catalog of champions for the faith, Rahner dismisses with casual aplomb: "The death of a heretic or a fanatic will never be accepted simply and *a priori* by Christian common sense as of equal rank with martyrdom for the faith." To mind immediately come names like John Hus, William Tyndale, Friar Henry of Dithmarschen, Luther's friend, and a host of others. Surely it was neither common sense, love, nor justice, which dictated their executions, and God through history and His Word, if not through the Church of Rome, has shown that the death of these evangelical Christians was indeed a true martyrdom for the cause of the Gospel against tyranny.

The third monograph on *Principalities and Powers in the New Testament* by Heinrich Schlier, professor of Ancient Christian Literature and New

Testament Exegesis at the University of Bonn, is a remarkably thorough and Biblical treatment of the New Testament concepts which refer to the powers of evil. Principalities, powers, dominions, etc., are explained as designations for personal and powerful beings who pose a very real threat to and influence over men, individually and as a group, and consequently also over social, political, and economic arenas of human existence. Temptation, falsehood, death—these are the marks of self-aggrandizement by which these satanic powers seek to ruin and undo the good purposes of the God who in the first instance also created them as good. In Christ, at the cross and at the empty tomb, the victory over these principalities and powers was dramatically and decisively forged, but until the final return of the Lord, Christians must continue to be aware of their presence and frenzied attacks, work to overcome them by faith, Baptism, and “works of justice and truth,” and thus also “endeavor through sacrifice to create in the Church a place free from their domination, as a sign of the new heavens and the new earth which are to come” (p. 68).

The “Antichrist” is the subject of Prof. Schlier’s final chapter. To establish the identification with a “degenerate political power” (p.77), the “world State” of Satan which strives against the Church, Schlier draws a rapid, and yet generally adequate, summary of the whole of the *Apocalypse*, concentrating finally and especially on chapter thirteen. With the last verse of that chapter Schlier abruptly closes his book, leaving the reader considerably unsatisfied, at least as far as the subject of the Antichrist is concerned, for no reference has at all been made, for some strange reason, to important locations in Scripture like 2 Thessalonians 2 and I John 2.

The criticisms that have been voiced on the inadequacies of the theological positions in these monographs should not detract from the fact that in point of view of articulating Roman Catholic thinking in a contemporary way they are excellent productions. Anyone who wishes to keep abreast of theological developments in the Roman Catholic church today must give the series, *Questiones Disputatae*, thoughtful attention.

E. F. Klug

WORSHIP IN THE NEW TESTAMENT. By Gerhard Delling; translated by Percy Scott. The Westminster Press, Philadelphia, 1962. xii and 191 pages. Cloth. \$4.75.

WORSHIP IN THE NEW TESTAMENT. Ecumenical Studies in Worship, No. 9. By C. F. D. Moule. John Knox Press, Richmond, Virginia, 1961. 87 pages. Paper. \$1.75.

Despite their identical titles these two books are by no means mere duplicates of one another; rather, they serve admirably both to supplement and to correct each other. Delling’s study originally appeared in German in 1952, but does not seem to have influenced Moule’s quite independent investigation to any appreciable degree (reference to Delling occurs in one footnote). Unfortunately, the English edition of Delling is marred by slipshod proofreading of the frequent Greek quotations, in which the

reviewer spotted at least thirty misprints, not counting accents or breathing marks.

Moule's treatment, being limited in length by the format of the series in which it appears, is naturally more restricted in scope than the other. This initial disadvantage is somewhat offset, however, by the fact that he devotes half of his available space (chapters II and III) to the Lord's Supper and Holy Baptism, whereas Delling spends only one chapter (IX) of twenty-three pages on these two sacraments as ceremonial acts (although he makes incidental reference to them also in other contexts). In passing it may be questioned whether Baptism properly comes under consideration as an aspect of corporate worship, since until the time of Calvin at any rate the rite was not performed in the presence of the assembled congregation and in the early centuries the baptisterium had its place outside the space used for worship, in front of the entrance to the church.

In regard to the Baptism of children (not discussed by Delling) Moule considers the analogy of Jewish proselyte-baptism to be against the likelihood of an infancy rite in early Palestinian Christianity. However, he ignores the fact that according to the Babylonian Talmud (*Ketuboth* 11a, cf. Strack-Billerbeck I, 111f.) not only did a proselyte's children share the benefit of their father's circumcision and subsequent baptism, but were themselves promptly circumcised (if male) and baptized.

Both Delling and Moule refrain from endorsing H. Preisker's and F. L. Cross's interpretation of I Peter as representing the "liturgy" for the great Paschal Baptism and Eucharist in Rome, although Delling finds Preisker's "penetrating analysis" of the epistle significantly supporting his own basic understanding of the constituents of primitive Christian worship, namely: introductory formula; eulogy or thanksgiving; doctrine; and exhortation (chapter IV: "Structure").

The question of possible Jewish antecedents and patterns for Christian worship is examined by both authors with the conclusion that the familiar and facile parallels drawn between synagog and Word on the one hand and temple and Sacraments on the other are at best an oversimplification (Moule) and at worst a falsification (Delling) of the actual historical and theological relationship that obtained. Indeed, for Delling the discontinuity is so great as to constitute already on Jesus' part a deliberate breach, so that "the Worship which belongs to the kingdom which has come in Jesus is fundamentally and completely detached from that of Israel." One wonders how Delling would then explain the Spirit-prompted worship of the aged Simeon in Luke 2. The answer, of course, is that he considers the *Nunc Dimittis* a product, not of devout Judaism "waiting for the consolation of Israel," but of the Palestinian Christian church and hence a later insertion into the infancy narratives.

The same relatively low estimate of the Old Testament in relation to the New appears in Delling's discussion of "The Word" (Chapter VII), in which he doubts whether readings from the Old Testament were a regular part of congregational worship in either Jewish or Gentile Christianity. In this

whole context the influence of A. Harnack is still clearly discernible, and Delling's attempt to discount the massive evidence that lies in Paul's use of the Old Testament is for this reviewer as unconvincing as it is involuted.

With regard to the "fellowship meal" of the early Christians, Moule considers the *koinonia* of Acts 2:42 to refer, not to the Communion, but simply to the sharing of food. Similarly, he understands the *klasis*, or "breaking of bread," as an ordinary, non-sacramental expression for a common meal. Yet he thinks that every communal meal was for Christians capable of meaning a renewal of their commitment as the true Israel of God, albeit only implicitly (one is tempted to say, casually). For, though Moule does not want every reference to "breaking of bread" to be understood sacramentally, he finds it difficult if not impossible to say "where one draws the line between a Christian grace [i.e., table prayer] and a memorial of the death of Christ by which the occasion becomes a sacrament." This problem arises, of course, from a failure or an unwillingness to reckon with the Words of Institution as constitutive of and essential to the Sacrament. Here he might well have followed Delling who observes: ". . . the word of Jesus [at the distribution] is effective because what He says happens" (p. 138). Delling also diverges from Moule in his understanding of the *klasis*, of which he says: "The most obvious thing is to interpret the breaking of bread as referring to the Lord's Supper" (p. 137).

In connection with the Sacrament, Moule's understanding of "body" is ambiguous. I Cor. 10:16 he takes to mean "actual participation in Christ's sacrificed life"; while I Cor. 11:29 is understood by him to speak of "the body corporate which has been created by the surrendered body of Christ." In either case it remains completely uncertain what it is that the communicant actually receives with the mouth of his body. Delling, on the other hand, clearly has an oral participation in mind when he speaks of "eating and drinking bread and wine, the body and blood of the Son of Man" (p. 144).

These few comments, negative as they are in the main, can give no adequate impression of the books as a whole nor of their general excellence and usefulness. Although Delling treats the constituent elements and aspects of worship separately in a dozen chapters, he succeeds remarkably in imparting a unity to his presentation that makes the work a fervent proclamation of faith as well as a careful study of the subject at hand. This unity is reflected in his main thesis which is successfully maintained throughout, namely, that in its New Testament understanding worship bears a threefold nature corresponding to the three tenses, past, present, and future. The celebrations of the primitive church, says Delling, "meant living by the saving deeds of Jesus [past] in fellowship with the Risen One [present] in expectation of His parousia [future]" (p.xii). Of his own smaller study Moule says that it is an attempt to provide a "sober presentation" of the evidence for corporate Christian worship, and that its aims will have been achieved if the "data" for a reconstruction of Christian practice have been "adequately displayed." Sobriety is indeed the outstanding characteristic

of this presentation and the adequate display of the New Testament data its chief and by no means insignificant merit.

Richard Jungkuntz

A THEOLOGY OF PASTORAL CARE. By Eduard Thurneysen. Translated by Jack A. Worthington and Thomas Wieser, assisted by a panel of advisers. John Knox Press, Richmond, Virginia, 1962. xvi and 343 pages. Cloth. \$5.50.

This translation of *Die Lehre von der Seelsorge* is the most significant work on Pastoral Theology that has appeared for many years. In a day when the purpose and task of the Christian ministry often seems vague and undefined, Thurneysen directs his readers back to the emphases of the reformers regarding the function of the Christian pastor.

Most books on pastoral care today are of the "helpful hints" variety or attempts to identify the pastoral ministry with psychology and counseling. This book is different. It is the attempt to spell out the theology which ought to form the basis for the pastor's conversation with his people.

Thurneysen regards practical theology and pastoral care as the extension of that which takes place in sermon and sacrament. Pastoral care is "the communication to the individual of the message proclaimed in general in the congregational sermon."

According to the author, this is the view of pastoral care held by Luther, Calvin, Loehle, and Claus Harms. For these men pastoral care was the *private* communication accompanying the preaching of the Word and the administration of the sacraments.

In pietism private conversation takes on primary significance. There obtains a conscious effort to transform the public proclamation into a private conversation. The Word of God as revealed in Scripture is no longer in the center "as the great objective vis-a-vis before which believers have to remain like students before their teacher." This objectivity is replaced by the subjectivity of human piety.

The most significant feature of *A Theology of Pastoral Care* is the author's repeated emphasis upon the forgiveness of sins as the content of all pastoral conversation. He does not minimize the importance of a thorough knowledge of man. In fact, he says pastoral care is possible only on the basis of the true knowledge of man and the development of a theological anthropology. Nor does he minimize the significance of psychology and sociology for effective pastoral care. But the author is most insistent that psychological and philosophical and ethical insights be regarded as preliminary judgments which must give way to the judgment of the Word. "It is one thing to carry through a psychiatric treatment or philosophical clarification. It is quite another thing to communicate the forgiveness of sins" (pp. 96-97).

Pastoral conversation sees every human concern "in its relationship to God and His Word as established by the incarnation of Jesus Christ." It is the

communication of Law and Gospel for the one purpose of communicating the forgiveness of sins. When the forgiveness of sins is withheld in pastoral conversation, some sort of legalism is forced on man, either "in the form of an ideology to which man is invited and pledged, or simply in the form of moral or religious exhortations which are imposed upon him" (p. 165).

This would seem to be an indictment of much that passes for pastoral care. Books on pastoral work or pastoral counseling which leave out the centrality of the forgiveness of sins are *legalistic* in that they place the pastor as well as his people in the realm of a "do-it-yourself" ministry and morality. "We need a pastoral care," says the author, "which sees man in the perspective of *baptism*." This implies putting the emphasis upon God's action of justification rather than the experience of man. Under the influence of pietism the conjunction "and" between justification and sanctification often receives "a strange uncanny importance far beyond what is warranted" (p. 69). This is the division emphasized in Zinzendorf's hymn, "This I did for thee . . . What hast thou done for me?" Such an emphasis tends to make pastoral care increasingly independent from the means of grace and the communication of the forgiveness of sins. It must therefore be emphasized that "it is not the battle in man that is decisive, but the battle of Golgotha and Easter." (pp.72-73).

It is unfortunate that the book's emphasis is somewhat marred by the chapters on "Pastoral Care as Church Discipline" and "Gospel and Law in Pastoral Care." A Barthian mingling of Law and Gospel in these chapters will be evident to the discerning Lutheran reader. But the work still stands as one of the most valuable contributions to a proper understanding of pastoral care that has yet been written.

B. F. Kurzweg

THE TREASURY OF RELIGIOUS VERSE. Compiled by Donald T. Kauffman. Fleming H. Revell Company, Westwood, New Jersey, 1962. xii and 371 pages. Cloth. \$4.95.

The publisher claims that this anthology of more than 600 selections covers the entire spectrum of religious verse arranged under 33 topics of universal Christian interest and concern. To this reviewer such a claim seems exaggerated in view of the choice of selections made.

The compilation is by no means consistent in quality and quantity. Some material has little literary merit and gives one the impression of a new adult version of the McGuffey Readers of the late nineteenth century. Over-worn favorites, folksy rhymes, and patriotic verses are intermingled with excerpts from ancient classics, biblical literature, and material of great artistic, literary worth.

The content gives disproportionately large attention to the pantheistic and anthropocentric philosophies. American romantic and realistic poetry dominate. Although the compiler, in his preface, claims to have selected versifiers who together would "reveal the vistas of the heights and depths

and outreaches of the Kingdom of God that enlarge the heart" (p.ix), some of the material is hedonistic and agnostic. Certainly one cannot call all of it "the essentials of Christian faith" as claimed on the book jacket (front flap).

The volume presents a glaring socio-civic bias. This is especially noticeable in the index for special days and occasions found at the back of the book. Arbor Day has more entries (21) than Easter (9), Pentecost (3), Christmas (15), or the Lord's Supper (3). Flag Day has its full share (15), Rural Life Week rates no less than 72, and patriotism, democracy, and internationalism are well represented under such headings as Lincoln's Birthday, Peace Sunday, United Nations Day, Washington's Birthday, World Community Day, World Order Day, and World-Wide Communion. The reviewer was left with an uncomfortable feeling that "religious" had been defined much too broadly and anything good or pleasant could be classified under the term.

At times the reader feels the author has done a bit of names-dropping for the primary purpose of giving the volume stature and popular appeal. Some selections appear to be made on the basis of authorship rather than content or quality. And it seems strangely inappropriate to find the editorial comment, after a selection by Robert Frost, "These lines have been among the favorite quotations of Dr. Thomas Dooley and of President John F. Kennedy," especially since this is the only editorial comment appearing in the entire volume.

One wonders whether or not the volume which claims to be *the* treasury might have been more appropriately named "A Potpourri of Selected Patriotic, Moralistic, Philosophical, and/or Religious Verses."

While one may discover a half dozen new jewels hidden among the rubble, the book will be disappointing as an initial volume to begin a "treasury" of religious verse. Many a good anthology designed for use in college English and American introductory poetry courses will doubtless yield an equally rewarding harvest of useable material.

Aaron Kopf

THE LANGUAGE OF FAITH. An Introduction to the Semantic Dilemma of the Early Church. Samuel Laeuchli. Abingdon Press, Nashville, 1962. 269 pages. Cloth. \$5.50.

The analysis of Biblical language has become a bandwagon, and everybody is rushing to hop on to it. This does not exclude conscientious patristic scholars like Professor Laeuchli of Garrett Seminary.

It is a consummation devoutly to be hoped for, however, that everyone pretending to study the language of faith in an analytical way would actually do it, and not just use the name of linguistic analysis as a cloak to pursue his own interests. Regrettably, Prof. Laeuchli is also not excluded by the latter indictment.

That having been said, the reader is warned that this is definitely not a book analyzing religious language of some kind (which may even strike some as a recommendation), but it is only fair to go on to say that

this is an eminently informative and, in places, illuminating treatise on the formation and evolution of Christian and Gnostic concepts in the second century A.D. It is more. It is a treatise with a moral for *present-day* theologians: Be Wary of Thy Tongue!

Under the guise of language analysis (see the Introduction) the author traces the development of Gnostic and post-apostolic concepts and the interaction of these with the apostolic testimony of the primitive church. The moral Laeuchli wishes to emphasize is that the language problem in *every* age, illustrated by his study of the second century, arises whenever the church attempts to convey the meaning of canonical language in contemporary idiom. Two languages clash (actually, the author should say world views clash; he does not recognize the difference): that of the moment and that of the Bible. This is necessary if the Gospel of Christ is to be made relevant. Yet there is a danger when the clash occurs. Christian language may be demonized. "The language of adoration itself may turn against God; the liturgical prayer replaces the living Lord; poetry becomes redemption; confessions sound like empty phrases. . . . when 'kerygmatic' language serves as a means for man's aggression and hostility, then we see how the sublime concepts of faith are reduced to tools for the destructive act of the serpent" (p. 242). This demonization occurs when the "center" of canonical language (the language of the Synoptics, Paul, and John) is pushed out to the periphery, and peripheral elements like cosmology, cosmogony, and anthropology are elevated to the role of pre-eminence. The "Center" is, of course, the gracious act and revelation of God in Jesus Christ. Therefore let us theologize with an eye on and heart in Scripture.

Laeuchli is much better when he is preaching his moral than when he sets down the elusive odyssey of Gnosticism's vocabulary. The last chapter, "The Language of Faith," is nothing less than a hymn of praise to the genius of God's craftsmen, the Biblical writers, and an impassioned plea to continue making Scripture relevant with a holy caution. "And therefore we shall not be intimidated by the fear of using the wrong language as long as we stand in the biblical word and struggle for relevance in the contemporary one. All the gospel asks of us is the willingness to surrender our speech should it prove detrimental to the biblical word about Christ" (p.240). To which we can only add, "Amen!"

C. E. Huber

INTRODUCTION TO RELIGIOUS PHILOSOPHY. By Geddes MacGregor. Houghton Mifflin Company, Boston, 1959. xviii and 366 pages. Paper. Price not given.

READINGS IN RELIGIOUS PHILOSOPHY. By Geddes MacGregor and J. Wesley Robb. Houghton Mifflin Company, Boston, 1962. ix and 424 pages. Paper. \$3.95.

Geddes MacGregor is dean of the Graduate School of Religion at the University of Southern California. Three years after the first appearance

of his *Introduction to Religious Philosophy* he and Prof. Robb, a staff member of the same University, have edited a book of readings in the problems of religion to function as a companion volume to the *Introduction*. The two books are coordinated so that the particular subject Prof. MacGregor discusses in the *Introduction* has a parallel section in the anthology, which contains an unusually diverse and rather eclectic choice of excerpts from the work of theologians and philosophers. The two books together comprise a substantial course in the fundamental religious problems that occur within theism in general and Christianity in particular.

The particular virtue of this set of books is that the reader or student (the set is intended for use as a text) is not left alone with the source material to attempt his own interpreting and analysis. Prof. MacGregor provides his own unique abilities to that task in the *Introduction*.

As a treatment of the traditional philosophical problems arising within Christianity the *Introduction* is excellent. Prof. MacGregor has a persuasive way of proposing a "solution" to the problem of evil (divine creativity in the evolutionary process entails sacrifice), and proofs for God's existence are seen to be "unrealistic" when they do not refer to man's "existential situation of encounter with Him." Whether he is discussing the nature of religion or the problems of eschatology, the author amply demonstrates his mental agility and literary charm. None of this, however, makes the *Introduction* theoretically faultless or perfectly in accord with Biblical Christianity.

David Hume's "On Miracles," a selection in the anthology, still says more to the Christian than the author's treatment of the "dysteleological surd," i.e., purposeless and unexplained phenomena apparently detrimental to man's welfare. And almost any of the essays on religious language in the book of readings is more precise, informative and important than the very simple and utterly too brief account of that subject in the *Introduction*. Still, the Incarnation is a doctrine repeatedly noted and Pelagius gets his due; so it may well happen that he who reads this review may learn from these books and enjoy them, too.

C. E. Huber

INTERPRETING THE NEW TESTAMENT. By H. E. Dana and R. E. Glaze, Jr. Broadman Press, Nashville, Tennessee, 1961. 165 pages. Cloth. \$3.25.

This work is a revision of Dana's *Searching the Scriptures* first published in 1936 and later republished in partially revised form in 1946. Dr. Glaze is associate professor of New Testament and Greek at New Orleans Theological Seminary.

Following an introduction to the nature of New Testament hermeneutics, some seven chapters are devoted to a history of interpretation. The period covered ranges from Ezra to twentieth century form criticism. Because this first section of the book is little more than one hundred pages long,

the treatment of men and movements in the long and complex history of Biblical interpretation is summary at best. Philo, for example, is dealt with in two paragraphs, Origen in three, while Chrysostom receives four paragraphs. Luther and Calvin are accorded about two pages each, somewhat less than the space devoted to Jonathan Edwards. Calixtus and Calov are mentioned in passing; however it seems hardly adequate to sum up the work of Calov with no more than Farrar's judgment, ". . . a born heresy hunter, one of those other people's bishops . . . who think it their special mission to take in charge the orthodoxy of all their fellow men" (p. 96).

The last two chapters of the book deal with the principles of interpretation and the process of interpretation. The chief value of the book is to be found here. The author rightly insists on that kind of Biblical interpretation which is both critical and reverent, that is, which, on the one hand, honestly seeks out and objectively employs all of the evidence bearing on the text of the New Testament, and, on the other hand, recognizes and is obedient to the Scripture's divinely inspired character.

Because of the summary nature of much of the work, it will not provide solid fare for the Lutheran pastor. It might serve as an introductory survey for beginning students or advanced laymen.

B. W. Salewski

REVELATION, THE LAST BOOK IN THE BIBLE. By Luther Poellot.
Concordia Publishing House, St. Louis, Missouri, 1962.
314 pages. Cloth. \$5.00.

At last someone in the Lutheran Church has had the courage to publish a book about Revelation. Not that it has not been done before, but all too often we have left the study of this great and comforting book to the sects and the cults. We are happy that Concordia Publishing House has taken on this project. We are happy with the work which Luther Poellot has done.

Poellot's book is not for the profound scholar, but is intended for use in Bible classes, auxiliary organizations, Sunday School teachers' meetings, and the like. But since our church has had such a lack of material in this area for so long a time, we predict that many a pastor will buy and use the book also for sermonic helps and perhaps even for an occasional conference paper.

The format of the book is very good, typically C.P.H. Poellot makes almost a verse by verse study in a cursory manner. His English is clear, concise, and simple. The book is readable, and will please both lay and clergy alike. There is no attempt to indulge in jargon.

By way of the negative, we would like to have seen a somewhat fuller treatment of Millennialism in view of the fact that both our clergy and laity have to encounter the devotees of various chiliastic views almost constantly. Although the book is primarily for laymen, we feel that a fuller treatment of introductory material would have made a welcome addition. The questions relating to the authorship and canonicity of this

notable book have not gone unnoticed by our clergy and laymen. More could have been said in this area.

However, we believe that this book will fill a void in our literature. We wish it a wide sale and an enthusiastic audience.

J.A.O. Preus

MEDITATIONS FOR COLLEGE STUDENTS. By Donald Deffner, W. J. Fields, Ronald Goerss, Edward Wessling. Concordia Publishing House, St. Louis, Missouri, 1961. 152 pages. Cloth. \$2.75.

This fine collection of meditations speaks much more directly to college students than the general devotional booklets are able to do. It raises the question as to whether it might not be desirable for a publication like *Portals of Prayer* to be offered in several editions—for children, teenagers, college students, and the aged, as well as the present edition geared for families. It would be an ambitious project, to be sure, but certainly well worth the effort.

Especially commendable for their effective presentation of Law and Gospel are Sections Three and Four. While the centrality of the redemption is apparent throughout the book, these sections seem to relate more clearly the work of Christ to the faith and life of the campus Christian.

Somewhat questionable is a Buberian "I-thou" emphasis in Section Two, where "faith-in" is somewhat arbitrarily separated from "faith-that", and where the Confession of God as Maker of heaven and earth is described as being "entirely subjective." Also in this section Christian faith is distinguished from faith in general only by its content. It should be pointed out that Christian faith is different also because of its origin. It is the gift of God. This makes of faith a *unique, divine* activity within the person in whom it is operative. It differs not only with respect to content, but its very nature is different.

Several of the student-composed meditations are most acceptable, while others are somewhat "moralistic" in character.

There is no doubt that the book fills a real need and that it will serve as an effective devotional guide for college students. A paper-bound edition would make it more accessible.

B. F. Kurzweg

PILGRIMAGE TO HUMANITY. By Albert Schweitzer. Translated by Walter E. Stuermann. Philosophical Library, New York, 1961. 101 pages and sources. Cloth. \$3.75.

THE ETHICAL MYSTICISM OF ALBERT SCHWEITZER. By Henry Clark. With two essays by Albert Schweitzer. Beacon Press, Boston, Massachusetts, 1962. 205 pages, plus notes, bibliography, and index. Cloth. \$4.95.

These little volumes are an excellent introduction to the study of Albert Schweitzer. In *Pilgrimage to Humanity* Schweitzer gives his own interpreta-

tion of his life. He makes an appeal for a liberal theology, discusses European and African culture, Goethe, Bach, "The Unknown One" (Jesus); and with the hallmark of his philosophy, "Reverence for Life", Schweitzer prepares for the last chapter, "World Peace."

The Ethical Mysticism of Albert Schweitzer is a very clear and quotable example of the budding Schweitzer scholarship. As the apron reveals, Clark went on the advice of Schweitzer (Oslo, 1954) to Martin Werner and Fritz Buri in Berne for a year with two of the foremost Schweitzer scholars. According to Henry Clark there is little of traditional Christianity to be found in Schweitzer's "reverence for life." This is rather a philosophy of ethical mysticism, reverence for life being rooted in reason. "Schweitzer affirms that reverence for life is a 'necessity of thought' and that whoever earnestly 'explores the depths of thought must arrive at this point'" (p. 35). Reverence for life is declared to be an absolute and a universal. Clark puts Schweitzer in line with the famous philosophers when he compares his epigrammatic saying, "I am life which wills to live in the midst of life that wills to live," with Descartes' *Cogito ergo sum*. Recommended reading for those interested in contemporary philosophy.

Otto F. Stahlke

TELLING THE GOOD NEWS. Edited by Philip A. Johnson, Norman Temme, and Charles C. Hushaw. Concordia Publishing House, St. Louis, 1962. 202 pages. Cloth. \$2.50.

Various men author various chapters with varied acuteness in this public relations handbook for churches. Noted for their specialties in public relations, pastors, executives, and laymen of Lutheran bodies in the United States have contributed to this 22 chapter handbook.

The parish pastor will do well to note such chapters as give practical suggestions for his congregation. The chapters on "What Does Your Building Say" and "Writing Church News" dispense a wealth of recommendations and helpful hints.

Dr. Oswald Hoffman of the Lutheran Hour sets a Christ-centered tone in the first chapter when he uses the catchphrase (PR), Proclaim the Redeemer. On the other hand, too many anecdotes and theorizing articles weaken the handbook as a 'ready to reach' guide. Because of the diversity of authors, overlapping becomes evident especially in the "how's" of news writing and photography.

A newly-organized congregational public relations committee would do well to have each member gather the scope of their task by reading the entire contents. Cross reference to pertinent chapters would be helpful. Although an up-to-date book of this type was needed, other recent publications in the area of church public relations also warrant attention.

Peter Mealwitz

ON A HILL FAR AWAY. By J. H. Baumgaertner and Elmer A. Kettner. Concordia Publishing House, St. Louis, 1962. 120 pages. Paperback. \$1.75.

Two complete Lenten sermon series in one book. J. H. Baumgaertner sets a somber tone in his Passion orientated messages. The audience will surely depart in remembrance of our Lord's suffering. There is active participation by the congregation in the two outlined Good Friday services. The appendix with a suggested three hour afternoon service and a Tenebrae evening service for Good Friday is worth the price of the book. The first series may be best illustrated by a Passion stillness before the storm during Lent, a thunder storm shaking as Christ died on Good Friday, and a beautiful rainbow and bright sunshine on Easter Morn as the preacher gives "A Wonderful Answer."

"Behold My Hands" is the theme of Elmer Kettner's Lenten Sermons. Instead of the Passion pulse which is felt in the former meditations, the listener returns home with a feeling of 'goodness.' The symbolism of the various hands (helping, folded, healing, tied, etc.) is drawn to its fullest; possibly beyond the text in some instances. The audio-attention will tend to diminish since clear cut sermon parts are not always noticeable. A use of illustrations and hymn verses will make these sermons dear to the hearts of faithful Lutherans.

Peter Mealwitz

WHEN GOD SPEAKS: AN INTRODUCTION TO THE BOOKS OF THE BIBLE. By Jack K. Muhlenbruch. Concordia Publishing House, St. Louis, Missouri, 1962. 120 pages. Students Guide, \$.60; 96 pages. Leader's Guide, \$1.25. Paperback.

This is a "bridge course" for the newly-confirmed to lead them into the Scriptures and prepare them for regular Bible class courses. Here is a well-prepared course to aid the youth or adults as well to become more Biblically literate.

From the Preface: "It [the course] has one main purpose—to introduce you to the Word of God by helping you study the Word itself. It does not want you to just talk *about* the Bible; it wants you to actually read in the Bible . . ."

One might add that it is time that we do more than just talk about Bible study. When will we actually expect people to spend time in personal study and preparation and forthrightly say so instead of merely pleading with them to "accept a suggestion"? No matter how well the classes are taught, maximum benefit from the course can come only from personal exposure to the Word and while a short hour once a week spent in a class is precious, it can hardly do more than scratch the surface.

A fine leader's guide is provided. The materials are here and they are good. Humanly speaking, it is still up to the leader, however, to exhibit enthusiasm and to motivate his students if this course is to produce the desired results.

Martin F. Luebke

NEW TESTAMENT SURVEY. By Merrill C. Tenney. William B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1961. 464 pages. Cloth. \$5.95.

This is an enlargement and revision of Tenney's earlier work *The New Testament: An Historical and Analytic Survey*.

This book is intended primarily for students in college Bible survey courses. Problems of text, introduction, and interpretation, which must be the concern of the pastor, are not treated. Footnotes have been kept to a bare minimum. The bibliographies, though extensive, represent chiefly writers of the "evangelical" wing (bibliographies are marked as to the conservative or liberal tendencies of the author). Much important current literature is ignored.

As a consequence of the limitations imposed by the purpose of the book, this survey will not be of great value to the pastor. Nevertheless, much valuable information is packed into the book. For that reason it can be of service to the general reader. It may also prove to be a useful guide for lay Bible class teachers.

B. W. Salewski

SHARING HIS SUFFERING. By Peter H. Eldersveld. William B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1961. 99 pages. Cloth. \$2.50.

These sermons by Peter H. Eldersveld have been adapted from ones which the author has preached on "The Back-to-God Hour", the international radio broadcast of the Christian Reformed Church. While they are not textual in terms of traditional Lutheran homiletical emphasis, they are nevertheless Scriptural. The truths of the Word, notably Christ's atoning work, are forthrightly presented.

In the sermons on the Christian Way, the author urges modern Christians, beset by secularity and obsessed with an easy life, not to forget that a meaningful Christianity requires of its adherents suffering and self-sacrifice. Particularly in these sermons, in which he challenges the modern day concept of the Christian life, the author speaks relevantly and in language that is simple and direct.

The author has mastered the art of presenting profound truth in simple language. This, it seemed to this reviewer, was the book's outstanding feature.

Gerhard Aho

I AM PERSUADED. By David H. C. Read. Charles Scribner's Sons, New York, 1961. 182 pages. Cloth. \$3.00.

Here is timely, imaginative preaching by a man who is regarded, and rightly so, as one of the better preachers in our country today. David H. C. Read, a native of Scotland, since 1956 has been Minister of the Madison Avenue Presbyterian Church, the largest church of its denomination in New York City.

These sermons relate to life in a way that Lutheran preachers do well to emulate. The author deals with real issues and gives God's answer to real problems. Beautifully, often with deep insight, he evokes pictures with words and yet speaks pungently.

This reviewer would have welcomed a stronger expository note in some of the sermons, a more solid textual basis. At times the grace of God in Christ could also have been spelled out more clearly.

Gerhard Aho

ALONE WITH GOD—DEVOTIONS FROM MARTIN LUTHER. By Theodore J. Kleinhans. Concordia Publishing House, Saint Louis, Missouri, 1962. 104 pages. Cloth. \$2.50.

This book is a welcome addition to the devotional literature of our church. Chaplain Kleinhans has translated excerpts from Luther's sermons and has arranged them into appealing devotions, each somewhat over a page long, titled, and with a fitting Scripture text. The author writes in the Preface that these snatches from Luther's sermons have meant much to him in his own devotions. It is to be hoped that others would also be stimulated by them.

Gerhard Aho

A FAMILY OF GOD. Edited by Daniel Nystrom. Augustana Press, Rock Island, Illinois, 1962. 262 pages. Cloth. \$3.95.

As the Augustana Synod this year gives up its life to find a larger service as a part of the new Lutheran Church in America, one of its loving sons gives us this modest, yet moving collection of intimate memorabilia.

Drawing upon a wide assortment of letters, addresses, documents, essays, and poems, Editor Nystrom takes us close to the heart of the Swedish Lutheran synod in its 102-year history. We come to know such strong and self-giving men as Lars Paul Esbjörn, T. N. Hasselquist, Olof Olsson, and Eric Norelius, Swedish-American giants in the earth. The volume conveys, in film-strip fashion, a kind of saga of faith.

Caught up as most of us are in our own times and our own synodical webs of activities, we are edified to read of all that others of our household of faith have dreamed and done, suffered and given.

More than that, in this kind of volume more than in a formal synodical history we catch the flavor of a hearty, faithful band of immigrants who loved their Lord and their church of the Augsburg Confession. We cannot expect that they should have gone to their work and showed their love exactly as other synods have done. Sweden, not Norway or Saxony or Prussia, was their homeland and gave them their mission and theological impetus.

Now the Augustana Synod is to be no more, and many like Nystrom see her marching down the aisle with the mixed emotions of a loving

parent. In this new age, so unbelievably different from 1860, we join in sending a wish of love to the wedding. We speak the hope that the Confession for which the synod was named will continue in her new home to be precious to her, expressing the deepest truth of Scripture and pointing her to Jesus Christ, the Lord of all our synods.

Gerhard L. Belgium

THE PROBLEM OF THE NEW TESTAMENT CANON. By Kurt Aland. A. R. Mowbray and Co., Limited, London, 1962. 33 pages. Paper. 5s.

Assuming that his reader is fairly well acquainted with the external history of the formal Canon of the New Testament, Professor Aland, director of the Institute for New Testament Studies at Muenster, seeks in this short treatise to lay upon the contemporary Christian conscience a number of conclusions which to him appear to be valid and required inferences from the universally acknowledged data.

Of particular concern is his final conclusion that our present task as scholars and theologians alike is to discover "the correct principles of selection from the formal Canon and of its interpretation with the purpose of achieving a common, actual Canon and a common interpretation of its contents" (p. 31). He holds, in other words, that the Canon cannot be bettered by any extension, but only by reduction. Reduction of the formal Canon, he argues, has in fact been carried on by all denominations in practice, if not in principle. In respect to what the early Church excluded from the New Testament—despite what he considers the "insufficient and frequently wrong" external standards which it applied—it was perfectly sound and correct in its judgment, a fact that remains inexplicable, says Aland, if "one does not presuppose the control of the *providentia Dei*, the working of the Holy Spirit" (p. 25). To this, however, one is inclined to remark that equally inexplicable is the implicit suggestion that for some reason the *providentia Dei* stopped short of that further delimitation of the Canon which Professor Aland now requires of the Church, even though this is a task before which he himself insists there must stand the prayer: *Veni, Creator Spiritus*.

Nevertheless, this little series of twelve theses which, together with a brief commentary on each, carry Professor Aland's thought forward with clear and—if one accepts all the premises—logical steps, is a timely and provocative invitation to examine afresh a most important question beneath which the Church will only in the light of eternity be able to write the final Q.E.D.

Richard Jungkuntz

BOOKS RECEIVED

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

- ANCIENT TRUTHS FOR TODAY'S NEEDS.** Sermons on the Old Testament Lessons. By Edwin C. Munson. Augustana Press, Rock Island, Illinois, 1962. xii and 392 pp. Cloth. \$4.00.
- YOU AND YOURS.** By Arthur O. Arnold. Augustana Press, Rock Island, Illinois, 1962. vii and 85 pp. Paperback. \$1.45.
- PHILOSOPHY AND RELIGION IN COLONIAL AMERICA.** By Claude M. Newlin. Philosophical Library, New York, 1962. ix and 212 pp. Cloth. \$4.75.
- GRACE AND REASON.** A study in the Theology of Luther. By B. A. Gerrish. Oxford University Press, New York, 1962. ix and 188 pp. Cloth. \$6.75.
- THE VACATION BIBLE SCHOOL IN THE LOCAL CHURCH.** By Gene A. Getz. Moody Bible Institute, Chicago, Illinois, 1962. 158 pp. Cloth. \$2.95.
- THE EPISTLE TO THE EPHESIANS.** A verse-by-verse exposition. By F. F. Bruce. Fleming H. Revell Company, Westwood, New Jersey, 1961. 140 pp. Cloth. \$3.00.
- QUMRAN AND CORINTH.** By Martin H. Scharlemann. Bookman Associates, New York, 1962. 78 pp. Paperback. \$1.95.
- DOOYEWEERD AND THE AMSTERDAM PHILOSOPHY.** A Christian Critique of Philosophic Thought. By Ronald H. Nash. Zondervan Publishing House, Grand Rapids, Michigan, 1962. 109 pp. Cloth. \$2.50.
- CHRISTIANS AND THE CRISIS IN SEX MORALITY.** The Church looks at the facts about sex and marriage today. By Elizabeth and William Genne'. Association Press, New York, 1962. 123 pp. Paperback. \$.50.
- OVERCOMING CHRISTIAN DIVISIONS.** A revision of One Lord, One Church. By J. Robert Nelson. Associated Press, New York, 1962. 126 pp. Paperback. \$.50.
- NEW DELHI SPEAKS.** About Christian Witness, Service, Unity. A report from the World Council of Churches, third assembly, held 11/18 to 12/6/61. Edited by W. A. Visser 't Hooft. Association Press, New York, 1962. 124 pp. Paperback. \$.50.
- THE MODERN READER'S GUIDE TO ACTS.** By Albert E. Barnett. Association Press, New York, 1962. 125 pp. Paperback. \$.50.
- EARLY AND MEDIEVAL CHRISTIANITY.** The Collected Papers in Church History, Series 1. By Roland H. Bainton. Beacon Press, Boston, Massachusetts, 1962. ix and 261 pp. Cloth. \$6.00.
- COMMUNISM, ITS FAITH AND FALLACIES.** An Exposition and Criticism. By James D. Bales. Introductions by Herbert A. Philbrick and Hollington K. Tong. Baker Book House, Grand Rapids 6, Michigan, 1962. 214 pp. Cloth. \$3.95.
- THE GROWING STORM.** Sketches of Church History from A.D. 600 to A.D. 1350. Vol. II of a new series on The Advance of Christianity Through the Centuries, edited by F. F. Bruce. By G.S.M. Walker. Wm. B. Eerdmans Publishing Company, Grand Rapids 3, Michigan, 1961. 252 pp. Cloth. \$3.75.

- VARIETIES OF CHRISTIAN APOLOGETICS.** An Introduction to the Christian Philosophy of Religion. By Bernard Ramm. Baker Book House, Grand Rapids 6, Michigan, 1961. 199 pp. Cloth. \$3.95.
- HOLY GROUND.** Expositions From Exodus. By Douglas M. White. Baker Book House, Grand Rapids 6, Michigan, 1962. 144 pp. Cloth. \$2.50.
- TILLICH.** (Modern Thinkers Series) Edited by David H. Freeman. Baker Book House, Grand Rapids 6, Michigan, 1962. 42 pp. Paperback. \$1.25.
- THE LATTER DAYS.** An examination of the teachings of Scripture on this significant subject. By Russell Bradley Jones. Baker Book House, Grand Rapids 6, Michigan, revised edition, 1961. ix and 196 pp. Cloth. \$2.95.
- SERMONS FOR SPECIAL DAYS.** By G. Erik Hagg. Augustana Press, Rock Island, Illinois, 1962. x and 160 pp. Cloth. \$3.50.
- THE SILENCE OF GOD.** By Helmut Thielicke. Translated by G. W. Bromiley. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1962. xi and 92 pp. Cloth. \$2.50.
- THE SIGNIFICANCE OF BARTH'S THEOLOGY.** An Appraisal: with special reference to election and reconciliation. By Fred H. Klooster. Baker Book House, Grand Rapids, Michigan, 1961. 98 pp. Cloth. \$2.95.
- PAUL TILLICH AND THE CHRISTIAN MESSAGE.** By George H. Tavard. Charles Scribner's Sons, New York, 1962. ix and 176 pp. Cloth. \$3.95.
- THE CONGREGATION AT WORK.** By R. C. Rein. Concordia Publishing House, St. Louis, Missouri, 1962. vii and 247 pp. Cloth. \$4.00.
- THE PASTORAL CARE OF FAMILIES.** Its Theology and Practice. By William E. Hulme. Abingdon Press, Nashville, Tennessee, 1962. 208 pp. Cloth. \$3.50.
- YOUR MARRIAGE—DUEL OR DUET?** By Louis H. Evans. Fleming H. Revell Company, Westwood, New Jersey, 1962. 128 pp. Cloth. \$2.50.
- REACHING BEYOND YOUR PULPIT.** Edited by Frank S. Mead. Fleming H. Revell Company, Westwood, New Jersey, 1962. 190 pp. Cloth. \$3.50.
- PHYSICIST AND CHRISTIAN.** A dialogue between the communities. By William Grosvenor Pollard. The Seabury Press, Greenwich, Connecticut, 1961. xiii and 178 pp. Cloth. \$4.25.
- SERMONS FROM THE PSALMS.** By Calvin P. Swank. Baker Book House, Grand Rapids 6, Michigan, 1962. 122 pp. Cloth. \$2.50.
- ON RELIGIOUS MATURITY.** By Merlyn Belanger. Philosophical Library, Inc., New York 16, New York, 1962. 82 pp. Cloth. \$3.00.
- KARL BARTH'S DOCTRINE OF HOLY SCRIPTURE.** By Klaas Runia. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1962. ix and 225 pp. Cloth. \$4.00.
- PAUL'S SECOND EPISTLE TO THE CORINTHIANS.** The English text with introduction, exposition and notes. By Philip Edgcumbe Hughes. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1962. xxxv and 508 pp. Cloth. \$6.00.

- FEEDING AND LEADING.** By Richard R. Caemmerer. The Witnessing Church Series. Concordia Publishing House, St. Louis, Missouri, 1962. 112 pp. Paperback. \$1.75.
- THE GROWING CHILD.** Parent Guidance Series No. 11. 8 authors. Oscar E. Feucht, Editor. Concordia Publishing House, St. Louis, Missouri, no date. 52 pp. Paperback. 60c each.
- PULPIT AND TABLE.** Some Chapters in the History of Worship in the Reformed Churches. By Howard G. Hageman. John Knox Press, Richmond, Virginia, 1962. 139 pp. Cloth. \$3.00.
- QUESTION 7.** An exciting novel of conflict and cruelty in Communist East Germany. Based on the Motion Picture Screenplay by Allan Sloane. By Robert E. A. Lee. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1962. 133 pp. Cloth. \$2.95.
- THE MINISTER'S LAW HANDBOOK.** By G. Stanley Joslin. Channel Press, Manhasset, New York, 1962. 256 pp. Cloth. \$4.95.
- THE BIBLE COLLEGE STORY: EDUCATION WITH DIMENSION.** By S. A. Witmer. Channel Press, Inc., Manhasset, New York, 1962. 253 pp. Cloth. \$3.75.
- COMMISSION, CONFLICT, COMMITMENT.** Messages from the Sixth International Student Missionary Convention. Inter-Varsity Press, 1519 North Astor, Chicago 10, Illinois, 1962. xviii and 301 pp. Paperback. \$3.25.
- GRACE AND THE SEARCHING OF OUR HEART.** A Companion for Self-discovery and Renewal. Association Press, New York, New York, 1962. By Charles R. Stinnette, Jr. 192 pp. Cloth. \$4.00.
- LUTHER'S MEDITATIONS ON THE GOSPELS.** Translated and arranged by Roland H. Bainton. The Westminster Press, Philadelphia, Pennsylvania, 1962. 155 pp. Cloth. \$3.75.
- YOU AND YOUR PULPIT; YOUR PULPIT IN LIFE.** The former a 16 page booklet and the latter a 72 page resource book together with a color filmstrip and record make up the complete kit. By Rev. Waldo Werning. Church-Craft Pictures, Inc., St. Louis 16, Missouri, 1962. Paperback. Booklet, 25c each; book, \$1.25 each.
- THE MATURE CHRISTIAN.** By A. Morgan Derham. Fleming H. Revell Company, Westwood, New Jersey, 1962. 128 pp. Cloth. \$2.50.
- THE STORY OF THE CHURCH'S SONG.** By Millar Patrick. Edited by James Rawlings Sydnor. John Knox Press, Richmond 9, Virginia, 1962. Cloth. 208 pp. \$3.75.
- THE THEOLOGY OF THE OLDER TESTAMENT.** By J. Barton Payne. Zondervan Publishing House, Grand Rapids, Michigan, 1962. 554 pp. Cloth. \$6.95.
- THE STRUCTURE OF THE FOURTH GOSPEL.** By G.H.C. MacGregor and A. Q. Morton. Oliver and Boyd, Ltd., Edinburgh, Scotland, 1961. 135 pp. Cloth. 15s.

- MINISTERS TO THE SOLDIERS OF SCOTLAND.** A History of the Military Chaplains of Scotland prior to the War in the Crimea. By Alexander Crawley Dow. Oliver and Boyd, Ltd., Edinburgh, Scotland, 1962. vi and 288 pp. Cloth. 30s.
- STUDIES IN NEW TESTAMENT ETHICS.** By William Lillie. Oliver and Boyd, Ltd., Edinburgh, Scotland, 1961. ix and 189 pp. Cloth. 18s.
- THE LOVE OF LEARNING AND THE DESIRE FOR GOD.** A Study of Monastic Culture. By Jean Leclercq. Translated by Catherine Misrahi. New American Library of World Literature, Inc., New York, 1962. x and 325 pp. Paperback. 75c.
- THE CHRIST OF FAITH.** The Christology of the Church. By Karl Adam. New American Library of World Literature, Inc., New York, 1962. 408 pp. Paperback. 95c.
- EFFECTIVE CHRISTIAN COMMUNICATION.** By Maxwell V. Perrow. John Knox Press, Richmond, Virginia, 1962. 47 pp. Paperback. 85c.
- THE BIBLE SAYS.** By John Huxtable. John Knox Press, Richmond, Virginia, 1962. 125 pp. Cloth. \$1.75.
- LORD OF THE TEMPLE.** A Study of the Relation Between Cult and Gospel. By Ernst Lohmeyer. Translated by Stewart Todd. Oliver and Boyd, Ltd., Edinburgh, Scotland, 1961. x and 116 pp. Cloth. 15s.
- CHRIST AND CRISIS.** By Charles Malik. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1962. xxi and 101 pp. Cloth. \$3.00.
- THE BIRTH OF THE CHRISTIAN FAITH.** By James McLeman. Oliver and Boyd, Ltd., Edinburgh, Scotland, 1962. v and 82 pp. Cloth. 12s 6d.
- CREATIVE SPIRIT.** By Karl Heussenstamm. Philosophical Library, Inc., New York, 1961. 125 pp. Cloth. \$3.75.
- THE CREED IN CHRISTIAN TEACHING.** By James D. Smart. The Westminster Press, Philadelphia, Pennsylvania, 1962. 238 pp. Cloth. \$4.50.
- THE INSTITUTIONAL NATURE OF ADULT CHRISTIAN EDUCATION.** By Bruce Reinhart. The Westminster Press, Philadelphia, Pennsylvania, 1962. 242 pp. Cloth. \$4.50.
- MISSIONARY METHODS: ST. PAUL'S OR OURS?** By Roland Allen. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1962. ix and 179 pp. Paperback. \$1.65.
- FASTI ECCLESIAE SCOTICANAE.** The Succession of Ministers in the Church of Scotland From the Reformation. Vol. IX. By John Alexander Lamb. Oliver and Boyd, Ltd., Edinburgh, Scotland, 1961. xii and 896 pp. Cloth. £5: 5s.