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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.*

**THE EARLY CHURCH: STUDIES IN EARLY CHRISTIAN HISTORY AND THEOLOGY.** By Oscar Cullmann; trans. A. J. B. Higgins and S. Godman. Philadelphia: The Westminster Press, 1956. xii and 217 pages. Cloth. \$4.50.

**THE STATE IN THE NEW TESTAMENT.** By Oscar Cullmann. New York: Charles Scribner's Sons, 1956. xi and 123 pages. Cloth. \$2.50.

**DIE TRADITION ALS EXEGETISCHES, HISTORISCHES UND THEOLOGISCHES PROBLEM.** By Oscar Cullmann, translated from the French by Pierre Schönensberger. Zurich: Zwingli-Verlag, 1954. 56 pages. Paper. Sw. Fr. 5.00.

The ten papers in the first volume were originally published in French and German over roughly a decade, from 1945 to 1953/54. In his preface, Cullmann insists that he adheres "unreservedly to the historical-philological method as the foundation of all interpretation of the oldest Christian documents," while as resolutely rejecting, precisely for scientific reasons, "the theological preconceptions of a modernizing interpretation" which "seek either to strip off as a mere external garment or forcedly to reinterpret the very thing which is *central* to the faith of the first Christians." The conclusion to which he always returns, he says, is the same, "namely that the real centre of early Christian faith and thought is *redemptive history (Heilsgeschichte)*" (pp. xi—xii). The papers themselves are a scintillating sampler of Cullmann's wide-ranging interests: "The Necessity and Function of Higher Criticism"; "The Origin of Christmas"; "The Plurality of the Gospels as a Theological Problem in Antiquity: A Study in the History of Dogma"; "The Tradition: The Exegetical, Historical, and Theological Problem"; "The Kingship of Christ and the Church in the New Testament"; "The Return of Christ: The New Testament Hope"; "The Proleptic Deliverance of the Body According to the New Testament"; "Ο ΟΠΙΣΩ ΜΟΥ ΕΡΧΟΜΕΝΟΣ"; "Samaria and the Origins of the Christian Mission: Who Are the ΑΛΛΟΙ of John 4:38?"; and "Early Christianity and Civilization." Here is obviously not only something, but a great deal, for everybody. Even where the reader dissents, he is moved to paraphrase Cullmann's own words about Karl Barth's *Römerbrief* on page 16 of this volume: "Cullmann must always be remembered with gratitude for having raised the problems in this miscellany — whatever reserves some of us may have about its contents."

The relationship of church and state is a favorite theme with Cullmann, and his espousal of the interpretation of ἐξουσία in Romans 13 as referring simultaneously to the state and to angelic "powers" is well-known.

In the second volume he gives the problem full-dress treatment as a complex issue of fundamental and perennial importance which is "actually posed and solved by the New Testament" (p. 3). Our Lord, Cullmann holds, "was condemned to death on the cross by the Romans as a Zealot" (pp. 11, 12), but it is precisely His attitude toward the Zealots which exhibits the basic New Testament duality that regards the state as only a "provisional" institution, even while accepting it and renouncing radically every attempt to overthrow it. "On the one hand, the State is nothing final. On the other, it has the right to demand what is necessary to its existence—but no more" (p. 37). In St. Paul we also find two sets of passages that we must harmonize in our interpretation: Rom. 13:1 ff. on the one hand, and 1 Cor. 6:1 ff. and 2:8 on the other. When we do so, St. Paul's doctrine "coincides astonishingly with Jesus' conception of the state" (p. 64), but his injection of angelic powers in all three passages adds a new theological depth. The lack of complexity in the attitude of the Johannine Apocalypse to the state arises from the situation "where the State demands what is God's, where it frees itself from the 'order' and becomes a satanic power" (p. 72). Yet "because the Christian never renounces the State as an institution, he will always pray for it" (p. 85), as 1 Tim. 2:1, 2 enjoins. When the church is faithful to the fundamental eschatological attitude of the New Testament, namely, "that the present time is already fulfillment, but not yet consummation" (p. 91), and when the state knows its limits, the two can coexist peacefully and fruitfully. An excursus—in the form of an article that appeared in *Theologische Zeitschrift* for 1954, translated into English—reviews recent discussions of the ἐξουσία in Rom. 13:1.

The third title is the German version of one of the essays in the first volume. It is in substance Cullmann's rebuttal of the persistently recurring argument that Roman Catholic scholars have leveled at his *Peter*, namely, that the Sacred Scriptures, as a collection of books, are inadequate to make real to us in the present the divine revelation given to the apostles. Cullmann concedes that the New Testament knows a tradition which the apostles transmit but rejects an explanatory tradition of the rabbinical type. He finds the New Testament designating the exalted *Kyrios* as working through the apostolic tradition of His words and works, sees in the concept of apostleship as a unique phenomenon a criterion for differentiating apostolic and postapostolic tradition, and holds that the church's fixing of the canon involves a distinction between the two types of tradition and a normative superordination of the apostolic tradition.

ARTHUR CARL PIEPKORN

**THE GOSPEL JESUS PREACHED.** By S. MacLean Gilmour. Philadelphia: Westminster Press, 1957. 238 pages. Cloth. \$3.75.

This work aims "to mediate an understanding of Jesus' message, as reverent scholarship has enabled us to recover it, to adults almost un-instructed in critical procedure." The author is a former professor of the

New Testament at Queen's University, Kingston, Ontario, and the English translator of Hans Windisch's *The Meaning of the Sermon on the Mount*.

The historical method used by the author is to proceed almost immediately to the Synoptic Gospels as the "early, extensive, and reliable documents for the Gospel Jesus preached." Then follow summary chapters on the kingdom of God, the Gospel and Jewish legalism, Jesus' ethic and its relevance, and Jesus' words about Himself.

Gilmour applies all the conclusions of modern form criticism to the Gospels and finds in them legends, anti-Semitism, importations, prophecies *ex eventu*, etc. But the author is primarily interested in the Jesus of history and His ethical preaching. Although in his final theological chapter he admits that "all that the historical method can do is to confirm a few of the salient facts of the Gospel narrative" (p. 211) and that "Teacher" and "Master" are too narrow categories for Jesus, the facts of the Gospel narrative that mean most for the author are apparently just these categories. "I see in his [Jesus'] teaching the full flower of the Hebrew prophetic tradition in its purest form" (p. 210). We grant the helpfulness of much of this historical criticism, but if this is the Gospel that Jesus preached, then the old liberal dichotomy between Jesus and Paul was correct.

HENRY W. REIMANN

**CRISIS IN COMMUNICATION: A CHRISTIAN EXAMINATION OF THE MASS MEDIA.** By Malcolm Boyd. Garden City: Doubleday and Company, 1957. 115 pages. Cloth. \$2.95.

An advertising and television executive becomes an Episcopal priest, and in this volume seeks to bring a Christian judgment upon literature and journalism, radio and television, as bearers of the Christian message. He is highly critical of "explicit Christian communication" in television and the motion picture, is pessimistic of the penetration to the audience of even the highly skilled and artistically presented religious drama, and attacks the sentimentality and docetism of popular presentations of Christian themes. He defends the "implicit Christian communication" of much literature which honestly sets forth the human situation without expressing the whole message. He reviews some of the European efforts at rendering the church meaningful to society, such as the house church, the Iona movement, and the Zoe movement. The book closes with a "Litany for Christian Communication" and a bibliography. The theology of the book has Anglican emphases. The methodology of the book is not thetical, and its judgments are not too sweeping, which is a strength as well as a handicap.

RICHARD R. CAEMMERER

**SEVENTH-DAY ADVENTISM AND MORMONISM.** By K. N. Ross. London: S. P. C. K., 1956. 12 pages. Paper. 9d.

An effective, if brief, critique of two American cults from the standpoint of a Church of England theologian.

ARTHUR CARL PIEPKORN

**APOSTLESHIP.** By Karl Heinrich Rengstorf, translated from the German by J. R. Coates. London: Adam and Charles Black, 1952. xii and 76 pages. Cloth. 7/6.

Sixth of the *Manuals from Kittel*, that is, from the *Theologisches Wörterbuch zum Neuen Testament*, this little volume makes available to persons who cannot read German, Rengstorf's learned and somewhat controversial article on ἀπόστολος and related terms, with additional notes and references to English theological literature.

ARTHUR CARL PIEPKORN

**MOBILIZING COMMUNITY RESOURCES FOR YOUTH.** By Paul Bowman, Robert DeHaan, John Kough, and Gordon Liddle, ed. Robert J. Havinghurst. Chicago: University of Chicago Press, 1956. 138 pages. Paper. \$2.50.

This is the third progress report on the work of the Community Youth Development Program. Through an extensive ten-year study, the researchers are attempting to determine whether a community can identify both potentially maladjusted and potentially talented children in the early elementary grades. Having screened out the two groups, can the average community recruit capable volunteers to improve significantly the mental health of the first group and aid in the development of the gifted children? After summarizing the work of the first two years the authors give a detailed analysis of the third and fourth years. Although no results are yet available, the alert reader will sense many specific implications for school and community.

DAVID S. SCHULLER

**THE NEW TESTAMENT BACKGROUND: SELECTED DOCUMENTS.**

By C. K. Barrett. New York: The Macmillan Company, 1957. xxiv + 276 pages. Cloth. \$3.50.

This book is an admirably concise introduction to the various kinds of sources documenting the New Testament world, under the following chapter headings: The Roman Empire, The Papyri, Inscriptions, The Philosophers, The Hermetic Literature, Mystery Religions, Jewish History, Rabbinic Literature and Rabbinic Judaism, Philo, Josephus, The Septuagint, Apocalyptic, and an appendix with extracts from the Dead Sea Scrolls. In each chapter Barrett gives his readers a kind of snapshot of the New Testament world by means of a skillful arrangement of translated extracts from contemporary or near-contemporary documents. Terse annotations enrich the presentation.

The chapter entitled "Papyri" is a fair sample. Brief introductory paragraphs sketch the importance of papyrological discoveries and mention some significant publications in this area. There follows a fascinating excerpt from Pliny's *Natural History* on the manufacture of papyrus. The form and style of letter writing in the papyri are then illustrated. The scope of Christianity's conflict with magic and superstition becomes

clear from the magical papyri. Further documents illustrate social and economic conditions, including marriage contracts, wills, and even the contents of a traveler's suitcase.

Not everyone will share the author's view that Rev. 17:12-17 attests the belief in a Nero Redivivus, or that the Book of Daniel is pseudonymous. Some will feel that documentation of the Jewish-Gentile problem is rather weighted in favor of the former. But no reader of this book will fail to read the New Testament with new understanding and fresh insight.

FREDERICK W. DANKER

**RHETORIC IN GRECO-ROMAN EDUCATION.** By Donald Clark. New York: Columbia University Press, 1957. xii + 285 pages. Cloth. \$4.50.

Clark did not write this book *sibi et musis* but as a practical demonstration of the value of ancient rhetoric for modern education. With the emphasis that preaching receives in the theological curriculum and in church life this volume deserves reading by teachers of speech and homiletics. Clark demolishes the validity of Cato's dictum *tene rem, verba sequuntur* that dominates much of modern speech training. At no age in Western culture since the discovery of rhetoric has oratory been at so low a level as at the present. Certainly the system that produced Augustine and Jerome, Lactantius and Tertullian, among others, deserves careful examination today.

One or two minor points may be mentioned. On page 130 a footnote might be added showing that Aristotle borrowed the ending of his *Rhetoric* from the ending of Lysias XII. Lane Cooper's editions of Aristotle's writings and Hackforth's edition of Plato's *Phaedrus* should be included in the bibliography. It was surprising to find no mention of R. Volkmann's *Rhetorik der Griechen und Römer*.

The book suggests two further lines of inquiry that might well be carried on by Christian scholars. The first is the influence of ancient rhetoric on early Christian apologetical writings (Tertullian's *De carne Christi*, for example, is in form a *suasoria*). The second is the place of rhetoric in the history of education in the Reformation. For either of these studies Clark's book will be a valuable introduction.

EDGAR KRENTZ

**CHRIST THE CONQUEROR: IDEAS OF CONFLICT AND VICTORY IN THE NEW TESTAMENT.** By Ragnar Leivestad. New York: The Macmillan Company, 1954. xii and 320 pages. Cloth. \$5.00.

The issue to which the Norwegian Lutheran exegete Leivestad here addresses himself has become increasingly live during the past five decades. His object is to furnish an exegetical-analytical evaluation of a broad complex of motives in the New Testament which he calls variously conflict-and-victory, dramatic-mythical, and "antagonistic" (designating all aspects of conflict) and "dynamistic" (describing our Lord's exorcistic

activity). Leivestad includes other motives only as they appear to him to be part of the conflict-motif complex; a case in point is the juridical-forensic elements in the Fourth Gospel and in Romans 5—8, where the metaphor is that of a cosmic trial. The bulk of the book consists of a diligent exegetical examination of the relevant passages and a subsequent analytic survey of the "antagonistic" ideas. The link that holds everything together is the single Person of the striving and conquering Christ, in whom God's self-sacrificing love, by bearing the sin and sorrow and pain of the world, renders evil impotent. Leivestad has the literature—including the Scandinavian—well in hand. The book is not easy to read, and this reviewer felt himself not infrequently constrained to choose other options than Leivestad's, but the over-all importance of this scholarly treatment of an involved but intensely significant issue cannot be gainsaid.

ARTHUR CARL PIEPKORN

**BIBLICAL ARCHAEOLOGY.** By G. Ernest Wright. Philadelphia: The Westminster Press, 1957. 288 pages. Cloth. \$15.00.

It is difficult to overpraise this magnificent volume. In spite of new discoveries and changes in scholarly climate, it is not likely to lose its value for many years to come. Its many excellent illustrations and maps make it comparable to many Biblical atlases presently on the market. Many materials have been gathered from the best scholarly sources and presented in a popular way. Footnotes and bibliographies generally point the reader to publications that are quite readily accessible. Illustrations usually appear on the page on which they are discussed.

The author, a student of William Foxwell Albright (whose massive influence is apparent throughout the work), has already established a solid reputation for himself by his contributions to both the archaeological and the theological fields. Both interests and capabilities are brought to bear upon this *magnum opus*. The author disavows the intention of writing a Biblical history, and while it certainly is no "history" as specialists might define that term, this work will almost have to be regarded as more than a mere "supplement thereto," especially in view of the dearth of solid Biblical histories in English.

Very significant is the author's emphasis on the purpose of this discipline: "The primary purpose of Biblical archaeology is not to 'prove' but to discover. The vast majority of the 'finds' neither prove nor disprove; they fill in the background and give the setting for the story. It is unfortunate that this desire to 'prove' the Bible has vitiated so many works which are available to the average reader. The evidence has been misused, and the inferences drawn from it are so often misleading, mistaken, or half true. Our ultimate aim must not be 'proof,' but truth" (p. 27).

While in general Wright lends little support to Fundamentalists, by

any other standard he is very cautious and conservative, as becomes readily apparent, for example, in his treatment of the Exodus and Conquest. He takes "archaeology" in both the narrow sense (excavations, topography, stratigraphy, etc.) and the broad sense (the personal life, habits, dress, etc., of Bible times). Chapter VII, "The Manner of Israel and the Manner of Canaan," contains an excellent comparative treatment of Israelite and pagan theology, such as is not often found in manuals of this sort. The vivid and thorough discussion of Solomon's temple in Chapter VIII will fascinate all readers.

Although the book seems a bit costly, even in these days of inflation, there is no doubt that it is worth the price. Slightly more complete indexes would have enhanced its usefulness. We spied two printer's errors: "arge" (for "large," p. 89); and "759" (instead of "597," p. 176).

HORACE HUMMEL

*SHECHEM: A TRADITIO-HISTORICAL INVESTIGATION.* By Eduard Nielsen. Copenhagen: G. E. C. Gad, 1955. 384 pages. Paper. 30 Dan. Kr.

One of the newest approaches to Old Testament studies is known as *traditionsgeschichtlich*. Because of its novelty it is still too early to attempt any comprehensive appraisal of its methodology. The present study is a major contribution to our understanding of its disciplines, for which reason alone it should be recommended. Many more like it are needed. It is already apparent, however, that *Traditionsgeschichte* regards itself as somewhat the heir of all that is good in previous approaches, in addition to its new attempts to discern the historical pattern of the development of the Old Testament traditions. Its rejection of the mechanical and atomistic approach of older literary critics is apparent in this study, as well as its extensive use of the results of archaeology, form criticism, textual criticism (especially of the Septuagint and Peshitta), religio-history, and other disciplines.

Aside from its methodological interest, the importance of this investigation will be evident as soon as one recalls the prominent role which Shechem plays in many Biblical narratives (e.g., as Abimelech's capital, Jeroboam's first capital, focus of the Samaritan schism, a city of refuge, etc.). The February 1957 issue of the *Biblical Archaeologist* (Vol. XX, No. 1), is devoted entirely to Shechem and might be recommended as introductory reading to the volume under review. The results of G. Ernest Wright's dig at Tell Balata (as the mound of ancient Shechem is called today) during the summer of 1957 will also be awaited with great interest for whatever light it will shed on many problems which still remain unsolved.

Most of this work is a detailed and painstaking commentary on all the Shechem narratives in the Old Testament. Part Two compares Shechem with its "rivals," Gilgal, Bethel, Shiloh, Jerusalem, and Sinai. Building



on the researches of Alt, Noth, Von Rad, and many others, Nielsen believes that he can demonstrate a migration of Shechemite traditions and ideology via Shiloh to Jerusalem, mediated especially by the Deuteronomists. His excursions on the etymology of *berith* (pp. 110 ff.) and of "Levites" (pp. 264 ff.) will probably be of interest to most readers.

Of course, Nielsen's book will not be the last word on the subject. The author himself states: "We cannot deny the hypothetical character of these considerations. But the Old Testament material is so scanty with regard to the origin of the Israelite people that working hypotheses must play a considerable role in a discussion of the subject" (p. 130).

The English style of the Danish author does not make for easy reading. We also noticed the following typographical errors: "correctex pression" (p. 71, n. 4), "established" (p. 117), "hovewer" (p. 129, n. 2), "coalescense" (p. 134), "unfavouarble" (p. 283), and "reminiscenses" (p. 313).

HORACE HUMMEL

*A SURVEY OF THE OLD TESTAMENT.* By W. W. Sloan. Nashville: Abingdon Press, 1957. 334 pages. Cloth. \$3.50.

Sloan presents the results of what he terms "investigative" Old Testament scholarship in what is designed as a college-level textbook for Old Testament study. He operates with three related assumptions: 1. The Old Testament contains the results of Israel's attempts to discover God; these were recorded and later accepted as canonical by the Jewish community. 2. As Israel discovered more about God from His treatment of them and from their contacts with other cultures, their concepts of Him and His will became increasingly more refined; hence one can "trace the development of ideas from primitive concepts to those held by Jesus." 3. "God always achieves His ends by natural means," but the Israelites did not always realize this and so described natural events as if they were miraculous. Sloan holds that these assumptions, if applied systematically, will erase the major difficulties of Old Testament study normally met by the college student. Thus, for example, Gen. 1—9:11 contains parables that express a truth about God that someone discovered and handed down to others; Genesis 22 was written out of Abraham's realization that God does not want men to show their loyalty to Him by human sacrifice.

Sloan's clear, concise, humorous style makes this book very readable. It will probably be used widely as a college text. For this reason pastors should read this book. It cannot be recommended for laymen.

HOLLAND JONES

*THE FAITH OF ISRAEL: ASPECTS OF OLD TESTAMENT THOUGHT.* By H. H. Rowley. Philadelphia: The Westminster Press, 1956. 220 pages. Cloth. \$3.50.

Another volume by that master of popularization and champion of the *via media*, H. H. Rowley! This one presents to the public his Sprunt Lectures at Union Theological Seminary, Richmond, Va., in 1955, in

which he discusses some major topics of Old Testament theology: the means of revelation, theology proper, anthropology, ethics, and eschatology.

The presentation seems to betray evidences of the haste in preparation for which Rowley asks to be excused in his preface (pp. 9, 10). Certainly, a full understanding and sound evaluation of the issues and viewpoints expressed will entail far more extensive reading than merely this volume. Fortunately, however, extensive footnotes are given (buttressed by excellent indexes); herein lies probably the book's greatest value both to the specialist and to the novice who may be stimulated to dig deeper. Otherwise the work is a fine introduction to the world and thought of the Old Testament and will prove helpful to the pastor or layman who does not quite know what to make of many portions of the first three fourths of the Bible.

HORACE HUMMEL

*CAN WE TRUST BIBLE HISTORY?* By Albertus Pieters. Grand Rapids, Mich.: Society for Reformed Publications, 1954. 119 pages. Cloth. \$1.50.

The author of this apologetic is an octogenarian professor emeritus of Western Theological Seminary, Holland, Mich. The main argument of the book is this: If some of the miracles are viewed as God working through natural events, if modern archaeological discoveries confirm many Biblical details, and if the presence of the church can be accounted for only on the basis of the Biblical evidence, the Bible contains neither myths nor legends. Despite the author's intentions not to enter the realm of doctrine and faith, there is sometimes a leap into the latter.

Pieters is no literalist; in the discussion of the Genesis "day" he will have no 24-hour periods, and he does not regard the Darwinian theory as in itself inconsistent with the Christian faith. Nor will he say that, viewed historically, the Bible has no mistakes in it, although his over-all conclusion is that as a whole the history of the Bible is real and reliable history.

No doubt there is a place for this book in our post-Bultmann era. But the question remains for this reviewer whether such a book is really needed for the pious layman. Certainly a more detailed book is needed for university graduates and for the clergy.

HENRY W. REIMANN

*CHRIST AND HIS CHURCH.* By Anders Nygren, translated from the Swedish by Alan Carlsten. Philadelphia: The Westminster Press, 1956. 125 pages. Cloth. \$2.50.

Despite its small size Bishop Nygren reportedly regards this as one of his most important works. His concern is to "lay a solid theological foundation for the study of the unity of the Church" (p. 11) that will do justice to the insight that "ecclesiology and Christology condition one another" (p. 31). The church is an integral part of the Gospel of Christ. The authentic Messianic expectations that the Old Testament warrants have

been at once realized and transformed in the *Kyrios*, whose body is the church. "Christ, *the One*, makes the church one; those who have participation in Him comprise an indissoluble unity" (p. 110). This unity, he argues, is threatened by schism and, even more, by heresy; yet neither can destroy the unity that the church has in Christ. Hence Bishop Nygren concludes: "We must accustom ourselves to think of the unity of the Church indicatively as well as imperatively. Only because the Church of Christ is already a unity does the ecumenical movement hold forth promise" (p. 120). Precisely because of their characteristic ecclesiology Synodical Conference Lutherans should find this book interesting.

ARTHUR CARL PIEPKORN

*ERRAND INTO THE WILDERNESS*. By Perry Miller. Cambridge, Mass.: Harvard University Press, 1956. xi and 244 pages. Cloth. \$4.75.

This collection of ten essays or "pieces," by one of the outstanding authorities of New England Puritanism, explores the problem of the purposes of the early migrations into this country. Miller emphasizes the theological motives that impelled both the Puritans and the Virginians. Of special value is the third essay, "The Marrow of Puritan Divinity," a well-documented 50-page account of the Covenant theology of Perkins, Ames, Preston, and others. Jonathan Edwards, as well as the earlier Thomas Hooker, is discussed rather thoroughly. Miller has written from a particular point of view, which he expresses (p. ix): "I have difficulty imagining that anyone can be a historian without realizing that history itself is part of the life of the mind; hence I have been compelled to insist that the mind of man is the basic factor in human history."

CARL S. MEYER

*BACH AND THE HEAVENLY CHOIR (DIE HEILIGSPRECHUNG DES JOHANN SEBASTIAN BACH)*. By Johannes Rüber; trans. Maurice Michael. Cleveland: The World Publishing Company, 1957. 150 pages. Cloth. \$3.00.

Rüber's novel has evoked a variety of reactions. It is understandable that secular admirers of Bach find it a delightful piece of whimsy, with some genuinely moving descriptive passages. The story is admittedly slight. The period is vaguely twentieth century. Dom Severin, Basque abbot of a Benedictine monastery in Burgundy, is elected pope. An accomplished violinist and organist, he resolves during an illness to promote the canonization of Johann Sebastian Bach. To support his project he enlists the assistance of half a dozen Lutheran bishops of Germany, one of whom has a daughter. This slender plot is developed with all the skill of a Hollywood writer producing a Grade B horse-opera script. The sentimental thesis which underlies it seems to be *musica vincit omnia*, even confessional differences. Rüber's ignorance of both the Lutheran and the Roman Catholic Churches borders on the incredible; yet it is essential that a fantasy of this kind have every possible appearance of verisimilitude if it is to come off successfully

Michael's translation ranges from good to poor; "Shelley," for instance, regularly comes out as "Shelly," and the pope is made to say: "Because it was me." But Rüber obviously likes Bach.

ARTHUR CARL PIEPKORN

*LA DOCTRINE CHRETIENNE, MANUEL DE THEOLOGIE DOCTRINALE POUR PASTEURS, INSTITUTEURS ET FIDELES.* By John Theodore Mueller, trans. Marc Splingart. Paris: Editions des Missions Lutheriennes, 1956. 720 pages. Cloth. Price not given.

It is a genuine pleasure to bring this publication to the notice of our readers. The venerable author of the original English text has lectured in systematic theology to ministerial students at Concordia Theological Seminary for more than thirty-five years. For more than twenty years his *Christian Dogmatics* has been used as a text in addition to the three-volume work of Francis Pieper, now also available in English. Mueller's compend is patterned after Pieper's.

The present French version is sponsored by the Pastoral Conference of the Synod of the Lutheran Free Church of France and Belgium. The translator's foreword states that the only Lutheran compend previously available in French was the dogmatics of the Danish Bishop Martensen, published in 1879.

In a preface prepared for the French edition the author presents a brief historical survey of various theological movements from Schleiermacher down to the present, including the products of Ritschl, Troeltsch, the Barthians, and the theologians of Lund. He goes on to assert: "It did not seem essential to the author to enter into controversy in this manual of doctrinal theology with the characteristic slants of modern theological liberalism. He wished above all to present positively the various doctrines of Holy Scripture and the Lutheran Symbols in their divergence from Romanism, Calvinism, and Unitarianism" (p. 21).

At the close of the book there is a brief general index and a very fragmentary index of Bible texts used.

Our French brethren gratefully acknowledge the generous financial assistance of The Lutheran Church—Missouri Synod and also the unstinting counsel and aid given by the author.

HERBERT J. A. BOUMAN

*REINHOLD NIEBUHR: HIS RELIGIOUS, SOCIAL AND POLITICAL THOUGHT.* Edited by Charles W. Kegley and Robert W. Bretall. New York: The Macmillan Company, 1956. xiv and 486 pages. Cloth. \$6.50.

This is Volume II in the editors' *The Library of Living Theology*. Its method has been vindicated by its successful employment in the Schilpp series on living philosophers and by its earlier effective adaptation to theology in the case of Paul Tillich. Niebuhr leads off with an intellectual autobiography. Twenty interpretive and critical essays follow; the names

of the top-drawer authors are in themselves a tribute to the importance of their common subject. From men like Emil Brunner, Paul Tillich, John Bennett, Daniel Day Williams, and Alan Richardson, the list of theologians runs via Heidelberg's Karl Löwith, Gustave Weigel of the Society of Jesus, and Fundamentalist Edward John Carnell to Judaism's Abraham Heschel and Alexander J. Burnstein. Other provinces of learning upon which Niebuhr has impinged are represented by the historian Arthur Schlesinger, Jr., and the political scientist Kenneth Thompson. Without exception, these essays are careful, serious, and, granting the author's premises, just. Niebuhr has a little over twenty pages to reply to the interpretations and criticisms. Twenty-four pages are needed to list his writings down to 1956. This volume is a "must" for anyone who pretends to have an intelligent knowledge of contemporary theology.

ARTHUR CARL PIEPKORN

*EMIL BRUNNER'S CONCEPT OF REVELATION.* By Paul King Jewett. London: James Clarke and Company, 1954. xi and 190 pages. Cloth. 18/-.

*A NEW APOLOGETICS: AN ANALYSIS AND APPRAISAL OF THE ERISTIC THEOLOGY OF EMIL BRUNNER.* By P. G. Schrottenboer. Kampen: J. H. Kok, 1955. 224 pages. Paper. Dutch Guilders 5.90.

These two works have many points in common. Both hold their subject in high esteem; Jewett speaks of Brunner's work as "in the highest tradition of theological scholarship both for quality and quantity" and as reflecting in comparison to Barth much greater "versatility, amplitude and balance of thought" (p. 139); Schrottenboer calls Brunner "a dialectical theologian of the first rank" (p. 10). Both are conscientious efforts to understand and—where the authors can do so—to approve Emil Brunner's insights. Jewett has worked directly with Brunner in Switzerland; Schrottenboer has worked through some fifty major and minor works of Brunner in German (and, where translations were available, in English also) for his material. Both cover much of the same ground. Both authors have excellent minds and put them to good use. Both cautiously recognize the changes that have taken place in Brunner's thought between 1914 and the dates of writing.

Both authors are Calvinists of the orthodox-conservative type. Jewett's book is the first volume to be published by the Evangelical Theological Society; Schrottenboer leans heavily in his documentation on conservative Dutch Calvinist authorities. Both authors manage to misunderstand blessed Martin Luther. Both conclude with disavowals of Brunner's position. Jewett's index lacks completeness; Schrottenboer has none at all.

Jewett's analysis relates Brunner's concept of revelation, understood as "on the one hand, the original divine disclosure to man and, on the other, the final unveiling of God's glory in the regeneration of all things" (p. 1), first to history, then to faith, next to reason, and finally to the Bible. The

concluding critique inverts the last two categories. Jewett concludes that Brunner has failed to transcend the Orthodox-Liberal antithesis in the areas where he has attempted a synthesis; the critique of Brunner's concept of revelation versus reason ends: "We are not omniscient. But on Brunner's position it is not clear that we can know anything" (p. 185).

Schrotenboer addresses himself to the success that has attended Brunner's prosecution of what the latter has described as the "second" task of theology (the first being the construction of an existential Biblical theology). This "second" task Brunner — in his reluctance to use the "bad" word apologetics — for a while after 1929 called "eristics" (from the Greek ἐρίστικον), that is, the art of disputation, the *Auseinandersetzung* with contemporary thought. Schrotenboer reconstructs Brunner's epistemology (under which he subsumes Brunner's theology and his doctrine of revelation), anthropology, and "encyclopedia" (in the sense of the relation of theology to philosophy); thereupon Schrotenboer proceeds to delineate his subject's "eristics" and to exhibit it in action. The evaluation in the last chapter reviews the evidence and pronounces the verdict: "This much must, finally, be maintained: The guiding lines of thought in Brunner's theology are not to be harmonized with the revealed truth of God as it is found in the Scriptures" (p. 216).

ARTHUR CARL PIEPKORN

**THE THEOLOGY OF REINHOLD NIEBUHR.** By Hans Hofmann, translated from the German by Louise Pettibone Smith. New York: Charles Scribner's Sons, 1956. 269 pages. Cloth. \$3.95.

Part of the virtue of this analysis of Reinhold Niebuhr's theology is the fact that its author is Swiss-born and European-trained. Another part is the fact that the treatment is substantially chronological, so that we can see — through Hofmann's eyes — the development of Niebuhr's preoccupation with man and his problems through six major works from *Does Civilization Need Religion?* (1928) to the Gifford Lectures on *The Nature and Destiny of Man* (1941—43). Hofmann writes about Niebuhr and Niebuhr's prophetic theology with admiration and cordial sympathy. Niebuhr, Hofmann holds, was led, "over the course of the years, to see that the problem of man is not to be solved merely by knowledge, progress, improvement or evolution. Man's problem is sin." Niebuhr diagnosed the troubles of the modern world as radically involved in a vicious circle with "man's unique predicament which expresses itself as sin." Looking for an equally radical solution, Niebuhr "was brought to an appreciation of atonement and justification by faith" (p. 3). The book is the skillful documentation of this outline and of the way in which Niebuhr has interpreted — and reinterpreted — the traditional phraseology of the Sacred Scriptures and of the church; it exposes in the process both the strengths and, incidentally, the inadequacies of that reinterpretation.

ARTHUR CARL PIEPKORN

**PRAYERS OF KIERKEGAARD.** By Perry D. LeFevre. Chicago: University of Chicago Press, 1956. 245 pages. Cloth. \$3.50.

The University of Chicago's LeFevre has given the ninety-nine prayers in this collection pregnantly worded headings and divided them into four classifications: God the Father; God the Son; God the Holy Spirit; and "For Special Occasions." Here is all of Kierkegaard's passionate inwardness, the solitary man thanking the Father "when life becomes a darkened story," the sinner seeking the God of righteousness in the confession of sins, the yearning of the inner man to know God at His cost, the sufferer praying sincerely not to admire Christ but to follow Him and resemble Him in suffering.

To the prayers the author appends a new interpretation of Kierkegaard's life and religious thought. Particularly fruitful is the brief section on "Kierkegaard's Sense of Vocation," in which the Dane's strategy of "making his readers aware of the truth in such a way that they themselves had to take some decisive stand" (p. 134) is delineated within Kierkegaard's life. After chapters on basic themes (the aesthetic, ethical, and religious levels, despair, suffering, guilt, consciousness of sin, the paradox) the book closes with Kierkegaard's interpretation of prayer: "Prayer does not change God; it changes man. . . . Prayer is what we do so that God can do something to us and with us. It prepares the way for God" (p. 214 f.). This volume is a valuable addition to the classics of the devotional life.

HENRY W. REIMANN

**THE THEOLOGY OF THE SACRAMENTS AND OTHER PAPERS.**

By Donald M. Baillie, ed. John Baillie. New York: Charles Scribner's Sons, 1957. 158 pages. Cloth. \$3.00.

The posthumously published lectures which give this volume its title and which occupy about three fifths of its pages are eloquent testimony to the extent of the sacramental revival in Protestantism. At the same time they are not likely to satisfy the exponents of any of the traditional denominational theologies. Most readers in the Protestant tradition are likely to feel that Baillie has made too many concessions to the Catholic view, in spite of his somewhat polemic disclaimers. Most readers in the Catholic tradition — Lutherans, Roman Catholics, Anglo-Catholics — will be gratified by the extent to which Baillie's position approaches their own, but they will still sense that vast distance to be traversed before one could speak of agreement. Even the latter group, however, will appreciate more than one point in Baillie's spirited but temperate defense of his position; much that he says will be grist for their mill in interpreting the church's traditional sacramentalism to individuals who come out of the backgrounds that produced a Donald Baillie. The rest of the book is devoted to an affectionate biographical memoir by Donald Baillie's equally famous brother John; a perceptive paper which compares philosophical and theological positions on the freedom of the human will; and an address to ministers that pleads for

more Biblical, more doctrinal, and more liturgical preaching, with two illuminating examples (on the Trinity and on the divine providences).— A singular mistake occurs on page 51: "We need not only the Word but also the Sacraments— what St. Augustine calls the *verbum invisibile*, the invisible word"!

ARTHUR CARL PIEPKORN

**CHRISTIAN COMMITMENT: AN APOLOGETIC.** By Edward John Carnell. New York: The Macmillan Company, 1957. 314 pages. Cloth. \$5.00.

Carnell makes no excessive claims for apologetics. He says: "Once apologetics has shown that the claims of Christ are continuous with truth, it is at the end of its tether." But being convinced that the duty to defend faith is included in faith itself, he commits himself to the task of showing that the claims of Christ are continuous with truth. Christian commitment is the key to his thesis. His purpose is to devise and apply a method by which an alert individual can acquaint himself with the claims of our moral and spiritual environment (p. x). The scientific method, which clarifies our physical environment, and the philosophical method, which clarifies our rational environment, are duly recognized for what they are worth in their own domain, but are found inadequate as methods clarifying our moral and spiritual environment. To ontological and propositional truths he adds a third kind of truth, one that is the precise equivalent of neither of the two previous ones. By this third kind of truth he means truth as personal rectitude. In two major sections he develops and applies this third method of knowing. This clears the road to an acquaintance with the person of God and specifically of Christ, the Power and the Wisdom of God. The road leads from the serious efforts of classical philosophy to ascertain the truth to Him who said, "I am the Truth" (John 14:6). The reader may not agree with the author on every detail, but he will find that the author is true to himself when he says: "It is our duty to defend the truth as we see it; God will take care of judgment." In this case God's judgment will be most favorable.

L. W. SPITZ

**GODS, SEX AND SAINTS: THE MORMON STORY.** By George B. Arbaugh. Rock Island: Augustana Press, 1957. 61 pages. Paper. \$1.00.

For a quarter of a century— ever since the publication of his *Revelation in Mormonism*— Arbaugh has been one of the leading experts on Mormonism in the Lutheran Church and in the "Gentile" world generally. In this hard-hitting, thoroughly documented, devastating little brochure he traces the transformation of the Mormon movement from a nineteenth-century Restorationist sect into a "polytheistic mystery cult," exposes the integrating principle of sex, which is "the key to the astonishing niceties and abnormalities" of Mormon doctrine, parades the self-contradictions and errors of Mormonism, suggests lines along which Lutherans can rebut the



stock arguments of the Mormon missionary, and outlines what Christianity in its turn has to offer to Mormons. It is to be regretted that in his polemical zeal against Mormon materialism Arbaugh sometimes over-spiritualizes the Lutheran position that he is seeking to defend.

ARTHUR CARL PIEPKORN

### 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.)

*What the Christian Hopes for in Society*, ed. Wayne H. Cowan. New York: Association Press, 1957. 125 pages. Paper. 50 cents. A series of essays reprinted from *Christianity and Crisis*, by eight contemporary theologians and scholars, including John C. Bennett, Paul Tillich, Margaret Mead, Amos Wilder, and Reinhold Niebuhr.

*God and the Day's Work*. By Robert L. Calhoun. Second edition. New York: Association Press, 1957. 128 pages. Paper. 50 cents. A revised edition of the discussion of "Christian vocation in an unchristian world" that added so much to its author's reputation when it was first published in 1943.

*Archaeology and the Old Testament*. By J. A. Thompson. Grand Rapids: William B. Eerdmans Publishing Company, 1957. 121 pages. Boards. \$1.50.

*The Organization Man*. By William H. Whyte. New York: Simon and Schuster, 1956. 429 pages. Cloth. \$5.00.

*Out of the Earth: The Witness of Archaeology to the New Testament*. By E. M. Blaiklock. Grand Rapids: William B. Eerdmans Publishing Company, 1957. 80 pages. Boards. \$1.50

*Evangelical Responsibility in Contemporary Theology*. By Carl F. H. Henry. Grand Rapids: William B. Eerdmans Publishing Company, 1957. 89 pages. Boards. \$1.50.

*This Is the Promise*. By Norman Beasley. New York: Duell, Sloan and Pearce, 1957. viii and 103 pages. Cloth. \$3.00.

*Early Greek Philosophy*. By John Burnet. New York: Meridian Books, 1957. vii and 375 pages. Paper. \$1.95. A paper-bound reprint of the fourth edition (1930) of a renowned classical scholar's classic account of the emergence of Greek philosophy from the Milesian School down to the threshold of the age of Socrates.

*The Divine Quest in Music*. By R. W. S. Mendl. New York: Philosophical Library, 1957. xiii+252 pages. Cloth. \$7.50.

*A Directory of the Religious Life: For the Use of Those Concerned with the Administration of the Religious Life in the Church of England*. Second Edition. New York: The Macmillan Company, 1957. xiv+54 pages. Cloth. \$1.75.

*The Promise of Prayer*. By John L. Casteel. New York: Association Press, 1957. 125 pages. Paper. 50 cents.

*The Unfolding Drama of the Bible.* By Bernhard W. Anderson. New York: Association Press, 1957. 124 pages. Paper. 50 cents.

*What Archaeology Says About the Bible.* By Albert N. Williams. New York: Association Press, 1957. 125 pages. Paper. 50 cents.

*Satisfactions in the White-Collar Job.* By Nancy Morse. Ann Arbor: Institute for Social Research of the University of Michigan, 1953. x+235 pages. Cloth. \$3.50.

*The Scrolls and the New Testament,* ed. Krister Stendahl. New York: Harper Brothers Publishers, 1957. ix+308 pages. Cloth. \$4.00.

*The Springs of Morality,* ed. John M. Todd. New York: The Macmillan Company, 1956. vii+327 pages. Cloth. \$6.00.

*Subjectivity and Paradox.* By J. Heywood Thomas. New York: The Macmillan Company, 1957. 192 pages. Cloth. \$3.75.

*What Christianity Says about Sex, Love and Marriage.* By Roland H. Bainton. New York: Association Press, 1957. 124 pages. Paper. 50 cents.

*William Wake, Archbishop of Canterbury, 1657—1737.* By Norman Sykes. New York: Cambridge University Press, 1957. Vol. I, xiii+366 pages. Vol. II, 289 pages. Cloth. \$15.00 the set.

*Sex and Christian Life.* By Seward Hiltner. New York: Association Press, 1957. 128 pages. Paper. 50 cents.

*The Ornaments of the Church and of the Ministers.* By F. C. Happold. London: Faber and Faber, 1957. 31 pages. Paper. 2/—.

*The Paradoxes of Democracy.* By Kermit Eby. New York: Association Press, 1956. 192 pages. Cloth. \$3.50.

*Paul's Use of the Old Testament.* By E. Earle Ellis. Edinburgh: Oliver and Boyd, 1957. 204 pages. Cloth. 21/—.

*Paulus und die Heilsgeschichte.* By J. Munck. Copenhagen: Ejnar Munksgaard, 1954. viii+343 pages. Paper. 28 Danish Kroner.

*Principalities and Powers: A Study in Pauline Theology.* By G. B. Caird. New York: Oxford University Press, 1956. xi+106 pages. Cloth. \$2.40.

*Puritanism in the Period of the Great Persecution, 1660—1688.* By G. R. Cragg. New York: Cambridge University Press, 1957. 350 pages. Cloth. \$7.50.

*The Reformation.* By Will Durant. New York: Simon and Schuster, 1957. 1,028 pages. Cloth. \$7.50.

*St. John's Gospel: A Commentary.* By R. H. Lightfoot, ed. C. F. Evans. London: Oxford Books, 1956. 378 pages. Cloth. 30/—.

*Die Immanuel-Botschaft im Rahmen des königlichen Zionsfestes.* By Wilhelm Vischer. Zürich: Evangelischer Verlag, 1955. 68 pages. Paper. DM 4.50.

*Man Seeks the Divine.* By Edwin A. Burtt. New York: Harper and Brothers, 1957. 561 pages. Cloth. \$4.75.

*Marsilius of Padua: The Defender of Peace,* trans. Alan Gerwirth. Vol. II: *The Defensor Pacis.* New York: Columbia University Press, 1956. xciv+450 pages. Cloth. \$8.50.

*Mysticism Sacred and Profane: An Inquiry into Some Varieties of Praeternatural Experience.* By Robert C. Zaehner. New York. Oxford University Press, 1957. 256 pages. Cloth. \$6.75.

*Nietzsches Ideen zur Geschichte des Christentums und der Kirche.* By Ernst Benz. Leiden: E. J. Brill, 1956. v+180 pages. Paper. 18.00 Dutch Guilders.

*North Country Bishop: A Biography of William Nicolson.* By Francis Godwin James. New Haven: Yale University Press, 1956. xiv+330 pages. Cloth. \$4.50.

*The Epistles to the Colossians and to Philemon.* By C. F. D. Moule. New York: Cambridge University Press, 1957. 176 pages. Cloth. \$3.75.

*Guide to Biblical Iran.* By Robert North. Rome: Pontificio Istituto Biblico, 1956. 168 pages. Paper. Price not given.

*Henry Churchill King of Oberlin.* By Donald M. Love. New Haven: Yale University Press, 1956. xi+300 pages. Cloth. \$4.50.

*A History of the Council of Trent (Geschichte des Konzils von Trient).* By Hubert Jedin, trans. Ernest Graf. Vol. I. St. Louis: B. Herder Book Company, 1957. xi+618 pages. \$15.00.

*Hymn Tune Names.* By Robert G. McCutchan. New York: Abingdon Press, 1957. 208 pages. Cloth. \$3.75.

*Franz Xaver: Sein Leben und seine Zeit.* By George Schurhammer. Vol. I: *Europa 1506—41.* Freiburg: Verlag Herder, 1955. 743 pages. Cloth. DM 48.

*Im Irrgarten der Zwei-Reiche-Lehre.* By Johannes Heckel. Munich. Chr. Kaiser Verlag, 1957. 66 pages. Paper. DM 3.60.

*American Calvinism: A Survey,* ed. Jacob T. Hoogstra. Grand Rapids: Baker Book House, 1957. 137 pages. Cloth. \$2.50

*Ancient Roman Religion.* By Frederick C. Grant. New York: The Liberal Arts Press, 1957. xxxv+252 pages. Cloth, \$3.50; paper, \$1.75.

*Basic Christian Writings,* ed. Stanley I. Stuber. New York: Association Press, 1957. 127 pages. Paper. 50 cents.

*Bibel, Bekännelse, Ambete.* By Kjell Barnekow, Gustaf Adolf Darnell, and Ragnar Ekström. Stockholm: Svenska Kyrkans Diakonistyrelses Bokförlag, 1955. 138 pages. Paper. Price not given.

*The Christmas Crib.* By Nesta de Robeck. Milwaukee: Bruce Publishing Company, 1956. 119 pages. Cloth. \$3.50.

*The Dead Sea Scrolls.* By Charles F. Pfeiffer. Grand Rapids: Baker Book House, 1957. 107 pages. Cloth. \$2.50.

*The Early Christian Church.* By Philip Carrington. New York: Cambridge University Press, 1957. Vol. I, 556 pages. Vol. II, 540 pages. Cloth. \$9.00 a volume.

*Angels Having the Gospel to Preach.* By W. Harry Krieger. St. Louis: Concordia Publishing House, 1957. 45 pages. Paper. 75 cents.

*A Book of Contemplation.* By Dagobert D. Runes. New York: Philosophical Library, 1957. 149 pages. Cloth. \$3.00.

*Elia.* By Georg Fohrer. Zürich: Zwingli Verlag, 1957. 96 pages. Paper. Sw. Fr. 12. 45

*Gesammelte Studien zum Alten Testament.* Theologische Bücherei, Band 6. By Martin Noth. München: Chr. Kaiser Verlag, 1957. 306 pages. Paper. DM 10.

*Glauben und Leben der Urgemeinde.* By Bo Reicke. Zürich: Zwingli Verlag, 1957. 180 pages. Paper. Sw. Fr. 19.70.

*Inherit the Promise: Six Keys to New Testament Thoughts.* By Pierson Parker. Greenwich: The Seabury Press, 1957. x+243 pages. Cloth. \$4.25.

*The King in His Beauty.* By Miles Lowell Yates. Greenwich: The Seabury Press, 1957. 91 pages. Cloth. \$2.25.

*My Prayer Book.* St. Louis: Concordia Publishing House, 1957. xiii+239 pages. Cloth. \$1.25.

*Parents are Teachers (Parent Guidance Series Number 6).* St. Louis: Concordia Publishing House, 1957. 56 pages. Paper. 60 cents.

*Die Prädestination bei Heinrich Bullinger.* By Peter Walser. Zürich: Zwingli Verlag, 1957. 228 pages. Paper. Sw. Fr. 16. 60.

*The Search for Perfection.* By W. R. Matthews. New York: The Macmillan Company, 1957. viii+103 pages. Cloth. \$1.75.

*Scientific Views of Religion.* By Ethel Belle Morrow. New York: Philosophical Library, 1957. 348 pages. Cloth. \$5.00.

*Why Baptize Babies?: The Case for Infant Baptism.* By Henry C. Coke III. Greenwich: The Seabury Press, 1957. 64 pages. Paper. \$1.30.

*Living for God. (Units in Religion for Intermediate Grades, Book III),* ed. William A. Kramer. St. Louis: Concordia Publishing House, 1957. 181 pages. Paper. \$1.35 (*Teacher's Manual*, for the foregoing, ed. William A. Kramer. 145 pages; plastic ring binder; \$1.35.)

*Christianity, Democracy, and Technology.* By Zoltan Sztankay. New York: Philosophical Library, 1957. xiii+182 pages. Cloth. \$3.75.

*The Psalms for Today.* By Thomas Coates. St. Louis: Concordia Publishing House, 1957. 118 pages. Cloth. \$2.00.

*Roger Williams and Mary: A Drama for Three Players.* By Albert Johnson. New York: Friendship Press, 1957. 48 pages. Paper. 75 cents.

*Science and the Love of God.* By Frank J. Pirone. New York: Philosophical Library, 1957. xi+233 pages. Cloth. \$4.25.

*Suddenly the Sun.* By Eleanor Hull. New York: Friendship Press, 1957. ix+127 pages. Cloth. \$2.75.

*Thoughts on Christian Sanctity.* By H. C. G. Moule. Chicago: Moody Press, n d. 126 pages. Cloth. \$1.00.

*St. John of the Cross.* By Bruno de Jesus-Marie, ed. Benedict Zimmerman. New York: Sheed and Ward. 1957. xxxii+495 pages. Cloth \$6.00.

*Religion, Society and the Individual: An Introduction to the Sociology of Religion.* By J. Milton Yinger. Part I. New York: The Macmillan Company, 1957. xi+322 pages. Cloth. \$5.00.

*One in Christ: Protestants and Catholics, Where They Agree and Where They Differ.* By K. E. Skydsgaard, trans. Axel C. Kildegaard. Philadelphia: Muhlenberg Press, 1957. vii+220 pages. Cloth. \$4.00.

*The Next Day.* By James A. Pike. Garden City: Doubleday and Company, 1957. 159 pages. Cloth. \$2.75.

*Jesus in His Homeland.* By Sherman E. Johnson. New York: Charles Scribner's Sons, 1957. ix+182 pages. Cloth. \$3.75.

*Light the Dark Streets.* By C. Kilmer Myers. Greenwich: The Seabury Press, 1957. 156 pages. Cloth. \$4.00.

*The Rabbis of the United States.* By H. Linfield. New York: Jewish Statistical Bureau, 1957. 12 pages. Paper. Price not given.

*When Prophecy Fails.* By Leon Festinger, Henry W. Riecken, and Stanley Schachter. Minneapolis: University of Minnesota Press, 1956. vii+256 pages. Cloth. \$4.00.

*Eighteen Notable Bible Women.* By B. M. Holt. Fargo: B. M. Holt, 1957. 68 pages. Paper. 50 cents.

*The Holy Pretence: A Study in Christianity and Reason of State from William Perkins to John Winthrop.* By George L. Mosse. Oxford: Basil Blackwell, 1957. 162 pages. Cloth. 21/—.

*Theologie des Alten Testaments.* By Walther Eichrodt. Band I: *Gott und Volk.* Göttingen: Vandenhoeck und Ruprecht, 1957. xi+362 pages. Cloth. DM 13.80.

*Theologie des Alten Testaments.* By Gerhard von Rad. Band I: *Die Theologie der geschichtlichen Überlieferungen Israels.* München: Chr. Kaiser Verlag, 1957. 472 pages. Paper. DM 21.

*Spiritual Renewal Through Personal Groups,* ed. John L. Casteel. New York: Association Press, 1957. 220 pages. Cloth. \$3.50.

*Were You There?: Sermons for Lent and Easter.* By Eric H. Heintzen. St. Louis: Concordia Publishing House, 1957. 77 pages. Paper. \$1.50.

*As Between Brothers: The Story of Lutheran Response to World Need.* By Richard W. Solberg. Minneapolis: Augsburg Publishing House, 1957. xiii and 224 pages. Cloth. \$3.00.

*Conrad Celtis: The German Arch-Humanist.* By Lewis W. Spitz. Cambridge: Harvard University Press, 1957. xii+142 pages. Cloth. \$3.25.

*The Liturgy and the Christian Faith.* By Massey H. Shepherd, Jr. Greenwich: The Seabury Press, 1957. vi+49 pages. Paper. 95 cents.

*The Triumph of John and Betty Stam.* By Mrs. Howard Taylor. Chicago: Moody Press, no date. 160 pages. Paper. 50 cents.

*Borden of Yale.* By Mrs. Howard Taylor. Chicago: Moody Press, no date. 256 pages. Paper. 79 cents.

*God of All Comfort.* By Hannah Whitall Smith. Chicago: Moody Press, 1956. 253 pages. Paper. 79 cents.

*The Life of St. Paul.* By D. J. O'Herlihy. London: Society of St. Paul, 1955. 39 pages. Paper. 25 cents