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## Book Review. - Literatur

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## BOOK REVIEW

*All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.*

**AN IDIOM BOOK OF NEW TESTAMENT GREEK.** By C. F. D. Moule.  
New York: Cambridge University Press (American Branch), 1953.  
x and 241 pages. Cloth. \$5.00.

We should like to see this admirable, even brilliant, work by the young Lady Margaret's professor of divinity in the University of Cambridge in the hands of every serious student of the Greek New Testament. The price is—understandably—high, but the book will pay off golden dividends to the diligent user. While designed primarily for theological students, advanced scholars will be happy to have it close at hand. And a handy book it is, half a pound lighter than Blass-Debrunner, five pounds lighter than Robertson.

Humbly the writer calls his book an "amateur's collection of specimens." His aim is to help the student reach decisions on points of exegesis and translation which involve syntax. Though not a systematic presentation of syntax with exhaustive catalogues of locutions, there is surprisingly little of importance in syntax not touched in this book, and a close study of its pages will be the best possible introduction to a wise use of the standard grammars. The student will be cured of the unscholarly practice of looking up a reference in his big grammar and thinking that all further study of a particular usage is rendered unnecessary. Actually, in many instances, solutions are not simple and various possibilities must be weighed. With an Englishman's fine training in the classics as a background, the author has gone through his New Testament and with keenly observant eye has noted the slightest deviations from the rules of school grammars, the subtle and often elusive nuances of an individual author, and has tried to solve any difficulty in usage. His method is that of discussion. He avoids dogmatizing. In cases where Moule can find no definite answer he modestly uses a "perhaps" or simply raises questions.

In the 26 pages, double-columned, listing the passages cited from the N.T., there are nearly 3,000 references. These passages are discussed in 27 chapters under appropriate rubrics. The Apocalypse alone is slightly treated, out of deference to the standard treatment by R. H. Charles in his commentary (cf. also the fine discussion of "Syntactical Peculiarities in Revelation" by Paul Bretscher in *CONCORDIA THEOLOGICAL MONTHLY*, XVI [1945], pp. 95—105). Moule's discussion is often quite sprightly and fascinating; one is reminded of Moulton in his classical *Prolegomena* or of the late James A. Kleist's syntactical discussions in his too little-known *Gospel of St. Mark* (Milwaukee: Bruce Publishing Co., 1936).



Some readers may criticize Moule for not furnishing more examples from the Septuagint, classic authors, and papyri. These, however, are available in other books. Instead of confusing the student by too many examples from the outside, Moule tries as far as possible to study the idioms in the light of the New Testament itself. Thus he presents hardly anything which is not immediately useful to the student.

A few quotations will show the author's spirit and his method. Commenting on the famous passage, Luke 7:47, he says: "Here complete consistency is reached if the ὄτι-clause is taken as depending, in respect of logical connexion, on λέγω σοι: 'I can say with confidence that her sins are forgiven, because her love is evidence of it.' But some commentators take it with ἀπέωνται, making her love the ground of her forgiveness, not of the assurance that she has been forgiven—a non-Christian conclusion which throws the sentence into complete opposition both to the preceding parable and the second half of this very verse" (p.147). Or take the helpful comment on the difficult subjunctive in Mark 4:26, ὡς βάλῃ: "This has been claimed as unique; but Luke 11:5,6 looks uncommonly like the same usage (it might be called a *parabolic* subjunctive): introduced in this case by τίς ἐξ ὑμῶν ἔξει φίλον, the construction passes over to this hypothetical subjunctive, with a twice repeated εἴτη" (p.23).

Outstanding chapters in our estimation are the ones treating tenses, cases, prepositions (40 pages!), the definite article, and the thorny problem of "semitisms." Candor bids us say that we could not subscribe to all interpretations suggested, but the author would be the last man to think that he has spoken the last word on all the problems discussed.

We missed a number of items which we should have liked to see discussed. So, on p.174, we missed a treatment of ἐν τῷ with the aorist infinitive (see Burton, *Moods and Tenses*, § 109). Again, do such loose infinitives as in Luke 1:54,72 perhaps reflect the Hebrew *infinitivus absolutus* employed as a gerund and translatable by the English participle? Further, in connection with "the use of the third person plural with a vague and unexpressed subject" (pp.28 and 180) and in connection with some uses of the passive (e.g., in the Beatitudes), has Moule considered the possibility in some cases of an idiom hinting at the unexpressed Divine Agent (see Gustaf Dalman, *The Words of Jesus*, pp.224 f.)? Has he considered the possible solution of some of our problems in the light of what has been called "folk logic"? See on this the intriguing presentation of W. Havers, *Handbuch der erklärenden Syntax* (Heidelberg, 1931), especially §§ 38—53. Little work on the New Testament on this line has been done thus far, to the best of our knowledge.

The conscientious work of the author is matched by the conscientious work of the printers and proofreaders. This reviewer failed to find a single printer's error or a single false citation.

V. BARTLING



**DER ROEMERBRIEF.** By Hans Asmussen. Stuttgart: Evangelisches Verlagswerk, 1952. 371 pages. Cloth. DM 16,80.

At Oberursel last summer this reviewer studied Provost Asmussen's fine helpful commentary on Romans with deep interest and great profit. It follows the exegetical methodology of Schlatter. Except in notes appended in the rear, it does not concern itself with linguistic, historical, exegetical, and polemical problems. It states in a new excellent translation of the text what St. Paul says in paragraphs and chapters, and then it presents after each such division the quintessence of the author's studies and meditations. It is solely interested in what the Apostle has to tell the Christians at Rome, and it says it in simple, dignified German. There is a challenge on every page. While the thinking reader will not always agree with the author, he will thank Provost Asmussen nevertheless for this stimulating, informing exposition of St. Paul's matchless Romans. We hope that it will be widely studied also in our country.

JOHN THEODORE MUELLER

**CHRISTIAN DOCTRINE: A ONE-VOLUME OUTLINE OF CHRISTIAN BELIEF.** By John Mackintosh Shaw. New York: Philosophical Library, 1954. 379 pages. Cloth. \$6.00.

The scholarly, Edinburgh-and-Marburg-trained author—a student of H. R. Mackintosh and the professor of systematic theology at Canada's influential Queen's Theological College in Kingston for the past quarter of a century—proposes in the compass of one volume to furnish ministers, theological students, and thoughtful Christian and non-Christian readers generally with a statement of the Christian faith that is "relevant and meaningful for the living thought and conduct of the present." Writing consciously within the Reformed-Presbyterian-Calvinistic tradition, Shaw takes the Westminster Standards as his point of departure without subscribing to them in detail. The sources of Christian doctrine are defined as the Sacred Scriptures, Church teaching and tradition, and Christian experience. The general method of the book is to set forth the Biblical data on each subject treated and to follow these with a survey of the history of the doctrine in the history of the church. Turning to individual points, we read that "election" is the principle "according to which Providence uses the one or the few, one individual or one nation, to bless the many"; "predestination" does not even rate an entry in the index! The church's ministry is a "Divine appointment," but we may surely believe that the divine presence and blessing accompanies any ecclesiastical "ordination," whether "papal or episcopal or presbyteral or congregational." An "ethical and spiritual" interpretation of the Atonement is preferable to one that is "too legal and forensic," but a purely "subjective" or "moral influence" theory is inadequate. The "Gospel Sacraments" of Holy Baptism and the Holy Eucharist signify, seal, and



apply grace to believers. Infant Baptism is proper, and "confirmation" is desirable, but with reference to the Holy Communion "Luther's later view (which is the present Anglo-Catholic or High Anglican view) with its doctrine of 'consubstantiation,' according to which, on recital of the formula of institution the body and blood of Christ are united to the elements in a mysterious way, and thus are present in the sacrament 'in, with and under the form of the bread and the wine' (*in cum et sub specie panis et vini*)"—no documentation is given—is too material, corporeal, and carnal a concept. The doctrine of the resurrection of the body at an indefinite distance in the future is "Jewish and pre-Christian rather than Christian"; the resurrection, "that is to say, the assumption by the spirit of its spiritual resurrection-body, takes place for each individual at death." Yet "we are encouraged in the New Testament to look forward to one final consummating coming in which we see the fulfilment of history." Universalism and the doctrine of conditional immortality (the latter with the concomitant annihilation of the irremediably wicked) are both more attractive alternatives to the traditional doctrine of eternal punishment; Shaw inclines on a rational basis to the conditional immortality theory, but concedes a sentimental inclination to Universalism.

ARTHUR CARL PIEPKORN

**KERYGMA UND MYTHOS.** III Band: Das Gespräch mit der Philosophie. By Karl Jaspers, Kurt Reidemeister, Rudolf Bultmann, Fritz Buri, Hans-Werner Bartsch. Hamburg-Volksdorf: Herbert Reich Evangelischer Verlag, 1954. 101 pages. Cloth. DM 6.00.

For all who wish or have to inform themselves on Bultmann's much-discussed theories summarized in the term "demythologizing," this is an excellent collection of papers. The prospective reader has to be warned that the papers, republished from German and Swiss journals, are written in modern, philosophical German, and if he thinks that the perusal will be a little holiday jaunt in pleasant fields, he is in error. But for an understanding of Bultmann the effort involved is richly rewarding. Karl Jaspers, one of the early existentialist philosophers, gives us what at first looks like an annihilating critique of Bultmann's positions. Bultmann replies at some length, and three other scholars furnish discussions which are valuable for those who wish to obtain an insight into the debate pertaining to Bultmann's positions. Jaspers maintains that Bultmann's "demythologizing" is based on two propositions which are both wrong. The first one is that modern science and the present world view do not permit the people of this age to believe in miracles or direct intervention of gods and demons. The second has to do with a view of scientific philosophy by means of which, using so-called existential interpretation, Bultmann thinks certain religious values or truths can be safeguarded.

As to the first one of these pillars, Jaspers maintains that, for instance, the teaching of the resurrection of the body was just as much of an



offense to the people 2,000 years ago as it is now and that hence one cannot here speak of a specifically modern attitude. And if science is invoked, the nature of true science is that it does not offer a world view at all; it merely investigates and reports facts. Bultmann's view of science is inadequate.

With respect to the second pillar Jaspers says that the philosophy which Bultmann wishes to use is that of Heidegger, as set forth in the latter's book *Sein und Zeit*. Jaspers suspects that Bultmann misunderstands Heidegger. As Bultmann employs this philosophy, it ceases to be real philosophy; it gets to be the *Professorenphilosophie* of the 19th century. Jaspers' critique does not imply that he himself accepts the accounts and teachings of the Holy Scriptures as true. He, for instance, does not believe that a dead body can become alive. His own view as to the meaning of *Mythos*, while he calls the term "demythologizing" almost blasphemous (p. 19), is rather obscure. In one passage he terms the content of mythical language "untranslatable truth" (p. 30).

All this is sufficiently challenging, and Bultmann does not remain silent. To understand him one must not forget that he is a Barthian and as such an adherent of the so-called theology of crisis. He asserts that Jaspers misunderstands the significance of "demythologizing." His first concern, so he says, is not to make it possible for modern man to believe, but to lead modern man to the important decision (*krisis*) which is required; "demythologizing" is merely a means to an end. The chief question, according to his contention, is a hermeneutical one, concerned with interpreting the Bible and the Christian message in such a way that they will be meaningful to modern man. If the interpretation is of the right kind, it will help the hearer to understand the problems of his existence; and here the methods and insights of existential (philosophical) analysis are useful. There is implied a denial on the part of Bultmann that his incursion into the field of philosophy is of such a nature that philosophy ceases to be true philosophy.

What has been stated thus far reports merely a small segment of the debate between Jaspers and Bultmann. It, for instance, does not take into account Jaspers' attack on the doctrine of justification, which he thoroughly misunderstands, and Bultmann's energetic rejection of the opponent's position (pp. 22, 56 f.). The theologian cannot escape reading about such discussions; the professional magazines and other papers report them, and to some extent he has to be informed on their significance. From these debates he will learn a good deal about human nature and modern man, and here and there he will find a valuable hint as to the proper approach when he has to counsel people in their perplexities. He will see that in the last analysis we have here but another phase of the old unceasing warfare between divine revelation and man's own cogitations. Viewing this clash, his prayer will be, "Lord, I believe, help Thou my unbelief!"

WILLIAM F. ARNDT



**THE HYMNS OF CHARLES WESLEY.** By R. Newton Flew. London: The Epworth Press, 1953. 79 pages. Cloth. \$1.75.

This interesting study is devoted largely to the structure of the hymns of Charles Wesley. Though we cannot always share the enthusiasm of the author, we venture the opinion that the book offers enough to convince the reader that the name of Charles Wesley is there to stay in the field of Christian hymnody. It is interesting to note that though Wesley wrote his hymns also to bring back the degenerate and the downtrodden to Christ, he did not resort to an inelegant type of style and diction in order to do so. On the contrary, he employed poetic beauty to lead to the beauty of the redeeming Gospel.

WALTER E. BUSZIN

**CURE YOUR NERVES YOURSELF.** By Louis E. Bisch. New York: Wilfred Funk, 1953. 240 pages. Cloth. \$3.50.

The idea of this book is to furnish the layman with material that he can use in clearing up minor mental disturbances himself. The author seems to be attempting to provide a handbook to relieve pressure on psychiatrists who find much of their time taken up by people who have no really serious difficulties. He lists ten types of disturbances which he feels can be handled by the laymen if they are not too intense. They are dread of insanity, fear of suicide, self-consciousness, anxiety, compulsions, fears in general, fear of ill health, unhappy love affairs, sexual maladjustment, and marital difficulties. While this approach may be helpful to some people it may only confuse and intensify the problem for the majority. There is no real substitute for the face-to-face counseling relationship. Probably the best use of this book is for the pastor who will use the suggestions in counseling his people.

K. H. BREIMEIER

**PATTERNS OF PROTESTANT CHURCH MUSIC.** By Robert M. Stevenson. Durham: Duke University Press, 1953. viii and 219 pages. Cloth. \$4.00.

It is interesting to note that the very first chapter of this informative book is a ten-page discussion of Luther's musical achievement. The succeeding chapters discourse on Reformed church music, the work of John Merbecke, Bach's religious environment, the oratorios of Handel, the hymns of Isaac Watts, the musical Wesleys, John Mason Neale and tractarian hymnody, Ira D. Sankey, and the growth of "Gospel hymnody," papal pronouncements on music, the impact of papal teaching in the United States, and other kindred subjects. We admire greatly the sobriety of the author; he remains respectful even when expressing his disapproval. Mr. Stevenson's book will help to raise the standards of Protestant church music in America, and the very fact that it was published indicates that the number of those is growing steadily who object to the unworthy music and worship standards which are rampant in American Protestantism, in fact, in American churches in general.

WALTER E. BUSZIN



**THE PASTOR AND HIS LIBRARY.** By Elgin S. Moyer. Chicago: Moody Press, c. 1953. 160 pages. Cloth. \$2.50.

The author, librarian and teacher of church history at Moody Bible Institute of Chicago, presents a practical system of cataloguing one's private library based on the widely used Dewey Decimal Classification system. He has intentionally left his system open to modification for individual needs. Many will probably find his short sections on filing and the textual index very helpful. The guidance is generally of high value, clearly presented, and of practical use to anyone who must employ books in his work. Two helpful lists of conservative commentaries and authors plus the addresses of some excellent domestic and foreign booksellers complete the book.

E. J. SALESKA † AND EDGAR M. KRENTZ

**20 STEWARDSHIP SERMONS.** By Pastors of the Evangelical Lutheran Church. Minneapolis: Augsburg Publishing House, c. 1954. 227 pages. Cloth. \$3.00.

Here is another noteworthy volume in the series of pericopic and occasional sermons published by the Evangelical Lutheran Church. The sermons apply not only to fund-raising, but to the stewardship of life and the consecration of self as well as money. Some concern the use of money itself. The currently common, but thoroughly Mohammedan, motivation of giving for the sake of personal satisfaction is happily absent.

RICHARD R. CAEMMERER

**THE THEOLOGY OF SEX AND MARRIAGE: A SHORT GUIDE FOR READERS AND STUDENTS.** By D. S. Bailey. Westminster, England: Published for the Church of England Moral Welfare Council, 1953. 28 pages. Paper. 1 shilling.

This brief pamphlet is offered to all who teach about sex and marriage as a guide to the extensive literature in this field. It lists nearly two hundred titles under the following subheads: Works of Reference; The Bible; The Theology of Marriage and Sexual Relationship; Personal Relation and Sexual Life; Woman and Society; Historical Works; Liturgiology; Canon Law and Civil Law; Moral Theology and Moral Problems; Miscellaneous.

O. E. SOHN

**NEVER GIVE UP!** 36 Sermonets of the Christian Year. By Luther A. Schuessler. Northwestern Publishing House Print, 1954. 83 pages. Paper. \$1.00.

Eighty-three pages of neatly and pungently written devotional essays, supplemented with sometimes truly distinguished verse by Mrs. Schuessler, reflect religious journalism at a high level (many of these sermonets were originally published in a neighborhood newspaper) and are useful for personal reading or group work. They sound a clear and winsome Gospel note.

RICHARD R. CAEMMERER



**DICTIONARY OF PASTORAL PSYCHOLOGY.** By Vergilius Ferm. New York: Philosophical Library, 1955. 336 pages. Cloth. \$6.00.

For quick reference to the terms that one finds cropping up in the literature on pastoral care, this volume should be helpful to the parish minister. Naturally the definitions and even the longer articles on more important subjects suffer from brevity, but they still serve to enlighten the peculiar meaning of a word as it is used in psychology. Specific articles have been written by qualified authors from a number of related fields. The terms cover a large range, including animal magnetism, sermons, and endocrinology. Biographies of leading men are included.

K. H. BREIMEIER

**PASTOR AND CHURCH.** By Gilbert L. Guffin. Nashville: Broadman Press, 1955. 154 pages. Cloth. \$2.00.

The first three chapters of this down-to-earth manual of pastoral leadership are a brief study of the early New Testament church and are more widely applicable. The remaining fourteen chapters, dealing with the organization, officers, and program of the church, are usually slanted toward Baptist church life; yet the individual paragraph captions enable even a non-Baptist reader to gain helpful hints for practical church work quite readily.

O. E. SOHN

**BEYOND ANXIETY.** By James A. Pike. New York: Charles Scribner's Sons, 1954. viii and 149 pages. Cloth. \$2.75.

This is a splendid book. Dean Pike is a man who has lived several lives—Roman Catholic and Episcopal, lay lawyer and theologian. His book is a useful antidote for much of the literature that he terms "escapist" in our time. It is so by the discipline that it gives for self-examination; some of the paragraphs on investigating personal motives and anxieties are potent indeed. It is so also through the effort to set before the reader the faith in the redemptive work of Christ and the fellowship of love in the church of Christ—of which Dean Pike calls the Spirit the *esprit de corps*. The writing is crowded but lucid and satisfactorily free of both theological and psychological jargon. Every Christian reader will make his own list of underscorings—some of mine were on faith as an experience (p. 18), behavior as more than code (p. 35), qualifications of good counsel (p. 84), and the nature of worship (p. 143).

RICHARD R. CAEMMERER

#### BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude a further discussion of its contents in the "Book Review" section.)

**Science in Synthesis: A Dialectical Approach to the Integration of the Physical and Natural Sciences.** By William H. Cane, Benedict M. Ashley, John D. Corcoran, and Raymond J. Nogar. River Forest: Dominican College of St. Thomas Aquinas, 1953. 289 pages. Cloth. \$3.50.



*Sword of the Spirit: A Biography of Samuel Trexler.* By Edmund Devol. New York: Dodd, Mead and Company, 1954. 298 pages. Cloth. \$4.00.

*Great Is the Lord.* By Robert G. Lee. Westwood: Fleming H. Revell Company, 1955. 160 pages. Cloth. \$2.00.

*Notes for Addresses at Funeral Occasions.* By William P. Van Wyk. Grand Rapids: Baker Book House, 1955. 140 pages. Cloth. \$2.00. This is the fourth printing of a series of 36 funeral sermon outlines first published in 1945.

*Pulpit Themes: One Hundred Outlines of Sermons.* By Matthew Henry, Christmas Evans, Andrew Fuller and others. Grand Rapids: Baker Book House, 1954. 227 pages. Cloth. \$2.80. This title is a reissue, in the publisher's Co-operative Reprint Library, of Part II of *Pulpit Themes and Preacher's Assistant*, with an introduction, "Remarks on Preaching," by C. G. Finney.

*Expository Outlines on the Whole Bible.* By Charles Simeon. Volume 11: *Matthew.* Grand Rapids: Zondervan Publishing House, 1955. 635 pages. Cloth. \$3.95. With this volume the publishers begin another major photo offset reprint project. Between March 1955 and November 1956 they propose to reprint all twenty-one volumes of the *Horae Homileticae* of the brilliant Cambridge Evangelical preacher and professor, Charles Simeon (1759—1836), first published in 1833. The text used for this particular reprint is that of the eighth edition, published in London in 1847. When completed, the project will once more make available in print a chapter-by-chapter expository commentary on the whole Bible—minus the Apocrypha—in over 2,500 "sermon skeletons." In his introduction to the new edition, Herbert Lockyer quotes Bishop Joseph Handley C. G. Moule, a nineteenth-century biographer of Simeon: "All the facts and all the mysteries of Revelation were seen by [Simeon] always in relation to the central and unique truth of the atoning death of the Son of God, the glory of 'the Lamb that was slain.' Luther's 'article of a standing or falling church' was for Simeon the article of a standing or falling soul, in unalterable personal conviction." Of Simeon it was said that "no one ever heard a dry sermon from [his] lips or had to listen to a dull remark in conversation with him." Both statements are admirably borne out by his *Horae Homileticae*.

*The Early Evangelicals: A Religious and Social Study.* By L. E. Elliott-Binns. Greenwich: The Seabury Press, 1953. 464 pages. Cloth. \$6.50.

*The Last of the Fathers: St. Bernard of Clairvaux and the Encyclical Letter, Doctor Mellifluus.* By Thomas Merton. New York: Harcourt, Brace and Company, 1954. 123 pages. Cloth. \$3.50.

*Realms of Value: A Critique of Human Civilization.* By Ralph Barton Perry. Cambridge: Harvard University Press, 1954. xii and 497 pages. Cloth. \$7.50.

*The Doctrine of Justification: An Outline of Its History in the Church and of Its Exposition from Scripture.* By James Buchanan. Grand Rapids:



Baker Book House, 1955. vii and 514 pages. Cloth. \$4.95. James Buchanan (1804—1870) was a distinguished Scottish clergyman and theological professor. The present work, a photolithoprinted reissue of the 1867 Edinburgh printing, contains the second series of Cunningham Lectures (1866), which Roger Nicole, who writes the preface to the new reprinting, regards "as the finest achievement from [Buchanan's] pen." Part I traces the history of the doctrine through the Biblical, patristic, scholastic, Reformation, and post-Reformation periods; Part II expounds the doctrine in terms of the Biblical meaning of the term, the proper nature of justification and its relation to the Law and justice of God, the mediatorial work of Our Lord, His righteousness, grace, work, faith, and the work of the Holy Ghost. The extensive notes are segregated in an appendix. Buchanan endorses with unqualified appreciation blessed Martin Luther's exposition of the doctrine of justification by faith alone. At the same time, while adducing "abundant evidence to show that the doctrine of a free justification by grace, through faith in Christ alone, was obscured and corrupted at a very early period in the history of the church," he also stipulates that the "doctrine of justification by grace through faith was not a novelty introduced into the Church by Luther and Calvin; that it was held and taught by some of the greatest writers in every [post-Apostolic] age; and that there is no truth in the allegation that it had been unknown for 1,400 years before the Reformation" (p. 97). —The reproduction in this edition is exceptionally successful as reprints go.

*Søren Kierkegaard and Catholicism.* By H. Roos, translated from the Danish by Richard M. Brackett. Westminster: The Newman Press, 1954. 62 pages. Paper. \$1.60.

*The Legacy of Luther: Martin Luther and the Reformation of the German Lutherans from Luther's Death to the Beginning of the Age of Goethe.* (*Martin Luther und die Reformation im Urteil des deutschen Luthertums*, Volume I: *Darstellung*.) By Ernst Walter Zeeden, translated by Ruth Mary Bethell. Westminster: Newman Press, 1954. xiii and 221 pages. Cloth. \$3.50.

*The Unmarried Mother in Our Society: A Frank and Constructive Approach to an Age-Old Problem.* By Sara B. Edlin. New York: Farrar, Straus and Young, 1954. 189 pages. Cloth. \$3.00.

*The Holy Spirit in Evangelism.* By John Benjamin Lawrence. Grand Rapids: Zondervan Publishing House, 1954. 88 pages. Cloth. \$1.50.

*Spiritual Values in Shakespeare.* By Ernest Marshall Howse. New York: Abingdon Press, 1955. 158 pages. Cloth. \$2.50.

*The Glorious Revival Under King Hezekiah.* By Wilbur M. Smith. Grand Rapids: Zondervan Publishing House, 1954. 54 pages. Paper. 50 cents. A revised reprint of the 1937 impression.

*Sketches of Sermons on the Parables and Miracles of Christ.* By Jabez Burns. Grand Rapids: Zondervan Publishing House, 1954. iv and 316



pages. Cloth. \$2.95. A photolithoprinted reissue of a popular series of sermon outlines by a British Nonconformist clergyman of the nineteenth century.

*The Art of Winning Souls: Practical Hints for Christian Workers.* By Herbert Lockyer. Grand Rapids: Zondervan Publishing House, 1954. 64 pages. Paper. 50 cents.

*Workable Prayer Meeting Programs.* By Theodore W. Engstrom. Grand Rapids: Zondervan Publishing House. 150 pages. Cloth. \$2.00.

*Sermon Outlines for Worship and Devotional Services.* Edited by Al Bryant. Grand Rapids: Zondervan Publishing House, 1954. 122 pages. Cloth. \$1.50.

*Simple Sermons on Salvation and Service.* By W. Herschel Ford. Grand Rapids: Zondervan Publishing House, 1955. 136 pages. Cloth. \$2.00.

*Encounter with Revolution.* By Millard Richard Shaull. New York: Association Press, 1955. xi and 145 pages. Cloth. \$2.50.

*Preaching on Bible Characters.* By Faris Daniel Whitesell. Grand Rapids: Baker Book House, 1955. 150 pages. Cloth. \$2.50.

*The Children's Hymnal.* Edited by Harry J. Bernthal, Allan H. Jahsmann, Edward W. Klammer, and Arnold C. Mueller. St. Louis: Concordia Publishing House, 1955. 102 pages. Cloth. \$1.65.

*God Still Guides.* By Barbara M. Bowen. New York: Vantage Press, 1954. 57 pages. Cloth. \$2.00.

*The End of Time: A Meditation on the Philosophy of History (Über das Ende der Zeit).* By Josef Pieper, translated by Michael Bullock. New York: Pantheon Books, 1954. 157 pages. Cloth. \$2.75.

*Ghosts and Poltergeists.* By Herbert Thurston, edited by J. H. Crehan. Chicago: Henry Regnery Company, 1954. ix and 210 pages. Cloth. \$4.00.

*The Child's First Song-Book in Religious Education for the Sunday School, the Home, and the Kindergarten.* By Louise M. Oglevee, with music by William G. Oglevee and Donovan W. Oglevee. New York: Morehouse-Gorham Company, 1954. 69 pages. Cardboard covers, plastic binding. \$1.25. The seventh reprinting of a collection of forty-eight children's songs with music and annotations, first published in 1927.

*Dialogues of Alfred North Whitehead.* Edited by Lucien Price. Boston: Atlantic-Little, Brown and Company, 1954. 396 pages. Cloth. \$5.00.

*Ephesians.* By Walter C. Wright. Chicago: Moody Press, 1954. 128 pages. Paper. 35 cents.

*Guidance to the Study of the Old Testament.* By Thomas Meadows. New York: Vantage Press, 1954. xii and 291 pages. Cloth. \$4.50.

*Fire on a Drumhead: A Year of Sermons for Girls and Boys.* By Carl S. Weist. New York: Harper and Brothers, 1955. 157 pages. Cloth. \$2.00.



*The New Bible: Pro and Con.* By William Carey Taylor. New York: Vantage Press, 1955. vii and 351 pages. Cloth. \$3.50.

*His Name.* By William Dyer. Chicago: Moody Press, 1955. 128 pages. Paper. 35 cents.

*A Layman's Guide to Protestant Theology.* By William Hordern. New York: The Macmillan Company, 1955. 222 pages. Cloth. \$3.50.

*The Crime of Galileo.* By Giorgio de Santillana. Chicago: The University of Chicago Press, 1955. xv and 339 pages. Cloth. \$5.75.

*The New Being.* By Paul Tillich. New York: Charles Scribner's Sons, 1955. 179 pages. Cloth. \$2.75.

*Die abendländische Sendung der östlich-orthodoxen Kirche; Die russische Kirche und das abendländische Christentum im Zeitalter der Heiligen Allianz.* By Ernst Benz. Mayence: Akademie der Wissenschaften und der Literatur, 1950. 294 pages. Paper. DM 16,00.

*The Self and the Dramas of History.* By Reinhold Niebuhr. New York: Charles Scribner's Sons, 1955. 246 pages. Cloth. \$3.75.

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*Studies in Zen.* By Daisetz Teitaro Suzuki, edited by Christmas Humphreys. New York: Philosophical Library, 1955. 212 pages. Cloth. \$4.75. This volume, prepared by the President of the London Buddhist Society, is a carefully edited and indexed reprint of seven articles published by 86-year old Dr. Suzuki, professor of Buddhist philosophy in the Otani University, Kyoto, and the greatest living authority on Zen Buddhism, between 1906 and 1953: "The Zen Sect of Buddhism" (1906); "Zen Buddhism" (1938); "An Interpretation of Zen Experience" (1939); "Reason and Intuition in Buddhist Philosophy" (1949); "Zen: A Reply to Dr. Hung Shih" (1953); "Mondo" [literally, "question-answer," one of the most characteristic features of Zen teaching methodology] (1953); "The Role of Nature in Zen Buddhism" (1953). The book is of interest not only to the missionary but also to the domestic pastor, since Zen is one of the forms of Buddhism that has evoked the greatest amount of Western interest.