

2-1-1957

## Book Review. - Literatur

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### Recommended Citation

Piepkorn, Arthur Carl (1957) "Book Review. - Literatur," *Concordia Theological Monthly*. Vol. 28, Article 11.  
Available at: <https://scholar.csl.edu/ctm/vol28/iss1/11>

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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.*

**DANIEL AND THE LATTER DAYS.** By Robert D. Culver. Westwood: Fleming H. Revell Co., 1954. 221 pages. Cloth. \$2.50.

The argument of this book is that premillennialism — which the author traces in its modern form to the Lutheran Abbot John Albert Bengel — gives the best explanation of the predictions of the Book of Daniel. The chief merit of this volume for Lutherans is that it furnishes them with a careful, scholarly, and temperate statement of the moderate premillennial position.

ARTHUR CARL PIEPKORN

**HEBREW VOCABULARIES.** By J. Burton Payne. Grand Rapids: Baker Book House, 1956. 18 pages. Oaktag cover. \$1.00.

Payne has made available again the most useful portions of Harper's *Hebrew Vocabularies*, familiar to most Hebrew students of a generation ago. One major improvement is the listing of English meanings side by side with the Hebrew. The lists, written in a clear Hebrew hand-script, include all nouns and verbs which occur in the Old Testament more than ten times, as well as a very comprehensive survey of the particles. In short, it contains all the vocabulary a student would find profitable to memorize. This pamphlet is a required text at Concordia Seminary and will prove a helpful tool for all who wish to review their Hebrew.

CARL GRAESSER, JR.

**TWENTIETH CENTURY ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE**, ed. Lefferts A. Loetscher. 2 volumes. Grand Rapids: Baker Book House, 1955. xxi and 1205 pages. Cloth. \$15.00 the set.

The subtitle describes these two volumes as "an extension of *The New Schaff-Herzog Encyclopedia of Religious Knowledge*." The recent photolithographed reissue of the thirteen volumes of the latter work was a major project of the publishers. While it helped to fill the very great need for a scholarly interdenominational encyclopedia of religion in English, it necessarily fell far short of the ideal, since it could not take into account the past five decades of research or even the simple facts of religious history during this period. Thus the primary purpose of these two supplementary volumes is to bring Schaff-Herzog up to date. To a gratifying extent Editor in Chief Loetscher and his more than 500 collaborators have achieved this objective. The choice of new subjects to be treated discloses creative imagination and a comprehensive grasp of the con-

temporary religious scene. Over-all the writing is crisp, the editing efficient; few of the 1,200,000 words of the 2400 columns are wasted. The major stress on history and biography that marked the original Schaff-Herzog and its primary source, the *Realenzyklopädie für protestantische Theologie und Kirche*, is retained. The bibliographers strive to select the best books that have appeared on a given subject in the first half of our century. New is the stress on practical theology. Of great value are the summary articles on twentieth-century developments in various general areas. Lutherans—for the most part members of the United Lutheran Church—have made notable contributions to the work; two of the ten department editors are Lutherans (Elmer E. Flack of Hamma and Theodore G. Tappert of Mount Airy). Synodical Conference contributors are apparently limited to the late Frederick E. Mayer, Jaroslav Jan Pelikan, Jr., and Ernest G. Schwiebert. In several months of use these two volumes, when consulted, have rarely failed to provide this reviewer with information. While they have maximum usefulness as supplements to a new or old printing of Schaff-Herzog, they are independently valuable. It is to be regretted that the whole of Schaff-Herzog was not brought up to date in this fashion.

ARTHUR CARL PIEPKORN

**INTRODUCING HINDUISM.** By Malcolm Pitt. New York: Friendship Press, 1955. 60 pages. Paper. 60 cents.

The inquirer who wants more than an encyclopedia article but less than a book about Hinduism will find this lucidly written and discriminatingly illustrated introduction by the head of the department of Indian studies of the Hartford Seminary Foundation precisely right. The brief final chapter on "The Christian Church in Its Hindu Setting" raises as well as answers questions.

ARTHUR CARL PIEPKORN

**VERHEISSUNG UND ERFÜLLUNG: UNTERSUCHUNGEN ZUR ESCHATOLOGISCHEN VERKÜNDIGUNG JESU.** By Werner Georg Kümmel. 2d edition. Zürich: Zwingli-Verlag, 1953. 156 pages. Paper. Sw. Fr. 15.60.

Although Kümmel has reworked the entire text and amplified it with references to the significant literature that has appeared, notably in the English-speaking theological world, since his first edition (1945), his basic position remains unaltered: Exegetical analysis reveals that neither the proponents of a "consistent" eschatology (like Albert Schweitzer and Martin Werner) nor the proponents of a "realized" eschatology (like C. H. Dodd) have correctly interpreted the message of Our Lord. Kümmel's own view is that our Lord reckoned with a shorter or longer period elapsing between His death and His Parousia, but that He also—erroneously—proclaimed the imminent approach of the kingdom of God within His generation. Thus our Lord's purpose was not to mediate apocalyptic revelations, nor merely to affirm the fact of the imminence

of the end of the world and of the kingdom of God, but to show that the coming salvation has irrupted into the present in His own Messianic activity. Accordingly our Lord's message is that the kingdom of God has already come in His own person and work and only therein, and that it will be fulfilled in the reign of that God who has already actualized His saving purpose in our Lord.

ARTHUR CARL PIEPKORN

*JEHOVAH'S WITNESSES.* By Royston Pike. New York: Philosophical Library, 1954. 140 pages. Cloth. \$2.75.

*JEHOVAH'S WITNESSES: THE NEW WORLD SOCIETY.* By Marley Cole. New York: Vantage Press, 1955. 229 pages. Cloth. \$2.95.

Royston Pike is an English author who has little observable sympathy with established religion. His account of Jehovah's Witnesses stresses their place in the British scene, where apparently they have received a generally far poorer press than in the United States. By his own statement there is "very little of what the Jehovah's Witnesses preach with which (he) is in agreement" (p. 134), but his approach is cautious, fair, and commendably objective. As a dispassionate systematic exposition of the positions of Jehovah's Witnesses Pike's book rates high.

Whether or not Marley Cole is a member of Jehovah's Witnesses is not explicitly stated. The dust jacket describes him as a Knoxville building-stone company manager who in his thirties is an ex-careerist in journalism and advertising and who "has long been interested in Jehovah's Witnesses." The frequent reference to "Jehovah's witnesses" (with a small "w") suggests that he is himself a "witness." His approach is so uncritically sympathetic that a confessed member of the cult could hardly have spoken more enthusiastically. While the journalistic style is easy to read and effectively used, the scholarship displayed is poor; thus on pp. 45 and 46 Blessed Martin Luther is obviously being quoted via a Swedish translation, Will Durant is described as a "Catholic philosopher" (p. 132), and sentences like the following occur: "By 1530 Luther's Greek scholastic friend Melanchthon had persuaded him to be party to a proposal now known as the Augsburg Confession" (p. 46). "Upon this sacrifice of compromise, the Augsburg Confession, many of the present-day Lutheran sects were founded" (p. 47). "By the Augsburg Confession, the Protestant churches adopted the Catholic Nicene Creed. Included in the Nicene Creed were cornerstone doctrines such as the trinity, immortality of the soul, and eternal torment." (Page 55.) Considerable pride seems to be taken in the fact, extensively documented with six pages of half-tone illustrations following page 190, that President Eisenhower's parents both became Witnesses during his early childhood. The main value of the book lies in its illustrations, in the fact that it assembles in one place a considerable amount of statistical and other information which is otherwise difficult of access and on which the Witnesses in the past have often

been reticent, and in its "interviews" with Hayden C. Covington, "the Witnesses' crack constitutional lawyer" (p. 110), Colin Quackenbush of the Watch Tower Bible and Tract Society's editorial staff, and Thomas James Sullivan, "Director and Superintendent of Ministers and Evangelists."

To the perceptive reader Cole's report furnishes abundant insights into the methods and the mentality of one of America's fastest growing cults.

ARTHUR CARL PIEPKORN

*ETHICS*. By Dietrich Bonhoeffer, edited by Eberhard Bethge. New York: The Macmillan Company, 1955. 334 pages. Cloth. \$4.00.

This work represents only sections of a book on ethics which this martyred victim of Nazi vengeance intended to write. It is not complete and lacks the final approval of the author himself.

In the first chapter Bonhoeffer shows the failure of reason, ethical fanaticism, conscience, duty, freedom and private virtuousness in the area of ethics. Jesus is the Form from whom our formation must come. "It comes only as formation in His likeness, as conformation with the unique form of Him who was made man, was (p. 18) crucified, and rose again." "Formation' means in the first place Jesus' taking form in His Church. . . . The Church, then, bears the form which is in truth the proper form of all humanity." (Pp. 20, 21.)

Bonhoeffer rejects an ethic of motives, of consequences, and of expediency. Against an ethic which recognizes two spheres he asserts: "Whoever professes to believe in the reality of Jesus Christ, as the revelation of God, must in the same breath profess his faith in both the reality of God and the reality of the world; for in Christ he finds God and the world reconciled" (p. 67), and "the will of God is nothing other than the becoming real of the reality of Christ with us and in our world" (p. 77).

This thought leads to the distinction of the ultimate and penultimate. The ultimate is the coming of the grace of God. The penultimate is everything which precedes the justification of the sinner. The penultimate includes life in the world. Both ultimate and penultimate must be preserved. "Even in the midst of the fallen, lost world, it makes a difference in God's sight whether a man observes or violates the order of marriage and whether he acts justly or arbitrarily" (p. 97). "The hungry man needs bread, and the homeless man needs a roof; the dispossessed need justice, and the lonely need fellowship; the undisciplined need order, and the slave needs freedom" (p. 95).

The reconciliation of world and God in Christ leads Bonhoeffer to emphasize the natural, that is "the form of life preserved by God for the fallen world and directed toward justification" (p. 103). "The natural is the safeguarding of life against the unnatural" (p. 105). "The principle of *summum cuique* is the highest possible attainment of a reason which is in accord with reality and which, within the natural life, discerns the right

which is given to the individual by God" (p.111). In this light Bonhoeffer discusses the "rights" to bodily life, suicide, nascent life, and freedom.

In the discussion of good and evil, Bonhoeffer holds that "as the image of God man draws his life entirely from his origin in God," but that "the man who has become like God has forgotten how he was at his origin and has made himself his own creator and judge" (p.143). Shame is man's recollection of his estrangement, while conscience "derives the relation to God and to men from the relation of man to himself" (p.149). In order to "prove what is right" we must live in unity with God and man. This is love!

To escape the necessity of precepts for details of living, Bonhoeffer finds the warrant for ethical discourse in superiority and inferiority. God's commandment is concrete speech, manifested in Jesus Christ, and comes to us in the church, in the family, in labor and government. The preaching of the Law should be without distinction of hearers in its threefold form: preaching of works, preaching of acknowledgment of sin, and preaching of the fulfillment of the Law.

In the treatment of government the central position of Christ is also maintained.

The stress under which the thoughts were conceived is often apparent. The book cannot be endorsed *in toto*, but some of its insights are striking, and its importance for succeeding ethical thought is apparent.

E. L. LUEKER

**THE MESSIANIC IDEA IN ISRAEL FROM ITS BEGINNING TO THE COMPLETION OF THE MISHNAH.** By Joseph Klausner. Translated from the third Hebrew edition by W. F. Stinespring. New York: The Macmillan Co., 1955. xv and 543 pages. Cloth. \$7.50.

This book has been in the process of formal becoming since 1902, when the octogenarian author, then a Heidelberg *doctorandus* of 28, wrote the substance of the third part of the present book as *Die messianischen Vorstellungen des jüdischen Volkes im Zeitalter der Tannaiten*, published in Cracow in 1903, in Berlin in 1904, and in Jerusalem in a Hebrew translation in 1923. The first part came out piecemeal in Hebrew between 1903 and 1908, and in book form in 1909. The second part was first published in 1921. The three parts were collected and published together in 1927 (the "second") edition. The present English version — an admirable translation achievement in every way — is based on a reworked "third" edition published in 1949. Klausner's distinguished scholarship is in evidence throughout, even where he writes most consciously as a Jew and where a Christian theologian must decline most emphatically to share his conclusions.

In Part I he traces the Messianic idea through the Old Testament, from

the Pentateuch and the early prophets, through the later prophets and the Psalms of the second temple, to Daniel. He sees the evolution of the Messianic idea during this period as determined by historical conditions and as following a zigzag pattern. He holds that neither the spiritual and suffering Messiah of Deutero-Isaiah nor the politically and materially successful Messiah of Daniel is one man, but the whole people of Israel. Part II discusses the Messianic idea in the Apocrypha ("the Later Hagiographa") and the Pseudepigrapha ("a transition to the Talmudic Aggadah . . . and to Christianity in its earlier Jewish form"). In these the Messianic idea arises from decisive historical events and the Old Testament Scriptures. They mark the forging of the "complete Messianic chain" whose separate links are the signs of the Messiah, His birth pangs, the coming of Elijah, the trumpet of Messiah, the ingathering of the exiles, the reception of proselytes, the war with Gog and Magog, the Days of the Messiah, the renovation of the world, the Day of Judgment, the resurrection of the dead, and the world to come. In the Tannaitic period, with which the third part is concerned, the Messianic idea has not yet become wholly imaginative and spiritualized, but retains a definite political side; the kingdom of the Jewish King-Messiah is and remains a kingdom of this world. Of particular interest in this section is Klausner's treatment of the second Messiah, "Messiah-ben-Joseph," who is distinguished from "Messiah-ben-David" and who perishes in battle; he holds that this idea arose from the logical contradiction between "redeemer" and "king" in the basic Messianic concept, but that it had (and could have) a significant place in Judaism only in "peaceful" times. The brief appendix, "The Jewish and the Christian Messiah," is valuable chiefly as a statement of the Messianic convictions of contemporary Jewish scholarship.

Taken as a whole, the careful book-by-book analysis of *The Messianic Idea in Israel*—which should be read in the context of the other two books by Klausner, *Jesus of Nazareth* and *From Jesus to Paul*, which with it make up a trilogy—is a noteworthy Jewish contribution to the discussion of a field that, as far as studies in English have been concerned, Christian scholars have largely pre-empted. As such it constitutes a new and inescapable challenge to Christian theological inquiry.

ARTHUR CARL PIEPKORN

**PASCALS BILD VOM MENSCHEN: EINE STUDIE ÜBER DIE DIALEKTIK VON NATUR UND GNADE IN DEN "PENSÉES."**

By Arthur Rich. Zürich: Zwingli-Verlag, 1953. 214 pages. Paper. Sw. Fr. 13.40.

The already vast literature on Pascal here receives further enrichment by the addition of a formidably documented and closely reasoned systematic inquiry into the paradoxical doctrine of man which Pascal's somewhat esoteric *Pensées* exhibit. Rich—Zwingli scholar and *Privatdozent* at the University of Zürich—holds that in Pascal's view the existence of

both autonomous and theonomous man is determined by a complicated dialectic that obtains between nature and grace and that can be understood only in the light of revelation. In the *Pensées* we have more than a philosopher (p. 180), and, what is more, a theologian who no longer stands on Roman Catholic ground either in his anthropology or in his conception of grace ("theologically, if not always in practice, he had surmounted the religious merit concept," p. 186). But in the last paragraph (p. 192) Rich concedes that Henri Petit was right when he said: "It is impossible to follow Pascal and remain either [Roman] Catholic or Protestant," even though Rich insists to the end that the key to Pascal's thought is a dialectic based on Biblical belief and that his "spirit does not stand far from the Protestant spirit." The careful comparative table of references, the excellent indices, and the useful bibliography enhance the value of this stimulating monograph. **ARTHUR CARL PIEPKORN**

**LOVE THY NEIGHBOR FOR GOD'S SAKE.** By Herman Hoeksema. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1955. 195 pages. Cloth. \$2.50.

This is the ninth volume of Hoeksema's treatment of the Heidelberg Catechism. It covers the Fifth (our Fourth) to the Tenth Commandments.

**ERWIN L. LUEKER**

**DELINQUENT SAINTS: DISCIPLINARY ACTION IN THE EARLY CONGREGATIONAL CHURCHES OF MASSACHUSETTS.** By Emil Oberholzer, Jr. New York: Columbia University Press, 1956. xi and 379 pages. Cloth. \$6.00.

The Covenant Theology of the Puritans demanded the "owning of the covenant" for church membership; when the covenant was broken by the sinful actions of the saints, disciplinary action would follow. This discipline might be censure, admonition, suspension, or excommunication. The sinful actions might be against the First Table of the Law—failure to attend church, for instance, or heresy. They might be against the Second Table—fornication, adultery, drunkenness, or bearing false witness. Oberholzer has examined the records of Massachusetts Congregational churches in the seventeenth, eighteenth, and nineteenth centuries; he has analyzed the various disciplinary cases examined by these churches and has told their stories. His account is valuable for students of Puritanism and historians of the social history of early America.

The author's conclusion (p. 250) is worth citing: "The Puritan . . . was the servant of religion for whom the kerygma had become a revised version of an older code of law. . . . Although, far from being Pelagians, the Puritans were keenly aware of man's fallen nature, they expected the regenerate person, the saint, to be able to live a sinless life. Good legalists, they had no use for Luther's insight that regenerate man was *simul iustus*



*et peccator*, just and sinful at the same time, nor could they go along with the view that repentance and absolution are not matters of a particular moment, but continuous processes."

CARL S. MEYER

**THE CHRISTIAN CHARACTER.** By Stephen Neill. New York: Association Press, c. 1955. 92 pages. Paper. \$1.25.

In the eleven well-written chapters of this small volume, Bishop Neill describes the nine fruits of the Spirit catalogued by St. Paul in Gal. 5:22 f. A preliminary chapter "On Being a Christian" and a concluding one "What Can I Do About It?" round out this practical manual on the Christian life.

It is in the first chapter that the author's modified Arminian theology is apparent. The accent lies on the *conversio continuata* viewed as a Spirit-executed transformation of character. However, we also read such dubious sentiments as these: The Holy Spirit "does not merely do things to us. He waits until we are willing to let Him work and to work with Him, or at least to prepare for His coming" (p. 13). The primacy of Christ and the Spirit is maintained, but faith becomes a rather vague "looking to Christ," and the Word of the Gospel of the forgiveness of sins is conspicuous by its absence.

Nevertheless in the nine chapters on the nine fruits of the Spirit the reader has nine little gems set by a skillful exegete into the rich setting of the New Testament. Actually these are theological word studies of these great and grand Christian virtues. These nine little chapters are replete with exegetical, homiletical, and devotional gold. Bishop Neill's conclusion "What Can I Do About It?" is very simple and direct. "Stop trying on your own account, and let God act. Learn to receive before you try to give." (Page 89.)

HENRY W. REIMANN

**A SURVEY OF PROTESTANT THEOLOGY IN OUR DAY.** By Gustave Weigel. Westminster: The Newman Press, 1954. 58 pages. Paper. 90 cents.

The Jesuit author, one of his denomination's best-informed observers of the non-Roman Catholic theological scene, delivered this material in lecture form before the Catholic Theological Society of America. In necessarily cursory fashion—"strangling brevity" (p. 17)—he surveys the trends in "Protestant" theology. On the "left" is Bultmann's *Entmythologisierung*, the neo-naturalism of Henry Nelson Wieman and Bernard Meland, and the personalism of Borden Parker Bowne, Edgar Sheffield Bightman, and Peter Bertocci, none of which have profoundly affected Protestantism. In the "center" are the Anglo-Catholic theology of W. Norman Pittenger and his like, marked by "a voluntary ambiguity deriving from an indeliberate theological schizophrenia" (p. 28); the neo-orthodoxy of Karl Barth, Emil Brunner, and Reinhold Niebuhr; the "activist evangelicalism" of men like John A. Mackay, Winfred E. Garrison, and

the *Christian Century* staff, "sophisticated fundamentalists" (p. 45) who are "distinguished from the Orthodox Evangelicals [by] the slipperiness of the formulas which they use" (p. 37); Paul Tillich, "the most impressive figure on the American Protestant theological scene" (p. 40); and the attention-commanding "solidity and sobriety" (p. 43) of the Lund School, with its "serious mediation of the Catholic substance in Lutheranism" (ibid.). On the "right" stand the Orthodox Evangelicals like Carl F. Henry and Edward J. Carnell and the "Unorthodox Evangelicals" (Jehovah's Witnesses, Seventh-Day Adventists, and Christian Scientists). The admirable capacity for thumbnail characterization that the author displays is vitiated by some regrettable defects. He suffers, for instance, from an invincible ignorance about the nature of what he calls "Protestantism," to which he attributes a nonexistent "substantial unity" (p. 6). He speaks at times with patronizing imprecision; for example: "The American Lutherans, especially those of the Missouri Synod, in their fashion try to live up to the Augsburg Confession of 1530" (p. 7). Elsewhere he generalizes to the point of falsity; for example: "The theology developed by the Lutherans of the later sixteenth and early seventeenth centuries, called today Protestant Scholasticism, is universally considered as quite unfortunate" (p. 8). And he is plain wrong in spots, as when he calls Reinhold Niebuhr a Lutheran (p. 40). Lutheran readers who can overlook these defects will find *A Survey of Protestant Theology in Our Day* of considerable interest.

ARTHUR CARL PIEPKORN

**RETURN TO REALITY.** By W. P. Witcutt. New York: The Macmillan Co., 1955. 62 pages. Cloth. \$1.65.

In this absorbing though brief biography the author explains why he, an Episcopalian by birth, finally returned to the Church of England after he had been led to join the Church of Rome. It was mainly, he says, the theological deadness of Scholasticism in the Roman Church, together with Roman authoritarianism, which moved him to leave the fold that he had sought in his earlier days. The final break came when in public he lauded the Reformation and depicted the sins of the Roman clergy four hundred years ago. Lutheran readers will enjoy the perusal of this autobiographical sketch and will be greatly profited by it, though they may not assent to the author's broad, unionizing tendencies.

JOHN THEODORE MUELLER

**DAS RINGEN LUTHERS UM DIE FREIHEIT DER THEOLOGIE VON DER PHILOSOPHIE.** By Wilhelm Link, edited by Ernst Wolf and Manfred Mezger. Munich: Chr. Kaiser Verlag, 1955. x and 392 pages. Paper. Price not given.

The many virtues of this posthumously edited book underline the loss that Lutheran scholarship sustained when the 30-year-old author, then a *Stiftsrepentent* at Tübingen, was killed in a mountaineering accident in

1938. The fact that, more than 15 years after the volume's original publication in 1940, a second unaltered reprinting has become necessary testifies to its solid and permanent value. The concept to which Link addresses himself "teleologically" as furnishing the most convenient tag for documenting the theological development of the "young" Luther is that contained in the formula of the Lectures on Romans, *simul iustus et peccator* (in preference to Luther's own *inistitia Dei passiva* of 1545 and other formulas that church historians of the recent past have used). After defining his methodology and the question at issue, Link discusses the nature of this formula as a confession of personal commitment to God, rejects a primarily philosophical interpretation, and brings out its positive content in relation to man, creation, Christ, and the Holy Trinity. A brief bridge section points out that Luther, though not bound to a philosophical system makes eclectic use of the terminologies of various philosophical systems to explicate and defend this theology. He then proceeds to examine in detail the teaching on justification in the theologies of medieval Thomism, St. Augustine, nominalism (separately analyzed from two points of major stress, the *potentia absoluta Dei* and the *ordinatio divina*), and mysticism. The formula is the same for the investigation of each: The kerygmatic content of the respective system, the support which it derives from philosophy, the way in which philosophy has corrupted it, and Luther's verdict on the system. Two short concluding sections discuss the theological basis of Christian ethics and the restriction and freedom of theological utterance. At the beginning of the last-named section two sentences occur that sum up Link's conviction: "[This work] seeks in no way to further the illusion that there is a kind of theological utterance which does not wear the cloak of philosophy. As the form of a servant belongs to Christ and a secular character (*Welthaftigkeit*) belongs to the Word of God, so the cloak of philosophy belongs to theological utterance." (P. 382.) The freedom of theological utterance—in the sense of a confessing witness to the Lord Christ—lies precisely in the fact that "it can use the conceptions of various philosophical orientations to give form to its message" (p. 385). Hence Luther is an authentic theologian, because "he never speaks simply as a philosophical relativist and eclectic; rather he speaks as one who teaches not a philosophical truth but as one who proclaims *the* sole theological verity" (*ibid.*). The book—admirably documented throughout—came into being as a doctoral thesis, and some of the inevitable defects of a thesis inhere in it; thus at times Link's defense of the originality of Luther's doctrine of justification is a little too vigorous. To Link's credit let it be said, however, that he presents the materials that make possible the necessary correction of his contention. In this reviewer's opinion, Link's book has already waited too long for translation into English. When such a translation is made, it is to be hoped that a glaring defect common to German theological works—lack of an index—will be remedied.      ARTHUR CARL PIEPKORN

**SEXUS UND EHE BEI LUTHER.** By Olavi Lähteenmäki. Turku: Luther-Agricola-Gesellschaft, 1955. 194 pages. Paper. Price not given.

Luther's views on sex and marriage have been roundly evaluated by friend and foe, naturally with corresponding results. The author cites a representative number of critics. Additional writers are listed in the *Historische Zeitschrift*, Band 181, Heft 1 (Feb. 1956), p. 217. Luther's own marriage, at the age of nearly forty-three, has been denounced by his foes as a proof of his sensuality, but praised by his friends as a demonstration of great courage in an age when celibacy was equated with virtue. Having canvassed the literature on Luther's views on sex and marriage, the author here presents his own observations and conclusions to the reader. Rather than to depend on the opinions of others, he prefers to let Luther speak for himself. He does not always find Luther consistent in his pronouncements on the subject of sex and marriage. Luther could not fully escape the force of tradition and custom. The author, however, finds a harmonizing principle in Luther's life in faith. He attempts to show that Luther's view regarding such matters as sex, celibacy, secret marriages, the manner of contracting marriage and the significance of marriage as a calling—all subjects treated in this book—cannot be discussed properly without at the same time examining Luther's thinking with regard to creation, sin, salvation, God and devil, God's omnipotence, earthly governments, the Word of God, and the authority of the Bible. This book represents a positive contribution to the study of Luther's ethics.

L. W. SPITZ

**REFORMATION WRITINGS OF MARTIN LUTHER.** Vol. II: *The Spirit of the Protestant Reformation*, trans. Bertram Lee Woolf. New York: Philosophical Library, 1956. Cloth. \$7.50.

For more than four centuries Lilliputian antagonists have aimed their slingshots to destroy the giant Luther after his death, whom they were unable to destroy during his lifetime. The attacks continue. But Luther still stands. His voice is still heard, and his pen is still mightier than the sword. A growing number of good translations is making it possible for him to address ever larger numbers of people in our own times. Dr. Woolf is adding to such translations. In this volume he presents the following, each with an appropriate introduction: "Fourteen Comforts for the Weary and Heavy-laden," "Why the Books of the Pope and His Followers Were Burned," "A Word to Penitents about the Forbidden Books," "Three Sermons Preached after the Summons to Worms," contemporary documents on Luther at Worms, "The Magnificat Translated and Expounded," selected Biblical prefaces, and "The Lord's Supper and Order of Service."

Luther's writings are indeed like a breath of fresh air in the stuffy atmosphere of much of present-day theological literature. Varying the figure, they serve as starch for the feeble backbones of theological invalids.

L. W. SPITZ

**DEVOTIONS AND PRAYERS OF MARTIN LUTHER**, trans. Andrew Kosten. Grand Rapids: Baker Book House, 1956. 111 pages. Cloth. \$1.50.

This book presents fifty-two one-page devotions from Luther's commentaries on the Psalms together with brief prayers on facing pages. The translator and editor is pastor of the First Presbyterian Church, Ridgefield Park, N. J. The small format of the book and the arrangement of the devotions are designed for a single meditation and prayer for every week of the year. The church year, however, is not followed.

This volume, appearing so soon after the volume of the Psalms in the American edition of Luther, proves again the great treasure in the latter's little known exegetical treatises. It is particularly refreshing to see these fifty-two prayers of Luther, most of them quite short, appear in English. Dr. Kosten has produced very readable translations. Unfortunately, at least for this reader, this volume does not follow a predecessor like *Day by Day We Magnify Thee* in citing sources. But we concur with Prof. Theodore G. Tappert's foreword: "The compiler and translator of this little collection deserves our thanks for sharing with us something of what he has so obviously found helpful and precious in his own life."

HENRY W. REIMANN

**THE AMERICAN CHURCH OF THE PROTESTANT HERITAGE**, ed. Vergilius Ferm. New York: Philosophical Library, 1953. iv and 481 pages. Cloth. \$6.00.

One of the long list of works edited by the indefatigable professor emeritus of philosophy of the College of Wooster, *The American Church* is a collection of fairly brief (just under twenty pages on an average), thoughtful, carefully documented essays on twenty-one "Protestant" denominations of America, each written by scholars—usually a historian—belonging to the respective denomination. The book is a counterpart and complement to his earlier symposium, *Religion in the Twentieth Century* (New York: Philosophical Library, 1948). Some of the articles treat whole denominational "families," such as Ferm's own article on "The Lutheran Church in America," with its significant recognition that Luther's position was a "protesting Catholicism" (p. 26), or Robert G. Torbet's article on "Baptist Churches in America." Others treat individual subdivisions; thus there are separate articles on "The Presbyterian Church in America," "The Reformed Church in America," "The United Presbyterian Church in America," "The Evangelical and Reformed Church," as well as on "Disciples of Christ" and "Churches of Christ." Among the smaller groups discussed are the Moravians, the Mennonites, the Society of Friends, the Evangelical Mission Covenant Church, the Church of the Brethren, the Unitarians, the Universalists, Seventh-day Adventists, and the Anderson (Indiana) Church of God. The Pentecostals are not

represented. Ferm notes sadly that his efforts at finding a representative writer finally resulted in a letter from a general superintendent stating that none in the group was "even slightly interested in writing the essay" (p.3). While a faintly apologetic note marks many of the essays, this was to be expected. *The American Church* must be rated an important contribution to the recent literature in comparative symbolics.

ARTHUR CARL PIEPKORN

*FAMILIAR PRAYERS: Their Origin and History.* By Herbert Thurston, ed. Paul Grosjean. Westminster: The Newman Press, 1952. 200 pages. \$3.50.

This volume will interest liturgiologists and hymnologists especially. Though written primarily for Roman Catholics and though some of its chapters are devoted to topics which will not be of great interest to those who are not coreligionists of the Jesuit author, the volume still contains much which should be of interest and importance to all Christians. The very first chapter is devoted to the sign of the cross. It was in use by the laity already in patristic times, but "there was a great diversity of usage throughout the Middle Ages as to the manner of recalling and invoking the protection of Christ's cross" (p.17). In his second chapter the author discusses the Lord's Prayer in English and mentions that during the past three hundred years Roman Catholics have used a "Protestant version" prepared probably by Henry VIII of England, with the help of Cromwell and Cranmer. Thurston is of the opinion that the *Veni, Sancte Spiritus*, perhaps the greatest sequence hymn of the church and known as the Golden Sequence, was composed towards the end of the twelfth century by Stephen de Langton, archbishop of Canterbury. Langton lived for a time in France and likely admired greatly the keen mind of Adam of St. Victor, to whom this great hymn has been ascribed by some, on inadequate evidence. The *Ave Maria* is discussed at length in the sixth chapter, the *Salve Regina* in the seventh. On p.178 the author claims that the custom of closing prayers with a doxology likely goes back into Old Testament times; this is very possible and helps to explain why a doxology was appended to the Lord's Prayer very early during the era of the New Testament. It is possible, too, that the doxology known as the Gloria Patri dates from the first century. That it was used by the church in her struggle against Arianism is well known. The custom of attaching the Gloria Patri to each use of the Psalms is very ancient; Thurston maintains (pp.188, 189) that this use of the Gloria was accompanied by prostration, since this was prescribed for monks by the Rule of St. Fructuosus early in the seventh century. We regret that, at times, the author resorts to legendary reports, probably to add interest to his account. His book is based, nevertheless, on a great deal of valid historical research.

WALTER E. BUSZIN

**THE TABLE TALK OF MARTIN LUTHER.** Edited by Thomas S. Kepler. New York: The World Publishing Company, n. d. xxiii + 345 pages. Cloth. \$1.50.

This handy little pocket-size volume offers the translation of a small part of Luther's intimate conversation with friends and associates at the table or in other social gatherings. It is based on the translation of William Hazlitt (1778—1830); the style is fluid and easy to read, but sometimes a little antiquated. The selections, 508 in all, are arranged under headings, such as "Of God's Word," "Of God's Works," "Of the Nature of the World," and so on.

We welcome any presentation of Luther's writings. It must, however, be noted in the present instance that only a very small fraction of Luther's Table Talk is included (all that has been preserved of Luther's Table Talk fills six large volumes of the Weimar Edition). Furthermore, the selection was made with a definite purpose in view: "The purpose of this volume . . . is to let Martin Luther's insights into spiritual truths speak to the needs of modern man." Therefore Luther words of only one kind are included, and what is more, even these do not always agree with the original. Again, we are told: "Some of Luther's statements about the papacy, the Antichrist, councils, excommunication, his adversaries, the Jews and Turks, do not necessarily deal with highest spiritual values. Some of his ideas on subjects such as astronomy and astrology, princes and potentates, idolatry, belong to the religious atmosphere of the sixteenth century. Both of these types of material are deleted from this volume." Finally, there is no indication whatever where the original text may be found. So, then, while this little volume offers edifying reading, it would not be fair to judge Luther's opinion on any particular subject by such subjectively chosen and "expurgated" selections.

THEODORE HOYER

**THE CHRISTIAN WORLD MISSION IN OUR DAY.** By Kenneth Scott Latourette. New York: Harper & Brothers, 1954. 192 pages. Cloth. \$2.50.

Almost every pastor who has a mission sermon to preach or everyone who is concerned about the expansion of Christianity will find the present work useful.

He looks at the world of yesterday, the years between 1815 and 1914 ("the great century"), and the spread of the Gospel in that world. He turns to the world of today and the spread of the Gospel since 1914.

The presentations are not loaded down with many factual details. The generalizations, however, are based on a depth of knowledge. More often than not they are phrased arrestingly, for the book is a distillation of much of Latourette's best thought. A thorough perusal of this work will give an insight into the general problems of Christian missions which few other works can give.

CARL S. MEYER

**THE CHRISTIAN LOOKS AT LABOR** (*The Lusheran Round Table, Pamphlet No. 3*). By Theodore Helmreich. St. Louis: Concordia Publishing House, c. 1956. 32 pages. Paper cover. 25 cents.

A useful resource pamphlet for study groups under church auspices. The theological background is slight; the assumption that "society has gradually assumed a greater responsibility for the economic welfare of the individual" (p. 18) is oversimplified in view of the structure of the medieval city.

RICHARD R. CAEMMERER

**SPONSORS AT BAPTISM AND CONFIRMATION.** *An Historical Introduction to Anglican Practice.* By Derrick Sherwin Bailey. London: SPCK, 1952. 162 pages. Cloth. 10s. 6d.

Dr. Bailey's illuminating study of this vital and sadly neglected subject is an answer to the request voiced in a report of the 1948 Lambeth Conference. He has gathered information which is difficult to find elsewhere and which is as valuable to Lutherans and other Christians as it is to Anglicans. His little volume and its profuse documentation call our attention to the fact that the church of former eras took the entire question of sponsors at Baptism and confirmation very seriously. With their spiritual concern for the problem involved they put us to shame. Anciently, sponsors — even when parents! — were regarded as representatives of the church, and as members of the body of Christ their duties were primarily of a spiritual nature. The 1948 Lambeth Conference Committee Report encourages a return to the practice of having also parents serve as sponsors and stated its position in the following words: "Since we hold that the major part of the responsibility for the nurture and education of a child ought to rest upon the parents, we see no reason against, and many arguments for, allowing one or both of its parents to act as godparent, provided that those who so act are themselves baptized. We think it is essential, however, that there should in every case be at least one godparent who is not a parent of the child." (*The Lambeth Conference, 1948, Part II, p. 114.*) The report might well have added that having parents serve as sponsors at the Baptism of their own children helps to impress upon parents that also a healthy, God-pleasing spiritual relationship should exist between them and their children, even though children, like their parents, are by nature sinful.

WALTER E. BUSZIN

**MARRIAGE AND SOCIETY.** By E. O. James. New York: John de Graff (London: Hutchinson's University Library), 1952. 215 pages. Cloth. \$3.75.

E. O. James is professor of the history and philosophy of religion in the University of London. He offers in this book an objective survey of the place and function of marriage in society in the light of the anthro-



pological evidence and in relation to its social, ethical, and religious implications.

The insights which the book lends to matters of marriage and morals, to the problems of marriage in modern society, and to the concept of marriage, love, and personality are significantly valuable. Although various references are made to the sacramental nature and status of marriage, no particular emphasis is placed upon this point.

This authentic and scholarly study combines in one volume rich resources of both historical data and contemporary thinking. The student who reads for new insight and understanding will gain much, we believe, in the reading and will value the book as a genuine and honest overview of a matter of ongoing serious concern.

HARRY G. COINER

**MUSIC OF THE BACH FAMILY.** An Anthology. By Karl Geiringer. Cambridge: Harvard University Press, 1955. 248 pages. Cloth. \$9.00.

This noteworthy addition to musical literature is the companion volume of Professor Geiringer's earlier book *The Bach Family: Seven Generations of Creative Genius*. The present carefully prepared anthology includes twenty-seven compositions by fourteen members of the Bach family, dating from the middle of the 17th century to the close of the 18th. All but one of the composers are Lutherans. Music of various types is included, instrumental, vocal, and choral. Ten of the compositions are based on sacred texts, and about two thirds of the music is available in no other modern edition. Some of the music we have longed to see for some time, e.g., Johann Christoph Bach's cantata, *Es erhub sich ein Streit*, written for the Feast of St. Michael and based on a text that Johann Christoph's illustrious nephew, Johann Sebastian, also employed. Though some of the compositions are not included *in toto*, enough of the music is at hand to arrive at a fair estimate of the composer's work and skill. Since much of this music is church music, we should study it also to acquaint ourselves better with the history, the heritage, and the worship standards of the Lutheran Church. Extensive notes on the life and music of each composer enhance the value of the book, which will be a "must" volume for all who desire to acquaint themselves well with the work and genius of the most musical family the world has known to date.

WALTER E. BUSZIN

**GERMAN PROTESTANTS FACE THE SOCIAL QUESTION. VOL. I: THE CONSERVATIVE PHASE 1815—1871.** By William O. Shanahan. Notre Dame: University of Notre Dame Press, 1954. 434 pages. Cloth. \$6.75.

This is a distinguished book, written by a first-rate scholar and historian. It deals in a very comprehensive way with the effect of the Industrial Revolution on the social structure and the religious and moral life of

Germany in the early and middle nineteenth century. Centuries-old, dignified, and well-ordered cities suddenly became noisy, smoke-filled, grimy industrial centers with housing problems, slums, poverty, drunkenness, prostitution, and general moral decay. The old-time parish, the universally recognized religious community, disintegrated; the bonds that had existed between the parish church and the people were loosened or completely severed. As a result the industrial proletariat became hostile to the church and to religion; they have not been fully regained to the present day. This industrial proletariat provided the fertile soil for Communism and other revolutionary movements of the times.

The attitude and reactions of the Evangelical churches and their leading theologians toward these changes are the immediate subject of the book. Shanahan, an associate professor of history at the University of Notre Dame, is not a Lutheran, but he shows a remarkable insight into the social implications of Lutheran theology, and he is fair and objective in his interpretations. A particular virtue of this volume is that it will help us to understand ourselves. The founding fathers of our church left Germany when the social and spiritual upheaval born of the Industrial Revolution was approaching a crisis. Our thinking on many social questions to this day has been influenced by their attitude and by the position they took at that time.

A. M. REHWINKEL

**ADVENTUROUS PREACHING.** By James H. Robinson. Great Neck: Channel Press, 1956. 186 pages. Cloth. \$2.50.

This printing of the 1955 Lyman Beecher Lectures delivered at Yale by the Presbyterian pastor of the Church of the Master in Harlem is a challenging spelling out of all that the preacher should attempt in his preaching. But it offers only a vague word on the Gospel that should motivate and give power to the attempt. His personal acquaintance with the injustice and non-Christian attitudes of some whites toward many Negroes gives his plea for "the inclusiveness of the Word made flesh" a special weight.

GEORGE W. HOYER

#### BOOKS RECEIVED

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

*Entrusted with the Gospel: Warrack Lectures on Preaching.* By David A. MacLennan. New York: The Westminster Press, 1956. 128 pages. Cloth. \$2.00.

*How to Plan and Conduct Workshops and Conferences.* By Richard Beckhard. New York: Association Press, 1956. 64 pages. Cloth. \$1.00.

*Candles on the Glacier: Warm Thoughts for a Cold World, Being Fables and Fantasies about Faith for the Modern Mind.* By Kenneth Joseph Foreman. New York: Association Press, 1956. 184 pages. Cloth. \$3.00.

*Believing in God.* By Daniel Jenkins. Philadelphia: The Westminster Press, 1956. 94 pages. Cloth. \$1.00.

*The Messiah in the Old Testament.* By Helmer Ringgren. Naperville: Alec R. Allenson, 1956. 71 pages. Paper. \$1.50.

*Early Israel in Recent History Writing.* By John Bright. Naperville: Alec R. Allenson, 1956. 128 pages. Paper. \$1.75.

*The Chaos of Cults: A Study in Present-Day Isms.* By J. K. van Baalen. Second Revised and Enlarged Edition. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956. 409 pages. Cloth. \$3.95.

*The Christian's Use of Alcohol (The Lutheran Round Table Series, Pamphlet 4).* By W. J. Wiltenburg. St. Louis: Concordia Publishing House, 1956. 31 pages. Paper. 25 cents.

*Milton and the Angels.* By Robert H. West. Athens: The University of Georgia Press, 1955. ix + 237 pages. Cloth. \$4.50.

*Economic Problems of the Church from Archbishop Whitgift to the Long Parliament.* By Christopher Hill. New York: Oxford University Press, 1956. xiv + 367 pages. Cloth. \$6.75.

*The Rites of Holy Week.* By Frederick R. McManus. Paterson: St. Anthony Guild Press, 1956. xii + 146 pages. Cloth. \$2.50.

*Out of His Treasure: Unfinished Memoirs.* By W. O. Carver. Nashville: Broadman Press, 1956. ix + 158 pages. Cloth. \$3.00.

*The Westminster Historical Atlas to the Bible,* ed. George E. Wright and Floyd V. Filson. Revised Edition. Philadelphia: The Westminster Press, 1956. 130 pages. Cloth. \$7.50.

*Calvin's Doctrine of the Last Things (Die letzten Dinge im Zeugnis Calvins).* By Heinrich Quistorp, trans. Harold Knight. Richmond: John Knox Press, 1955. 196 pages. Cloth. \$3.00.

*A Man Sent from God: The Biography of Robert E. Speer.* By W. Reginald Wheeler. New York: Fleming H. Revell Company, 1956. 333 pages. Cloth. \$3.95.

*The Practice of Prayer.* By Oscar E. Feucht. St. Louis: Concordia Publishing House, 1956. 29 pages. Paper. 25 cents.

*The Lutheran Annual, 1957,* ed. Otto A. Dorn and Armin Schroeder. St. Louis: Concordia Publishing House, 1956. 368 pages. Paper. 50 cents.

*The Voice of Conscience.* By Alfred M. Rehwinkel. St. Louis: Concordia Publishing House, 1956. xii + 189 pages. Cloth. \$2.75.

*Antiphons of the Blessed Virgin Mary,* ed. Winfred Douglas. Kenosha (Wis.): The Sisters of St. Mary, 1952. 11 pages. Paper. 35 cents.

*Cantica Eucharistica: Choral Devotions to the Blessed Sacrament,* ed. Winfred Douglas. Kenosha: The Sisters of St. Mary, n. d. 32 pages. Paper. 35 cents.

*The High Church Party: 1688—1718.* By George Every. New York: The Macmillan Company, 1956. xv + 195 pages. Cloth. \$4.50.

*A Dictionary of Classical Antiquities* by Oskar Seyffert, ed. Henry Nettleship and J. E. Sandys. New York: Meridian Books, 1956. vi + 716 pages. Paper. \$1.95.

*The Call of the Minaret.* By Kenneth Cragg. New York: Oxford University Press, 1956. xv+376 pages. Cloth. \$6.25.

*Forgotten Founding Fathers of the American Church and State.* By William Thomson Hanzsche. Boston: The Christopher Publishing House, 1954. 209 pages. Cloth. \$3.00.

*A Catholic Dictionary.* Edited by Donald Attwater. 2d ed. New York: The Macmillan Company, 1956. vii+552 pages. Cloth. \$5.00.

*The Renaissance Philosophy of Man,* ed. Ernst Cassirer, Paul Oskar Kristeller, and John Herman Randall, Jr. Chicago: The University of Chicago Press, 1948. vi+404 pages. Paper. \$1.75.

*American Catholicism.* By John Tracy Ellis. Chicago: The University of Chicago Press, 1956. xiii+207 pages. Cloth, \$3.50. Paper, \$1.50.

*Mysterious Psychic Phenomena.* By Hereward Carrington. Boston: The Christopher Publishing House, 1954. 175 pages. Cloth. \$3.00.

*Lift Up Thine Eyes: Prayers for Shut-ins.* By William A. Lauterbach. St. Louis: Concordia Publishing House, n. d. 34 pages. Paper. No price given.

*This Is Your Neighbor.* By Louisa Rossiter Shotwell. New York: Friendship Press, 1956. 24 pages. Paper. 50 cents.

*The Prayers of Susanna Wesley,* ed. W. L. Doughty. New York: Philosophical Library, 1956. 63 pages. Cloth. \$2.50.

*Your Questions Answered with Comforting Counsel.* By Daniel A. Poling. Great Neck: Channel Press Inc., 1956. 312 pages. Cloth. \$3.95.

*O Truly Blessed Night: A Study of the Theology of the Easter Vigil (Wahrhaft selige Nacht).* By Karl Becker. Trans. by Ruth M. Bethell. St. Louis: Pio Decimo Press, 1956. 119 pages. Paper. \$3.50.

*An Introduction to Bible Archaeology.* By Howard F. Vos. Chicago: Moody Press, 1956. 127 pages. Paper. 35 cents.

*The Life of Jesus Christ.* By J. W. C. Wand. New York: Morehouse-Gorham Company, 1955. 208 pages. Cloth. \$3.40.

*Faith Healing and the Christian Faith.* By Wade H. Boggs, Jr. Richmond: John Knox Press, 1956. 224 pages. Cloth. \$3.50.

*This Is God's Day.* By Reuben K. Youngdahl. Rock Island. Augustana Press, 1956. 366 pages. Cloth. \$2.75.

*Christ and the Modern Opportunity.* By Charles E. Raven. Greenwich: The Seabury Press, 1956. 88 pages. Cloth. \$2.25.

*The Life of Christ and His Journeys.* By James B. Boone. Los Angeles: Bible Study Chart Association, 1956. Chart in plastic cylinder. \$3.00.

*An Approach to Christian Education: A Symposium.* Ed. E. Davies. New York: Philosophical Library, 1956. vii+159 pages. Cloth. \$4.75.

*The Freemason's Pocket Reference Book.* By Fred L. Pick and G. Norman Knight. New York: Philosophical Library, 1956. 283 pages. Cloth. \$4.75.

*De Actibus Apostolorum.* By Arator the Subdeacon, ed. Arthur Patch McKinley. Vienna: Hoelder-Pinchler-Tempsky, 1951. lxiv+363 pages. Paper. \$8.60.

*Summa Theologiae* by Thomas Aquinas, ed. the Institute of Medieval Studies of Ottawa. Vol. I: *Prima Pars*; lxiv+709 pages. Volume II: *Prima Secundae*; xl+690 pages. Second Edition. Ottawa: Commissio Piana, 1953. \$25.00 for the five volume set.

*The Making of Europe*. By Christopher Dawson. New York: Meridian Books, 1956. 274 pages. Paper. \$1.35.

*Faith's First Response: The Art of Worship*. By George W. Hoyer, ed. Robert Hoyer. St. Louis: Concordia Publishing House, 1956. *Bible Discussion Guide, Adult Department*. 62 pages. Paper. 17 cents. *Teacher's Manual*. 72 pages. Paper. 50 cents.

*The Rite for Marriage and the Nuptial Mass, According to the Text in the Collectio Rituum*. Collegeville: The Liturgical Press, 1956. 48 pages. Paper. 10 cents.

*The Rite for Christian Burial and the Funeral Mass, According to the Text in the Collectio Rituum*. Collegeville: The Liturgical Press, 1956. 63 pages. Paper. 10 cents.

*Christianity and the Existentialists*, ed. Carl Michalson. New York: Charles Scribner's Sons, 1956. xiv+205 pages. Cloth. \$3.75.

*The Idea of Revelation in Recent Thought*. By John Baillie. New York: Columbia University Press, 1956. viii+152 pages. Cloth. \$3.00.

*Religious Freedom in Spain, Its Ebb and Flow*. By John David Hughey, Jr. Nashville: Broadman Press, 1955. vii+211 pages. Cloth. \$3.00.

*Buddhist Texts Through the Ages*, ed. E. Conze, I. B. Horner, D. Snellgrove, and A. Waley. New York: Philosophical Library, 1954. 322 pages. Cloth. \$6.00.

*The Christian Scholar in the Age of the Reformation*. By E. Harris Harbison. New York: Charles Scribner's Sons, 1956. xi+177 pages. Cloth. \$3.00.

*Community Life and Social Policy*. By Louis Wirth. Chicago: The University of Chicago Press, 1956. xiv+416 pages. Cloth. \$6.00.

*Contemporary Philosophy: Studies of Logical Positivism and Existentialism*. By Frederick C. Copleston. Westminster: The Newman Press, 1956. ix+230 pages. Cloth. \$4.00.

*Tägliche Andachten* (Vol. XIX, No. 143): *November 10 bis Dezember 31, 1956*. By Albert T. Bostelmann. St. Louis: Concordia Publishing House. 64 pages. Paper. 10 cents.

*Portals of Prayer* (Vol. XIX, No. 143): *November 10 to December 31, 1956*. By Bernard H. Hemmeter, Herbert Lindemann, and Edwin E. Nerger. St. Louis: Concordia Publishing House. 64 pages. Paper. 10 cents.

*What Our Sunday School Can Do for Your Child*. By Arnold C. Mueller. St. Louis: Concordia Publishing House, n. d. 3 pages. Tract. 75 cents a dozen.

*Does Your Family Give Adequate Attention to Bible Study?* By J. M. Weidenschilling. St. Louis: Concordia Publishing House, n. d. 5 pages. Tract. 55 cents a dozen.

*Youth Today . . . Parents Tomorrow*. By Martin P. Simon. St. Louis: Concordia Publishing House, n. d. 5 pages. Tract. 55 cents a dozen.

*What Do You Mean — Priests?* By Richard R. Caemmerer. St. Louis: Concordia Publishing House, 1956. 7 pages. Tract. 55 cents a dozen.

*How to Talk About God.* By Elmer A. Kettner. St. Louis: Concordia Publishing House, n. d. 15 pages. Tract. 55 cents a dozen.

*Whom Can I Bring?* By Arthur L. Miller. St. Louis: Concordia Publishing House, n. d. 6 pages. Tract. 48 cents a dozen.

*What About the Jehovah's Witnesses?* By John Theodore Mueller. St. Louis: Concordia Publishing House, n. d. 38 pages. Tract. \$1.00 a dozen.

*Social Thought of the World Council of Churches.* By Edward Duff. New York: Association Press, 1956. xii+339 pages. Cloth. \$7.50.

*Bishop Lancelot Andrewes: Jacobean Court Preacher.* By Maurice F. Reidy. Chicago: Loyola University Press, 1955. xii+237 pages. Cloth. Price not given.

*Joy in Believing.* By Henry Sloane Coffin, ed. Walter Russell Bowie. New York: Charles Scribner's Sons, 1956. 248 pages. Cloth. \$2.95.

*Roman Society from Nero to Marcus Aurelius.* By Samuel Dill. New York: Meridian Books, 1956. xxii+639 pages. Paper. \$1.95.

*My Bible Story Book: An Outline of the Bible for Small Children.* By G. L. Wind. St. Louis: Concordia Publishing House, 1956. 95 pages. Paper. \$1.00.

*Elementary Hebrew.* By E. Leslie Carlson. Grand Rapids: Baker Book House, 1956. iii+274 pages. Cloth. \$3.50.

*The Wise Men.* By Morella Mensing. St. Louis: Concordia Publishing House, 1956. 15 pages. Paper. 25 cents.

*Plato: The Man and His Work.* By A. E. Taylor. New York: Meridian Books, Inc., 1956. xi+562 pages. Paper. \$1.95.

*The Communication of the Christian Faith.* By Hendrik Kraemer. Philadelphia: The Westminster Press, 1956. 128 pages. Cloth. \$2.50.

*Speculation in Pre-Christian Philosophy.* By Richard Kroner. Philadelphia: The Westminster Press, 1956. 250 pages. Cloth. \$5.75.

*Edward Everett Hale: A Biography.* By Jean Holloway. Austin: The University of Texas Press, 1956. xi+288 pages. Cloth. \$4.95.

*Angel of the Battlefield: The Life of Clara Barton.* By Ishbel Ross. New York: Harper and Brothers Publishers, 1956. xi+305 pages. Cloth. \$4.00.

*A New Creation: Towards a Theology of the Christian Life (Eine neue Schöpfung: Ein Beitrag zur Theologie des christlichen Lebens).* By August Brunner, trans. Ruth Mary Bethell. New York: Philosophical Library, Inc., 1956. 142 pages. Cloth. \$4.75.

*Exploring the Old Testament;* W. T. Purkiser, C. E. Demaray, Donald S. Metz, and Maude A. Stunneck; 448 pages. *Exploring the New Testament;* Ralph Earle, Harvey J. S. Blaney, and Carl Hanson; 467 pages. Kansas City: Beacon Hill Press, 1956. Cloth. \$7.95 for the set.

*A Theology for Christian Stewardship.* By T. A. Kantonen. Philadelphia: Muhlenberg Press, 1956. ix+126 pages. Cloth. \$2.00.

*The Growing Edge.* By Howard Thurman. New York: Harper and Brothers Publishers, 1956. x+181 pages. Cloth. \$3.00.

*From Eden to Egypt.* By George O. Lillegard. Milwaukee: Northwestern Publishing House, 1956. 408 pages. Cloth. \$3.00.

*Under the Southern Cross: History of Evangelical Lutheran Church of Australia.* By A. Brauer. Adelaide: Lutheran Publishing House, 1956. xii+456 pages. Cloth. \$7.00.

*Being and Believing.* By Brian Green. New York: Charles Scribner's Sons, 1956. 121 pages. Cloth. \$2.50.

*Expository Outlines on the Whole Bible.* By Charles Simeon. Vol. 8: *Isaiah 27—66*; xiii+654 pages. Vol. 9: *Jeremiah—Daniel*; viii+571 pages. Vol. 10: *Hosea—Malachi*; viii+631 pages. Grand Rapids: Zondervan Publishing House, 1956. Cloth. \$3.95 a volume. With these three volumes the photolithographed reissuing of the 21 volumes of the 1847 London edition of the author's *Horae homileticae*, begun in 1955, comes to an end. Isaiah 27—66 is covered by 129 "outlines"; Jeremiah by 64; Lamentations by 6; Ezekiel by 27; Daniel by 19; the Minor Prophets by 136.

*To Enjoy God.* By Ruth Muirhead Berry. Philadelphia: Muhlenberg Press, 1956. 228 pages. Cloth. \$3.50.

*Problèmes de l'Unité Chrétienne.* By Roger Aubert. Chevetogne: Editions de Chevetogne, 1952. 122 pages. Paper. Price not given.

*The Group Workshop Way in the Church.* By Paul F. Douglass. New York: Association Press, 1956. xv+174 pages. Cloth. \$4.00.

*Giving and Growing: Finance and Public Relations in the Local Church.* By Margaret F. Donaldson. Westwood: Fleming H. Revell Company, 1956. 154 pages. Cloth. \$2.50.

*Our Protestant Heritage: A Co-operative Weekday Church-School Text (Grades VII—VIII).* Teacher's Guide by Lucile Desiardins; 112 pages. Text by Richard C. Wolf; 160 pages. Philadelphia: Muhlenberg Press, 1956. Cloth. Two volumes in one, \$2.50.

*Fast Falls the Eventide: Words for Devotions and Contemplation.* By Olle Nystedt, translated from the Swedish by Clifford Ansgar Nelson. Rock Island: Augustana Press, 1956. 96 pages. Cloth. \$2.00.

*The Worth of a Man.* By Arnold H. Lowe. New York: Harper and Brothers, 1956. 184 pages. Cloth. \$3.00.

*Soul-Winning Sermons.* By Reuben Ascher Torrey. Volume I. New York: Fleming H. Revell Company, 1956. 248 pages. Cloth. \$2.50.

*Missionary Methods: St. Paul's or Ours?* By Roland Allen. Chicago: Moody Press, 1956. xxiv+230 pages. Cloth. \$2.50. This is the American reissue of the 1927 edition of a book that first appeared in 1912. The author, a missionary in North China and Kenya during his lifetime (he died in 1947), holds that the missionary methods of the nineteenth and twentieth centuries contrast alarmingly with those of the first-century Church. The former suffer by comparison with the latter in his analysis.