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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.

CHRISTIANITY AMONG THE RELIGIONS OF THE WORLD. By Arnold Toynbee. New York: Charles Scribner's Sons, 1957. 112 pages. Cloth. \$2.75.

Toynbee is adept at infatuating and infuriating his readers by turns, as his bold schematizations yield both breath-taking insights and dogmatic oversimplifications. The Hewett lectures are an illustration of his power to stimulate and at other times merely to startle.

Fundamentally, it seems, Toynbee advises that Christianity Hinduize itself in its attitude toward other religions. He sends the hounds of one's suspicions baying in this direction on the very first page of his preface where he defines the common denominator of the higher religions in the negative terms characteristic of Vedanta philosophy: "They all believe that man is not the highest spiritual presence in the universe."

This is all innocent enough so far as it goes. However, Toynbee works it out consistently to the inevitable outcome: Christianity should recover from the disease of its exclusive-mindedness and learn to win others by that method which was plied for millennia by Hinduism before it was known in the stateside vernacular as the Notre Dame technique: If you can't beat 'em, join 'em. The exasperating part of all this is that Toynbee is partly right. He says it with winsome sales appeal: "If we can express what we believe to be the essential truths and precepts of our own religion in action as well as in words, and if at the same time we can be receptive to the truths and ideals of the other faiths, we shall be more likely to win the attention and good will of the followers of those other faiths" (p.105). Few would cavil at this irenic statement. If Buddha said two times two is four, there is no reason for rejecting the answer just because it was he who gave it.

And when Toynbee finds the core of Christianity in its vision of a loving God sacrificing Himself for His creatures, one is almost ecstatic. Almost, but not quite. For Toynbee hastens on to say that this vision is not unique to Christianity but is found in the old nature religions with their vegetation god, a Tammuz or Adonis or Osiris who sacrificed himself to give man the bread of life, not to mention the loving, compassionate bodhisattva of Mahayana Buddhism, who postpones a well-earned entrance into Nirvana to show others the way to salvation. And if you make the comparison in this precise framework, Toynbee is right. All of this goes to show that close only counts in a horseshoe game.

What is remarkable is that a man who is a historian should have skirted so closely that which is Christianity's unique message: God's

revelation of Himself in history in the human flesh of Jesus. Primitive agricultural myths, bodhisattva ideals, can be equated with the idea of a loving Savior, but not with the hard historical reality: "suffered under Pontius Pilate." This is something you have to take or leave. It is passing strange that it is a historian who should be advising a religion that is *Heilsgeschichte* to adopt the traditional approach of a nonhistorical Hinduism.

And yet these are hard words for what is in many ways a good book. Toynbee is at his best in summoning the religions of the world to stand fast against "the resurgence of another religion which is an old and a bad one: our worship of ourselves in the plural in the shape of collective human power." Here he is impartial in his condemnation of a post-Christian Communism or an out-of-date nationalism, which he derives from the deification of the Greek city-state.

W. J. DANKER

EVIDENCE OF TRADITION. By Daniel J. Theron. Grand Rapids, Mich.: Baker Book House, 1958. xiv and 315 pages. Cloth. \$3.95.

This book, a most welcome addition to New Testament study, contains the Greek and Latin texts with corresponding translations of more than 100 selections from the writings of the early Christian era to the time of Augustine. It is designed to facilitate study of the early church, the New Testament books, and the New Testament canon. Here one will find exactly what pagan authors, such as Tacitus and Pliny, had to say about Christianity. The famous Gallio inscription, which plays such a significant role in the dating of Paul's correspondence, is printed in full. The statements on the canon by the early fathers, the Marcionite Prologues, appended elements to Mark's Gospel, uncanonical sayings of Jesus, and other items of vital concern are all presented here, with appropriate bibliographical data. This is the only book in print which in one volume supplies this material in such readable and reasonably complete form. It is a task that had to be done, and we are grateful that it has been done so well.

FREDERICK W. DANKER

THE GOSPEL OF ST. LUKE. By Joseph Dillersberger. Westminster, Md.: The Newman Press, 1958. 558 pages. Cloth. \$5.75.

Philological gymnastics, cryptic Hebrew, medieval allegory, and theological handstands conspire together to effect an exegetical Walpurgis Night in this approach to the third Gospel. The Samaritan's oil and wine are symbolic of the sacraments (p. 297); the Lord perhaps "intended to foretell the schism in His Church in that Simon's partners were in *another* ship," referring to the Eastern Church (p. 193); God is Mary's salvation in view of His advance redemption of her from original sin (p. 89); Gabriel's gracious salutation perhaps "actually brings to pass what the good angels had willingly agreed to before all time—that a daughter of men should be their queen" (p. 17); and many other such liberties

of pen. There are occasional correspondences between the contents of this book and that of the third Gospel. The devotion of the author to a tradition is unquestioned, but his reflection on Roman Catholic scholarship is a disservice.

FREDERICK W. DANKER

THE LETTER TO THE ROMANS. By William Barclay, ed. Philadelphia: The Westminster Press, 1958. xxxi and 244 pages. Cloth. \$2.50.

The readability as well as scholarship evidenced in William Barclay's contributions to the Daily Study Bible Series have been dominant factors in the success of this publishing venture. This translation and brief exposition of Romans displays a ripe perception of some of its leading themes as well as ability to express in simple terms the profound truths of the epistle. In certain areas, however, Barclay would appear somewhat vulnerable. The equation of the oracles of God with the Ten Commandments (p. 48) is philologically questionable. A concordance study would not seem to bear out the statement that Paul is apologetic for the use of the slave-metaphor in 6:19, because he did not like to compare the Christian life with any kind of slavery. In the same context Barclay appears to deduce too much out of 6:17 regarding the extent of prebaptismal instruction. He finds also in Paul's discussion on election a somewhat despotic picture of God.

FREDERICK W. DANKER

ZUM STREIT UM DIE UEBERWINDUNG DES GESETZES. By Rudolf Hermann. Weimar: Hermann Boehlaus Nachfolger, 1958. 52 pages. Paper. DM 3.50.

The author endeavors to point up Luther's chief concern in the Antinomian Controversy with his friend Agricola. In this he succeeds quite well. He shows that Luther realizes the need of the Law in order to establish the need of Christ. Christ Himself expounds the Law in preparing the way for the Gospel. At the same time Luther emphasizes the sharp distinction between the Law and the Gospel. The author does not, however, fully agree with Luther's concept of Christ's relation to the Law. A number of questions are in order. Does the author regard the justification of the sinner as a forensic act? Does he identify the believer's righteousness with the *unio mystica*? Is the sinner's righteousness to be combined with the righteousness of Christ in the final Judgment? If this is not what the author would say, one might desire greater clarity in his final evaluation.

L. W. SPITZ

THE KING'S TWO BODIES: A Study in Medieval Political Theology. By Ernst H. Kantorowicz. Princeton, N. J.: Princeton University Press, 1957. xvi and 568 pages. Cloth. \$10.00.

The fiction of the King's two bodies, "its transformations, implications, and radiations," is the problem of Kantorowicz's study. Medieval political history, medieval ideas, medieval law, and medieval theology are

drawn on for their thorough elucidation of an arresting development. "The King never dies," the jurists said, because he possesses a body politic and a natural body. The notion of Crown is interwoven in the strands of political thought, as is the concept *rex instrumentum dignitatis*. Dante, who wrote a treatise *De monarchia*, is subjected to an analysis as a political philosopher. These indications of the scope of the work, amply documented, will also point up its significance. The 32 illustrations, medallions, and seals are, to a large extent, splendid reproductions and help to visualize the discussion. Kantorowicz's study amply demonstrates that "*The King's Two Bodies* is an offshoot of Christian theological thought and consequently stands as a landmark of Christian political theology" (p. 506).

CARL S. MEYER

GESCHICHTE DER ALTCHRISTLICHEN LITERATUR BIS EUSEBIUS.

By Adolf Harnack. Second revised edition by Kurt Aland. Leipzig: J. C. Hinrichs Verlag fuer Deutscher Buchexport und -import G. m. b. H., 1958. Two volumes in four. Cloth. Price not given.

Adolf Harnack needs no introduction to present-day theologians. Most people still remember him as the popularizer of Ritschlian theology, especially in his famous lectures *Das Wesen des Christentums*. However, it was primarily as a student of patristics and of the early church that Harnack made a lasting contribution to knowledge. Active in founding the Berlin Corpus (still in progress) and cofounder of the magnificent series *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*, he had a deep respect for source documents that left its impress on all his work.

It is this that makes the reprint of his *Geschichte* a valuable contribution to current literature and not just antiquarian dust raising. Volume I is a collection of all the information that a reader or editor of an early author needs to begin his work: collections of ancient testimonia, listing of quotations in subsequent authors, descriptions of existing manuscripts and suggested stemmata, long lists of *incipit's* and *explicit's*, and much valuable bibliographical material. While certain facets of this work are dated (one will turn to Bauer's and Vattarso's listings of the *initia* and Dekker's *Clavis patrum Latinorum* [Sacris Erudiri III, 1951] for the manuscript traditions of extant Latin fathers), there is no subsequent work that will replace it as a whole.

Volume II attempts to put the literature into chronological order (the proposed third volume was never published). Once again it is the respect for sources that gives the work its value. All the building blocks are there for anyone to construct his own chronology (the early bishops' lists, ancient notices, etc.), even if the current day is of a markedly different theological climate than early twentieth-century Germany. Harnack himself was able to change his own mind on the basis of a restudy of these data, e. g., on the date of Luke-Acts.

This is one of those basic works that belong in the library of every historian of the Christian Church. It is a monument of scholarship that is still useful today. The reprint is well done. Aland has provided some lists of corrections and additions, though not of great length.

EDGAR KRENTZ

HISTORY OF THE LATER ROMAN EMPIRE. By J. B. Bury. New York: Dover Publications, Inc., 1958. Paper. Two volumes, xxv and 471 pages, ix and 494 pages. \$2.00 per volume.

Church historians as well as theologians in general will join students of the Byzantine civilization in welcoming the reprint of this historical classic, an important work in its field since it first appeared in 1889 and the standard history since its complete revision in 1923. The first volume covers the history of the Empire for 150 years from the death of Theodosius I to about the beginning of the sixth century, with its main emphasis on the German conquest of Western Europe. The second discusses chiefly the half-century reign of Justinian, including the Persian Wars, the reconquest of Africa and Italy, and Justinian's economic, administrative, and legal forms and ecclesiastical policy.

Departing radically from Edward Gibbon's verdict upon the Byzantine Empire as "a uniform tale of weakness and misery . . . treachery, cruelty, bigotry, and decadence," Bury credits this civilization with preserving much of the greatness of classical culture and transmitting it to the barbarized West over a millennium. He evaluates Byzantium's two great gifts. The first was a gift of men, the philosophers, artists, and classical scholars who fled to the cultural centers of Western Europe after the fall of Constantinople to the Turks in 1453 and helped to promote the Renaissance. The second was to Russia, where Byzantine influence molded the political, religious, and cultural development of Moscow, which could soon boast of following Constantinople as the "Third Rome."

Theologians cannot always agree with Bury's conclusions but must respect his careful scholarship and critical use of the mass of source materials which he makes available, as well as his brilliant summaries and analyses of the viewpoints of others.

ARTHUR KLINCK

CIVILIZATION ON TRIAL and **THE WORLD AND THE WEST.**

By Arnold Toynbee. New York: Meridian Books, Inc., 1958. 348 pages. Paper. \$1.45.

AN HISTORIAN'S APPROACH TO RELIGION. By Arnold Toynbee.

London: Oxford University Press, 1956. ix and 316 pages. Cloth. 21/—.

Toynbee is a prodigious student of history. His erudition and his learning are vast. He writes with a style that will rank him with the masters of historical prose. He has been hailed as the great synthesizer and interpreter of historical lore of the 20th century. His concern for religion and his use of the Scriptures, his seeming eschatological concerns,

and his readiness to utter judgments have endeared him to some theologians and preachers. His major work, *Study of History*, appeared in twelve volumes, epitomized by D. C. Somervell in two volumes, and sketched in forty-eight pages in Meridian Books M 52.

As a Gnostic and a religious eclectic Toynbee is not a sound guide. The *religio historici* which he propounds recognizes sin and self-centeredness and suffering. He finds in love the common elements of the great religions. He says also that the theology into which the myths of religion have been transposed is not essential.

Neither is Toynbee a sound guide as a historian. He chooses and arranges and finds a pattern to suit his particular theory. Almost every historian does this, but a careful scholar does no violence to the facts. Toynbee does.

CARL S. MEYER

WHAT DIVIDES PROTESTANTS TODAY. By Hugh T. Kerr.

MIXING RELIGION AND POLITICS. By William Muehl.

THE WORLD CRISIS AND AMERICAN RESPONSIBILITY. By Reinhold Niebuhr. Reflection Books. New York: The Association Press, 1958. Each, 128 pages. Paper. 50 cents each.

These three books make good reading. They are timely and informative, provoking thought and action.

In a factual account of the complex Protestant divisions in America, without taking sides or passing judgment of any kind, refraining from offering solutions or making predictions, Princeton's Kerr describes what Dean Inge called the "fissiparous nature of Protestantism." He analyzes the theological and doctrinal, social and cultural factors and issues that divide or separate us.

Two of the factors, religion and politics, must mix, asserts Yale's Muehl, for man's relationship to God is inextricably bound up with his relationship to other men. It calls for a Christian participation in politics, he claims, that is responsible, skillful, and loyal to overarching Christian principles. His analysis of rugged, moralistic individualism and its social and political consequences is keen, and it prepares the way for his emphasis on the importance of social structures and processes. The choice, he argues, is not between religion and politics, but between the influence either of religion or of pseudo-religion on politics; and a vigorous program of social and political analysis by Christians is the surest defense against the development of a church-state.

Union's Niebuhr offers a unified selection of brilliant essays to represent his applications of Christian principles to these current national and world problems and crises. Here are realistic analyses of the nature of our crisis, of the Communist evil, of UNESCO and world government, and of the limits of cultural co-operation and of military power. The author reflects neither stupid cynicism nor despairing pessimism, but

a realism which reckons with both the limitations and possibilities of human nature, and which therefore contributes to political insight and moral understanding on the part of the reader.

ALBERT G. MERKENS

CHRISTIANS AND THE STATE. By John C. Bennett. New York: Charles Scribner's Sons, 1958. 302 pages. Cloth. \$4.50.

THE STATE AND THE CHURCH IN A FREE SOCIETY. By A. Victor Murray. Cambridge: University Press, 1958. 191 pages. Cloth. \$4.50.

TWENTY CENTURIES OF CHURCH AND STATE. By Sidney Z. Ehler. Westminster, Md.: The Newman Press, 1957. 160 pages. Paper. \$1.95.

The Union Theological Seminary professor Bennett presents a readable and up-to-date study, chiefly of the problems of political ethics viewed in the light of their theological basis and the nature and function of the state. Part III is a critical and helpful discussion of church-and-state relations in America, particularly in the area of education. The author endeavors to allay somewhat the exaggerated fears by Protestants of Roman Catholic claims by calling attention to the divisions within the ranks of the latter on principles of religious liberty, in particular to the attempt of Father John Courtney Murray to change the principles as well as the practice of his church in this matter. This reviewer's fears are not allayed, for Rome continues to claim supreme power under God and has in the course of centuries demonstrated, and continues to demonstrate, its readiness and ability, despite temporary adjustments of expediency or necessity, to press its basic doctrinal claim of plenitude of power and to strive for its practical realization.

In the Hibbert Lectures of 1957, Murray, the president of Cheshunt College, Cambridge, very ably suggests that a realization of the ideal "free society" cannot be achieved if church and state continue to be regarded as institutions, making claims and counterclaims to supreme power. Even the allocation of offices, whereby the church exercises authority in spiritual and the state in temporal things, is quite unworkable, according to Murray, for the personalities of people cannot be so divided. However, if "church" be redefined as the ideal community, as a challenge to Christendom, and as a standard by which individual churches are judged; and if "state" be redefined as the all-comprehending organization of secular affairs for the common good, then the hope can be entertained for achieving mutually helpful co-operation and even the solution of many problems in church-state relations. The author's chief argument is that the only workable pattern for a society in which the "secular trinity" of liberty, equality, and fraternity can approach fuller realization is the Christian family, which neither avoids nor exploits but resolves tensions and differences. Murray outlines the many factors that arise in a free society in church-state rela-

tions, revealing some deep and helpful insights and providing significant illustrations from history. The author is not "moonstruck with optimism"; he knows that sin is the rock on which all utopias come to grief; he suggests that "the grace of our Lord Jesus Christ," operative in human lives, is the basis and motivation for the compassion, sympathy, and stern self-disciplining needed for the sake of the human family and free society.

Ehler, author of the third book, is a Roman Catholic lecturer on International Law and History in University College, Dublin. In this brief and readable account, bearing the *nihil obstat* and *imprimatur*, he sees church-state relations moving through several historical phases from Trajan and Constantine to hot-war Hitler and cold-war Khrushchev. The Lutheran and Calvinistic reformations, the Enlightenment, and the American experiment in church-and-state separation receive considerable attention in the volume, particularly as they affect Roman Catholic claims and practices. The ups and downs of the hierocratic doctrine, the theory of *potestas indirecta*, Hildebrandism, Febronianism, and Caesaro-Papism are traced in informative and helpful manner. Important data are supplied in orderly fashion. The author aims to present a dispassionate inquiry; however, he says that 20th-century totalitarianism is a direct consequence of the Reformation and that Luther fell into a capital heresy when he denied the principle of the plenitude of papal power. He omits the grave injustices and suppressions suffered by Spanish Protestants in spite of or because of the new concordat of 1953, and the case of the bishop of Prator, 1958. *Roma semper eadem* will under pressure make expedient and temporary compromises, arrangements, and concordats; but the reviewer finds no evidence of a voluntary sharing of its power with any other, nor a renunciation of the spirit of coercion and persecution "justified" by doctrine. For the informed and critical reader, Ehler's book is good; for the uninformed and unwary, misleading and dangerous.

ALBERT G. MERKENS

GOD'S RIVER. By Donald Grey Barnhouse. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1958. 244 pages. Cloth. \$3.50.

The subtitle of Barnhouse's latest book shows the category of religious writings to which it belongs: *Exposition of Bible Doctrines, Taking the Epistle to the Romans as the Point of Departure*. The present volume, based on Rom. 5:1-11, the fourth in the series, representing radio teaching based on Romans, broadcast now for over eight years on the Bible Study Hour (NBC), contains 24 of these talks, each averaging a little less than eight pages. Barnhouse in method and theology reminds one much of Alexander Maclaren in his *Expositions*. In saying this we accord him high praise, while alerting the Lutheran reader to his Reformed and Calvinist orientation. The great merit of Barnhouse is his earnest effort to delve into Scripture and always to keep the atonement of Christ in the center.

VICTOR BARTLING

TREATISES AND SERMONS OF MEISTER ECKHART. Selected and translated by James M. Clark and John V. Skinner. New York: Harper and Brothers, 1958. 267 pages. Cloth. \$4.00.

The editors and translators seem to be of the opinion that the lack of translations of the Latin sermons of Meister Eckhart has left posterity with a distorted picture of the famous mystic and that the real Eckhart as revealed in the Latin selections of his work show him as a more orthodox and more Christocentric writer than he has been evaluated to be.

Eckhart has been viewed as a harbinger of the Reformation. This is a generalization and oversimplification. It, no doubt, stems from Luther's enthusiastic evaluation of the mystics (he knew nothing of Eckhart). The mystics represented a reaction against the cold, logical formulations of the scholastics, who actually did some "straight" thinking, whereas the mystics did some distorted thinking. The mystics contributed little to the Reformation, for they, too, were rationalists. Mysticism is *Verstandessache*; it is an unhealthy religiosity. This new work on Eckhart presents some of the Latin works of the great Dominican in authentic translation.

PH. J. SCHROEDER

EARLY SITES OF CHRISTIANITY. By Peter Bamm. Translated by Stanley Godman. New York: Pantheon Books, Inc., 1957. 256 pages. Cloth. \$4.50.

A lucid translation of Peter Bamm's popular *Fruehe Staetten der Christenheit* takes the reader into the geographic background of both the Old and New Testaments, with numerous excursions into the history of the church and its world setting. The author, a physician, brings to his task that freshness of spirit and vivid descriptive power so often lacking in profound discussions of the same material by trained theologians and historians. He picks sites in Greece, Asia Minor, Syria, and Babylonia, tying up his description with the rise and fall of empires as well as with the surging power of the kingdom of God as proclaimed by Paul and his fellow apostles. Illustrated by more than 20 good photographs of sites old and new, the book provides a few hours of relaxed but profitable reading for a busy pastor, with many descriptive passages worthy of marking and rereading from time to time for the stimulation afforded by their insight and charm.

ARTHUR KLINCK

GEORG AGRICOLA UND SEINE ZEIT. By Helmut Wilsdorf. *Georgius Agricola — Ausgewählte Werke.* Band I. Berlin: Veb Deutscher Verlag der Wissenschaften, 1956. xvi and 335 pages and 70 reproductions. Cloth. Price not given.

Georg Agricola was a mineralogist, a humanist, and a politician. He was born March 24, 1494, in Glachau; he died in 1555. His best-known work is *XII Buecher vom Bergbau und Huettenwesen*. Among his lost works are three *Schulordnungen* and four dialogs dealing with tradition,

the universal church, the sacraments, and the authority of the spiritual office. Agricola was also a historian, writing (in German) *Die Geschichte des Vaterlandes*. As a versatile character of the period of the German Renaissance and the Reformation, Agricola is worth knowing. Wilsdorf has done a valuable piece of research. A dissent with his judgment regarding Luther's detrimental effect on universities (p. 128) is not out of order. Praise for the splendid collection of illustrations at the end of the volume is merited.

CARL S. MEYER

PHILON D'ALEXANDRIE: LA MIGRATION D'ABRAHAM. Introduction, text critique, traduction, et notes by René Cadiou. Paris: Les Editions du Cerf, 1957. 92 pages. Paper. Price not given.

This volume in the series *Sources Chrétiennes* is noteworthy for the editor's textual work. It shows that not even as carefully done an edition as Cohn-Wendland's *Philo* can be regarded as the last word. Cadiou feels that *Philo* was too often emended by these editors in the interest of elegance (p. 20). His own edition often returns to Monacensis Gr. 459. There is hardly a single page where Cadiou's text does not differ from the normally accepted one. One editorial lack is the omission of Mangey's page numbers. Too many older volumes do not cite by the paragraph numbers of Cohn-Wendland used by Cadiou. The translation is good, striking the mean between literalness and paraphrase. The short notes at the bottom of the page give much helpful information. The introduction is a model, giving all the necessary information in 21 pages. Two misprints were noted in the Greek text: p. 32, line 2, for $\sigma\upsilon$ read $\tau\upsilon$; p. 34, line 7, for η read θ . It is to be hoped that Cadiou will edit further Philonic texts, especially the *De vita contemplativa*.

EDGAR KRENTZ

ARCHAEOLOGY AND THE PRE-CHRISTIAN CENTURIES. By J. A. Thompson. Grand Rapids: William B. Eerdmans Publishing Co., 1958. 139 pages. Cloth. \$1.50.

OUT OF THE EARTH. By E. M. Blaiklock. Grand Rapids: William B. Eerdmans Publishing Company, 1958. 80 pages. Cloth. \$1.50.

These two recent Pathway books, both well written, are serviceable to the general reader as well as to the busy pastor in giving a fair coverage and generally excellent judgment on the materials presented, condensed as they are because of limitations of space. The first, J. A. Thompson's lectures based on Old Testament studies at the Baptist Theological College, New South Wales, Australia, is a sequel to the same author's *Archaeology and the Old Testament*. It presents a running historical account of the period from the Babylonian Captivity to the birth of Christ, treating the Exile and the return, the Persian period, the Jew outside of Palestine, the Hellenistic period, and the reign of Herod the Great. It also has a good chapter on the religious community of Qumran.

The second book by E. M. Blaiklock of University College, Auckland,

New Zealand, presents the witness of archaeology to the New Testament, especially as related to the birth of Christ, the sayings of Christ, the resurrection, the Acts of the Apostles, the epistles, and the Apocalypse. It closes with a discussion of archaeological findings under the city of Rome and an excellent evaluation of Mithraism as illustrated by recent research.

ARTHUR KLINCK

THE UNITY AND DISUNITY OF THE CHURCH. By G. W. Bromiley. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1958. 104 pages. Cloth. \$1.25.

Despite innumerable dissensions and disagreements, Bromiley says, the church has always and everywhere maintained an awareness of its unity. He finds the basis of this in the New Testament concept of the people of God and the New Testament understanding of the Christian community. With a word of caution against seeking the unity of the church in some form of organization or limiting it to an assertion of merely invisible unity, he turns to the areas where the unity of the church already exists, namely, in Christ and in the Father and the Spirit. The Lutheran reader will ask some questions, for example, regarding unity and the sacraments. Again: What does the author mean when he says: "To confess Jesus Christ as Savior and Lord is obviously essential. To accept an intricate definition of His relationship to God is not so obviously essential to saving faith, and surely ought not to be imposed as a condition of unity"?

L. W. SPITZ

A CRITICAL LEXICON AND CONCORDANCE TO THE ENGLISH AND GREEK NEW TESTAMENT. By Ethelbert W. Bullinger. London: The Lamp Press, Ltd., 1957. 999 pages. Cloth. Price not given.

This eighth and corrected edition of a concordance which first appeared near the end of the 19th century is based on the Authorized Version. It was designed to make it possible for the Bible reader unacquainted with Greek to extract to some degree the nuances of the original. The words of the AV are listed alphabetically; the Greek word or words which underlie the translation of this word are then cited, with appropriate definitions; the passages, finally, in which the English word appears are listed in sequence. Small Arabic numbers before each passage identify the corresponding Greek word which is being translated. By checking the meaning of the Greek word which has the same number as the passage cited, the student can determine its exact use in the passage. If the reader cannot read Greek, he can nevertheless read the meaning, knowing, with the help of the corresponding number, that he has the correct Greek word at hand. The Greek-English index, which makes it possible for the reader to find all the passages in which a particular Greek word is represented, is of course useful only to the student who can read the Greek letters. Any earnest Bible student can with some assistance

master the latter skill in a short time. This work has advantages that other concordances of a similar nature lack. We recommend it highly to all users of the Authorized Version, which, because of the helps especially designed for it, still offers the largest possibilities for serious Bible study for those who can read the Scriptures only in translation. The reader who depends on the RSV or other translations is denied a valuable help like this; his studies are easily eclipsed by one who uses the AV at the hand of a concordance like this *and* one or more modern translations.

FREDERICK W. DANKER

BIBLE ANIMALS: MAMMALS OF THE BIBLE. By Lulu Rumsey Wiley. New York: Vantage Press, Inc., 1958. 479 pages. Cloth. \$4.00.

This popularly written discussion of Bible animals limits itself to mammals and contains an almost incredible amount of material over a broad field. The chapters are arranged topically in alphabetical order under the names of mammals as they appear in the King James Translation. The author is a former teacher in small schools and large, elementary and secondary, and an experienced librarian. True to her purpose of taking nothing for granted in presenting her materials, she quotes brief Bible passages in full where the particular animal is mentioned or described, and summarizes long passages to provide the proper context. In a very simple way she then discusses the exact meaning of the name in the original, with references to other ancient or modern oriental languages where these are helpful in the identification. The description of each animal is remarkably complete, and the many illustrations, mostly line drawings, though largely taken from older standard reference works, are well reproduced and serve their purpose. Since each has one or more pertinent Bible passages immediately under it, one can hardly glance at the picture without at the same time reading the Bible reference.

Written particularly for the general reader and Bible student, this volume will be an excellent acquisition for Sunday school teachers' libraries and as reference material for upper-grade pupils in Lutheran elementary and high schools, as well as for Bible classes, parish school teachers, and pastors. Voluminous, yet without padding, encyclopedic but not dull, very detailed but never boring, here is an excellent help and stimulation for the Bible student of any age.

ARTHUR KLINCK

THE ORGANIZATION MAN. By William H. Whyte, Jr. New York: Simon and Schuster, 1956. 429 pages. Cloth. \$5.00.

When a pastor is tired, his defenses usually are down. As he pauses in the rush of a successful ministry to successful people, he asks himself what the ecclesiastical merry-go-round is all about.

If you have ever wondered even for a moment about our middle-class American culture, here is a book you must read. It became a classic in its field within months after its publication.

Whyte describes the ideology of the emerging personality of the organization man as one cut loose from the Protestant ethic. Critics have argued whether this was a happy choice of concepts. Most agree that it serves Whyte's purpose well. He pictures organization men as the "ones of our middle class who have left home, spiritually as well as physically, to take the vows of organization life, and it is they who are the mind and soul of our great self-perpetuating institutions."

In his book Whyte describes the organization man from his earliest training to his final position in the organization of the factory, the corporation, the laboratory, the law office, the housing project . . . even the church! The final section contains an outstanding analysis of the new suburbia; the perceptive pastor will not be too shocked when he reads of the organization man's reaction to the church. For these are our people. And deep within our own souls the question forms: Are we, too, anything more than organization men?

DAVID S. SCHULIER

THE NINETEENTH CENTURY IN EUROPE (Background and the Roman Catholic Phase). Volume I of *A Christianity in a Revolutionary Age: A History of Christianity in the Nineteenth and the Twentieth Century*. By Kenneth Scott Latourette. New York: Harper and Brothers, 1958. xiv and 498 pages. Cloth. \$6.00.

Five volumes will complete this history of Christianity in the period from 1814 to the present. At that, the author says: "In only five volumes we cannot hope to have a complete chronicle of all events, even of all the significant ones" (p. x).

Latourette of Yale has written a seven-volume history of missions, *A History of the Expansion of Christianity*; he is the author of a 1,500-page *A History of Christianity*. The present work, however, is described as essentially a new work. Missions will not be excluded, but the treatment will be more comprehensive on the over-all history of the churches in this period.

Latourette believes that there are "pulsations" in history (p. 116), periods of advance and recession. The first part of Volume I describes "the First Great Advance — to A. D. 500," which is followed by "The Great Recession — A. D. 500—A. D. 950." Then comes "The Second Advance, Christendom Becomes Europe — A. D. 950—A. D. 1350." This must be followed then by "The Second Recession — A. D. 1350—A. D. 1500." The Reformation Era is called "Renewal Through Abounding Vitality—A. D. 1500—A. D. 1700." Now he is ready to come to the "Preparation for Revolution: The Eve of the Nineteenth Century." With all due respect to a master of the historian's craft it must be said that such a division is too pat an interpretation of complex periods of church history.

Latourette's discussion of the revolutions of the 19th century, 1789, 1830, 1848, 1870, takes into account the many complex factors of the environment in which the churches found themselves. Latourette is at

his best when he describes the history of the churches, horizontally throughout the globe in a given segment of time, and the social and economic forces of the period. He is at his weakest when he pursues *Dogmengeschichte*. Ample references are given, usually to secondary works.

His method follows the pattern one has learned to expect from his other books. There are pages of details and pages of generalizations; the two are usually easy to relate.

In spite of its weaknesses this work will become a standard reference work.

His treatment of the Roman Catholic Church in the 19th century (1815—1914), which is the main theme of this first volume, is from the point of view of a Protestant—Latourette is a Baptist. It tries to be objective and complete. The suppression of the Jesuits in 1773—they were not restored until 1814—is characterized by him: "Here was both a body blow to the Roman Catholic Church and what seemed to be an ominous symptom of inner weakness" (p. 55). Other examples of his judgments could be cited.

Here is a history of recent times that historians (not merely church historians) will use widely.

CARL S. MEYER

THE INTERPRETATION OF THE BIBLE: AN HISTORICAL INTRODUCTION. By James D. Wood. London: Duckworth, 1958. 184 pages. Boards. 10s. 6d.

Of necessity the author had to be selective in this little history of interpretation. Given more room, he would probably have met all the questions that were passed by. Many teachers will find this a useful survey for classes in Biblical interpretation.

The work is based on a judicious use of secondary sources, not on primary research. At times this is disturbing. Certainly the *Corpus reformatorum*, the Weimar edition of Luther, etc., are common enough so that Zwingli, Luther, Wesley, and the post-Reformation authors could be cited directly and not from quotations in secondary works. The omission of certain authors, such as Reuchlin, Valla, Bullinger, and Bucer, is hard to understand, although Wood gives surprisingly good coverage to the left-wing reformers.

The book is aimed at the beginner in the field. The terms "Haggadic" (pp. 50 and 74) and "Halachic" (p. 74) should have been defined. Again, chapters IV to VI might give a student too schematic a conception of early Christian exegesis. Tertullian and Clemens Alexandrinus are contemporaries, even if logically Clement shows an advance in method. Finally, the beginner would probably appreciate a selective bibliography. For all that, this little book is a good one. It might well be used as a prolegomenon to any hermeneutics course.

EDGAR KRENTZ

CHRISTIAN OBEDIENCE IN THE UNIVERSITY. *Studies in the Life of the Student Christian Movement of Great Britain and Ireland, 1930—50.* By J. Davis McCaughey. London: SCM Press, Ltd., 1958. 228 pages. Cloth. 25s.

Any campus pastor, whether in a full-time or a part-time capacity, will welcome these studies by McCaughey. Not that they will solve campus problems for him. However, these studies will help him understand some of the currents on college campuses (even though the writer tells about the Student Christian Movement across the sea), so that he can cope with them the better.

CARL S. MEYER

DISPENSATIONALISM IN AMERICA: ITS RISE AND DEVELOPMENT. By C. Norman Kraus. Richmond, Va.: John Knox Press, 1958. 156 pages. Cloth. \$3.00.

A history of dispensationalism needed to be written. Dispensationalism is premillennialism with an historical orientation. It finds "dispensation — usually seven — in each of which God deals with man on a different basis" in the course of history. Its roots, at least in part, are found in the teachings of the Plymouth Brethren; it flourished in America in the 1870s and 1880s; its proponents fostered the International Prophecy Conferences and the Niagara Bible Conferences. The Fundamentalist movement of the 20th century is indebted to it. Like Fundamentalism it needs to be known to be judged correctly. The Mennonite Princeton-trained historian C. Norman Kraus has given a sober analysis of the movement. He might have raised the question and attempted an answer about its relationships, if any, to the ecumenical movement. But he has written a good historically centered account of a movement that has not been treated extensively by a historian.

CARL S. MEYER

LUTHERAN ANNUAL, 1959. Edited by O. A. Dorn, Armin Schroeder, and Cecil E. Pike. St. Louis: Concordia Publishing House, 1958. 372 pages. Paper. 75 cents.

Concordia Publishing House is now celebrating its 90th year (1869 to 1959). *The Lutheran Annual*, from its presses, is packed with much useful information. Editorials, statistics, names and addresses of pastors and teachers and churches are among its features. The calendarium is particularly well done.

CARL S. MEYER

WHEN CHRIST COMES AND COMES AGAIN. By T. F. Torrance. Grand Rapids: W. B. Eerdmans Publishing Company, 1957. 192 pages. \$3.00.

A front-rank Scottish theologian, professor of Christian dogmatics at Edinburgh and coeditor of the *Scottish Journal of Theology*, publishes sermons which should help to correct tendencies in modern preaching to accentuate the preacher's personality and to exalt human decision over the Gospel. The sermons are very brief, set under very long texts which

are expounded not word by word but according to their major themes. They swing constantly between the tenor of the Biblical word and the application to current times and hearers. They are remarkably explicit in their accent on the redeeming act of God in Christ. The Calvinistic emphasis is apparent in the reference to the Lord's Supper as a miracle of "a supernatural act clothed in a natural form," the bread and wine conveying the Word of God just as the Gospel does, but bread and wine nevertheless (pp. 83 f.). The effort to define the place of personal decision is attached to the "violence of the kingdom" text Matt. 11:12: "There is a gentle violence about His meekness that forces us to be violent if we would have Him. We must rise up and react with determination if we would know Him" (p. 124). This is circumscribed: "Because it is by suffering love that the Kingdom of God presses in upon us, men of determined purpose and decision enter in only when they become 'as little children'" (p. 126).—This is a noteworthy volume, and its preaching method is exemplary.

RICHARD R. CAEMMERER

PAPSTTUM UND KIRCHE: EPOCHEN DER PAPSTGESCHICHTE; AUFBAU UND ORGANISATION DER WELTKIRCHE. By Philipp Hildebrandt. Stuttgart: Union Verlag, 1957. 279 pages. Cloth. DM 14.50.

How is the Roman Catholic Church governed? It has survived rulers and kingdoms that threatened it. It is a world power even today. The author presents an analysis of the administration of this church: the papacy, the college of cardinals, the "congregations." An historical overview in the first part is helpful. The volume is written from a detached point of view by an authority who has studied the machinery and the history of this church body thoroughly.

CARL S. MEYER

STRUCTURE ET THÉOLOGIE DE LUC I—II. By Rene Laurentin. Paris: J. Gabalda, 1957. 232 pages. Paper. 1.700 francs.

This detailed analysis of the structure and theology of Luke's first two chapters is an exciting demonstration of typological methodology. The leading idea in Luke's introductory chapters, according to Laurentin, is: Jesus' entrance to the temple inaugurates the eschatological habitation by the "Glory," that is to say, by Yahweh, promised by the prophets. (Page 63)

The author first of all outlines the events as a diptych (parallel infancy of John and Jesus) in two phases (annunciation and birth). The account of John's birth serves as a foil for the understanding of the superiority of Jesus in relation to His redemptive task. The strong Christological accent noted in the more obvious structural pattern is reflected in the details.

One has only to read a few pages of this book to find that it is thoroughly instructive and tantalizingly enlightening. This is not wild theologizing. A tactful reserve is evident throughout. Though the author

is concerned that the Blessed Virgin receive her due, he is the first to reject weird and unwarranted claims (see pp. 168 ff.). Special pleading is at a minimum (but see p. 182), and *χεχαριτωμένη* means just what the original says and no more, that Mary is the recipient of God's gracious favor, which is extended to the lowly and the humbly dependent (p. 34). If Mary's role is considered in such detail it is only to focus the glory of Jesus more sharply.

One cannot dismiss this book patronizingly. However, certain problems do suggest themselves which perhaps lie outside the proper province of Laurentin's particular investigation. Which of his findings can be ascribed directly to Luke, which to the theological insight of the Christian community, and which to pure constructive science? What is required is a detailed analysis of the entire structure of Luke's Gospel and the Acts in the light of his introductory chapters.

This is a work to be read through to be appreciated. It cannot be nibbled. Even if one cannot share conviction with the author on all points, what begins with wonder before Luke's masterpiece ends in profounder worship at Bethlehem.

FREDERICK W. DANKER

THE HERITAGE OF THE MIDDLE WEST. Edited by John J. Murray.

Norman: University of Oklahoma Press, 1958. xiv and 303 pages. Cloth. \$4.00.

Into the Middle West the Old Lutherans came, and many others. They brought with them their inheritance from the Old World, and in the "Garden of the World" they found prosperity. Whatever their motives were, utopian or political or religious, they found the land of the free. Here they contributed to philosophy and literature, to art and education, and to politics. But the Old Lutherans were not the most important or the most significant of the many who came into, or were born in, the Middle West. The many others were much more important. This, however, is a wholesome book for many Lutherans to read, since it portrays the larger complex out of which their heritage came. Sidney E. Mead of the University of Chicago has contributed the chapter on religion, one of the twelve aspects of the "heritage" treated. The twelve essays give a new, penetrating insight into the meaning of the history of the heartland of our country, which is, in many ways, provincial and isolationist, but vibrant and concerned.

CARL S. MEYER

RELIGION IN AMERICA. Original Essays on Religion in a Free Society.

Edited by John Cogley. New York: Meridian Books, Inc., 1958. 288 pages. Paper. \$1.45.

A seminar on Religion in a Free Society, sponsored by the Fund for the Republic in May 1958, heard 11 essays by as many different men on religious pluralism, church and state, the school question, the secular challenge, and specifically religion in a free society. John Courtney Murray and Reinhold Niebuhr dealt with the first of these five topics; Leo Pfeffer

and Wilbur G. Katz, with the second. The school question was treated by Will Herberg and James Hastings Nichols. Walter J. Ong and Stringfellow Barr read essays on the secular challenge. Gustave Weigel, Abraham Joshua Heschel, and Paul Tillich had their say on the last topic. Eleven such men will not agree; but they will stimulate thought. They had much of importance to say about an important topic. Theological, sociological, political, and philosophical viewpoints are brought to bear on closely related aspects of a wider theme. The theme, however, is one of immediate relevance.

CARL S. MEYER

URBAN CHURCH PLANNING: THE CHURCH DISCOVERS ITS COMMUNITY. By Walter Kloetzli and Arthur Hillman. Philadelphia: Muhlenberg Press. 186 pages. Paper. \$2.50.

Protestants have never learned to evangelize people who do not speak the language of their own cultural group. As David Barry charged, at any given time one third of the Protestant churches in any city are facing a crisis; but the crisis is not economic or racial as they think. It derives from the inability to make a vital contact with the people who live in a city.

This book comes as the most recent challenge to the church to awaken to a genuine service to its community. It is of special interest to us because it is written from a Lutheran orientation. Until this time the stimulating material on the city church had to be adapted to fit in a Lutheran frame. Kloetzli is the secretary for Urban Church Planning of the National Lutheran Council; Hillman is a good urban sociologist and writer.

While the early chapters offer little which is new in describing the city and the urban way of life, it bears restating for the man who is beginning to read in this field. By way of general critique, one is occasionally overwhelmed with the number of lengthy quotes included in practically every chapter; the material would have greater cohesion if it had been predigested by the writers.

The book's greatest contribution is a thorough description of the methods and techniques of congregational self-study. With the aid of the chapters and appendices, a church and its leadership should be able to do a creditable job of analyzing itself and its community. Since this type of program is being promoted in urban areas across the country, the book should serve a growing need. Its price, although it is a paperback, should not limit its circulation.

DAVID S. SCHULLER

THE STRUCTURE OF CHRISTIAN ETHICS. By Joseph Sittler. Baton Rouge: Louisiana State University Press, 1958. 88 pages. \$2.50.

Joseph Sittler has been termed "America's preacher to the university." If this title raises any question concerning his ability to give a certain sound and refrain from toadying to the idols of humanism, this volume, the Rockwell Lectures at the Rice Institute in Houston, should amply answer it. It is a ringing manifesto of the primacy of God in the behavior

of the man with whom God has related Himself in Jesus Christ. The first chapter discusses the language of the Bible in articulating this structure; the second, the acts of creation and restoration through the redemption and resurrection of Christ; and the third, the content of the restored behavior. "Christian ethics is *Christological* ethics, not in the sense that such ethics are correlates derived from propositions about Christ, but in the sense that they are faithful re-enactments of that life" (p. 48). Sittler subsumes the response in the term *faith*, his word for the "re-enactment of the Christ-life from below" (p. 45). He makes clear that the ethical drive is basically not love—that is already response—but the "experienced work of God done in Christ and actualized in faith" (ibid. and p. 58). He pleads for a freeing of the concept "faith" from its alternative to works; and for a deepening of the understanding of Christ as Servant. In compressed lines he describes the working-out of this principle in the practical judgments of life. While many a student might feel the content of Sittler's term "faith" to be closer to the Johannine "life" than it is to faith, his method has the merit of squaring with Gal. 5:6 and with the accents of Martin Luther; his use of the term focuses upon the essential dependence of the believer upon God for the life active in Christ. Couched in the creative and rolling English which is Sittler's hallmark, the book is vital indeed.

RICHARD R. CAEMMERER

THE CHALLENGE OF CHILDREN. By the Co-operative Parents' Group of Palisades Pre-School Division and Mothers' and Children's Educational Foundation, Inc. (Dr. Martha Frank, Director). New York: Whiteside, Inc., and William Morrow and Company, 1957. Third printing. 192 pages. Cloth. \$3.75.

"Dedicated to other parents for the prevention of parental delinquency," this is a book of surprising merit on character education. Here are not dry moral codes, killing rules, wearisome statistics, and abstract theories of education, but earnest simplicity and refreshing common sense, deep psychological insight and understanding of human development and needs.

The book is naturalistic in tenor, Deweyish in educational optimism, without criteria for the determination of "good" and "values," and without benefit of distinctively Christian basis and goals, means, and methods. However, pastors, teachers, and other leaders of parent groups in Christian churches will find in this book a rich and stimulating supply of discussion materials to underscore the power of parental example and to capitalize the simple formula: "Live the virtues to which you would train your children."

Coming at a time of new emphasis on parental responsibility, this book merits a place in personal and congregational, college and seminary libraries. It should be read "by everyone to whom the life of a child is entrusted."

A. G. MERKENS

STRANGE ALTARS: A Scriptural Appraisal of the Lodge. By J. W. Acker, St. Louis: Concordia Publishing House, 1959. 94 pages. Paper. \$1.00.

The author, a member of The Lutheran Church—Missouri Synod's Commission on Fraternal Organizations, presents a digest for the purpose of delineating the Scriptural principles underlying the church's stand against the lodge. He illustrates as concisely as possible the objectionable features of the fraternal orders considered in this treatment. He also treats briefly the organizations sometimes erroneously confused with lodges and spells out an evangelical but firm synodical lodge practice on the basis of the lodge paragraphs of Synod's *Handbook*.

The reader will find complete and concise information on the organizational structure of Masonry. A description of recent development in lodgery and recommended procedures in dealing with members of lodges and miscellaneous organizations make this a valuable handbook on the subject of strange altars.

The author acknowledges the debt he owes to the materials accumulated by the late Dr. Theodore Graebner and to the valuable assistance of Dr. Paul Bretscher, chairman of the Commission on Fraternal Organizations. One will find here as excellent a treatment of the matter as is possible in a book of less than 100 pages.

HARRY G. COINER

THE Gnostic RELIGION. THE MESSAGE OF THE ALIEN GOD AND THE BEGINNINGS OF CHRISTIANITY. By Hans Jonas. Boston: Beacon Press, 1958. xviii and 302 pages. Cloth. \$6.00.

English theological and historical literature is richer because of this book, since it is the only comprehensive discussion of Gnosticism available. Sober, detailed, and interesting, it provides a good summary of generally accepted facts and of recent additions to the body of knowledge. While written primarily for the nonspecialist, the scholar will appreciate this concise summary.

After a general introduction on the religious climate of the times, Jonas discusses Gnostic thought and symbolism synthetically. The bulk of the book is given over to an analysis of the individual systems of Simon Magus, the Hymn of the Pearl, Marcion, the Hermetic Corpus, the Valentinians, and Mani. Jonas distinguishes two forms of Gnosticism, a Syrian-Egyptian and an Iranian, on the basis of differing theories of the origin of evil. Throughout the book liberal citations of source materials in translation are provided, including material from the recently published *Evangelium Veritatis* discovered in Egypt about 1945.

The last section of the book compares Gnosticism to the classical mind. Here Jonas' interest in his subject leads him to do less than justice to the variety of Greek thought. They also had an unknown god, a primal cause "beyond essence and intellectual understanding" (Festugiere), seen especially in Plotinus. The discussion of Stoicism's fictitious element (p. 249) does not take the ethical concerns of thinkers like Epictetus seriously

(Epictetus is never cited by Jonas). Since this is the best book on the subject in English and its bibliography is outstanding, it deserves wide use.

EDGAR KRÉNTZ

UNDERSTANDING GRIEF. By Edgar N. Jackson. New York and Nashville: Abingdon Press, 1957. 237 pages, notes, bibliography, and index. Cloth. \$3.50.

The author is a Methodist pastor who is also trained in psychotherapy and heads a guidance clinic in New Rochelle, N. Y. He has written a useful book, *How to Preach to People's Needs*. The approach in this volume is from psychology, chiefly of Freudian orientation; the theoretical structure is buttressed with case studies. The problems of identification, substitution, and guilt in grief are analyzed. Religious faith is introduced at the level of developing a scale of values sufficient to sustain the individual. In discussing "concepts for a working faith" Jackson describes the values of "the concept of Jesus, who communicates God's redeeming love" (p. 116); the redemption seems to be thought of as exemplary rather than radical. Jackson feels that man's spiritual nature is itself an assumption of faith and employs Tillich categories to define "the leap of faith." The bulk of the book is devoted to the value of religious practices and the techniques of pastoral care in the domain of grief. The latter are discussed in the framework of the basic psychological theory, but also with good common sense. Interesting is the chapter on "Preparing People for Grief Situations," traversing the field of religious education in general, and preaching. "Nine Criteria for Evaluating a Funeral" (p. 223) are very useful. The concept of the resurrection is not negated, nor is it exploited.

RICHARD R. CAEMMERER

LIGHT THE DARK STREETS. By C. Kilmer Myers. Greenwich: The Seabury Press, 1957. 156 pages. Cloth. \$4.00.

"Grimly absorbing," the dust jacket comments. And indeed it is. The 64,000 youths who pass through the doors of St. Augustine's on the lower East Side of New York became more alive with the turn of each page. They are the youngsters — mostly from the minority groups — whom the fast whirl of society keeps shunting to one side. They are ignored until their violence in gang warfare flashes across the morning headlines. But after the ire of good citizens is satisfied, they are once again ignored.

But the church cares. Every church says this. Here is one that followed through with action — intelligent action. The priests who staff the chapel have a deep spiritual understanding of what the church is. As Anglicans they are deeply conscious of the body of Christ. But they are equally sensitive to the living throb of humanity outside their doors. This book tells the warm story of the struggle which these men know daily for the lives of the kids who make up the gangs of this angry world. The book is an adventure in reading — a must for any church which is attempting seriously to make contact with delinquents.

DAVID S. SCHULLER

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.)

Eikon im Neuen Testament. By Friedrich-Wilhelm Eltester. Berlin: Verlag Alfred Töpelmann, 1958. xvi and 166 pages. Paper. DM 28.00.

Church Dogmatics. Vol. IV, Part 2: *The Doctrine of Reconciliation.* By Karl Barth, trans. G. W. Bromiley. Edinburgh T. & T. Clark, 1958. xv and 867 pages. Cloth. Price not given.

Christ and His Sacraments. By Thomas C. Donlan, Francis L. B. Cunningham, and Augustine Rock. Dubuque: The Priority Press, 1958. xviii and 630 pages. Cloth. \$4.95.

Oliver Cromwell and the Puritan Revolution. By Maurice Ashley. New York: The Macmillan Co., 1958. 192 pages. Cloth. \$2.50.

Evangelisches Kirchenlexikon, ed. Heinz Brunotte and Otto Weber. Fascicles 32/33: *Reformation-Säkularisierung.* Göttingen: Vandenhoeck und Ruprecht, 1958. Columns 513 to 758. Paper. DM 9.60.

Karl V: Der letzte Kaiser des Mittelalters. By Peter Rassow. Göttingen: Musterschmidt-Verlag, 1957. 76 pages. Paper. DM 3.60.

Symbolik des chinesischen Universums (Vol. I of *Symbolik der Religionen*; edited by Ferdinand Herrmann). By Herman Köster. Stuttgart: Anton Hiersemann, 1958. 104 pages. Paper. DM 15.00.

The Anabaptist View of the Church: A Study in the Origins of Sectarian Protestantism. By Franklin Hamlin Littell. Boston: The Beacon Press, 1958. xviii and 229 pages. Cloth. \$6.00.

Urban Society: A College Textbook in Urban Society. By William E. Cole. Boston: Houghton-Mifflin Co., 1958. 591 pages. Cloth. \$6.50.

Festgabe Joseph Lortz. Band I: *Reformation, Schicksal, und Auftrag.* Band II: *Glaube und Geschichte.* Ed. Erwin Iserloh and Peter Manns. Baden-Baden: Verlag Bruno Grimm, 1958. Bd. I, xxiii and 586 pages; Bd. II, viii and 590 pages. Cloth. Price not given.

Medieval England, ed. Austin Lane Poole. A new edition rewritten and revised. London: Oxford University Press, 1958. Vol. I, xxviii and 381 pages; Vol. II, xiii and 382—661 pages. Cloth. \$17.50.

Is God's Love Limited to This Age? An Inquiry and an Answer That Will Interest Every Christian. By J. Earl Syling. New York: Greenwich Book Publishers, 1958. 41 pages. Cloth. \$2.00.

Through Temptation: A Series of Messages Based on Genesis 3 and Matthew 4. By James H. Hanson. Minneapolis: Augsburg Publishing House, 1959. vii and 78 pages. Paper. \$1.50.

Histoire du catholicisme en France. Tome I: *Des origines à la Chrétienté médiévale.* By A. Latreille, E. Delaruelle, and J. R. Palanque. Paris: Editions Spes, 1957. 352 pages. Paper. 1,000 fr.

Inside Methodist Union. By James H. Straughn. Nashville: The Methodist Publishing House, 1958. 192 pages. Cloth. \$3.00.

The Dynamics of Christian Education. By Iris V. Cully. Philadelphia: The Westminster Press, 1958. 205 pages. Cloth. \$3.75.

The Life of Evelyn Underhill. By Margaret Cropper. New York: Harper and Brothers, 1958. xxii and 244 pages. Cloth. \$3.75.

Library of Christian Classics. Vol. XII: *Western Asceticism*, ed. Owen Chadwick. Philadelphia: The Westminster Press, 1958. 368 pages. Cloth. \$5.00.

Luther's Works. Vol. 14: *Selected Psalms III*, ed. Jaroslav Pelikan and assisted by Daniel E. Poellot. St. Louis: Concordia Publishing House, 1958. xii and 368 pages. Cloth. \$5.00.

The Renaissance Idea of Wisdom. By Eugene F. Rice, Jr. Cambridge: Harvard University Press, 1958. xi and 220 pages. Cloth. \$4.75.

Symbolik der Religionen, ed. Ferdinand Herrmann. Vol. II: *Symbolik des Islam*, by Rudi Paret. Stuttgart: Anton Hiersemann, 1958. 96 pages. Paper. DM 18.00.

Jerome's Commentary on Daniel, trans. Gleason L. Archer, Jr. Grand Rapids: Baker Book House, 1958. 189 pages. Cloth. \$3.95.

Introduction a la Bible, ed. A. Robert and A. Feuillet. Tome I: *Introduction Générale Ancien Testament*, by P. Auvray, A. Barucq, and others. Tournai: Desclée & Cie, 1957. xxv and 880 pages. Cloth. Price not given.

The Mind and Faith of A. Powell Davies, ed. William O. Douglas. Garden City: Doubleday and Co., Inc., 1959. 334 pages. Cloth. \$4.50.

Historic Protestantism and Predestination. By Harry Buis. Philadelphia: Presbyterian and Reformed Publishing Co., 1958. x and 142 pages. Cloth. \$2.75.

The Mystery and Ministry of Angels. By Herbert Lockyer. Grand Rapids: William B. Eerdmans Publishing Co., 1958. 96 pages. Cloth. \$2.00.

Five Great Questions of the Bible. By W. A. Criswell. Grand Rapids: Zondervan Publishing House, 1958. 55 pages. Cloth. \$1.25.

The Larger Parish and Group Ministry: A Working Strategy for the Rural Church Today. By Marvin T. Judy. Nashville: Abingdon Press, 1959. 175 pages. Cloth. \$3.00.

Consummatum Est: Eschatology and Church in the Gospel of St. John. By Alf Corell. New York: The Macmillan Co., 1958. x and 240 pages. Cloth. \$5.00.

By What Standard? An Analysis of the Philosophy of Cornelius Van Til. By Rousas John Rushdoony. Philadelphia: The Presbyterian and Reformed Publishing Co., 1958. ix and 209 pages. Cloth. \$3.95.

Prosperity Through Prayer. By Thomas H. Baker. New York: Vantage Press, 1958. 92 pages. Cloth. \$2.75.

Organized for Action: How to Build a Successful Parish and Its Program. By Guido A. Merckens. St. Louis: Concordia Publishing House, 1959. viii and 125 pages. Cloth. \$2.50.

Hoping to Be Somebody. By K. Morgan Edwards. Nashville: Abingdon Press, 1959. 142 pages. Cloth. \$2.50.

The Inner Chamber and the Inner Life. By Andrew Murray. Grand Rapids: Zondervan Publishing House, 1958. 170 pages. Cloth. \$2.50.

Harmony of the Gospels: The Fourfold Gospel with Brief Explanatory Notes. By Adam Fahling. Grand Rapids: Zondervan Publishing House, 1958. 237 pages. Cloth. \$3.95.

Commentary on the Epistle of Paul to the Galatians: Based on the Greek Text. By John Eadie. Grand Rapids: Zondervan Publishing House, 1958. lxiii and 480 pages. Cloth. \$6.95.

The Life Beyond. By Ray Summers. Nashville: Broadman Press, 1959. x and 233 pages. Cloth. \$3.25.

Encyclopedia for Church Group Leaders, ed. Lee J. Gable. New York: Association Press, 1959. 633 pages. Cloth. \$7.95.

The Select Works of Jonathan Edwards. Vol. I. By Jonathan Edwards, with an account of his life by Iain H. Murray. Swengel, Penn. Bible Truth Depot, 1958. 176 pages. Cloth. \$2.95.

Reflections on the Psalms. By C. S. Lewis. New York: Harcourt, Brace and Co., 1958. 151 pages. Cloth. \$3.50.

250 Years . . . Conquering Frontiers: A History of the Brethren Church. By Homer A. Kents. Winona Lake: The Brethren Missionary Herald Co., 1958. 233 pages. Cloth. \$3.00.

Naked to Mine Enemies: The Life of Cardinal Wolsey. By Charles W. Ferguson. Boston: Little, Brown and Co., 1958. 543 pages. Cloth. \$6.00.

A History of the Christian Church. By Williston Walker. New York: Charles Scribner's Sons, 1959. xiv and 585 pages. Cloth. \$5.50.

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