

THE PASTOR'S LIBRARY

Introduction: the Word

To Adam and Eve and the Patriarchs God spoke directly, as one man speaks to another. But with the great prophet Moses -- some fourteen centuries before the birth of our Savior -- God began to put his word in writing. It was God's will that from this time on his revelation to mankind would be recorded and preserved in written form. "Then the Lord said to Moses, 'Write this on a scroll.' . . . Moses then wrote down everything the Lord had said" (Exodus 17:14; 24:4).¹

Writing centuries later and in a different language, the Evangelist John commented on the purpose of God's written revelation. Through it God brings us to faith and life. "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (John 20:30,31).

Certainly our wise and gracious Lord had good reasons for putting his saving word in writing. Long after the prophets' and apostles' voices were silenced in death, their words continue to live on in the inspired Scriptures. Moreover, the gospel of salvation, once spoken in the open air of Galilee or within the temple courts in Jerusalem, has rung out a million times over and in ten thousand different places, wherever the written Word has carried. And through the passing generations, God has kept his word pure, precise and unchanged -- upon the written page. Thus God has used

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the written language to give his word a permanence, expansiveness and accurate transmission.

It is upon this inerrant written Word that our ministries are based. Whether we are preaching, writing, teaching, editing or organizing, our work rests upon the Holy Scriptures.

This essay will attempt to discuss the pastor's relation to the written word. We shall deal not only with the Word (that is, the Bible), but especially with other written materials which are based upon the Holy Scriptures. To this end we'll take a look at five areas relating to our theme, THE PASTOR'S LIBRARY.

1. Living in a Post-Print Age?

There might be some who would argue that a discussion of writing and books is somewhat behind the times and not really "where it's at" today. Already back in the sixties Marshall McLuhan made a name for himself by declaring that we had entered into a "post-print" age. Although the written word once held sway, it is no longer the king in communication. Because of television, telephones, radio, film, record players and cassettes, it seems that people are relying less and less on the written or printed page. Notwithstanding that McLuhan circulated his revolutionary ideas by writing books (!), there appears to be something to these notions.

Without a doubt, the modern day emphasis on electronic communication has left its mark on society. And on the church. Some of the fruits of modern technology have been beneficial. Our Synod has not been blind to the possibilities of spreading the gospel on TV or the radio.

On the other hand, there are those who see a decline in literacy taking place simultaneously with the emphasis on non-written communication. Numerous writers and educators bemoan the state of the language today. One columnist declares, "We see an explosive increase in the number of writers and speakers who can't be bothered about meanings of words, singulars and plurals of nouns, tenses and moods of verbs, the right places to put punctuation, or ways to arrange sentences to show what goes with what."² To back up his case he cites a number of bloopers from news articles, including the following dilly, "A 15-year-old girl won the right to play hockey with boys in Quebec Superior Court Wednesday."³

Another writer, John Simon, points the finger at our educators, even at the university level. Simon quotes a professor of English at the University of Wisconsin-Milwaukee: "It seems pretty clear that the students can't write -- or speak, in some cases. . . . But those are not the areas that I stress very much."⁴ What does he stress instead? He discusses current record albums. This professor sums up his feelings in this way, "I think confusion is a very healthy state."⁵ Simon sums up his own feelings thus: "With the possible exception of a baseball umpire or movie critic, there is no more popular object of abuse than the English language."⁶

Are these signs that we are living in a "post-print" age? And is our language, the written language in particular, going downhill? Or, as some think, are we merely watching the language undergo some healthy changes toward informality? Whatever our personal ideas on the matter, we ought to be aware that our language is in a state of flux and even turmoil. Consequently, we might well ask: What role, if any, does the written word have

in modern America?

2. The Flood

Regardless of the impact of technology and despite the upheaval of the language, writers are still writing books and publishers are still publishing them.

Granted, compared to some other businesses the book industry is relatively small, as the following statistics indicate:

The value of book industry sales for 1976 was estimated by the Association of American Publishers at \$4.2 billion, up 8.7% from 1975. Sales of \$4.2 billion in 1976 compares to receipts of \$4.6 billion for the periodical publishing industry and sales of \$11.2 billion for newspaper publishing and printing. According to the U.S. Commerce Department, there were 1250 book publishing establishments in 1977, an increase of over 20% from ten years earlier. The book publishing industry accounts for 5.6% of personal consumption expenditures for recreation and employs about 56,000 workers.⁷

Noting that alcoholic beverage sales for 1976 amounted to \$34.7 billion,⁸ helps us put these figures in perspective. But if we look at the statistics another way, they begin to loom pretty large. Add together books, periodicals and newspapers, and the printing industry becomes huge.

Furthermore, if we look at the number of books, we shall see that the printed word is anything but dead. In the United States in 1979, 45,182 books were published, of which 2,325 were religious.⁹ According to Time magazine, "Over the past ten years [1970-1979] an estimated 15,000 new religious books have been published."¹⁰ All these figures only serve to emphasize the truthfulness of Solomon's words, "Of making many books there is no end" (Ecclesiastes 12:12). It is no hyperbole to describe this outpouring as a "flood."

It would hardly be good business to produce what isn't used, so we are safe in assuming that people are buying and reading this flood of literature. An article from The Milwaukee Journal backs up this assumption.

More than half the adults of America read books, and television hasn't caused them to stop, a new study of the nation's book reading habits says.

The study says 55 Americans in 100 say they have read a book within the last six months, and 10 out of 100 say they go through 10 or more books in that period of time.

Thirty-nine in 100 say they read magazines and newspapers, but not books. Only 6 in 100 say they don't read anything.

The survey indicates that bookreaders spend about as much time with books as with television - 15 hours a week on average watching TV, 14 hours with books. Those who read nothing spend 24 hours a week with television.¹¹

As might be expected, much of what is being read is only pulp.

"This past quarter century has been one of delight for readers who have an insatiable curiosity about psychopathic behavior or who have a mystifying craving to see boyhood profanity in print, but it has been one of frustration for those of us who read for pleasure, insight, entertainment and relaxation."¹² Like language itself, literature is in a state of turmoil, or, as some would put it, degeneracy.

What holds true for literature in general can also be said about religious writing. An editorial in Christianity Today complains, "Evangelical book buyers today seem to be passing up the feast [of good books] in favor of McDonald's. A large percentage of the best selling books are 'trendy,' sensationalist, experience-oriented, or theologically shallow."¹³

One of our own pastors described the situation this way, "Junk food lurks everywhere, furtively teasing, conveniently pleasing."¹⁴ As of 1977, The Late Great Planet Earth enjoyed cumulative sales of 9 million, several million ahead of its nearest competitor.¹⁵ Need we say more?

That is the situation in which we find ourselves. Together with our people we are being flooded with a deluge of trendy literature, both secular and theological. In order to get our bearings, it might be good to take stock of the solid heritage we Lutheran pastors have.

3. Our Lutheran Heritage

Looking back to the age of the Reformation, we are struck by certain similarities to our own times. Although books didn't have to compete with television, there was an inundation of worthless religious books. Again we appeal to the words of the Preacher, "There is nothing new under the sun" (Ecclesiastes 1:9).

Written by members of the faculty of the University of Jena in 1590, the forward to Martin Chemnitz' The Lord's Supper might have been written yesterday. Because it is so timely and applicable to our theme, we shall quote from it at length.

A double calamity has befallen our age in the form of an overabundance of literary production. In the first place, the frightful maliciousness of the writing wears out most readers, and the pens of many are so contentious that they scarcely understand their own writing -- and yet for them to know something is to write about it. And then add to this evil a second pest, the love of novelty. For the zeal for something new has so blinded the eyes of many that they show their loathing for the writings of great men by simply referring to them as old-fashioned, and they seek out those emerging authors who must be read not on the basis of how well they have written but how recently.

From this results a twofold detriment to the state of public letters. First, the earth is buried by such a flood of useless new books that nothing has become more worthless, nothing more contemptible, nothing more despicable than the very books which were at one time of the greatest value....

The second detriment is that in writing new books, most of them worthless and useless, we are at the same time losing the good old ones

And in our love of novelty and variety we have the notion that progress in doctrine has been achieved. This notion is the surest hindrance to progress. For the very process through which books are produced creates this obvious hindrance. When printers everywhere use their presses to produce these worthless modern books, they charge high prices, use the most brilliant kinds of type and even the most elegant paper, so that those books which are good, even if old, either cannot find a printer or, if one does offer his services, such books cannot find anyone to help with the cost of the edition; or if the matter proceeds most fortunately, they get scarcely anything except unreliable and worn-out type and off-color and rough paper.

If it were only a human problem underlying this evil which afflicts the minds of good men, it would be a thing of little importance. But I am persuaded that this state of affairs has come about mainly by the cunningness of the devil. . . .¹⁶

Amid the flood of useless books a man like Chemnitz was able to produce such monumental works as The Lord's Supper, The Two Natures in Christ and Examination of the Council of Trent. Going back a few more decades into the past we come to that other Martin, beside whom even Chemnitz was dwarfed.

To Martin Luther the Bible always was the Book:

Although there are many books which are very useful and can make fine, well-prepared, learned people, everything they teach is, after all, directed to this transient life only and is worldly wisdom and righteousness, which cannot make a man of God. . . . This the Holy Scripture alone, inspired and taught by God himself, must do.¹⁷

Yet Luther did not dismiss the value of other good books: "There never have been nor are there now, too many good books."¹⁸ The best books serve to lead us to Scripture. They act as the "scaffolding for the real structure, that we may grasp and taste the simple, pure Word of God and stay with it."¹⁹ Luther was so convinced of the importance of circulating good literature that he called the invention of printing "the greatest gift of God."²⁰

Luther's advice to us pastors would be to concentrate on those books which aid us in our study of Scripture. Rather than reading many books, he would have us read the best over and over again.

A student who does not want his labor wasted must so read and reread some good writer that the author is changed, as it were, into his flesh and blood. For a great variety of reading confuses and does not teach. It makes the student like a man who dwells everywhere and, therefore, nowhere in particular. Just as we do not daily enjoy the society of every one of our friends but only that of a chosen few, so it should also be in our studying.²¹

Nor has Dr. Luther left us in the dark as to what he considered good literature. Here he talks about what books should be included in a library:

First of all, the library should contain Holy Scripture in Latin, Greek, Hebrew, German, and in whatever other languages it may be available. Then there should be the best and oldest commentators, if I could find them, in Greek, Hebrew, and Latin. Then books that aid us in acquiring the languages, such as the poets and orators, no matter whether heathen or Christian, Greek or Latin; for these are the books from which one must learn grammar. Then should come books about the liberal arts and all the other arts; and finally also books of law and of medicine, though here, too, a judicious choice of texts is necessary.

Among the chief books, however, should be chronicles and histories, in whatever language they may be had. For they are of wondrous value for understanding and guiding the course of the world, and especially for noting the wonderful works of God.²²

This, then, is our Lutheran heritage when it comes to the written word: an avoidance of the worthless, a respect for good literature and, above all else, a reverence for the Bible. But before we turn to our next topic, one final bit of advice from Dr. Martin Luther: "I would . . . furnish my library with the right sort of books, consulting with scholars as to my choice."²³ In a moment we shall do just that -- consult with some scholars about our libraries.

4. The Cream of the Crop

We Wisconsin Synod pastors are sons of the Lutheran Reformation, and our personal libraries ought to reflect this.

Our basic book of course will be the Bible. We will want to work with it in the original languages, especially for our sermon preparation. This means that we'll need some lexicons and grammars. Interlinear Greek-English New Testaments can be handy for pastors' conferences, but in and of themselves they are not the stuff of which thorough text study is made.

We will also want to have several English translations. Not only will we use them for our own work, but we should be able to advise our members concerning the strengths and weaknesses of the various translations.

And could we imagine a Lutheran pastor's library without the Book of Concord -- more particularly, the Concordia Triglotta?

No doubt we all have these books in our libraries. The important consideration is: How much do we use them and how thoroughly do we work with them?

Now we come to the "cream of the crop" of those other good books which Luther would call the "scaffolding." In order to offer some suggestions, this writer consulted with a number of our Synod's scholars: four editors and ten Seminary professors. Each man listed a dozen or so books (or sets of books) which he thought every WELS pastor should own and use in addition to the basics just discussed. In certain cases some of our scholars merely listed a general type of book (e.g., Bible atlas) without naming a specific title or author. These listings are included with the word General in parenthesis. The numbers following the entries indicate how many of the fourteen men recommended them. The various categories (given in capital letters) are those used in the Northwestern Publishing House Church Supply Catalog. Here is the list:

BIBLICAL THEOLOGY

COMPREHENSIVE BIBLE COMMENTARIES:

- Concordia Self-Study Commentary - Roehrs, Franzmann (3)
- Lange's Commentary on the Holy Scriptures (12 vols.) - Lange (1)
- Popular Commentary of the Bible (4 vols.) - Kretzmann (1)
- Pulpit Commentary (52 vols.) - Spence, Excell (1)

OLD TESTAMENT COMMENTARIES:

- An Old Testament commentary (General) (1)
- Bible History Commentary - Old Testament - W. Franzmann (4)
- Commentary on the Old Testament (10 vols.) - Keil, Delitzsch (7)
- Genesis (2 vols.) - Leupold (1)
- Isaiah II - A. Pieper (7)
- Bible Commentary - Jeremiah - Laetsch (1)
- Bible Commentary - Minor Prophets - Laetsch (1)

NEW TESTAMENT COMMENTARIES:

A New Testament commentary (General) (1)
Commentary on the New Testament (12 vols.) - Lenski (8)
New Testament Commentary (10 vols.) - Hendricksen (1)
Epistle to the Romans (2 vols.) - Stoeckhardt (1)
Ministers of Christ - Meyer (3)

BIBLE INTRODUCTIONS AND SURVEYS:

A Survey of Old Testament Introduction - Archer (1)
The Word of the Lord Grows - M. Franzmann (2)

BIBLICAL ARCHAEOLOGY:

Archaeology (General) (1)

BIBLE DICTIONARIES AND CONCORDANCES:

Bible dictionary (General) (4)
 Concordance (General) (6)
Analytical Concordance to the Bible - Young (2)
Nave's Topical Bible - Nave (1)
The NIV Complete Concordance - Goodrick, Kohlenberger (2)
Strong's Exhaustive Concordance of the Bible - Strong (2)
The Zondervan Pictorial Encyclopedia of the Bible (5 vols.) -
 Tenney, ed. (1)

BIBLE ATLASES AND GEOGRAPHIES:

Bible atlas (General) (2)
Baker's Bible Atlas - Pfeiffer (1)
The MacMillan Bible Atlas - Aharoni, Avi-Yonah (2)
Oxford Bible Atlas - May (1)
Rand McNally Bible Atlas - Kraeling (1)

HISTORICAL THEOLOGY

GENERAL HISTORICAL WORKS:

Church history (General) (2)
Creeds of Christendom (3 vols.) - Schaff (1)
A History of Christian Thought (2 vols.) - Neve (1)
History of the Christian Church (8 vols.) - Schaff (4)
Lutheran Cyclopedia - Lueker, ed. (4)
The New International Dictionary of the Christian Church -
 Douglas, ed. (1)
The New Schaff-Herzog Encyclopedia of Religious Knowledge (15 vols.) -
 Jackson, ed. (1)

THE OLD TESTAMENT ERA:

Old Testament Bible History - Edersheim (1)

THE FIRST CENTURY A.D.:

The Gospels - Ylvisaker (1)

The Life and Times of Jesus the Messiah - Edersheim (2)

THE LUTHERAN REFORMATION:

The Conservative Reformation and Its Theology - Krauth (2)

Here I Stand - Bainton (2)

Luther and His Times - Schwiebert (2)

Luther's works (13)²⁴

What Luther Says - Plass (2)

POST-REFORMATION LUTHERANISM:

The Theology of Post-Reformation Lutheranism (2 vols.) - Preus (3)

LUTHERANISM IN AMERICA:

The History of the Wisconsin Synod - Koehler (1)

COMPARATIVE THEOLOGY

APOLOGETICS:

God in the Dock - Lewis (1)

COMPREHENSIVE COMPARATIVE STUDIES:

Handbook of Denominations - Mead (1)

Profiles in Belief (4 vols.) - Piepkorn (1)

DOCTRINAL THEOLOGY

GENERAL DOGMATICS:

Lutheran dogmatics (General) (2)

The Abiding Word (3 vols.) - Laetsch, ed. (2)

Christian Dogmatics (4 vols.) - F. Pieper (9)

CHRISTOLOGY:

Biblical Christology - Schaller (7)

The Two Natures in Christ - Chemnitz (2)

FAITH AND THE MEANS OF GRACE:

- The Lord's Supper - Chemnitz (2)
The Proper Distinction Between Law and Gospel - Walther (7)

PRACTICAL THEOLOGY

HOMILETICS:

- Biblical Texts - Nesper (2)
Preach the Gospel - Gerlach, Balge (1)²⁵
The Sermon and the Propers (4 vols.) - Lindemann (1)

PASTORAL THEOLOGY:

- The Art of Management for Christian Leaders - Engstrom, Dayton (1)
By Word and Prayer - Kraus (1)
Competent to Counsel - Adams (1)
The Shepherd Under Christ - Schuetze, Habeck (10)

STEWARDSHIP:

- Stewardship Workbook - WELS Stewardship Office (1)

EVANGELISM:

- Talk About the Savior Manual - WELS Commission on Evangelism (1)

LITURGICS:

- The Church Year - Strodach (1)

SACRED MUSIC:

- Concordance to the Lutheran Hymnal - Haserodt (1)
The Handbook to the Lutheran Hymnal - Polack (1)

CHRISTIAN PEDAGOGY

GENERAL EDUCATION:

- The Seven Laws of Teaching - Gregory (1)

REFERENCE BOOKS:

- Random House Dictionary of the English Language (Unabridged) (1)
Webster's Unabridged Dictionary (2)

These books add up to a good, solid, basic library. Naturally a pastor is going to acquire other books in areas of special interest to him. Yet he will continually return to the cream of the crop.

At the same time, he will avoid wasting time on bad religious literature. And just what is this? Besides the rank liberalism of which we are well aware, there lurks an equal danger on the right. Our generation is witnessing an unhealthy emphasis on "radiant life" theology, an over-emphasis on sanctification, "successful living," "serve-God-and-get-rich," "God-wills-your-health," and so on. The tendency of much conservative modern theology is to treat God as our errand boy in the sky. If we live the right way, we can manipulate him and get just what we want for ourselves, our families and our nation. Even our trust in him becomes a deal we strike up with him: "When you trust in Christ, you agree to surrender your whole life to him, without reservation. In return for our trust, God has promised us salvation (1 Timothy 1:16)."²⁶

In these few sentences on what to avoid, we have dealt in generalities rather than specifics. This is mainly because of the magnitude of the subject. To treat the harmful tendencies in modern theology would require several conference papers, indeed several books.

Certainly from time to time we will read what the "other side" is writing. How else can we respond and correct and warn? But such literature dare never dominate our studies.

5. The Preacher as Reader

Everything we have said so far presupposes that the pastor is also a reader. Yet someone might raise a red flag and begin to quote Benjamin Disraeli, "We can not learn men from books."²⁷ Or, in WELS parlance, "Out of the studies and into the homes of your members!"

We are hardly against mingling with parishioners -- but pastors should work toward a healthy balance. Studiousness is anything but inimical to good pastoring and good preaching. In this conviction we have Luther and St. Paul on our side. "When you come, bring the cloak that I left with Carpus at Troas, and my scrolls, especially the parchments," wrote Paul to Timothy (2 Timothy 4:13).

With few exceptions, effectiveness in the pulpit seems to go hand in hand with studiousness. F. R. Webber took note of this fact in A History of Preaching in Britain and America, "Many of them [noted preachers] were men of average ability, and in most cases there is a direct relationship between the excellency of their pulpit work and the number of hours devoted to preparation."²⁸ The "prince of preachers," Charles H. Spurgeon felt very strongly about this. He took issue with those preachers who downplayed the importance of reading other theologians, "He who will not use the thoughts of other men's brains, proves that he has no brains of his own."²⁹ Had Spurgeon himself consulted more with Luther instead of the Puritan fathers, his ministry would have been the richer for it. But his point is a valid one. Preachers need to read.

Theodore Graebner stressed this same point in some lectures he delivered at Concordia Seminary in St. Louis sixty years ago. He regretted that "very

generally the Young Preacher looks upon his entry into the ministry as a graduation from study into work."³⁰ Graebner continues with his advice:

He [the young pastor] does not, as a rule, look upon the minister's library and study as a power-house. Scholarship looks to him, at best, like a luxury, more often as a peril to effective ministration, sometimes as an impediment. He has a horror of being considered a "book-worm" by his people, as a pedant by his brethren in office. Learning to him appears almost synonymous with impractical and futile bookishness, it suggests helplessness, old fogymism. And there is some reason for these impressions. There have been helpless, impractical, inefficient pastors and preachers, whose example is cited to him in terrorem by his younger colleagues especially, the point of the demonstration being that it was their scholarship that made them ecclesiastical failures. But in this there is a fallacy. For, in the first place, looking over the lugubrious chapter of ministerial failures, we find there ten who failed because of some fault in character and because of wasted years of preparation, to one who was distinguished for book-knowledge. The number of ministerial failures is rare among those who read their Greek Testament. Keep your eyes open and you will find that this is true. In the second place, those learned, clergymen who failed to hold their people, failed not because of their learning but for one of two reasons mainly: Either they made their erudition an end in itself; they read in order to read Or they lacked common sense and personality; they had solid learning but could not "put it over." The lesson to be drawn from this, however, is not that we shall eschew books and renounce scholarship as futile or as unattainable, but that we use the proper kind of books and use them properly.³¹

The proper use of books is bound to help a pastor in numerous ways. We should like to note just two. First, it brings him into contact with many worthwhile thoughts he would otherwise never encounter. Graebner quotes another writer on this matter, "No living generation can outweigh all the past."³² While we gain much from knowing our people, we also gain much from knowing books.

Second, as we have already indicated, the proper use of books can lend power to our preaching. This power has well been described as "reserve power."

Preparation that makes one something of an authority on a subject uncovers more material than can be used in any given sermon, and thus puts a person in possession of a reservoir of unused material. In some not altogether explainable fashion, that reservoir, like a reservoir of water, exerts a pressure that lends power to what he says. Congregations recognize reserve power (usually unconsciously) and, you may be sure, also know when it is lacking! Reserve power may be seen in various ways. A speaker with reserve power is able to answer questions about the details of his message. It is clear that he has not "shot his wad." He is not left with nothing more to say.³³

Perhaps the anti-book position against which we have argued in this section was merely a straw man. Nevertheless it has afforded us the opportunity to review the importance of continued studies in our ministries. We pastors do live in two worlds: that of people and that of books. Both are real worlds, and both are important. So let's study both. Our ministries will be more effective, our people will be edified and our God will be glorified.

Conclusion: Pulling Together

This essay has perhaps attempted to cover too much ground. We have tried to give some background on the state of the written word today. We have taken a look at our Lutheran heritage and how it affects our attitudes toward books. We've listed the best theological literature available and have discussed how such books can benefit our ministries.

There still is much more that could be said. We could talk about the work of Northwestern Publishing House, your publishing house, and about the

pastor as writer. How do you go about submitting a manuscript? We could point out how the literature produced by our generation is a key part of the heritage we will leave to future generations. And what about such subjects as budgeting our time to allow for reading and study?

We have not budgeted enough time to enter these areas. But if there is one thought that should come through in this essay, it is this: the written word is a vital part of the pastor's life. Indeed, it is part of God's plan for our lives. Whether we work in the parish or classroom or office, we will want to develop a library and use it.

Whatever our calling, let us apply ourselves to the study of God's Word that we may better proclaim that Word, the message of salvation for sinful mankind. Let's pull together in doing this work, pray for one another and support each other.

Abiding, steadfast, firm, and sure

The teachings of the Word endure.

Blest he who trusts this steadfast Word;

His anchor holds in Christ, the Lord. (TLH 290:4)

Notes

1. Bible quotations are from the New International Version.
2. Marvin Stone, "Due Dismay About Our Language," U.S. News & World Report, April 23, 1979.
3. Ibid.
4. John Simon, Paradigms Lost, (New York: Clarkson N. Potter, Inc., 1980), pp. 172-173.
5. Ibid., p. 173.
6. Ibid., p. 24.

7. Benjamin M. Compaine, The Book Industry in Transition, (White Plains, N.Y.: Knowledge Industry Publications, 1978), p. 22.
8. U. S. Bureau of the Census, Statistical Abstract of the United States: 1980, (Washington, D.C.: 1980), p. 705.
9. Ibid., p. 444.
10. "Printed to Last," Time, November 26, 1979. It seems that a goodly percentage of these books comes to Northwestern Publishing House for review each year. So far this year we have received about 700 books from other publishers.
11. "Survey Says 55% Read Regularly," The Milwaukee Journal, November 5, 1978.
12. Kermit D. Small, "An Open Letter to the Literary Establishment from a Disenchanted Reader," Exclusively Yours, September 20, 1980.
13. "Promoting Quality Evangelical Literature," Christianity Today, March 7, 1980.
14. Ronald H. Gosdeck, "Calvinist Candy or Lutheran Prime Rib?" the Courier, Fall 1979.
15. Judith S. Duke, The Religious Communications Market, 1978-1983, (White Plains, N.Y.: Knowledge Industry Publications, 1978), p. 111. This same source notes that there are "currently more than 500 religious titles with sales over the 100,000 level." p. 115.
16. Martin Chemnitz, The Lord's Supper, J. A. O. Preus, trans., (St. Louis: Concordia, 1979), pp. 13-14.
17. Ewald M. Plass, What Luther Says, (St. Louis: Concordia, 1959), Vol. I, p. 111.
18. Ibid., p. 110.
19. Ibid., p. 111.
20. Ibid., p. 109.
21. Ibid., p. 112.
22. Ibid., p. 111.
23. Ibid.
24. Most of the scholars simply listed "Luther's Works," without specifying any particular edition. Others added remarks such as, "American Edition or . . . ," "German or translation," "set or selected volumes." We have compiled all these references together.

25. To be published by Northwestern Publishing House in 1982.
26. Richard Koffarnus, Why Believe?, (Cincinnati: New Life Books, A Division of Standard Publishing, 1981), p. 14.
27. John Bartlett, Bartlett's Familiar Quotations, (Boston: Little, Brown and Company, 1968), p. 611.
28. F. R. Webber, A History of Preaching in Britain and America, (Milwaukee: Northwestern, 1957), Vol. III, p. 645.
29. Wilbur M. Smith, The Minister in His Study, (Chicago: Moody Press, 1973), p. 115.
30. Theodore Graebner, The Pastor as Student and Literary Worker, (St. Louis: 1921), p. 13.
31. Ibid., p. 15.
32. Ibid., p. 16.
33. Jay E. Adams, Pulpit Speech, (Phillipsburg, N.J.: Presbyterian & Reformed Publishing House, 1975), p. 45.

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Metro North-South Pastoral
Conference

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