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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.*

**GENESIS I—XI: INTRODUCTION AND COMMENTARY.** By Alan Richardson. London: SCM Press, 1953. 134 pages. Cloth. \$1.75.

In his introduction to Genesis, the author of this Torch Bible Commentary accepts and restates the results of the historico-critical school. One can no longer "suppose that Moses wrote the Pentateuch." The two sources of Genesis 1—11 are J and P. J is a prophet and as such is a mouthpiece "of an inward awareness shared by many in preceding generations." P is a "revised and rewritten account of Israel's origin and history," written after the Captivity. Both J and P state their inward awareness and write their history in the form of parables, which is a "story that may or may not be literally true" but which "conveys a meaning beyond itself." It is the task of the commentator to catch the "one point" or "one total implication" of the parable and to communicate it to his contemporaries.

In his commentary the author attempts to communicate the "one point" of the parables of Genesis 1—11. For example, the account of creation, 1:1—2:25, conveys the one idea that God created all things out of nothing. "To know that God made *me* (and therefore all the world) is to understand the parables of creation aright." The account of the Fall, 3:1-24, lays "bare the nature of man's predicament as a being capable of response to the divine address, yet incapable of fulfilling in his own strength the divine command and intention." It teaches us that "man stands a rebel against his Creator, refusing to give God the glory; yet God will not let man go, or allow him to suffer the full and dire consequences of his rebellion. Though He punishes, God is ever preserving man's life from destruction and preparing the way of salvation." The parable of Cain and Abel, 4:1-16, "shows how fratricidal strife is the consequence of man's rebellion against God." The parable of the "True Line of Adam," 4:25, 26, shows that the church "is 'set' or 'appointed' in the midst of the world that is not-Church," that it is in the world but not of it. It teaches us that the true church goes back to Adam, and the story of the whole Bible is the story of the church. The parable of the Fallen Angels, 6:1-4, is another account of the Fall, which brings out the fact of the inextricable intermingling of the "demonic" in all that is good and describes the sinister reality of cosmic evil. It teaches us that the Fall is

cosmic in its scope and that the evil of human nature cannot be "remedied by better education, better sociological and political arrangements or better psychological techniques." The parable of the Flood, 6:5—9:17, presents the "awfulness of God's judgment" and the "wonderful quality of His mercy." The covenant with Noah is a type of "the covenant of peace" which God makes with those who trust in Him. The destruction of mankind is an illustration of the sudden and terrible destruction that must overtake the world. It teaches us to seek God in the church, which is the "Ark of salvation," and to rely solely on Him for justification and salvation.

The parable of the Origin of the Nations, 10:1-32, expresses the idea that Israel was related to all the nations of the earth and had been chosen as God's people for the salvation of men of all nations. It teaches us that we are related to all men and have become God's Israel to proclaim the fact that Jahweh is the Hope of the Gentiles. The parable of the Tower of Babel, 11:1-9, expresses the idea that the "good and the bad are so mixed in human nature that man's noblest achievements and aspirations become the source of his defiance of God and oppression of his neighbor." It teaches us that "pride—which is always pride in something that is good, some capacity, some achievement—is the basic sin."

In general, the author has succeeded admirably in what he set out to do—to catch the implication that these parables had for their writer and to communicate his message to us. We note that these implications and messages are often identical with the message that conservative scholarship has derived from these same accounts.

The book is of no help, nor does it claim to be, in the textual or grammatical aspects of interpreting Genesis 1—11. The author's comments, phrase by phrase, on the text are often helpful in determining the meaning of difficult phrases. The insights into the meaning of words, which he gained by his editing of *A Theological Word Book of the Bible*, is often reflected in these comments. The book is a very readable expression of what liberal scholars are teaching.

HOLLAND JONES

**THE APOSTOLIC PREACHING OF THE CROSS.** By Leon Morris. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1955. 280 pages. Cloth. \$3.50.

This work studies the concepts "redeem," "covenant," "propitiate," "reconcile," and "justify." The study is to be a preliminary approach to clear the ground and to explain the metaphors used in New Testament days. Dr. Morris studies the themes against the background of classical Greek, Old Testament passages, and the Koine. The study is analytic and penetrating.

In the redemption category are three aspects: (a) The state of sin out of which man is redeemed; (b) The price which is paid, an aspect

which "has been too much neglected by many exegetes who have tended to see in the redemption words no more than another way of saying 'deliverance'" (p. 58); (c) The resultant state of the believer, "the liberty of the sons of God, a liberty which may paradoxically be called slavery to God" (p. 59).

The concept "covenant," together with the significance of blood in covenants, is next given thorough analysis. The author shows the difference between the Old Testament  $\Pi\lambda\eta$  and the classical  $\delta\iota\alpha\theta\eta\kappa\eta$  and finds both elements in the New Testament, where  $\delta\iota\alpha\theta\eta\kappa\eta$  describes "almost unilateral action," namely, that "in Christ God has acted decisively for man's salvation, thus bringing about an entirely new situation" (p. 92). Thus "the new covenant is regarded as essentially an arrangement having regard to the forgiveness of sin" (p. 97).

"Propitiation" signifies the propitiation of the wrath of God. He rejects the view that the Greek words signify "expiation." The wrath propitiated "is not some irrational passion bursting forth uncontrollably, but a burning zeal for the right coupled with a perfect hatred for everything that is evil" (p. 181). Wrath is the reverse side of love.

"Reconciliation" describes God as reconciled to man. "When we say that God can be thought of as reconciled to man, that does not mean that, with various imperfections, He alters completely His attitude to man. Rather it is our groping way of expressing our conviction that He reacts in the strongest possible way against sin in every shape and form and that man comes under His condemnation accordingly; but that when reconciliation is effected, when peace is made between man and God, then that condemnation is removed, and God looks on man no longer as the object of His holy and righteous wrath, but as the object of His love and His blessing" (p. 221).

In his discussion of justification the author begins with the thought that God is a God of law. "The law in question is the law of God's holy nature, and that nature is merciful as well as just" (p. 256). "The fact that God had not always punished sin with full severity in the past, but had 'passed over' such sin, gave rise to the danger that He might not appear to men to be completely righteous. But now, in the cross, He has forever removed that danger, and He has shown Himself completely righteous" (p. 254). Since God is a God of law, He is *the* Judge. The righteous man is the man judged righteous by God. Thus the author holds the forensic sense of justification and its objective nature.

The study is profound, though in some areas preliminary. The concepts of imputation and substitution need a more penetrating analysis, although even here a positive direction is indicated by such expressions as "God condones nothing," "[One] very closely identified with the wrongdoers," and "inclusive substitution."

ERWIN LUEKER

**CHURCH LIFE IN ENGLAND IN THE THIRTEENTH CENTURY.**

By John R. H. Moorman. Cambridge: University Press, 1955. xxviii and 444 pages. Cloth. \$5.50.

**THE ENGLISH CHURCH IN THE FOURTEENTH CENTURY.** By W. A. Pantin. Cambridge: University Press, 1955. xii and 292 pages. Cloth. \$5.00.

These two volumes on the English Church in the 13th and 14th centuries are not two volumes in a series; they were not written to supplement each other. Their organization and purposes are different. They tend, however, to complement each other. Indeed, Pantin asks: "How does the fourteenth century grow out of the thirteenth?" His book has greater value because of Moorman's, although not dependent upon it.

The 13th century saw reform measures taken by the Church in England; centralization, too, is a prominent feature of this century. Both continue into the 14th century. Grosseteste and Pecham were important bishops of the 13th century; Richard Fitzralph, archbishop of Armagh, and Thomas Brunton, bishop of Rochester, belong to the 14th. The rise of the universities and the coming of the friars in the 13th century had profound effects in the next century.

Moorman has much to say about the organization of the church. The first part of his book deals with the secular clergy, their parishes and churches, their education and their parsonages, their incomes and their manner of living, and such like questions. The second part of his book tells about the regular clergy, their monasteries and their daily life, the administration of the religious houses, the standard of living of the monks, and related items. There are many details included in the twenty-seven chapters of his volume, yet the picture that emerges is a well-rounded one, covering the life and activities as well as the strengths and the weaknesses of the clergy, the *scot-ales*, the *focariae*, and the growth of preaching. Moorman remarks: "The fact that a man has got to proclaim some message to his people week by week encourages him in his reading, his prayers, his self-discipline, his visiting (to find out what people are thinking), and his sense of responsibilities" (p. 240). That better education, closer supervision, and higher standards were needed cannot be denied. There were 50,000 men in clerical orders in England—with a population of less than 3,000,000—in the 13th century; there were about five men serving each parish. There were about 17,000 monks, canons, or friars among these 50,000 (Moorman has very little to say about the 7,000 nuns). But when one man out of 50 is occupied in church work—today it is one out of 1,000—the tremendous importance of their activities are evident.

Pantin does not analyze the church in the same way. In his first part he speaks of the relation between church and state, a topic with which Moorman, too, deals, more indirectly, however, than directly. Since the

statutes of provisors and *praemunire* are so prominent in the 14th century, that topic is important for its own sake. Part II of Pantin's book deals with the intellectual life and controversy of the 14th century. He describes the 14th as the century of controversy, of which the Wyclif dispute is but the culmination. Apostolic poverty, church endowments, predestination, and the immaculate conception are some of the topics of controversy of the period. Richard Fitzralph, Uthred of Boldon, Adam Easton, and Thomas Brunton are some of the personalities involved in these controversies. The third part of the book deals with the religious literature of the period. Richard Fitzralph, Uthred of Boldon, Adam Easton, and moral treatises in the vernacular, and English mystical literature of the 14th century are described. Incidentally, on page 178, three lines from the bottom of the page, Uthred is named the author of the *Defensorium*; it should be, of course, Easton.

Both Pantin and Moorman are thorough scholars, working with primary sources. Both books add much to an understanding of the English Church in the Middle Ages. Pantin, especially, stresses the continuity of the 14th with the 13th century. Both Pantin and Moorman show the relationships between the social, political, and economic movements of the period and the religious life. Moorman lays more stress on the workaday life of the clergy; Pantin stresses the intellectual ferment of the period. A study of both of these works will add to a better appreciation of the problems of another age.

CARL S. MEYER

**WILHELM LOEHE ALS LITURG UND LITURGIKER.** By Hans Kressel. Neuendettelsau: Freimund-Verlag, 1952. 267 pages. Cloth. DM 9,60.

*Liturgia proeludium vitae aeternae*—these words of Löhe are the theme of this second volume in the author's trilogy on the practical theology of the great nineteenth-century Bavarian church and writer. From the carefully documented pages before us we receive a clear picture of a very human cleric who possessed an *anima naturaliter liturgica* (p. 13), which never lost the impression made in childhood by the weekly choral Eucharist (with *frequentia clericorum*) in the parish church of Fürth; a deeply pious parish pastor who recommended *accentus* and plain chant to others, but who never dared to chant the liturgy because of his "remarkable uncertainty in hitting the right note" (p. 23); a liturgical scholar; a colonizer who rejoiced in the enthusiasm with which his American settlements, such as St. Lawrence's Church in Frankenmuth, received his service book; a pastor who realized that worship is the focal point of the life of the church and of the individual parish, while frankly conceding that "the church remains what she is even without a liturgy" and that "pure doctrine" is more important than "magnificent services" (p. 56); a persuaded denominationalist who stressed the inevitably confessional

character of Lutheran liturgics; an ecumenical personality who possessed a perceptive insight into the glories of the Eastern liturgics; a consciously sacramental Lutheran who insisted upon the essential Catholicity of the Lutheran Church; a practical church designer who rightly wanted to put the font in the narthex and who saw the desirability of a confessional in the nave for the practice of private confession and individual absolution; a paramentologist who was finally buried in the vestment that he was never allowed to wear in life, a (red-embroidered) surplice (p. 111 and n. 84); and an independent thinker who vigorously defended the celebrant's "good Lutheran right to self-Communion" (p. 143), even to the point of being willing to be deposed for it (p. 145), who baptized on occasion by the mode of immersion, and who wanted to make the qualification for admission to the Holy Eucharist in the case of children not age but possession of the "minimum measure of understanding that is absolutely essential to self-examination" (p. 192 f.). Kressel is a frank admirer of his subject, but he feels it his duty every now and then to utter a pious dissent. However, in almost every single one of the points where Kressel dissents from Löhe, Kressel is resplendently wrong, and Löhe is magnificently right. The indices are good; the bibliography is excellent. No student of Lutheran liturgics who can read German should be without this book.

ARTHUR CARL PIEPKORN

*THE NEW ENGLAND MIND: FROM COLONY TO PROVINCE.*

By Perry Miller. Cambridge, Mass.: Harvard University Press, 1953. xiii and 513 pages. Cloth. \$6.50.

In this work the author, an outstanding authority on American Puritanism, presents an analysis of the events in New England from 1648 (the year of the "Cambridge Platform") to 1730 (the centenary of the founding of Boston). It is a history of ideas, of the public thought of the century. The word "mind" in the title, to quote the author's definition, means "what was said and done publicly."

The covenant idea, federal theology, looms large in the "mind" of New England. The Church Covenant was not the same as the Covenant of Grace. "The Covenant of Grace is clothed with Church-Covenant in a Political visible Church-way" (p. 70), a Puritan axiom stated. The Covenant of Redemption was regarded as preliminary to the Covenant of Grace. Cotton Mather phrased the former as "the Consultation that Passed between God the Father and the Son, at the Council-Table of Heaven, when there was none present, but the Principal Secretary of State, the Holy Spirit of God, who has Revealed it" (p. 220). The Covenant of Grace received modifications, even as Brattle Street revised the idea of the Church Covenant. Stoddard modified the theory of the baptismal covenant and attached the doctrine of the Church Covenant and the Half-Way Covenant. The theory of the national covenant was

a part of the theology of New England. The concept of "preparation," the question of hypocrisy, the witchcraft trials, the debate about inoculation for smallpox, pietism, and the beginnings of rationalism influenced the thinking of New England. The jeremiad is the most important literary form.

The long-lived Increase Mather (1639—1723) almost spans the entire period; Cotton Mather (1663—1728) dominates it. John Wise and Solomon Stoddard, Edward Wigglesworth and Samuel Willard, are only four of the more than forty writers who are discussed by Perry Miller.

The author's acquaintance with the period is broad and deep. His insights are those of a scholar who has made the primary sources his intimate companions. His interpretations are the explanations of a careful thinker. All students of Puritanism must be thoroughly acquainted with Perry Miller's writings.

CARL S. MEYER

*DER JUNGE WESLEY ALS HEIDENMISSIONAR UND MISSIONS-THEOLOGE.* By Martin Schmidt. 48 pages. Paper. DM 4,80.

This vignette of mission history by an eminent German specialist on Wesley stresses Wesley's existential mission motive, to save his own soul. During his short stay in Georgia he came in contact with the Indians; Negro missions began to interest him; he learned Spanish to do mission work among the Jews. Wesley believed himself to be a missionary; Schmidt maintains that this realization remains the foundation of the Methodist movement.

CARL S. MEYER

*AMERICAN PHILOSOPHY.* Edited by Ralph B. Winn. New York: Philosophical Library, 1955. xviii and 318 pages. Cloth. \$6.00.

Professor Winn's book is well conceived, carefully organized, and authoritatively written. After an introduction in which the editor considers survey-fashion the past role of philosophy in American affairs, his sixteen contributors take over. First they discuss the fields and problems of American philosophy—philosophy of science, axiology, aesthetics, ethics, semantics, logic, metaphysics, and philosophy of religion. Next they canvass the "sources and choices": transcendentalism, idealism, Thomism, personalism, pragmatism, humanism, logical positivism, realism, naturalism, and Oriental philosophy in America. Then the editor takes over again with summary biographies and appreciations of twenty-five American philosophers, with very brief illustrative quotations. This is probably the weakest section of the book. But his contributors—among them A. Cornelius Benjamin, Vernon J. Bourke, Irving M. Copi, Ralph Tyler Flewelling, Roy Wood Sellars, and Julius Weinberg—are a thoroughly competent group, who generally succeed very well in being genuinely informative within the imposed space limits.

ARTHUR CARL PIEPKORN



**EPICURUS AND HIS GODS.** By A. J. Festugière, translated by C. W. Chilton. Oxford: Basil Blackwell, 1955. xiii and 100 pages. Cloth. 9/6.

To praise this book would be to carry owls to Athens. Festugière is well known as a brilliant interpreter of Greek religion. The French edition of the present volume was widely praised in 1945 as the most accurate and best-balanced concise account of Epicurean theology in existence. No book has been produced since then to contest that claim. This assures the present book a warm reception in its English dress. The translation is both readable and idiomatic.

Epicurean religion strove for freedom from the fear of death and punishment in the afterlife. The school felt itself bound into a community by love (*philia*) and respect for its founder. It held that all other solutions to the problem of life than its own were dangerous, wrong, and worthy of opposition. All of these emphases receive their due in Festugière's book. The English edition has been brought up to date in bibliography and has the added benefit of an index. It is hardly correct, however, as the publisher says, that "considerable additions" have been made. Yet the book will be useful to all students of Greek philosophy and the history of religion.

EDGAR KRENTZ

**THE NEW BIBLE—PRO AND CON.** By William Carey Taylor. New York: Vantage Press, Inc., c. 1955. vii and 351 pages. Cloth. \$3.50.

As an evaluation of the RSV this book is inadequate because of its lack of objective criteria. Written by a Southern Baptist, it insists on a denominational interpretation of the Biblical text rather than a translation. The question whether the "translators believe what they solemnly publish and declare to be the Word of God" (p.9) is made the standard of judgment rather than the translation itself as a faithful rendering of the meaning of the original into English. The language is often vehement, at times bordering on irreverence.

WALTER R. ROEHRS

**AUGUSTINUS: CONFSSIONES—BEKENNTNISSE.** Edited and translated by Joseph Bernhardt. München: Kösel-Verlag, 1955. 1,014 pages. Cloth. DM 28,—.

The *Confessions*, a devotional classic, deserve to be known and read by Christians of every persuasion. Bernhardt's bilingual edition will help the German world to hear the saint speak, though dead. The Latin text (taken from Labriolle's Budé edition) is faced by a German version. This version is good, even though the artistry of the Bishop of Hippo shines by comparison. Few modern languages are equal to the beauty and subtlety of periodic Latin or Greek prose. Eighty pages of notes on the text give aid on *cruces interpretationis* and refer one to modern discussions listed in a good bibliography.

It is regrettable that an edition so well executed in other details should lack a critical apparatus to the Latin text. Bernhardt might at least have given selected readings from the standard critical editions by Knöll or Skutella. One able to use Bernhardt's learned notes would probably also be competent enough to want an apparatus.

The book is well printed, on excellent paper, and small enough to be a devotional *vade mecum*.  
EDGAR KRENTZ

**THE BIRTH OF MODERN EDUCATION.** By J. W. Ashley Smith. Chicago: Alec R. Allenson (London: Independent Press), 1954. 329 pages. Cloth. \$4.00.

This book records the Curricula of the Dissenting Academies during the years 1660—1800. It is usual to ascribe to the dissenting academies a large share in the development of our modern educational curriculum. The research student will value this study, for it reveals what the academies contributed to education generally by breaking new ground in subjects taught and in educational method.

The book contains much matter not hitherto known and reflects the theological and philosophical background of the times. The author is widely informed. One has no reason to suspect the reliability of his facts, which receive very complete and careful documentation.

HARRY G. COINER

**THE CHRISTIAN AS CITIZEN.** By John C. Bennett. New York: Association Press, c. 1955. 93 pages. Cloth. \$1.25.

A veteran student and professor of ethics seeks to explore the Biblical imperatives for citizenship and to relate them to Christian societies in all parts of the world. He distinguishes between perspective, motive, and corrective. He suggests that "responsibility" and "participation" are current expressions for the word "obedience" to authority in the New Testament. He evaluates current political forms in terms of their facilitating of the Christian process. (This volume is also available bound together with other studies in the "World Christian Books" series volume, entitled *New Pathways to Faith*, of which Bishop Stephen Neill is the general editor, at \$5.00.)  
RICHARD R. CAEMMERER

**BUILDING FOR ETERNITY: Units in Religion for Upper Grades, Book II.** Edited by William A. Kramer. St. Louis: Concordia Publishing House, 1956. 182 pages. Paper. \$1.25.

**TEACHER'S MANUAL FOR "BUILDING FOR ETERNITY."** By William A. Kramer. St. Louis: Concordia Publishing House, 1956. Plastic ring binder. 142 pages. \$1.25.

These publications, prepared under the auspices of the Board for Parish Education of The Lutheran Church—Missouri Synod, are parts of the series of five new popular teaching tools for religious instruction in

Lutheran elementary schools. They utilize the unit approach and inductive procedures in teaching, to the end that instruction may be more pointed, that goals may be clearer, that teachings and memory work may be more relevant and meaningful to the pupil, and that the whole learning experience may be more joyous and rewarding for him. Designed specifically for Lutheran elementary schools, these books may serve also as valuable resource materials for instructors of children's confirmation classes and of upper-grade pupils in vacation Bible and Saturday schools. Pastors and teachers unfamiliar with the unit approach will find helpful, detailed, and evaluative descriptions of this method of teaching in the "Introduction" of the *Teacher's Manual*.  
A. G. MERKENS

**FREUD AND THE CRISIS OF OUR CULTURE.** By Lionel Trilling. Boston: Beacon Press, 1955. 59 pages. Cloth. \$1.00.

This is the Freud Anniversary Lecture of 1955. Literature and Freudianism are alike in that they elevate the self, and in the ongoing struggle with culture both speak of the authority and integrity of the self. Thus in the crisis of our culture, when culture threatens to engulf the self, Freud speaks of the *biological* nature of man — as given beyond that contributed by culture and the source of man's solid stand as a separate being or self.

The essay is bound to provoke thought. One will admire the psychological and humanistic insights that give a profound approach to the understanding of man, yet at the same time one will cry out for some application of theology to this crisis of our culture. K. H. BREIMEIER

#### 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.)

*The Chaos of Cults: A Study in Present-Day Isms.* By Jan Karel van Baalen. Second edition. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956. 409 pages. Cloth. \$3.95. This is in a sense really the third edition of one of the standard Protestant critiques of contemporary cultism. In 1938 the author published a predecessor of the present work and called it *Our Birthright and the Mess of Meat*. The first edition with the present title came out in 1951. For the 1956 edition, the introductory chapter has been revised, new material on the Church of Jesus Christ of Latter-Day Saints and on Jehovah's Witnesses has been added, the chapter on Moral Rearmament has been rewritten, a new chapter on the Church of the New Jerusalem has been included, and the annotated bibliography has been expanded. Questions are added after each of the seventeen chapters (thirteen of which discuss a cult apiece) to stimulate discussion when the book is used as a class text. While the present revision brings the book up to date, a more determined elimination of irrelevant and dated material would have resulted in a tighter and better over-all study. There is no index. While the denominational bias unsuits it for unrestricted lay use, clergymen who are ready to use it critically will probably find it helpful.

*The Strange Story of a Minister's Life.* By John Lewis. Boston: Christopher Publishing House, 1956. 171 pages. Cloth. \$3.00.

*Pastoral Theology: A Reorientation.* By Martin Thornton. New York: The Macmillan Company, 1956. x+278 pages. Cloth. \$5.00.

*All Ye That Labor: An Essay on Christianity, Communism and the Problem of Evil.* By Lester DeKoster. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956. 128 pages. Cloth. \$1.50.

*New England Saints.* By Austin Warren. Ann Arbor: The University of Michigan Press, 1956. vii+192 pages. Cloth. \$3.75.

*Red Dragon Over China.* By Harold H. Martinson. Minneapolis: Augsburg Publishing House, 1956. viii+328 pages. Cloth. \$3.50.

*Politics for Christians.* By William Muehl. New York: Association Press, 1956. 181 pages. Cloth. \$3.00.

*The Church and the Amateur Adult.* By Ralph W. Loew. Philadelphia: Muhlenberg Press, 1955. ix+108 pages. Cloth. \$1.50.

*Christ and Adam: Man and Humanity in Romans 5 (Christus und Adam nach Römer 5).* By Karl Barth, trans. T. A. Smail. Edinburgh: Oliver and Boyd, 1956. 45 pages. Paper. 6/—.

*Adolescent Development and Adjustment.* By Lester D. Crow and Alice Crow. New York: McGraw-Hill Book Company, 1956. xvi+555 pages. Cloth. \$5.50.

*The American Community.* By Blaine E. Mercer. New York: Random House, 1956. xv+304 pages. Cloth. \$5.00.

*Stories We Wrote,* ed. Theresa Worman. Chicago: Moody Press, 1956. 64 pages. Paper. 50 cents.

*A Year of Young People's Programs.* By Wally and Esther Howard. Chicago: Moody Press, 1956. 64 pages. Paper. 75 cents.

*Boxes, Bottles, and Books at the Judgment Seat of Christ.* By Robert T. Ketcham. Chicago: Moody Press, 1956. 32 pages. Paper. 25 cents.

*The Happy Christian.* By Albert Ernest Richardson. Chicago: Moody Press, no date. 159 pages. Paper. 50 cents.

*The Ministry in Historical Perspectives,* ed. H. Richard Niebuhr and Daniel D. Williams. New York: Harper and Brothers Publishers, 1956. xi+331 pages. Cloth. \$5.00.

*The Life of Matthew Simpson.* By Robert D. Clark. New York: The Macmillan Company, 1956. xi+344 pages. Cloth. \$5.50.

*An Introduction to the Literature of the Old Testament.* By S. R. Driver. New York: Meridian Books, Inc., 1956. xxv+577 pages. Paper. \$1.95.

*The Varieties of History from Voltaire to the Present.* By Fritz Storn. New York: Meridian Books, Inc., 1956. 427 pages. Paper. \$1.45.

*Existentialism from Dostoevsky to Sartre,* ed. Walter Kaufmann. New York: Meridian Books, Inc., 1956. 319 pages. Paper. \$1.45.

*Christian Maturity.* By Richard C. Halverson. Los Angeles: Cowman Publications, 1956. 137 pages. Cloth. \$2.50.

*Dictionary of Anthropology.* By Charles Winick. New York: Philosophical Library, 1956. vii+579 pages. Cloth. \$10.00.

*Ephraim of Israel: The Unknown Apostle.* By Paul Constant. New York: Philosophical Library, 1956. viii+104 pages. Cloth. \$3.00.

*The Stewardess.* By Eleanor Bockelman. Columbus: The Wartburg Press, 1956. vii+71 pages. Cloth. \$1.00.

*Deep River: Reflections on the Religious Insight of Certain of the Negro Spirituals.* By Howard Thurman. New York: Harper and Brothers, 1955. 94 pages. Cloth. \$2.00.

*A Modern Philosophy of Religion.* By Samuel M. Thompson. Chicago: Henry Regnery Company, 1955. xvii+601 pages. Cloth. \$7.50.

*He That Cometh: The Messiah Concept in the Old Testament and Later Judaism (Han som kommer).* By Sigmund Mowinckel; trans. G. W. Anderson. Nashville: Abingdon Press, no date. xvi+528 pages. Cloth. \$6.50.

*The Vatican: Its Organization, Customs, and Way of Life.* By Jean Neuvecelle; trans. George Libaire. New York: Criterion Books, 1955. 250 pages. Cloth. \$4.50.

*The Language of Communism.* By Harry Hodgkinson. New York: Pitman Publishing Corporation, no date. xii+149 pages. Cloth. \$3.75.

*Citizen's Guide to Desegregation: A Study of Social and Legal Change in American Life.* By Herbert Hill and Jack Greenberg. Boston: The Beacon Press, 1955. x+185 pages. Paper. \$1.00.

*The Bible as History: A Confirmation of the Book of Books.* By Werner Keller; translated from the German by William Neil. New York: William Morrow and Company, 1956. xxv+452 pages. Cloth. \$5.95.

*Beyond the Kikuyu Curtain.* By H. Virginia Blakeslee. Chicago: Moody Press, 1956. 267 pages. Cloth. \$3.75.

*Course of Empire.* By Ruth Bowen. Chicago: Moody Press, 1956. 352 pages. Cloth. \$3.00. Fiction.

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