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## Book Review. - Literatur

Horace D. Hummel

*Concordia Seminary, St. Louis*

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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.*

**DICTIONARY OF PAPAL DOCUMENTS: Leo XIII to Pius XII (1878—1957).** Compiled by Sister M. Claudia. New York: P. J. Kenedy & Sons, 1958. 216 pages. Cloth. \$6.50.

Formal pronouncements of the Bishops of Rome of various kinds are given in this compilation. Arranged alphabetically by title, followed by notations indicating the type of document, the date, the occasion or group addressed, and a calendar of content, these 777 documents are documented by notation of their sources. The chronological list and the index enhance the usefulness of this valuable reference tool.

CARL S. MEYER

**WELTHERRSCHAFT ALS RELIGIOESE IDEE IM ALTEN TESTAMENT.** By Heinrich Gross. Bonn: Peter Hanstein Verlag, 1953. 157 pages. Paper. Price not given.

**DIE IDEE DES EWIGEN UND ALLGEMEINEN WELTFRIEDENS IM ALTEN ORIENT UND IM ALTEN TESTAMENT.** By Heinrich Gross. Trier: Paulinus Verlag, 1956. 185 pages. Paper. Price not given.

Since these two works come from the same hand and deal with related themes, we treat them together. The first work considers primarily an internal Old Testament topic, while the second is concerned also with the Old Testament's relations with other ideologies in the ancient Near East. Both, however, discuss topics that are ultimately eschatological in nature, and hence their unity. Both illustrate the vitality and awareness of contemporary Roman Catholicism in the area of Biblical theology, and both are also symbols of its great conservative restraints (Gross himself belonging clearly to the more conservative echelons). Both are written in a rather pedantic style.

The method of the first work is largely that of listing and making brief comments about the pertinent passages under each type of Biblical description of world rule or other caption. It is both exceedingly gratifying and exceedingly frustrating, depending on the topic under discussion. The work is a reminder that it does not suffice to solve exegetical and hermeneutical problems by merely conceding their existence in principle but not following them up in practice.

The second work is more mature, reflective, and cautious, but one-sidedness and overdefensiveness are again evident. The classical as well as the ancient Oriental parallels to the Biblical descriptions of eschatolog-

ical peace are carefully and sometimes exhaustively considered (comprising nearly one third of the book). Gross is almost beyond cavil in his demonstration of the general lack of eschatological orientation in the parallel cultures. He is surely correct in insisting that all of Israel's eschatological thought occurs within a religious matrix (i.e., not primarily political, psychological, or mythological). Gross also correctly opposes the Scandinavian assumption of a priori parallels, but his own approach at the opposite end of the spectrum is scarcely less aprioristic. As a result, the author almost seems to bring us back to the old description of Israel's "uniqueness" as that of isolated life in a sort of glass cage. As an introduction to the problem in its modern setting and a convenient survey of the evidence, the work is well worth studying.

HORACE D. HUMMEL

*MAGIC AND RELIGION.* By George B. Vetter. New York: Philosophical Library, 1958. 555 pages. Cloth. \$6.00.

A crass behaviorist in his approach to religion, the author sees all religious activities of man as explainable by the scientific study of man's own psyche, as though science were completely equal to a study of the human spirit to say nothing of the Divine. Vetter is guilty of reductionism in defining religion as the development of stereotyped habits in trial-and-error situations. Schleiermacher, Wach, and others are lightly derided as writers of vague and incomprehensible philosophical jargon.

Strangely, he does not seem to realize that he has endowed science with religious virtues and attributes. For, in Erich Fromm's terms, this is the frame of orientation and devotion by which Vetter lives. His entire book is an ardent apology for his faith in science and a diatribe against all other faiths which are seen as threatening rivals.

W. J. DANKER

*THE WORLD'S GREAT RELIGIONS.* By the editorial staff of *Life*. New York: Simon and Schuster, 1958. 192 pages. Cloth. \$4.95.

Elementary and high school pupils may soon know more about the non-Christian religions of the world than some pastors.

The editorial staff of *Life* magazine is getting plenty of mileage out of the superb illustrations done originally for its special magazine series on "The World's Great Religions," which was published later with supplementary material in book form at \$13.50. Here is the junior version of that book by Simon and Schuster at \$4.95.

With punchy pictures and an easily understandable text it conveys the essentials of Hinduism, Buddhism, Chinese religions, Islam, Judaism, and Christianity in many of their respective manifestations and sects.

Paul Hutchinson's introductory article advocates greater tolerance toward non-Christians than some Christians believe they can in all good conscience muster. The story of Noah, it is implied, originated in the Gilgamesh epic. A cursory review shows more emphasis on Christ as example than as Savior. The excellences of this volume are still very considerable.

Among other things, the paragraph on Martin Luther, though brief, goes to the heart of his Reformation. This book would be useful in school and in church libraries as an aid to the Christian instruction of the young and as a help to their better understanding of the non-Christian peoples of the world, whose numbers are growing by leaps and bounds in the current fantastic upsurge in global population.

Finally, reasonably accurate information on the non-Christian religions will also aid and elevate missionary zeal and activity. W. J. DANKER

*SCHRIFT UND THEOLOGIE. Eine Untersuchung zur Theologie Job. Chr. K. von Hofmanns.* By Eberhard Hübner. Munich: Chr. Kaiser Verlag, 1956. 139 pages. Paper. Price not given.

The outgrowth of an inaugural dissertation in the theological faculty of Basel, this study is an earnest consideration of some major aspects of the great Erlangen professor's theology and exegesis and particularly of his conception of *Heilsgeschichte*.

Hübner repeatedly—and, in fact, this is his basic criticism of Von Hofmann's entire system—accuses him of almost involuntarily succumbing to the *Zeitgeist*, of a nearly inadvertent trend toward subjectivism, and ultimately of a basically "anthropological orientation."

The writer notes Von Hofmann's predominant exegetical interests but disappointingly devotes relatively few pages in one chapter to this topic. He concludes that Von Hofmann's exegesis is based—contrary to his explicit desires—more on systematic and theological considerations than on historical and philological ones.

Many of the judgments expressed in this study are apparently from a Barthian viewpoint and hence themselves often subject to reconsideration. Nevertheless, it is of no little significance as a reminder of one of Germany's outstanding exegetes and theologians in the past century. We hope that it will lead many to a serious perusal of Von Hofmann's own writings and even to a long-overdue translation into English of his more significant works.

HORACE D. HUMMEL

*THE GOSPEL IN DISPUTE: The Relation of Christian Faith to Other Missionary Religions.* By Edmund Perry. New York: Doubleday & Company, Inc., 1958. 230 pages. Cloth. \$3.95.

In a world in which only 32 per cent of the people can be called Christians today, a proportion that may sink to 16 per cent by the end of the century with the population explosion in non-Christian lands, Perry's subject is well chosen and aptly phrased. The subtitle of Perry's book makes us aware that the non-Christian religions are in missionary motion today and will increasingly confront us as modern communications step up the exchange of persons and ideas between East and West.

Christians who have long been accustomed to devoting their energies to theological disputes among one another had better save some for the dialog that, Perry argues, Christians must seriously undertake with non-

Christian religionists to provide a fluid and continual exchange of thought and doctrine.

Perry gives a workmanlike analysis of Judaism, Islam, Hinduism, and Buddhism and then proceeds to outline Christianity's posture toward these systems. Though penitently conscious of the fact that the Gospel judges all religions including Christianity as human organizations of thought and life and though he advocates humility and a genuine understanding entrance into the frame of orientation and devotion which other faiths represent, Perry is granite in his belief that "the Gospel of Jesus Christ alone is unqualifiedly, ultimately, and irreducibly God's Word to and for mankind." (P. 218)

Not all students of religions may agree with Perry's efforts to define *Nibbana*, and on p. 204 one wonders whether *kbandas* should not have an *s* prefixed to it.

Missionaries and theologians — and good representatives of either category are usually both — will find this a helpful volume. W. J. DANKER

**THE ECUMENICAL MOVEMENT AND THE FAITHFUL CHURCH.**

By John Howard Yoder. Scottdale: Herald Press, 1958. 43 pages. Paper. 50 cents.

Yoder discusses the problems raised for the churches of the Anabaptist tradition by the ecumenical movement. As a Mennonite he is keenly aware of these problems. He describes and evaluates the history and the present organization of some of the movements which attempt to unite various churches.

L. W. SPITZ

**WE PREPARE AND PREACH.** Edited by Clarence Stonelynn Roddy. Chicago: Moody Press, 1959. 190 pages. \$3.25.

This book is similar to Donald MacLeod's anthology *Here Is My Method* (Westwood, N. J.: Revell, 1952). A series of preachers present a sermon each, prefaced by a statement of their method of preparation. The present volume differs in that its contributors are, in the editor's terms, "in the evangelical position . . . rooted and grounded in . . . the belief that the Bible is the inspired Word of God." They are: W. W. Ayer, D. G. Barnhouse, H. W. Ferrin, J. L. Harnish, R. G. Lee, J. V. McGee, H. J. Ockenga, Alan Redpath, P. S. Rees, W. M. Smith, J. R. W. Stott. Like most facile preachers, these are not uniformly able to tell the next man how they do it; like many professing evangelicals, these can falter in preaching the Cross explicitly. But this is an interesting volume, its chief hints in the domain of spiritual nurture.

RICHARD R. CAEMMERER

**THE INNER CHAMBER AND THE INNER LIFE.** By Andrew Murray. Reprinted from the edition of 1905. Grand Rapids: Zondervan, 1958. 170 pages. \$2.50.

This devotional classic from another generation in South Africa seems

to set up goals of self-discipline for the present-day American which are impossible. Yet the accents on the "morning watch," on the urgency of planning to do the will of God, and on the indwelling of Christ are useful. Living in Christ is in these pages made almost a substitute for receiving the atoning work of Christ, and "the Word" might well receive the sharper focus of the Gospel of the Cross. RICHARD R. CAEMMERER

*MINISTRY AND PRIESTHOOD: CHRIST'S AND OURS.* By T. W. Manson. Richmond: John Knox Press, 1959. Cloth. 76 pages. \$1.50.

This book contains two memorial lectures which Manson delivered in England. The first, "Some Aspects of the Ministry of Jesus and the Task of His Church," begins with the statement, "The ministry of Jesus is the standard and pattern of the Church's task; but, more than that, the Church's task is the continuation of the ministry of Jesus" (p. 14). He speculates on three aspects of the ministry of Jesus and three aspects of the task of the church. "These may be expressed by saying Jesus the Teacher, Christ the Conqueror, and Christ the Sacrifice" (p. 15). The church, too, is to teach through the life and witness of her members, is to fight a battle against the spiritual powers that degrade and destroy men and women from within, and is to be expendable in obedience to God for the common good.

The second lecture, "The Priesthood of Believers," is the more thorough study of the two and discusses the teachings of Calvin, Zwingli, and Luther (cf. footnotes, p. 37) in contrast to the episcopal communions. The author asks, "In what sense are all believers priests; and in what special sense, if any, are the ordained ministers of the Church priests; and how are the two senses, if there are two, related to one another?" (p. 42). His answer is: "When the terms of priesthood are applied to Christ and Christians, it is of sacrifices offered to God that we are to think" (pp. 54, 55). The high-priesthood of Christ (the author draws heavily on the book of Hebrews) must be normative for any Christian doctrine of priesthood and sacrifice; and it is obvious that priesthood so defined is something in which all believers can and, indeed, must have part. In support of his position Manson says, "It will not do to create artificial distinctions between the self-sacrifice of Christ and the self-sacrifice of Christians . . . whose priestly service is taken up into and made part of His supreme sacrifice" (p. 63). Justin Martyr is quoted as one who identified the sacrifices of the priesthood with the bread and the cup of the Eucharist (*Dialogue with Trypho*, 41.3). Clement of Alexandria is quoted as one who said the sacrifices of the priesthood consisted in prayers and speech "rising like incense, from holy souls" (*The Seventh Book of the Stromateis*, pp. 53 ff.). Origen, in the *Exhortation to Martyrdom*, connects the priesthood of believers with loyalty to faith under persecution.

Two aspects, therefore, appear, the author concludes. In one case, all

believers are priests, and what they offer is themselves; in the other, the sacrifice is the Eucharist; and insofar as the celebration of the Eucharist is or becomes the function of a particular person or group of persons in the local church, the celebrant or celebrants will be the priest or priests of the community. The former phase finds strong expression in Origen's *Exhortation to Martyrdom*, the latter is formulated with equal force in the *Apostolic Tradition* of Hippolytus. (Pp. 66, 67)

One final point which Manson makes is worthy of note. "Apart from the eternal high-priesthood of Christ, no ministry is essential to the Church in the sense that the Church could not exist without it. On the other hand, in an imperfect world of sinful and fallible men and women some ministry is necessary in the sense that the Church cannot be fully effective for its tasks without it. What form this ministry should take is a question to be decided in the light of the Church's experience of its own life and work during the last nineteen centuries." (P. 72)

Printed lectures, by their very nature, sometimes raise more questions than can be answered because of the limitations of space. As one reads these lectures, he gets the feeling that he is carried along at too rapid a pace and begins to wish that more material could have been included on so weighty a matter. The Scriptural and patristic reference index gives the student excellent leads to his own study. HARRY G. COINER

**PREACHING. *The Art of Communication.*** By Leslie J. Tizard. New York: Oxford University Press, 1959. 107 pages. \$2.25.

The late minister of Carr's Lane Congregationalist Church of Birmingham, England, favorably known in the United States as a preacher and teacher, is author of this posthumous publication which presumably had been planned to comprise also chapters on the preaching of Christian ethics. "The preacher tries to bring about a personal encounter between God and the souls of his hearers" (p. 18). To that end the preacher must "put himself in the hands of God," and he thinks of this process as possibly verging on the ecstatic at times. But basic to preaching is the proclamation of the historical facts of the Gospel of Jesus Christ. The ambiguities are explored between the spiritual and the psychological, not to say fleshly ingredients of the preacher's personality. A chapter of good common sense concerns relation of preacher to audience. Some pages on extempore preaching are fresh because couched in terms of the author's personal experience. The author is at his best in the discussion of psychological ingredients of preaching and the preacher's person as a pastor and speaker. RICHARD R. CAEMMERER

**WORLD CRISIS AND THE CATHOLIC.** Studies Published on the Occasion of the Second World Congress for the Lay Apostolate. New York: Sheed and Ward, 1958. 228 pages. \$3.00.

Twenty laymen, under the editorship of Vittorino Veronese, publish reflections on the place of religion in general, occasionally the Roman

Catholic Church in particular, with reference to phases of current life and society. There is no *Imprimatur*. Names familiar to the average American are Konrad Adenauer (represented by a brief "interview"), George Meany on "The Catholic and Present-Day Developments in the Industrial Field," Ann Blyth on the motion picture, Christopher Dawson on "Is the Church Too Western to Satisfy the Aspirations of the Modern World?" and Bruce Marshall on "How the Church's Message Is Received Today." Contributors are preponderantly authors or publicists and people in public service. Some are objective, like Raymond Sheyven's "Help for Economically Underdeveloped Countries"; others frankly propagandistic, like Joseph Folliet's "The Gates of Hell Shall Not Prevail." This is an interesting Roman Catholic contribution to the literature of Christian vocation.

RICHARD R. CAEMMERER

**SERMON SUBSTANCE.** By Ralph G. Turnbull. Grand Rapids: Baker Book House, 1958. 220 pages and indexes. \$3.50.

The author is a Presbyterian pastor of Seattle, Wash. His strong evangelical thrust is apparent in his *The Seven Words from the Cross* (Baker, 1956). Herewith he presents 104 synopses, each two pages in length, of sermons on very short texts taken from Old and New Testaments. He attempts to suggest the basic ideas out of which the total sermons grow. The strong evangelical concern is apparent in many of these studies. It is less in evidence, as a class, in those on Old Testament texts. All are interesting, and the pastor who is not looking for something just to copy will be grateful for many suggestions in his own approaches to texts, Biblical situations, and characters from Scripture. RICHARD R. CAEMMERER

**THE MOSAIC ESCHATOLOGICAL PROPHET.** By Howard M. Teeple. Philadelphia: Society of Biblical Literature and Exegesis, 1957. 122 pages. Paper. \$1.50 (\$1.00 to members).

This lithoprinted monograph is a revision and expansion of a dissertation at the University of Chicago. Its stated purpose is "to collect, organize, and evaluate the evidence for the hypothesis that some Jews and early Christians held a belief in the coming of a Mosaic eschatological Prophet, i. e., the return of Moses or the coming of a Prophet like him in the new, eschatological age." The method is primarily documentary: the near-phantasmagoria of sundry notions within Judaism related to the subject are documented, and an attempt is made to investigate their underlying causes.

Also included under "Judaism" in this study are the Covenanters of Qumran as well as both the Old and the New Testament. Here, naturally, all sorts of controversial topics must be dealt with. Among those viewpoints to which not all readers will assent are an autobiographical interpretation of the Servant, the decision that Jesus did not view Himself at all as a Mosaic type of eschatological prophet (although an excellent



summary of the "new Moses" pattern in the New Testament is given), etc.

As a contribution to the ever-growing literature on Messianism and Biblical eschatology this study is a valuable reference work.

HORACE D. HUMMEL

**PROLEGOMENA TO THE HISTORY OF ANCIENT ISRAEL.** By Julius Wellhausen. New York: Meridian Books, 1957. 552 pages. Paper. \$1.95.

The fame (or notoriety) of this work is such that no introduction is required. The claim of the publishers of this reprint that it is "the classic and original statement of the theory of 'higher criticism' of the Old Testament" may, for all intents and purposes, be taken quite literally. A full-scale review of this work would, of course, entail nothing less than an entire Introduction to the Old Testament—and probably considerably more. Accordingly, we must content ourselves here with only a few general observations.

Nearly three quarters of a century have passed since Wellhausen first produced this work, but directly or indirectly, positively or negatively, it remains as influential as ever. Many aspects of Wellhausen's argumentation have since been discarded. However, in spite of the many new discoveries in the meantime, Wellhausen's sparkling (or inflammatory, if one disagrees with him) metaphors and acute (if not simply devastating) logic still make him rewarding and stimulating reading. The future of Old Testament studies still appears to lie *through* Wellhausen rather than around him, and, in any event, because virtually all contemporary Old Testament scholarship *does* build on him, a first-hand acquaintance with Wellhausen's own original approach (as well as with subsequent developments) is a simple *sine qua non* for intelligent participation in the continuing discussions.

HORACE D. HUMMEL

**FINDING GOD.** By D. L. Moody. Chicago: Moody Press, 1958. 159 pages. Paper. 50 cents.

This "Moody Pocket Book" reprints fourteen platform sermons of Dwight L. Moody. They are rich in evangelical accents and the preaching of the Cross and also in the homely method of personal anecdote and experience which characterized his evangelistic preaching. For those who have neglected to catch up on this titan of a bygone age, this selection is a good starter.

RICHARD R. CAEMMERER

**TORCH BIBLE COMMENTARIES: THE EPISTLE TO THE EPHESIANS.** By John A. Allan. London: SCM Press, 1959. 142 pages. Cloth. \$2.50.

This is a nontechnical but nevertheless penetrating exposition of Ephesians, which maintains the fine standards set in the "Torch Bible Commentaries." The view of non-Pauline authorship is consistently applied to the exposition of the epistle.

FREDERICK W. DANKER

**THE GOSPEL STORY.** By Ronald Cox. New York: Sheed & Ward, Inc., 1958. xiii and 437 pages. Cloth. \$4.50.

This book is based on the translation of the Four Gospels by Ronald Knox and arranges the Gospel material in a continuous narrative with a running commentary opposite each page of Gospel text. The latter is quite often a model of compressed elucidation. The usual Roman Catholic accents appear in this work designed for Bible study groups.

FREDERICK W. DANKER

**ALDUS MANUTIUS AND HIS THESAURUS CORNUCOPIAE OF 1496.** Preface trans. Antje Lemke. Intr. Donald P. Bean. Syracuse University Press, 1958. 32 pages. Cloth. \$2.50.

Aldus Manutius and John Froben were the two publishers who served the humanistic Renaissance with most distinction. Their editions are today collector's items as well as important scholarly source materials. In the preface to the 1496 *Thesaurus Cornucopiae* Aldus Manutius announced his plans to publish a complete Aristotle (five volumes, 1495—1498) and other literature, "the greatest and best, with the help of Jesus Christ." His 28 *editiones principes* testify to his faithfulness to his promise. While Aldines are not as rare as many other incunabula (over 20 copies of the *Thesaurus* are known to be in American libraries), it is difficult for the poor but devoted bibliophile to obtain one. This little volume, which reprints the entire Latin preface and eight other facsimile pages (including the slight foxing) with an English introduction and translation, is a fitting monument to Aldus Manutius. A tribute to a great publisher, it is itself worthy of standing on a collector's shelf. That is high praise indeed.

EDGAR KRENTZ

**TEXTUAL CRITICISM.** By Paul Maas; trans. Barbara Flower. Oxford: Clarendon Press, 1958. 59 pages. Cloth. \$2.00.

"Texts are the foundation of all philological investigation and should be so treated that the least possible doubt prevails as to how far they are reliable" (p. 17). Professor Maas's little handbook gives the theoretical basis of textual criticism to reach the aim given. The work, a standard in German for over a generation, is brought up to date in this translation. It treats of stemmatics, emendation, method of citation, etc., illustrating all with examples from classical literature. The principles given here hold for any text based on a manuscript tradition, from Homer to Luther.

EDGAR KRENTZ

**SIMPLE SERMONS FROM THE GOSPEL OF JOHN.** Vols. I and II. By W. Herschel Ford. Grand Rapids: Zondervan, 1958. 212 and 217 pages. \$5.00 the set.

The author, now the pastor of the First Baptist Church of El Paso, adds to nine previous volumes captioned "simple sermons." The 38 sermons all have texts from the Gospel according to John. They are "simple" in

that they direct themselves to the average listener by means of language, illustrations, and allusions that are concrete but not taxing. The chief disadvantages are: alliterative major divisions that shape the organization of the material only occasionally; embarrassment at the concept of the means of grace ("you can be a Christian without baptism, but you cannot be an obedient Christian," I, 93); and Gospel imperatives that tend to stress "if" instead of "hence" believe. Ford does reveal a whole-souled faith in Christ as Redeemer.

RICHARD R. CAEMMERER

*A RETROSPECT.* By J. Hudson Taylor. Chicago: Moody Press, n. d. 159 pages. Paper. 50 cents.

A man mighty in prayer, of mountain-moving faith, with passionate concern for the salvation of people emerges in this autobiography of Hudson Taylor, medical missionary famed as the founder of the China Inland Mission.

W. J. DANKER

*JAPANESE WITNESSES FOR CHRIST.* Edited by Norimichi Ebizawa. New York: Association Press, 1957. 96 pages. Cloth. \$1.25.

In this centennial of Protestant missions to Japan it will be timely and profitable for both pastors and people to read this brief account of well-known Japanese products of a mission that has been better known for the quality than for the quantity of its converts.

W. J. DANKER

*THE UPANISHADS.* Translated by Swami Prabhavananda and Frederick Manchester. New York: The New American Library of World Literature, Inc., 1957. 128 pages. Paper. 50 cents.

One mark of the extent to which Indian religious philosophy is penetrating the West appears in this inexpensive paper-book edition of the Upanishads, doubtless published in a large edition. For the pastor who would like a first-hand acquaintance with the mystic thought that shapes Vedanta philosophy these excerpts from some of the principal Upanishads would form an introduction. He will not have much trouble acquiring a copy. The corner drugstores are now selling the scriptures of alien faiths to a growing number of readers.

W. J. DANKER

*REVELATION AND REASON IN ISLAM.* By A. J. Arberry. London: George Allen & Unwin Ltd., 1957 (New York: Macmillan). 122 pages. Cloth. \$3.00.

Before the scholastics struggled with that which was to become their chief problem, the conflict of reason and revelation engaged the best minds of the Muslim world.

Professor Arberry's Forwood Lectures at Liverpool University will interest not only the Islamicist and the historian of religions but also the Christian theologian, who will gain new perspectives on a perennial problem in the greater objectivity and detachment made possible by an alien setting.

W. J. DANKER

**MULTITUDES IN THE VALLEY.** By Denis Baly. Greenwich, Conn.: Seabury Press, 1957. 307 pages. Cloth. \$5.00.

Denis Baly has written a superior book about an exceedingly complex and explosive area. The chapters on "The Judgment of God" and "The Battle for Men's Minds" are worth the price of the book. For here Baly approaches current history as a penitent and perceptive Christian seeking to discern what God is trying to say to us. While theologians recognize God's working through history as the perennial theme of Biblical revelation, it is the author's contention that they have failed dismally to trace His hand in the Middle Eastern scene. He sees every country involved in the Middle East faced with the loss of the thing it most desires. "It is . . . possible that we have already passed the point of no return and that we are now moving with the terrible inevitability of a Greek tragedy toward a cataclysm which will engulf the world." (P. 261) W. J. DANKER

**RELIGIOUS BEHAVIOR.** By Michael Argyle. London: Routledge & Kegan Paul Ltd., 1958. 177 pages. Cloth. 25s.

This British psychologist has compiled a great number of empirical studies of religious behavior, has categorized them according to content, and has analyzed their meaning for certain psychological theories about religion.

The reader will find here the results of research done on the relation of religious behavior to the following: environmental factors, religion and age, sex differences, individual differences, mental disorders, marriage, and sociological factors.

This volume is extremely valuable to anyone interested in empirical study of religious behavior. The last chapter, in which the author tests current theory against empirical data, is provocative and worth the price of the book alone. K. H. BREIMEIER

**OUR AWAKENING SOCIAL CONSCIENCE — THE EMERGING KINGDOM OF GOD.** By Malcome C. Trimble, Sr. New York: Vantage Press, 1958. 158 pages. Cloth. \$2.95.

Trimble is a layman who wants a number of good things: the end of divisional sectarianism, schisms in government, evil in business, and selfishness in individual life. His book is a call to "people of good will" to overcome the sect tendency to seek personal salvation and bring the power of religion to bear upon all of life. The book, however, is theologically confused, vaguely idealistic, weakly organized, and poorly written.

DAVID S. SCHULLER

**THE PILGRIM'S REGRESS: AN ALLEGORICAL APOLOGY FOR CHRISTIANITY, REASON, AND ROMANTICISM.** Grand Rapids: William B. Eerdmans, 1958. 199 pages. Cloth, \$3.00. Paper, \$1.25.

This reprint of Clive Staples Lewis' allegorical apology for Christianity presupposes a rather sophisticated reader. For that reader the volume will

be a genuine benefit, making him rethink his attitude toward the contemporary world. It deserves wide reading in our church.

EDGAR KRENTZ

**AMERICAN CATHOLIC DILEMMA: An Inquiry into the Intellectual Life.** By Thomas F. O'Dea. Introduction by Gustave Weigel, S.J. New York: Sheed and Ward, 1958. xv and 173 pages. Cloth. \$3.00.

Fordham's O'Dea makes a sociological analysis of the factors that have inhibited the development of an intellectual life among Roman Catholics in this country in proportion to their numbers. One factor is the subordination of intellectual virtues in the Roman tradition; a second factor is the conflict that may arise from intellectualism. Formalism, authoritarianism, clericalism, moralism, and defensiveness, according to O'Dea, are found often in complex patterns, on both the manifest and latent levels of Roman Catholic life in this country.

O'Dea's work is one among several that have appeared in recent years, a dialog within Roman Catholicism. Attempts are being made to engage in a mature self-examination of this religious group. O'Dea's discussions of the problems of the intellectual in any society add relevance to his work.

CARL S. MEYER

**CATHOLIC VIEWPOINT ON CENSORSHIP.** By Harold C. Gardiner, S.J. Garden City, N. Y.: Hanover House, 1958. 192 pages. Cloth. \$2.95.

The literary editor of *America* presents the case for Romanism's views on censorship in the "Catholic Viewpoint Series" edited by John J. Delaney. Gardiner analyzes the concepts of freedom and liberty and tries to make out a case for the partnership of law and liberty. Obscenity, the National Legion of Decency, the National Office for Decent Literature, and the Index of Prohibited Books are among the topics treated.

On these controversial problems Gardiner's exposition gives a clear presentation of his church's position.

CARL S. MEYER

**THE FURNACE OF AFFLICTION.** By William S. Deal. Fourth edition. Grand Rapids: Zondervan Publishing House, n. d. 80 pages. Paper. \$1.00.

In 11 chapters the author undertakes to discuss how God develops Christian character through suffering. After 46 pages a reference to Jesus Christ occurs, and then He is described as the Master who is the supreme example. The reader may glean a number of blessings which God would give through suffering, but the book lacks inspiration and clear Christian theology; e. g., suffering is not a means of grace in Christian theology, and the blessings which God offers are to be received through faith in Christ. Nowhere is there a statement akin to that. The language at times is trite or cumbersome and repetitious.

HARRY G. COINER

**SYNOPTISCHE ÜBERLIEFERUNG BEI DEN APOSTOLISCHEN VÄTERN** (65 Texte und Untersuchungen). Von Helmut Köster. Berlin: Akademie-Verlag, 1957. xvi and 274 pages. Paper. DM 34.

All synoptic citations in the apostolic fathers are subjected to detailed investigation in this monograph. The first part of the work discusses the passages in the Clementine epistles, Ignatius, and Polycarp. In the second section, Barnabas, the *Didache*, and Hermas come up for discussion. A concise summary of findings accompanies the discussion of each of the apostolic fathers. In a third section Köster presents a general survey of the apostolic tradition as documented by the apostolic fathers, in which he concludes that the apostolic fathers display a treatment of Gospel materials akin to that observed in the formation of the synoptic gospels. The apostolic fathers, says Köster, do not at all depend on the canonical gospels for their citations, but use them (rarely, however) along with other collections of sayings ascribed to Jesus. In not a few cases, the synoptic material is derived from Gospel "harmonies" and apocryphal gospels. Variations from the canonical texts may often be traced to the church's liturgical and theological creativity.

This investigation, even if it does not solve all problems, is one of the few to come to serious grips with the problem of the troublesome variations between canonical Gospel texts and their apparent citation in the apostolic fathers. Certainly anyone who invokes the apostolic fathers as witnesses for the canonicity of the synoptists must first read and digest these findings.

FREDERICK W. DANKER

**REFORMATION AND REACTION IN TUDOR CAMBRIDGE.** By H. C. Porter. Cambridge: The University Press, 1958. xi and 462 pages. Cloth. \$10.00.

Porter received the Archbishop Cranmer prize for 1952 for the original form of this publication, a Cambridge dissertation. As such it displays scholarship, research, even in manuscript sources, excellent organization, and a clear style.

The University of Cambridge saw the "Cambridge Movement" with the advent of Luther's books into England. Here Erasmus had taught. Here the Puritans were active in the 1560s and 1570s.

The author is at his best in discussing Puritanism at Cambridge. William Perkins, William Barrett, Peter Baro, Andrewes and Overall, Whitgift, Cartwright, Whitaker, and others, gave him pivotal names about which to discuss the doctrines and doctrinal controversies at Cambridge during these years. Here is a noteworthy contribution. A few details deserve comment. The discussion of Erasmus at Cambridge is excellent, even though the date of Erasmus' birth cannot be established with the certainty that Porter does (p. 21). Zwingli began preaching in Zurich on Jan. 1, 1519, not in 1518 (p. 43). Luther's excommunication did not take place in December 1520 (p. 45). Was Cranmer a member of the "Germans"

at White Horse Inn? Porter does not even raise the question. Why is it so difficult for him to recognize the Lutheran influence on the Anglican Reformation (ch. 3)? Article XVII had a Lutheran origin, which he does not acknowledge. On the other hand, Peter Baro's affinity to Melancthon is pointed out (p. 429). The origins of Puritanism are not discussed. However, the relationships of the movement with early New England are made very clear. For all that the study deserved a prize. The movements at Cambridge during the 16th century are in the mainstream of the religious movements of England. This is a significant study.

CARL S. MEYER

*HEBREW UNION COLLEGE ANNUAL*, Vol. XXVIII. Cincinnati, 1957. 370 pages. Cloth. \$5.00.

Among the various annuals in the world dealing with Biblical subjects, this one has long since achieved a place of distinction. Vol. XXVIII, like its predecessors (an index to which appears in this volume), deals also with sundry *Judaica*. Out of a total of 15 essays, we call attention to 6 which may be of interest to some Lutheran readers.

Julius Lewy makes a contribution to a knotty discussion which continues to exercise Old Testament scholarship: the "origin and signification of the Biblical term 'Hebrew,'" especially the relation between the Hebrew עִבְרִי and the *Habiru* mentioned repeatedly in other ancient Near Eastern sources. Lewy contends for an original meaning of "alien," similar to the popular etymology offered in Genesis.

Septuagint specialist Harry M. Orlinsky contributes a valuable critique and evaluation of past study on that version in Job; in spite of its technical nature, it contains much material of general interest.

Marshall Hurwitz, a student of Orlinsky, considers "The Septuagint of Isaiah 36—39 in Relation to That of 1—35, 40—66" and concludes that the translator of the former portion was more uniform in his choice of vocabulary equivalents and also toned down anthropomorphisms more (a tendency once believed to be quite widespread in the LXX, but recently disproved by Orlinsky).

In a similar vein Arthur Soffer, another student of Orlinsky, studies "The Treatment of Anthropomorphisms and Anthropopathisms in the Septuagint of the Psalms" and concludes that "although there may be an exegetical pattern in the LXX translation of Psalms, it would seem that anti-anthropomorphism and anti-anthropopathism played no part in that pattern." (P. 106)

John Curtis, in "An Investigation of the Mount of Olives in the Judaeo-Christian Tradition," contributes one of the most original and arresting essays in this collection. He proposes that the Mount of Olives early became (and long survived as) the seat of worship of the cult of Nergal (presumably identical with the deities Milcom and Molech in Ammon and Moab respectively), who was widely known and revered throughout the ancient Near East primarily as a god of pestilence and other evil forces.

This thesis seems to help explain many enigmatic references to the Mount of Olives (especially the vision in Zechariah 14) and also seems to provide a common source for various other precipitates in both Judaism and Christianity.

Franz Landsberger studies "The Sacred Direction in Synagogue and Church." It is his thesis that the Christians at first oriented themselves in worship toward Jerusalem, like contemporary Jews, but with the increasing estrangement of the two communions independent and unrelated developments ensued, although both concluded in favor of the East.

HORACE D. HUMMEL

**MEDIAEVAL CULTURE. AN INTRODUCTION TO DANTE AND HIS TIMES.** By Karl Vossler. In two volumes. New York: Frederick Ungar Publishing Co., 1958. Cloth. \$9.00 per set.

Vol. I: The Religious, Philosophical, and Ethico-Political Background of the *Divine Comedy*. x and 354 pages.

Vol. II: The Literary Background and the Poetry of the *Divine Comedy*. 454 pp.

The first American edition of Karl Vossler's monumental work appeared in 1929. Now, 30 years later, comes the reprint. Vossler says: "Dante sums up so many sides of his own age, and the study of his background carries us over so wide a field that a work such as this may very well serve as a gateway to the study of medieval culture in all its manifold activities." Liberal in his theology, this German scholar nevertheless presents a study that amply fulfills the promise of its subtitle. The bibliographical note by J. E. Spingram (II, 387—429) is rich in the variety of topics of the early 14th century.

CARL S. MEYER

**LUTHERFORSCHUNG HEUTE.** Referate und Berichte des 1. Internationalen Lutherforschungskongresses Aarhus, 18—23. August 1956. Edited by Vilmos Vajta. Berlin: Lutherisches Verlagshaus, 1958. 188 pages. Cloth.

**BIBLIOGRAPHIE DE LA RÉFORME, 1450—1648.** By the Commission Internationale 'Histoire Ecclésiastique Comparée au sein du Comité International des Sciences Historiques. First fascicle: Germany, the Netherlands. Leiden: E. J. Brill, 1958. 136 pages. Paper. 9 guilders.

The Aarhus Conference brought together 81 ranking international Lutheran scholars. This report ought to interest every Lutheran pastor. Nine essays were read on problems of Luther biography (one by Roland Bainton and one by Heinrich Bornkamm), Luther's understanding of the Scriptures (by Gerhard Ebeling, James Atkinson, and Ruben Josefson), Luther's teachings on sanctification (by Regin Prenter and Philip Watson), and Luther's teachings on the church (by Wilhelm Maurer and Jaroslav Pelikan). These essays are the products of research and are rewarding



reading. Two may be singled out: Ruben Josefson, "Christus und die Heilige Schrift," and Wilhelm Maurer, "Kirche und Geschichte nach Luthers Dictata super Psalterium." The reports told about work on the Weimar Ausgabe and Luther research in Scandinavia, Italy, the United States of America, England, Germany, France, and Hungary. Bibliographical lists accompany each of the reports.

The *Bibliography* published by Brill lists some 1,745 items on Germany and 1,031 on the Netherlands for the period from 1450—1648, published between 1940 and 1956. This is an invaluable tool for the research student in this period of history.

CARL S. MEYER

### 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.)

*Sermons Preached in a University Church.* By George Arthur Buttrick. Nashville: Abingdon Press, 1959. 222 pages. Cloth. \$3.75.

*Statistik des Neutestamentlichen Wortschatzes.* By Robert Morgen-thaler. Zürich-Frankfurt am Main: Gotthelf-Verlag, 1958. 188 pages. Cloth. \$6.50.

*The Great Sioux Uprising.* By C. M. Oehler. New York: Oxford University Press, 1959. xvi and 272 pages. Cloth. \$5.00.

*Sunday School Success.* By Clarence H. Benson. Second revision. Wheaton, Ill.: Evangelical Teacher Training Association, 1958. 95 pages. Paper. \$1.25.

*Vacation Bible School.* By Ruth A. Clark. Wheaton, Ill.: Evangelical Teacher Training Association, 1959. 93 pages. Paper. \$1.25.

*A Christian Interpretation of Marriage.* By Henry A. Bowman. Philadelphia: Westminster Press, 1959. 127 pages. Cloth. \$2.50.

*The Historical Background of the Dead Sea Scrolls.* By Cecil Roth. New York: Philosophical Library, 1959. viii and 87 pages. Cloth. \$4.75.

*Toward Christian Marriage: The Privileges and Responsibilities of Sex.* By W. Melville Capper and H. Morgan Williams. Chicago: Inter-Varsity Press, 1958. 128 pages. Cloth. \$2.25.

*The Heart of Emerson's Journals.* Edited by Bliss Perry. New York: Dover Publications, Inc., 1958. x and 357 pages. Paper. \$1.85.

*The Queen's Wards: Wardship and Marriage under Elizabeth I.* By Joel Hurstfield. Cambridge: Harvard University Press, 1958. xxii and 366 pages. Cloth. \$7.50.

*Billy Graham: Man of God.* By George Burnham and Lee Fisher. Condensed edition. Westchester, Ill.: Good News Publishers [1959]. 63 pages. Paper. 50 cents.

*Power and Peace in Prayer.* By R. A. Torrey. Condensed edition. Westchester, Ill.: Good News Publishers [1959]. 63 pages. Paper. 50 cents.

*The Epistle of Paul to the Philippians.* By J. Hugh Michael. New York: Harper and Brothers [1959]. xxii and 230 pages. Cloth. \$2.75.

*The Gospel and Christian Education: A Theory of Christian Education for Our Times.* By D. Campbell Wyckoff. Philadelphia: Westminster Press, 1959. 191 pages. Cloth. \$3.75.

*Saints in Arms: Puritanism and Democracy in Cromwell's Army.* By Leo F. Solt. Stanford: Stanford University Press, 1959. 150 pages. Cloth. \$4.00.

*The Catholic Church in the Middle East.* By Raymond Etteldorf. New York: Macmillan Co., 1958. 184 pages. Cloth. \$3.75.

*The Holy Bible: The Berkeley Version in Modern English.* Edited by Gerrit Verkuyl. Grand Rapids: Zondervan Publishing House, 1959. viii and 1,235 pages. Cloth. \$7.95.

*The Movement of World Revolution.* By Christopher Dawson. New York: Sheed and Ward, 1959. 179 pages. Cloth. \$3.00.

*The Philosophy of History in Our Time: An Anthology.* Edited by Hans Meyerhoff. Garden City: Doubleday and Co., 1959. viii and 350 pages. Paper. \$1.25.

*The History of European Liberalism.* By Guido de Ruggiero; trans. R. G. Collingwood. Boston: Beacon Press, 1959. xi and 476 pages. Paper. \$2.45.

*Basic Documents in Medieval History.* By Norton Downs. Princeton: D. Van Nostrand Co., Inc., 1959. 189 pages. Paper. \$1.25.

*Story of the Bible World: In Map, Word and Picture.* By Nelson Beecher Keyes. Maplewood, N. J.: C. S. Hammond and Co., 1959. 192 pages. Cloth. \$5.95.

*First Questions on the Life of the Spirit.* By Thomas E. Powers. New York: Harper and Brothers, 1959. xiv and 241 pages. Cloth. \$4.00.

*The Fossils of Piety: Literary Humanism in Decline.* By Paul West. New York: Vantage Press, 1959. 85 pages. Cloth. \$2.75.

*Martin Luther Lectures. Volume 3: The Mature Luther.* By Theodore G. Tappert, Willem J. Kooiman, and Lowell C. Green. Decorah, Iowa: Luther College Press, 1959. viii and 179 pages. Cloth. \$3.00.

*Preaching Values in the Epistles of Paul. Vol. I: Romans and First Corinthians.* By Halford E. Luccock. New York: Harper and Brothers, 1959. 220 pages. Cloth. \$3.50.

*Faith and Community: A Christian Existential Approach.* By Clyde A. Holbrook. New York: Harper and Brothers, 1959. 159 pages. Cloth. \$3.00.

*Pointing the Way: Collected Essays.* By Martin Buber; trans. from German and edited by Maurice Friedman. New York: Harper and Brothers, 1957. x and 239 pages. Cloth. \$4.50.

*Medieval Faith and Symbolism.* By G. G. Coulton. New York: Harper and Brothers, 1958. xxiv and 320 and lxvi pages. Paper. \$1.85.

*The Ecumenical Era in Church and Society: A Symposium in Honor of John A. Mackay.* Edited by Edward J. Jurji. New York: Macmillan Co., 1959. ix and 238 pages. Cloth. \$5.00.

*Die Begegnung des baltischen Protestantismus mit der russisch-orthodoxen Kirche.* By Wilhelm Kahle. Leiden: E. J. Brill, 1959. xvi and 295 pages. Cloth. 30.— guilders.

*American Catholic Crossroads: Religious-Secular Encounters in the Modern World.* By Walter J. Ong. New York: Macmillan Co., 1959. xi and 160 pages. Cloth. \$3.50.

*Calvin's Doctrine of the Knowledge of God.* By T. H. L. Parker. Grand Rapids: William B. Eerdmans Publishing Co., 1959. viii and 129 pages. Cloth. \$3.00.

*Christian Faith and My Job.* By Alexander Miller. New York: Association Press, 1959. 128 pages. Paper. 50 cents.

*Life Is Commitment.* By J. H. Oldham. Abridged edition. New York: Association Press, 1959. 127 pages. Paper. 50 cents.

*The Existentialist Posture: A Christian Look at Its Meaning, Impact, Values, Dangers.* By Roger Lincoln Shinn. New York: Association Press, 1959. 128 pages. Paper. 50 cents.

*Neutestamentliche Apokryphen.* Band I: *Evangelien.* By Edgar Hennecke. Third edition. Tübingen: J. C. B. Mohr, 1959. viii and 377 pages. Cloth. DM 24.00.

*The Apocalypse of John.* By Charles C. Torrey. New Haven: Yale University Press, 1958. xvi and 210 pages. Cloth. \$5.00.

*Symbolism in Liturgical Art.* By LeRoy H. Appleton and Stephen Bridges. New York: Charles Scribner's Sons, 1959. vi and 120 pages. Cloth. \$3.50.

*A World Without Jews.* By Karl Marx; trans. Dagobert D. Runes. New York: Philosophical Library, 1959. xii and 51 pages. Cloth. \$2.75.

*When Grandma Died: Imaginary Conversations About Conducting the Modern Funeral.* By Grover E. Swoyer. New York: Vantage Press, 1959. 128 pages. Cloth. \$2.95.

*The Rise and Development of Calvinism: A Concise History.* Edited by John H. Bratt. Grand Rapids: William B. Eerdmans Publishing Co., 1959. 134 pages. Cloth. \$2.75.

*The Great Paradox.* By Ad. Haentzschel. St. Louis: Concordia Publishing House, 1959. xii and 156 pages. Cloth. \$3.50.

*The Dead Sea Scrolls and Primitive Christianity.* By Jean Daniélou; trans. from French by Salvator Attanasio. Baltimore: Helicon Press, 1958. 128 pages. Cloth. \$3.00.

*The Age of Catherine de Medici.* By J. E. Neale. New York: Barnes and Noble, Inc., 1959. 111 pages. Cloth. \$2.75.

*The Middle Ages, 395—1500.* By Joseph R. Strayer and Dana C. Munro. New York: Appleton-Century-Crofts, Inc., 1959. xiii and 597 pages. Cloth. \$7.25.

*Church and Parliament: The Reshaping of the Church of England, 1828—1860.* By Olive J. Brose. Stanford: Stanford University Press, 1959. vii and 239 pages. Cloth. \$5.00.

*A History of Baptists in America Prior to 1845.* Compiled by Jesse L. Boyd. New York: American Press, 1957. 205 pages. Cloth. \$3.00.

*Preparing for the Ministry.* By Charles F. Kemp. St. Louis: Bethany Press, 1959. 128 pages. Paper. \$1.50.

*The Dead Sea Scriptures.* In English translation with introduction and notes by Theodor H. Gaster. Garden City: Doubleday and Co., Inc., 1956. xii and 350 pages. Paper. 95 cents.

*Four Existentialist Theologians: A Reader from the Works of Jacques Maritain, Nicolas Berdyaev, Martin Buber, and Paul Tillich.* Edited by Will Herberg. Garden City: Doubleday and Co., Inc., 1958. viii and 312 pages. Paper. \$1.25. The identical cloth-bound copy of this book was reviewed in *C. T. M.*, XXX, 3, p. 216.

*From the Stone Age to Christianity: Monotheism and the Historical Process.* By William Foxwell Albright. Garden City: Doubleday and Co., Inc., 1957. vii and 432 pages. Paper. \$1.45.

*Minority of One: The Biography of Jonathan Blanchard.* By Clyde S. Kilby. Grand Rapids: William B. Eerdmans Publishing Co., 1959. 252 pages. Cloth. \$3.95.

*Fifty Sermon Outlines on the Way of Salvation.* By Jeff D. Brown. Grand Rapids: Baker Book House, 1959. 105 pages. Paper. \$1.00.

*Homiletic Outlines.* By Billy Apostolon. Grand Rapids: Baker Book House, 1959. 103 pages. Paper. \$1.00.

*Paul and the Intellectuals: The Epistle to the Colossians.* By A. T. Robertson; revised and edited by W. C. Strickland. Nashville: Broadman Press, 1959. xi and 145 pages. Cloth. \$2.75.

*The Seven Days or Portents of Destiny.* By Everett Clanton. New York: Vantage Press, 1959. 139 pages. Cloth. \$3.00.

*Jesus and Human Conflict.* By Henry A. Fast. Scottsdale, Pa.: Herald Press, 1959. viii and 209 pages. Cloth. \$3.75.

*Five Stages of Greek Religion.* By Gilbert Murray. Third edition. Garden City: Doubleday and Co., Inc., 1959. xiv and 221 pages. Paper. 95 cents.

*Magic, Science and Religion.* By Bronislaw Malinowski. Garden City: Doubleday and Co., Inc., 1959. 274 pages. Paper. 95 cents.

*Funeral Services.* By James L. Christensen. Westwood, N. J.: Fleming H. Revell Co., 1959. 160 pages. Cloth. \$2.50.

*Blaise Pascal: The Life and Work of a Realist.* By Ernest Mortimer. New York: Harper and Brothers, 1959. 249 pages. Cloth. \$4.00.

*Psychology of Religion.* By Paul E. Johnson. Revised and enlarged edition. Nashville: Abingdon Press, 1959. 304 pages. Cloth. \$5.00.

*Mathematical Recreations of Lewis Carroll.* Vol. I: *Symbolic Logic and The Game of Logic.* By Lewis Carroll. New York: Dover Publications, Inc., 1959. xxxi and 295 pages. Paper. \$1.50.

*Mathematical Recreations of Lewis Carroll.* Vol. II: *Pillow Problems and A Tangled Tale.* By Lewis Carroll. New York: Dover Publications, Inc., 1959. xx and 261 pages. Paper. \$1.50.

*The Valley Waits.* By T. F. Gullixson. Minneapolis: Augsburg Publishing House, 1959. ix and 100 pages. Paper. \$1.75.

*Following Christ in Our Work.* By J. Lawrence Burkholder. Scottsdale, Pa.: Herald Press, 1959. 72 pages. Paper. \$1.25.

*Worship in Ancient Israel.* By A. S. Herbert. Richmond: John Knox Press, 1959. 51 pages. Paper. \$1.50.

*St. Thomas Church in the City and County of New York 1823—1954.* By George E. DeMille. Austin: Church Historical Society, 1958. vii and 198 pages. Cloth. \$3.00.

*The Oxford Book of Medieval Latin Verse.* Selected and edited by F. J. E. Raby. New York: Oxford University Press, 1959. xix and 512 pages. Cloth. \$4.50.

*Lancelot Andrewes, 1555—1626.* By Paul A. Welsby. London: S. P. C. K., 1958. xiv and 298 pages. Cloth. 25s.

*Humanism and Poetry in the Early Tudor Period.* By H. A. Mason. London: Routledge and Kegan Paul, 1959. v and 296 pages. Cloth. 32s.

*The Fathers of the Greek Church.* By Hans von Campenhausen; trans. Stanley Godman. New York: Pantheon Books, 1959. 170 pages. Cloth. \$3.95.

*The Morality of Medical Experimentation on Living Human Subjects in the Light of Recent Papal Pronouncements.* By John Joseph Shinnars. The Catholic University of America Studies in Sacred Theology, No. 106, Second Series. Washington, D. C.: Catholic University of America Press, 1958. vii and 111 pages. Paper. \$1.25.

*Historical Studies.* Papers read before the Second Irish Conference of Historians. Edited by T. Desmond Williams. New York: Hillary House, Inc., 1958. v and 99 pages. Cloth. \$2.50.

*Faith and Understanding in America.* By Gustave Weigel, S. J. New York: Macmillan Co., 1959. xi and 170 pages. Cloth. \$3.75.

*Marriage and Celibacy.* By Max Thurian. Studies in Ministry and Worship edited by G. W. H. Lampe and David M. Paton. London: SCM Press Ltd., 1959. 127 pages. Paper. \$1.75. Distributed by Alec R. Allenson, Inc., Naperville, Ill.

*The Church in the Theology of Saint Paul.* By Lucien Cerfaux. Trans. Geoffrey Webb and Adrian Walker. New York: Herder and Herder, 1959. v and 419 pages. Cloth. \$6.50.

*The Life of St. Thomas Aquinas.* By Kenelm Foster. London: Longmans, Green and Co., 1959 (Baltimore: Helicon Press). xii and 172 pages. \$5.50.

*The Theology of James Daane.* By Cornelius Van Til. Philadelphia: The Presbyterian and Reformed Publishing Co., 1959. 126 pages. Cloth. \$3.00.

*The Kingdom of God in America.* By H. Richard Niebuhr. Harper Torchbooks. New York: Harper and Brothers, 1959. xxi and 215 pages. Paper. \$1.45.

*The Transcendentalist Ministers. Church Reform in the New England Renaissance.* Frank S. and Elizabeth D. Brewer Prize Essay of the American Society of Church History. By William R. Hutchinson. New Haven: Yale University Press, 1959. xvii and 240 pages. Cloth. \$4.50.

*The Christian Message and Myth. The Theology of Rudolf Bultmann.* By L. Malevez, S. J. London: SCM Press Ltd., 1958. 215 pages. Cloth. \$5.75. Distributed by Alec R. Allenson, Inc., Naperville, Ill.

*Church Dogmatics. Vol. III: The Doctrine of Creation. Part One.* By Karl Barth. Edited by G. W. Bromiley and T. F. Torrance. Edinburgh: T. & T. Clark, 1958. Cloth. 25 shillings.

*Luther Deutsch. Die Werke Martin Luthers in neuer Auswahl für die Gegenwart. Band X: Die Briefe.* By Kurt Aland. Stuttgart: Ehrenfried Klotz Verlag, 1959. 440 pages. Cloth. DM 19.20.

*Bible et Classicisme.* By Jean Lalaup. Tournai: Casterman, 1958. 299 pages. Paper. 84 Belgian francs.

*Jewish Apocalyptic and the Dead Sea Scrolls.* By H. H. Rowley. London: University of London, Athlone Press, n. d. 36 pages. Paper. 4s.

*Our Knowledge of God.* By John Baillie. New York: Scribner, 1959. 263 pages. Cloth. \$4.00.

*Latin Fathers and the Classics.* By J. Hagendahl. Stockholm: Almqvist and Wilsell, 1958. 424 pages. Paper. 28 Swedish Kroner.

*Evangelisches Kirchenlexicon 40*, ed. Heinz Brunotte and Otto Weber. Göttingen: Vandenhoeck and Ruprecht, 1959. Cols. 1537 to 1954. Paper. DM 15.60.

*God Gives Us Time.* By Pearl Alice Freeman. New York: Vantage Press, 1959. 152 pages. Cloth. \$2.95.

*A Light to the Nations: An Introduction to the Old Testament.* By Norman K. Gottwald. New York: Harper and Brothers, 1959. 615 pages. Cloth. \$6.50.

*Kleine Schriften: I. Studien zur spätantiken Religionsgeschichte. II. Studien zum Neuen Testament.* By Hans Lietzmann. Berlin: Akademie-Verlag, 1958. 486 and 303 pages. Cloth. DM 43.—.

*Kultsymbolik im Alten Testament und im nachbiblischen Judentum.* By Ernst Ludwig Ehrlich. Stuttgart: Anton Hiersemann, 1959. 141 pages. Paper. DM 25.—.

*Organized Religion and the Older Person*, ed. Delton L. Scudder. Gainesville: University of Florida Press, 1958. 113 pages. Paper. \$2.50.

*More Songs and Carols for Children.* By William Grime. New York: Carl Fischer, 1959. 64 pages. Paper. \$1.00.

*The Gospel of Mark: Its Making and Meaning.* By Curtis Beach. New York: Harper and Brothers, 1959. 123 pages. Cloth. \$2.25.

*Die Krankheit zum Tode. Furcht und Zittern.* By Sören Kierkegaard. Fische Buecherei, 1959. 224 pages. Paper. No price given.

*The Church in the Theology of St. Paul.* By L. Cerfaux, trans. Geoffrey Webb and Adrian Walker. New York: Herder and Herder, 1959. 419 pages. Cloth. \$6.50.

*Miracles and Parables of the Old Testament, Homiletic Outlines.* By A London Minister. Grand Rapids: Baker Book House, 1959. 427 pages. Cloth. \$3.95.

*Between the Testaments.* By Charles A. Pfeiffer. Grand Rapids: Baker Book House, 1959. 132 pages. Cloth. \$2.95.

*Christian Discipline.* Parent Guidance Series No. 8. By Erwin J. Kolb. St. Louis: Concordia Publishing House, 1959. 48 pages. Paper. \$ .60.

*Marriage and Celibacy.* By Max Thurian. London: SCM Press Ltd., (USA distributor: Alec R. Allenson, Naperville), 1959. 125 pages. Paper. \$1.75.

*Dark Night of the Soul.* By St. John of the Cross. Garden City: Doubleday and Company, Inc., 1959. 193 pages. Paper. \$ .75.

*Two Thousand Tongues to Go.* By Ethel E. Wallis and Mary A. Bennett. New York: Harper and Brothers, 1959. 308 pages. Cloth. \$3.95.

*The Interlinear Greek-English New Testament.* By the Reverend Alfred Marshall. London: Samuel Bagster and Sons, Ltd., 1958. 1027 pages. Cloth. \$8.00.

*Philippians Through the Revelation.* By Kenneth S. Wuest. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959. 284 pages. Cloth. \$3.50.

*Natura Filii Irae: Historia Interpretationis Eph. 2:3, Ejusque cum Doctrina de Peccato Nexus.* By Joannes Mehlmann. Romae: E. Pontifico Instituto Biblico, 1957. 706 pages. Paper. \$9.50.

*Das Christentum eine Einheit: Biblisch-reformatorischökumenisch.* By Hans Asmussen. Wiesbaden: Franz Steiner Verlag, 1958. 38 pages. Paper. No price given.

*Studia Evangelica*, ed. Kurt Aland, F. L. Cross, Jean Danielou, Harold Reisenfeld and W. C. Van Unnik. Berlin: Akademie-Verlag, 1959. 812 pages. Paper. \$22.00.

*The Story of Christian Hymnody.* By E. E. Ryden. Rock Island: Augustana Press, 1959. 670 pages. Cloth. \$5.95.

*A Manual of Dogmatic Theology.* Two volumes. By Ad. Taqueray: English Translation by John Byrnes. New York: Desclee Co., 1959. 436 pages and 462 pages. Cloth. \$9.75.

*A Church Toor.* By G. Martin Ruoss. New York: Greenwich Book Publisher, 1959. 35 pages. Cloth. \$2.50.

*The Screwtape Letters.* By C. S. Lewis. New York: Macmillan Co., 1959. 160 pages. Paper. \$ .75.

*Oxford Wide Margin Bible.* New York: Oxford University Press, 1959. Cloth. \$8.00.

Although this edition of the KJV is without concordance or cross references, the wide margins are valuable for those who wish to write their own notes into their Bibles.