



"Meditate
upon these things;
give thyself
wholly to them;
that thy profiting
may appear unto all"

I Timothy 4:15

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THE PROBLEM OF BIBLE TRANSLATION

The problem of the Bible translator has always been great. His task was to take the grandest thoughts that have ever been uttered, take them via the language in which they were written (of which he must therefore have a sound and thorough understanding), and then with profound respect and fidelity carry them, those sacred thoughts, over into another tongue. This might belong to the same general group of languages, and thus have much in common with the original. That was as true of Greek and Latin as it is of German and English today. Or the languages in question might be of two utterly different kinds, with as much difference between them as between Japanese and American. The gulf can be bridged. The dramatic and spectacular miracle of Pentecost has been repeated again and again in the many different Bible translations that have been prepared since that day. But the problems have varied greatly.

When Jerome undertook to translate the Bible into Latin, about 400 years after Christ, he knew his Greek as well as his Latin. But when it came to the Hebrew of the Old Testament, he moved to Bethlehem, there to spend years in the study of Hebrew before undertaking to translate the strange language of the Old Testament. He worked hard, and even so decided to take his Psalms from an older Greek translation rather than from the original Hebrew.

How much greater were the difficulties with which Luther and his contemporaries, or the older English translators, had to cope. More than ten centuries had passed, and Jerome's Vulgate had become the almost universally accepted version, at least for the western part of Europe where Rome reigned. Greek was still spoken and written, but the Germans knew little of it, and even in Italy and Rome it had become a strange and foreign tongue. And as for Hebrew, the anti-Semitism of the late Middle Ages was so violent that only a few Jewish scholars kept that sacred language alive, often at the risk of their own lives. A Hebrew lexicon was a rare thing. And when interest in these ancient Biblical languages began to revive, almost as an accidental phase of that

general renaissance of the culture and literature of Greece and Rome, scholars of the pre-Reformation age had to go to the old Hebrew teachers to recover even the basic rules of Hebrew grammar. It was Reuchlin, granduncle of Melancthon, who wrote this new Hebrew grammar (*De Rudimentis Hebraeicis*) that gave European scholars access to the language of the Old Testament. We marvel at Luther's translating the New Testament in a matter of a few months. A far greater feat was the fact that, even with the aid of several assistants, the Old Testament was translated at all. So scarce were the technical aids, the tools with which the translator must work.

The tools of those early translators were primitive and defective, and yet their work, Luther's as well as the Authorized Version, stands as a true achievement of genius. In each case the results were far beyond anything one might expect from their meager arsenal of tools. In each there was a feeling for language as such, a feeling that catches the meaning without the tedious process of looking up each word in the lexicon and each form in the analytical grammar. The Germans have a word for it — *Sprachgefuehl*. The closest one can come to this in English is to say that someone has "the touch." Luther's advantage is that the translations were his own — even where he employed assistants. It was a clear confession of his faith. The men who served King James were a committee, a good committee, but a committee nevertheless. And look where you will, the real works of art are still one-man productions. If this is true even in the area of art, how much more when such a work is a work of faith. That is why, entirely apart from the doctrinal convictions that have found expression also in the work of those men of the Reformation and post-Reformation era, Luther's translation, for its sheer genius and beauty, must stand at the very head.

By this we do not mean that Luther's translation was perfect. Much has been done since those days to improve the tools with which a Bible translator must work: the lexicon, to explain not only the meaning of a given word, but also the various shades of usage; the grammar, to define the way in which the individual word is fitted to the particular case that may govern it, or to the time and the persons with which it may be connected (inflections and conjugation); and

finally the way in which the words are put together to form intelligible statements (syntax). As one generation of scholars after another studied the manuscripts that became available in ever increasing number, more and more was learned about those technical matters. And yet the fact remains that, even though these variant readings added much to the detail of knowledge, no teaching of scripture has been disproved thereby.

The shocking denial of doctrines vital to the salvation of man has come not from the evidence of the manuscripts. It is the modern scholar who, unwilling to bring his reason into the obedience of faith, has dared to put events like the virgin birth, the many miracles, and particularly the resurrection and the vicarious atonement of Christ into the category of mythology. The variant readings in the manuscripts have had nothing to do with that. In fact, it is now granted quite freely by scholars who specialize in the study of these manuscripts that the *textus receptus* (received text) with which Luther and his contemporaries worked is still a remarkably good one, far better than it has been rated by those theologians who have so freely been spreading the seeds of modern unbelief.

All this should be no mystery for the simple Christian. It is obviously the grace and protection of a God who promised that, while heaven and earth should pass away, His word shall never pass away (Matthew 24:35). To this we owe the fact that His word has so marvellously been preserved.

But since He has done this for us, we can thank Him best by using these gifts. Even what other men produce with these new tools can serve us well if we use their contributions wisely. We need not match the scholars who have made that particular field of Biblical scholarship their specialty, but the Lord has given us enough men with adequate knowledge of the Biblical languages to judge fairly the flood of new translations that have come about these recent years. The versions vary. Not all are of the same quality. Many reveal a tendency to go along with the modern trend of skepticism and error. There is much chaff among the wheat. Yet this wheat is God's gift, and we should welcome it as such. Right here is an excellent opportunity to apply that admonition to

"prove all things," and then to "hold fast that which is good."

Such a method should favor no single version. It should be impartial. It should be capable of recognizing what is good in the new without thereby discrediting the old. Let us remember that the old versions have proved themselves over centuries, and are known and loved by many of our people to this day. Yet this love should not blind one to the fact that language does change, and that what made sense to one generation may be quite a problem for another. The one thing that counts is that the original sense of God's word be retained and expressed as clearly as possible. For the sake of an example and by way of an experiment we have applied this method to two Psalms, the seventy-first and the seventy-third. A careful reading will show that we have followed the Authorized Version and Luther for the traditional versions. When the Revised Standard Version seemed to offer a clearer translation we have used that. A Hebrew commentary by Dr. A. Cohen (Soncino Press) was of great help. And occasionally we have tried our own hand at translation (see the editor's note following Psalm Seventy-Three). This is offered as a suggestion. What use will be made of it rests with the reader. But that it will be profitable we know.

PSALM SEVENTY-ONE

- ¹In Thee, O Lord, do I take refuge;
Let me never be put to shame!
- ²In Thy righteousness deliver me and rescue me;
Incline Thine ear to me and save me!
- ³Be Thou to me a sheltering rock,
To which I may continually take refuge,
One that Thou hast appointed to save me;
For Thou art my rock and my fortress.
- ⁴O my God, rescue me out of the hand of the wicked,
Out of the clutch of the wicked tyrant.
- ⁵For Thou art my hope, My Lord God;
Thy promise has been my confidence from my youth.
- ⁶On Thee have I relied from my birth;
Out of my mother's womb Thou hast brought me forth;

- My praise is continually of Thee.
- 7 I am as a wonder to many;
But Thou art my strong refuge.
- 8 Let my mouth be filled with Thy praise
And with Thy glory all the day.
- 9 Cast me not off in the time of old age;
When my strength fails, forsake me not.
- 10 For mine enemies speak against me;
And they that lie in wait for my soul take counsel
together,
- 11 Saying: God hath forsaken him;
After him! Take him! There is none to deliver him.
- 12 O God, be not far from me;
O my God, make haste to help me.
- 13 May they be put to shame and consumed that are accusers
of my soul;
Let them be covered with reproach and dishonor that seek
my hurt.
- 14 But as for me, I will hope continually,
And will praise Thee yet more and more.
- 15 My mouth shall tell of Thy righteousness
And of Thy salvation all the day;
For I know not how to count them.
- 16 I will go forth in the strength of the Lord God;
I will proclaim Thy righteousness, even Thine alone.
- 17 O God, Thou hast taught me from my youth;
And therefore do I declare Thy wondrous works.
- 18 And now also, that I am old and gray, O God,
Forsake me not until I have showed Thy strength and Thy
power;
- 19 Thy righteousness also, O God, which reacheth unto high
heaven;
Thou who hast done great things; O God, who is like unto
Thee?
- 20 Thou, who hast led me through troubles, many and sore,
Thou wilt restore me to life
And bring me up again from the depth of the earth.
- 21 Thou wilt grant me greatness,
Thou wilt turn and comfort me.
- 22 I will also with the lyre give thanks to Thee,
Even for Thy faithfulness, O my God;

Unto Thee will I sing praises with the harp,
 Unto Thee who art the Holy One of Israel.
²³When I sing Thy praises my lips shall shout for joy,
 And so will my soul, which Thou hast redeemed.
²⁴All the day my tongue speaks of Thy righteousness!
 For they who sought my hurt have been put to shame and
 disgrace.

PSALM SEVENTY-THREE

¹Truly God is good to Israel,
 Even to such as are of a clean heart.
²But as for me, my feet were almost gone;
 My steps have well nigh slipped.
³For I was envious of the arrogant,
 When I saw the prosperity of the wicked.
⁴For there are no pangs in their death;
 Their bodies are sleek and sound.
⁵They are not in trouble as other men;
 They are not stricken as other men.
⁶Therefore pride is as chain-mail for their neck;
 Violence covers them as a suit of armour.
⁷Their eyes stand out with fatness:
 They have more than heart could wish.
⁸They scoff, and in wickedness utter oppression;
 They speak as if there were none on high.
⁹They set their mouth against the heavens,
 And their tongue struts through the earth.
¹⁰That's why His people return
 And thirstily drink of the Word.
¹¹And they say, how doth God know?
 And, is their knowledge in the Most High?
¹²That's how it is with the wicked;
 Always at ease, yet their riches increase.
¹³Surely, I have cleansed my heart in vain,
 And washed my hands in innocency.
¹⁴For all the day long have I been stricken,
 And my chastisement comes every morning.
¹⁵If I had said, "I will speak thus,"
 Behold, I would have been faithless to the generation of
 Thy children.

- ¹⁶But when I thought how to understand this,
 It seemed too painful for me;
¹⁷Until I entered into the sanctuary of God
 And considered their end.
¹⁸Surely, Thou settest them in slippery places;
 Thou hurlest them down to utter destruction.
¹⁹How are they brought into desolation in a moment!
 They are wholly consumed by terrors.
²⁰As a dream when one awakes —
 So, O Lord, when Thou rousest Thyself,
 Thou wilt despise their image.
²¹For my soul was in a ferment
 When I was pricked in my heart.
²²But I was brutish and ignorant;
 I was as a beast before Thee.
²³Nevertheless, I was continually with Thee:
 Thou dost hold me by my right hand.
²⁴Thou wilt guide me with Thy counsel
 And afterward, in receiving me, Thou wilt glorify me.
²⁵Whom have I in heaven but Thee?
 And on earth, I desire none but Thee.
²⁶My flesh and my heart faileth;
 But God is the rock of my heart and my portion forever.
²⁷For lo, they that go far from Thee shall perish;
 Thou dost destroy all that go astray from Thee.
²⁸But as for me, the nearness of my God is my good;
 I have made the Lord God my refuge,
 So that I may tell of all Thy works.

[Editor's note: Commentators usually take Verse Six in this Psalm to refer to the adornment of the wicked, a necklace to be worn with pride, and a robe that has something to do with violence, injury, force, oppression. But neither of these fits into the context, and the word for violence indicates action, combat. Hence we render the garment as a suit of armor, and the necklace not as meant for adornment but as applied to defense. Such equipment was not unknown in those days (*cf.* Saul's armor), and a recent book on *Warrior's Weapons* (1963, by Walter Buehr) shows on Page 139 an Assyrian helmet covering also the vital area of the neck with what has all the appearance of chain-mail.]

E. Reim

PAIDEIA

A TIME TO ASK

How Children Fail, by John Holt. Introduction by Allan Fromme. Pitman, 1964. Delta paperback by Dell Publishing Company, Inc., 750 Third Avenue, New York, New York, 10017. 181 + xv pp. \$1.75.

"I wish I'd said that," said Oscar Wilde. "You will, Oscar; you will," answered James Whistler. Finally someone is saying in published form what many thoughtful and insightful classroom teachers have said as their eyes darted about checking who of the education establishment might be listening. You will be saying it too, teacher, as you pick up courage from a fellow teacher who has now writ it down.

Mr. Holt's copy comes from his classroom experiences on which he made notes for three years. His book does not come from the plastic gazebo of those who pour forth volumes about what they think should be going on in education. He is a teacher on the job in elementary and junior high schools, and he has the ability to put down an account of what happens. It turns out to be what is happening in most schoolrooms.

His style is that which communicates; never do you have to reread a sentence to make sure what he said, if your attention is at all close. And he holds you so close that you find it hard to sit still, and harder to put the book down even to go for lunch.

You may think his case seems too strong. But he who is convinced from experience is bound to use emphasis. At times you may think he is angry, but he lets you know why. Because he has analyzed his experiences he is in haste to tell you. It is as the French naturalist Buffon said, "The style is the man." He is artless because he needs not be impressive, for his ideas carry their own powerful conviction. Not one sentence is either so timid or so bombastic as this sentence from the official magazine of the American Educational Research Association: "Much more saliently than in experi-

mental laboratory types of learning situations, typical school learning requires the incorporation of new concepts and information into an established cognitive framework with particular organizational properties. . . . Prior experience in this case is conceptualized as a cumulatively acquired, hierarchically organized, and established body rather than as a recently experienced constellation of stimulus-response connections influencing the learning of another discrete set of such connections." (Quoted for its horror in Lincoln Barnett's *The Treasure of our Tongue*, p. 237.) It is sometimes good to know what you will be spared in recommended books on education.

Mr. Holt begins: "Most children fail in school. . . . They fail to develop more than a tiny part of the tremendous capacity for learning, understanding, and creating with which they were born and of which they made full use during the first two or three years of their lives.

"Why do they fail?"

"They fail because they are afraid, bored, and confused.

"They are afraid, above all else, of failing, of disappointing or displeasing the many anxious adults around them, whose limitless hopes and expectations for them hang over their heads like a cloud."

Mr. Holt shows *how* this happens. Most of the time he avoids the *why*. Sometimes he speculates, and his hunches are such that any experienced teacher is likely to agree, for he supports his arguments with analogies from life. It is his sticking to the *how* that gives his book its force. No honest teacher can deny that he is putting his finger on "how things go." He is reporting. Often he leaves you thinking about the *why* of it all, and what can be done. This is the measure of a good book: it makes you think. Sometimes it makes you ashamed. Even worried, but with a quiet resolution not to let something happen again.

"Can a child have a vested interest in failure?" he asks. The book will convince you that much of "how we do it" leads to the solution on the part of the child that he "goes stupid" in self-defense. If this sounds frightening, it may scare us enough to do some things differently.

How have we trained children to become mere answer-producers? Here you will find out, and in a way that makes you think that he got the information from your classroom. But isn't getting the answers the high goal of the school? So we think, and in accordance with that we proceed. The customary procedure answers the question, how children fail.

What do the kids call "minimax"? What strategies do they develop to minimize their losses as they engage in guessing what the teacher wants. "Well," said one child who guessed right, "you don't exactly *point*, but you kind of stand next to the answer."

Then there is numeral shoving in teaching arithmetic!

"You can't find out what a child does in class by looking at him only when he is called on. You have to watch him for long stretches of time without his knowing it. . . . A teacher in class is like a man in the woods at night with a powerful flashlight in his hand. Wherever he turns his light the creatures on whom it shines are aware of it, and do not behave as they do in the dark. Thus the mere fact of his watching their behavior changes it into something very different. Shine where he will, he can never know very much of the night life of the woods." Classroom observers should not watch the teacher but the children. We did it this way one time when we had a supervisory assignment, and we always had a sneaking feeling that the teachers thought we were not much interested in what *they* were doing.

How do children feel about school? "School feels like this to children: it is a place where *they* make you go and where *they* tell you to do things and where *they* try to make your life unpleasant if you don't do them or don't do them right." If that sounds strong, do read his documentation before judging it.

The author has an abundance of proof that the children are sharp in figuring out their teachers, who think they have gotten by with a lot of dissimulation, but they will be surprised!

In recent years teachers have been trained to be gushy with praise and to make sure that every child feels much of what has been called success. Mr. Holt startles us by showing that much of what teachers say is fulsome praise (and here you must check your dictionary for "fulsome.") He says, "We ought also to learn, beginning early, that we don't always succeed. A good batting average in baseball is .300; a good batting average in life is a great deal lower than that. Life holds many more defeats than victories for all of us. Shouldn't we get used to this early?" On this topic our author is magnificent, in the second and third meanings of that word. For once someone has noticed how immune infants are to frustration, and how readily they learn as much to succeed from their failures as from their successes.

Then there is tension in the classroom! Did you realize that some children make mistakes so they don't have to worry about making one? Some children hurry through math exams and hand their papers in because "worrying about whether you did the right thing, while painful enough, is less painful than worrying about the right thing to do." Insights like this make the reading of this book a must.

Another thing on the praise bit: "Is not *most* adult praise of children a kind of self-praise?" The author is unsparing in his yen to make the teacher "know thyself."

Why do we so much admire the pupil that dashes for the answer, and in his madness learns to equivocate and dissimulate? Don't we know that a good thinker can tolerate uncertainty, he can stand not knowing? And why can't we be free not to know? You will enjoy the help Mr. Holt gives on that greatest of problems: to stop children from being afraid.

His experience with the retarded child at the children's concert on the Esplanade will both pull at your heartstrings and trigger your mind. Many such children withdraw from the struggle, as do many normals, because "as the old saying goes, you can't fall out of bed when you sleep on the floor." Montessori learned how to teach normal children by working with the retarded; so this teacher says, "Everything I learn about teaching I learn from the bad students." We begin to wonder whether the one-room pioneer school produced so many

great Americans because it didn't demand too much. Seriously! Pressure can clog the learning process.

And that raises a point that runs like a refrain through this book: the bruising effect of pressure in schools today. Arithmetic one time went no further than the "rule of three" (proportion) in elementary school, and long division was first learned at Harvard. Our author also helps you think about whether knowing a lot of things goes very far toward making a man. And he really makes you think on the matter of curriculum, whether anybody has a right to say *what* a child should learn. We won't take time here to protest the case for all the common learnings. Wonderful arguments can be set up for an irreducible minimum. But we would like to take up the cudgels for the excellent lives of many who are exemplary citizens while utterly untrained in many of the fields for which educators feel a compulsion.

Pressured by incessant demands, children learn to dig themselves foxholes in school, as the sergeant did in *A Walk in the Sun*, book and movie. In making this point the author writes powerfully. Faced with impossible tasks, children learn to retire from the struggle to their permanent hurt. Herein is *how* children fail. Our part in it is detailed, and it stands there to accuse us.

There is a chapter on "Real Learning." It shows that "to rescue a man lost in the woods, you must get where he is . . . we teachers must begin to try to look at our ideas and our teaching through the eyes of someone who knows nothing." And "we should acknowledge the obvious *nuttiness*" of some things when we first present them to children. For "the answer to any problem, school problem, is in the problem, only momentarily hidden from view."

But we tend to teach recipes, originated by others. Mr. Holt helps you to see anew the meaninglessness of much of this recipe-learning. Here he continues the wonderful work of Edgar Dale.

There is light to be had here on the struggle between the grammarians and the structural linguists, the light of experience, which cannot be gainsaid. As in arithmetic, help in language is so often trying to get the child to learn the

recipes. Teachers trying to avoid this can get specific help in arithmetic with the Cuisenaire rods, about which he tells that you can get information from the Cuisenaire Corporation of America, Nine Elm Avenue, Mount Vernon, New York, 10550.

What sense is there in asking a child whether he understands something? There are seven things that show whether a child understands, whether there is real or apparent learning. The book is worth the price for its point that knowledge, learning, and understanding are not linear. Yes, "I wish I'd said that."

The author has a minimum of organization in his book, hence it lives. Should one lift the chapter titles and drop them in again at random, it would hardly matter. What a relief, to find a book that has not been enervated by System.

But he picks up courage, and his stride strengthens as he takes on the "tell-'em-and-test-'em" way of teaching, the artificiality and cruelty of all traditional testing, the incommunicado-stance of teachers, "good explanations," drill, leading questions, the weakness of talking, terms of endearment, and the overemotionalized modern school. On this last, he finds good in his being called "Holt" as a five-year-old.

Stronger still is his stuff on the much plain dishonesty of teachers in dealing with children, and the whole arrangement of school in which "we ask children to do for most of a day what few adults are able to do even for an hour." Luther said that children should go to school for half a day, other things after that. Now parents have so little for children to do that they dread to have them home much at all, and certainly for the vacation periods.

The indication is for a whole new deal in education; as Pestalozzi said, the whole carriage (dated word) has to be turned around and headed the other way. But we doubt that there is enough courage to grapple seriously with the situation. Mr. Holt confirms our oft-spoken contention that school is, by definition, a bad place for children to be. Yet nothing *can* be done until school people face the facts. Mr. Holt has helped us face the facts.

Martin Galstad

== PREACHING THE WORD ==

[The following sermon was delivered to the graduating class of 1966 at Immanuel Lutheran College, June 3, 1966, by Pastor Ralph Schaller of Coloma, Michigan. It is reprinted here with grateful thanks. — The Editor]

THE LORD GOD IS THEIR INHERITANCE

But unto the tribe of Levi Moses gave not any inheritance: the Lord God of Israel was their inheritance, as he said unto them.

— Joshua 13:33

Great were the battles — mighty were the enemies — thunderous was the combat — loud was the fall. The people of God had entered into the promised land. They had all come — even the tribes from across the Jordan — to march against the enemy. They had seen Jericho tumble and enemy after enemy overcome. They had been directed with wisdom and guided on every step of the dangerous way. They had seen their own plans fail and those of God succeed. Now was the time to mop up and settle down to live. Now the time of victory was here and they were chafing at the bit.

Seven years ago — in the fall of 1959 when this house of learning was founded — some of you began to study here. You are graduating from one or another department of this school, looking forward to the inheritance and future that comes from such a victory of life. The Lord has led this school itself from one position to another, from one town to another. He would lead you to many places in life. What will be your inheritance? What your place? From this text comes your answer in a most pronounced fashion: "The Lord God of Israel is Thy Inheritance."

1. EMPTY-HANDED? . . . IMPOSSIBLE

It was the time of handing out the diplomas — their inheritance as tribes in the family of God. It was a very exciting time. For they were all gathered together. True, the land was not entirely subdued, but the enemy was definitely overcome, driven back into his hideout. The series of brilliant victories had set up the land as generally safe. Now it was for each to go and possess his inheritance. And so it was that in the gathering of the princes the general boundaries were set — not fixed — that depended on the future growth of the different tribes. So adjustments were always made. But as they all listened with hushed excitement — as all the tribes could be heard discussing excitedly their new gains — only one of them had nothing to consider or discuss. Levi seemed to stand empty-handed. Finally the word of the Lord also reached this tribe: "But unto the tribe of Levi Moses gave not any inheritance. . . ." This had been fixed and they had nothing. Empty-handed. . . .

Should they have been discontented? Should they be upset? Certainly they should have some security. They should have some wealth. They might well have felt resentful to God for making them lower than others. What had they done? Their father had truly murdered a city to avenge their sister many years ago. Was it for this attitude? Must they still be punished? And why not Simeon then? *The Lord God of Israel was theirs*. Truly this was something in their nature — this weakness of Levi — but the Lord had taken this people and molded this clay in all its weaknesses until when it came to Sinai — and Moses, standing alone, had called for those who stood with God — Levi stood to a man. They were a symbol of what God can make of sinful mortals.

This day as you stand to go out into the world, the victory of study and much work is yours also. From the universities men are being given their inheritance. Those with years of study look to wealth, position, and possessions. This is how you stand: a world receiving much, and you have no great physical inheritance; in fact, you can expect none at all. Just as Jesus said, "Take nothing for your journey save a staff only; no scrip, no bread, no money in your purse, but be shod with sandals; and not with two coats." For God

as these years molded you to go out as His symbols — living symbols of what He can make of angry, weak, sinful mortals as He fills them with wisdom from above. They may seem to go out without the inheritance of men, but what is that?

Lately we noted two of the ablest young men coming to the top of their inheritance, only to be so disillusioned that they were beginning in a new field from the bottom again. God has given you the inheritance of having made you His possession. Don't ever let the thought of self-pity live in your heart. He has (whether you knew it or not) led you to give yourselves to Him. He in return has molded you into His ambassadors. Then look forward . . .

2. NO FUTURE? . . . OUT OF THE QUESTION

The nations or tribes of Israel had finally been called out of the wilderness in which they had wandered for 40 long years into the promised land. They could now look for rest and a certain amount of peace and contentment. But what was the future of Levi? He was called into a life of worship, but most of all into the wilderness, and always deeper and deeper. For here was the wilderness of sin. They had to deal with the message and worship of God — they had to deal with the problems and sins of the people. They would ever be going deeper into the wilderness, and their work would be one great battle. It would never be over.

Into this fighting you are entering. In fact, you have been in a battle with many subjects and just when the victory seemed at hand you had to prepare ahead for another examination. Your future in His work brings continuous examinations — everlasting battles in the wilderness of sin — each day. It is a life of hard work which is usually not understood or appreciated.

Does that mean there is no future? Remember, the Lord God of Israel was Levi's inheritance. It might seem that God had given them no inheritance in land, no home, and a way that was filled with crushing burdens and endless hardships. But no, they had the greatest inheritance. They held the power of God which was so great it could not be measured in amounts of TNT or dynamite. It could not be shown in units of energy. It was the dynamite of God unto salvation. They not only had the promise of God's might in which He would

never forsake them in any of their physical needs, they had the responsibility of all His resources and with it the Lord's power with them in all that they carried out in His kingdom. We know the many examples of this in the Old Testament and in the New. We love to think of Elisha and his little servant, or of Peter leaving the prison in Jerusalem. It was true what the Lord later said: "Lo, I am with you alway, even unto the end of the world."

The work would indeed be too much for you, even as a Christian anywhere. It would be impossible. But God has given you an inheritance that can and does win every and any battle. His word and His strength will never forsake you, financially or in the many problems in the wilderness of sin. Surrounded by temptations, troubled with discontent of the flesh, harassed by needs — your power is still the greatest. Use it well and fully; trust it and you will see the constant victory of God's power. No, never! Never, for heaven's sake, let it be the excuse for laziness, saying that if God wants it done it will be done. That attitude destroys. But trust the wisdom of the power of God. You will doubt it in weakness, but trust in it anyway.

Lately we doubted in weakness when in a mission field we entered a home of new people interested in joining, only to find signs of anti-Christian organizations on all sides. Our heart sank, and we gave up. After discussing the truths we stood for in a general way and finding willing agreement, they began to give their names for membership. Then the matter of such organizations came into question. After a brief discussion the wife turned to the husband and said, "Well, what are you going to do about it?" To our hopeless astonishment the answer came back, "I guess I'll have to drop the organization. The word of God is more important." We learned again: The word of God is quick and powerful and sharper than any two-edged sword.

3. WHAT BLESSINGS? . . . WITHOUT NUMBER

You may well ask, "Yes, this is well and good for those who have prepared for the teaching-and-preaching ministry, but what of the rest of us who go into other occupations?" When the Levites had served for a period of time they would be given a leave, a vacation you might call it. They went

away to the place provided where they lived as citizens and not as leaders of the church in particular. He had set aside cities for them. Here they would go to live like all the lay people whom they regularly served. It certainly was an excellent arrangement, for it gave them a renewed insight into the lives of all the people with whom they regularly worked. And wherever they went and whatever they did during this time they carried with them their inheritance — the Lord God of Israel. Fresh from the sanctuary of the Lord and its worship, filled with the joy of His service and the glory of His presence they could only bring a real spirit and power into the places where they went. To them it must be that in the sanctuary they would bring men to God, in the city they simply had to bring God to men. His power lived in them.

Thus wherever you go and wherever you may be, whatever your occupation and life's work, one thing cannot change: the Lord God of Israel is your inheritance. Your life can't help but become a life of witness. Your blessing lies in that Lord — all your blessings do. This has been the whole work, the entire battle, every victory of your training at ILC. What blessing could there be in anything if your source of strength and your inheritance were gone, lost forever?

Here you have been given to the Lord, not only in life and spirit as your parents did years ago, but in your mind and being, which have become captive of the Lord. You have been given to the Lord, but in the same token the Lord has been given to you. You belong to Him and He to you. Never, never lose sight of the blessings that lie here — they are endless. As the Apostle Paul says it: "In Christ also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His will: That we should be to the praise of His glory."

Thus to those about to continue their studies in preparing further, this point of life should urge you on with new zeal. There is much to gain. To those going out into the world to see their inheritance as a great and urgent blessing to carry to men — to those in His work — a zeal and an assurance that knows its power and inheritance cannot fail or run dry. The Lord God of Israel is your inheritance. Amen.

==== P A N O R A M A ====

DOCUMENTS: A

BOOK REVIEW

The full title of this work by Richard C. Wolf is "Documents of Lutheran Unity in America." It was produced by means of a grant from the Lutheran Brotherhood of Minneapolis. The preface states that this volume is not intended to be a history of the Lutheran church in America in the large. This is a statement to be appreciated for its frankness. Many histories have been written on this subject, but they have either covered only part of the ground, or they have been written for some special occasion, EG the centennials of the various church bodies that existed side by side for generations, reflecting either the national origins of these groups or the background of old European controversies. But those have at best been fragments of history. The history of the Lutheran church in America will not and cannot be written until the forces now at work have run their course and the outcome is clear.

While this book makes no pretense of being a history, it does offer the stuff that history is made of. It is an assembly of documents related to the overall subject of church union, chronologically and topically well arranged and provided with a brief introduction covering that particular period and thereby putting these documents into their proper context. Thus much material is made available which otherwise might be very hard to find. Yet these reprints are not always complete, nor are the omissions always indicated in the conventional way.

This makes some phases of these various trends difficult to understand. The abrupt way in which the 1955 action of the Wisconsin Synod is cut off, so that one has only the militant preamble and the ambiguous resolution — that certainly tells only half of the story. And when the significant change of front at the 1957 (New Ulm) convention is apparently passed over entirely, this hardly suggests a reason for the actions which followed. Those gaps must be filled in from other sources.

But our CLC can certainly not complain of being slighted. An entire chapter of 11 pages (445-455) deals with our affairs and gives credit, more perhaps than we deserve, to "our earnest witness" to our conviction about the evil of unionism. The compiler of these documents has been more than fair. Since we have been rather longwinded in some of our official statements concerning our convictions and actions, there had to be omissions and abbreviations also in this chapter. But to let this be the sole reason for recommending the book would be ecclesiastical jingoism. There is much more than just this one chapter to draw our interest.

A feature which appears again and again in this book is the frequency with which liturgy and hymnology are tied together with the overall theme, the achieving of Lutheran unity. Were this a unity of substance in doctrine and on the basis of the word of God, that would indeed be an ideal of the highest order. But if it is uniformity of form rather than true unity of doctrine that is thus achieved, weakness rather than strength is thereby revealed. Nevertheless, the record of these liturgical forms as well as all the other documents has permanent value, and makes the book one which we heartily recommend for the study of all of us who are faced with these issues. Our CLC Book House will order it.

E. Reim

VALEDICTORY
OF AN EDITOR

This caption is meant to be a parallel to what was written in the December issue under the heading of "Reflections of an Editor." The December article dealt with the fact that our *Journal of Theology* had completed the first five years of its brief existence. It consisted of a review of our policy, the function and purpose of this periodical, and the like. The difference between the two captions is that this one is a valedictory, made necessary by the fact that neither health nor strength permit a continuation of these special responsibilities.

The December article was based on the words of Paul to Timothy, "Let no man despise thy youth. . . ." (I Timothy 4:12). For we are still a young periodical, even as our CLC is still a young church body. The fact of youth cannot be

changed overnight. But even as our former article took the Timothy text as a warning, lest we give men *occasion* to despise our youth, and on that basis proceeded to review our editorial policy and procedure, so our valedictory should have a specific purpose and particularly a scriptural basis. This we find in what was the text of a chapel address by your editor during the last weeks before the end of the school year: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Romans 1:16).

This passage should serve our purpose well. For an editorial policy is not the policy of one man only. It is the consensus of an entire staff. More than that, it is the policy of the church body which has asked for this publication, our CLC. For even though, as was once the case with the Philadelphians in the Book of Revelation, ours may be only a little strength, yet He who then set an open door before that church, giving them the assurance that no man can shut it, has set open doors also before us. What we do with them depends on what use we make of that *power* of which the Romans text speaks so vividly, both as to what this power is and what it does. For it is the gospel of *Christ*, not only because it speaks of Him, tells about Him, proclaims Him as the Savior of all men from sin and all its dread consequences but particularly because He is Himself the very Author of that gospel. It is His word. It is His very creation. For it was He who fulfilled the promise. It was He who brought the sacrifice of the atonement. This is that power that can never fail.

If in reviewing the work of the last five years we took to heart the words to Timothy, to let no man despise our youth, even so may these words of the apostle, calling on us not to be *ashamed* of the gospel of Christ, this *power* of God give us the confidence that in all our further tasks we have that same power at our side and in our hands and that, using it, we cannot fail. For then we are truly serving *His* cause.

E. Reim

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