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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.

POPE JOHN XXIII: An Authoritative Biography. By Zsolt Aradi, James I. Tucek, and James C. O'Neill. New York: Farrar, Straus and Cudahy, 1959. x + 325 pages. Cloth. \$4.95.

POPE JOHN XXIII: His Life and Character. Paul C. Perrotta. New York: Thomas Nelson & Sons, 1959. Cloth. 276 pages. \$3.50.

The biography by Aradi, Tucek, and O'Neill is the fuller and more detailed personal history of these two books. Perrotta gives a sketch of the papacy, a description of the election, and the ceremony of the coronation. Aradi, Tucek, and O'Neill have written separate chapters in their book, of which especially the chapters by Aradi on Roncalli's 20 years in the Byzantine world and his diplomatic stint in Paris are important. The contacts with the churches in Bulgaria, Greece, and Athens have made John XXIII anxious for the union of the Orthodox churches with Rome. His action in calling an ecumenical council becomes understandable in the light of his previous experience. Both biographies have lists of former Roman bishops called John. The reading of either book or of both volumes will increase one's understanding of the church over which the 23d is called head. CARL S. MEYER

THE STORY OF THE REFORMATION. By William Stevenson. Richmond, Va.: John Knox Press, 1959. 206 pages. \$3.50.

This popular history of the Reformation for the general reader, written to stimulate interest in that movement, can be commended for its readability. By and large the author has presented a good overview of the first half of the 16th century. Minor inaccuracies

are found largely where he has used secondary authorities rather than primary sources; his account is best where his use of primary sources is most evident. He heaps too much blame on Luther in connection with the Peasants' War; too much praise, in general, on John Knox—but then the 400th anniversary of the Scottish Reformation provides the reason for this appraisal of the whole Reformation movement. CARL S. MEYER

THY WORD IS TRUTH: SOME THOUGHTS ON THE BIBLICAL DOCTRINE OF INSPIRATION. By Edward J. Young. Grand Rapids: Wm. B. Eerdmans Publishing Co., c.1955. Cloth. 287 pages. \$3.50.

INSPIRATION AND CANONICITY OF THE BIBLE: AN HISTORICAL AND EXEGETICAL STUDY. By R. Laird Harris. Grand Rapids: Zondervan Publishing House, c.1957. 304 pages. Cloth. \$4.50.

These books by Fundamentalist seminary professors champion the verbal inspiration of the Bible against modern critical scholarship. Young, of Westminster Seminary in Philadelphia, is known for his work in Old Testament introduction. This is Harris' first published work. He is professor of the Old Testament at Covenant College and Seminary, near St. Louis. His work won first prize in Zondervan's Third Christian Textbook Contest.

Young's massive apologetic is written out of fear that "evangelicals" too are casting overboard the historic faith in inspiration. Although Harris' work appears to be less polemic in its orientation and is more scholarly in its documentation, Harris too

sees the issue of the day as a choice between supernaturalism and naturalism. Young differentiates, at least in the latter sections of his book, more carefully than does Harris between the neo-orthodox and the old-line liberal position, although for Young too every practitioner of critical methodology seems necessarily at loggerheads with an evangelical view of the Bible.

Young's classic argument for inerrancy holds for both books. "What has been spoken by God, who cannot lie, must be pure and true altogether. Every word which proceedeth [sic] from the mouth of the heavenly Father must in the very nature of the case be absolutely free from error. If this is not so, God Himself is not trustworthy." (P. 40)

Harris' book is concerned also with canonicity. In fact, he seems to be finding fault with fellow evangelicals for neglecting a crucial area. "To know what is inspired is as vital as to know the nature of inspiration" (p. 7). "One must accept all the Bible or have no certainty regarding any of it" (p. 9). According to Harris, the canon did not grow gradually and especially not in the threefold stages of the Old Testament critics. The human authors, prophets in the Old Testament and apostles in the New, guaranteed the writings. Accordingly, all the Old Testament books were written by prophets, and St. Luke is called an "irregular" author whose work is necessarily superintended by Paul. Harris' thesis seems to be that for a book to be inspired it must have been written by a prophet or apostle, and that if it was, God must have seen to its quick inclusion into the canon.

Although both books are useful in challenging apodictic assumptions and false conclusions which subvert the inspiration and authority of Scripture, one would like to challenge several rationalistic *a priori*s in these books. One would like to speculate, for example, if Young's quarrel with Kant is not mostly philosophical rather than theological. But for a Lutheran the basic un-

easiness is simply this: Young's theistic presuppositions (that God is one and Scripture is His Word) and Harris' legalistic preoccupation with Christ the Teacher as the ground rule for canonicity have none of the Lutheran soteriological orientation to the Scriptures which the late Frederick E. Mayer spelled out so well in *Religious Bodies of America*. In the emphasis on the didactic rather than the dynamic character of Scripture a Lutheran cannot help noting that for these authors the Word of God is never the sacraments or absolution or even preaching but always and only the Bible.

In one point both authors become quite "liberal." Both Young and Harris (p. 169 and p. 31 respectively) argue that the six creative days of Genesis were not necessarily 24 hours long. But although Young elsewhere castigates modern theologians who deny verbal inspiration for trying to get along with modern thought (p. 59), here he insists that his view is strictly exegetical and is no attempt at harmonization with geology.

HENRY W. REIMANN

THE SELECT WRITINGS OF JONATHAN EDWARDS. Volume I. Edited with an account of his life by Iain H. Murray. Swengel, Pa.: The Banner of Truth Trust, n. d. 176 pages. Cloth. \$2.95.

Five chapters, which contain a large part of Edward's memoirs, "A Narrative of Surprising Conversions," and three sermons are included in this volume. The Yale edition of the works of Edwards receives the nod over this edition.

CARL S. MEYER

MILTON AND THIS PENDANT WORLD.

By George Wesley Whiting. Austin: University of Texas Press, 1958. xvii + 264 pages. Cloth. \$5.00.

Paradise Lost and *Samson Agonistes* have their religious themes. According to Whiting, Milton indeed justifies the ways of God to man. His drama about Samson is based,

Whiting contends, on a Puritan interpretation of the Hebraic account. In his *Lycidas* he points up preaching as the essential function of the church. The poet uses images and figures which have deep theological meanings, which can be understood only out of a knowledge of the Christian tradition. The Geneva Bible, for instance, supplied the poet of Puritanism with symbols and concepts which he embodied in his poetry. A secularized society, skeptical and indifferent, in which orthodox religion has decayed and science has triumphed, still needs the poetry of Milton—so this Milton scholar claims. His viewpoint is restricted. His emphasis on the theological content of Milton's poetry points up a fruitful avenue, however, for nonprofessional interests.

CARL S. MEYER

THE GOSPEL OF THE KINGDOM: SCRIPTURE STUDIES IN THE KINGDOM OF GOD. By George Eldon Ladd. Grand Rapids: Wm. B. Eerdmans, 1959. 143 pages. Cloth. \$2.75.

The author of this book aims to channel to the lay reader some of the results of the scholarly research done in recent decades on the subject of the kingdom of God.

He succeeds admirably in removing some of the uncritical debris which has spoiled the view of this exciting Biblical teaching, emphasizing that the kingdom of God is not first of all a realm or a people but "sovereignty," "royal authority." It is not the church that initiates the Kingdom, but it is God's redemptive activity that brings the church into being. Hence it is unbiblical to speak of "building the Kingdom." We cannot build the Kingdom, we can only proclaim it.

This sound philological approach leads to a perceptive appraisal of some of Jesus' parables. Ladd correctly emphasizes the Christological element in the parables of the grain of mustard seed and the leaven (Matt. 13:31-33) and rejects the view that these

texts speak of the church's external and internal growth. That God should aim to effect His kingdom purposes in Jesus of Nazareth—this is the great mystery. The exposition, however, of the parable of the tares leaves something to be desired. Ladd emphasizes a contrast between the wicked and the good, whereas the text (Matt. 13:24-30) expressly suggests a problem due to the close similarity of the tares to the good grain. Here a study of the parable's *Sitz im Leben* would help in the interpretation.

The Sermon on the Mount is treated with grave moral concern, but the author regrettably fails to give expression to the soteriological orientation which the introductory beatitudes themselves offer. A literalistic view is taken of the millennium in Rev. 20, unconvincingly supported by 1 Cor. 15:20-28.

FREDERICK W. DANKER

CONFLICT WITH DARKNESS. By H. Virginia Blakeslee. Westchester, Ill.: Good News Publishers, 1957. 64 pages. Paper. 50 cents.

This slender pamphlet gives one a taste of the fearful terror loosed by the Mau Mau among the Christians of the Kikuyu country in Kenya. While one thrills to the triumphs of conviction which permitted faithful Christian martyrs to tread Satan under their feet, at times one has a hard time following a narrative that has become disjointed in the process of condensation.

WILLIAM J. DANKER

MISSIONARY LIFE AND WORK. By Harold R. Cook. Chicago: Moody Press, 1959. 382 pages. Cloth. \$5.00.

There has not yet been a satisfactory pro-paedeutic volume to supplant A. J. Brown's antiquated classic, *The Foreign Missionary*. More complete than Stanley Soltau's recent *Facing the Field*, this is a comprehensive attempt to fill the need. Cautious, middle-of-the-road advice to the missionary candidate

characterizes Cook's approach. Not selfish independence but humble interdependence in the body of Christ is the ideal toward which Cook feels the missionary should be leading the mission churches he plants and serves.

After a lifetime spent first as a missionary and then as a professor of missions at Moody Bible Institute Cook has written a very practical book. Although to many a seasoned missionary it may seem to abound in commonplaces, even the veteran will review it with profit. The excellent bibliography indicates that Cook is no stranger to the broader stream of ecumenical missiology.

WILLIAM J. DANKER

THIS IS AFRICA SOUTH OF THE SAHARA. By Newell S. Booth. New York: Friendship Press, 1959. 40 pages. Paper. 75 cents.

FUN AND FESTIVAL FROM AFRICA. By Rose H. Wright. New York: Friendship Press, 1959. 48 pages. Paper. 60 cents.

CHRISTIAN MISSION DIGEST, 1959—60. New York: Friendship Press, 1959. 64 pages. Paper. Price not given.

INTRODUCING ANIMISM. By Eugene A. Nida and William A. Smalley. New York: Friendship Press, 1959. 64 pages. Paper. 90 cents.

These pamphlets, written from an ecumenical rather than a denominational point of view, will enrich the mission education program of any parish, especially in the current emphasis on African mission studies in both the National Council of Churches and The Lutheran Church—Missouri Synod.

The *Christian Mission Digest*, formerly published as *Christian World Facts*, annually supplies the pastor or mission study leader with fresh illustrations of the Gospel outreach. (Once again, there is a reference to the Japan Lutheran Hour in this year's edition.)

Newell S. Booth, resident Methodist bishop in the Belgian Congo, manages to touch virtually all the significant concerns of Africa and the African Church in 40 pages that go beyond recital of fact to elicit sympathetic understanding.

Fun and Festival from Africa will be a mission program chairman's delight.

Introducing Animism continues the series of brief introductions to the non-Christian religions published by Friendship Press, literary arm of the Division of Foreign Missions of the National Council of Churches. Missionaries will also read it with much profit.

WILLIAM J. DANKER

YOGA. By Ernest Wood. Baltimore: Penguin Books, 1959. 271 pages. Paper. 95 cents.

It is difficult to achieve any substantial understanding of Hinduism without an appreciation of the fundamental role of yoga. Ernest Wood, a British educator who spent a lifetime in India, has prepared a very useful treatise on the religious, philosophical, psychological, and physical aspects that combine in this way to complete self-mastery and union with the divine. Chapter 13, based on the famed *Yoga Sutras* of the great Patanjali, is of special interest, although virtually the entire classical literature is covered.

Wood shows a long familiarity with practitioners of yoga. His references to modern psychology add meaning to his discussion of an abstruse subject that is fascinating a growing number of Westerners.

WILLIAM J. DANKER

I AM LUCIFER. By Clyde B. Clason. Philadelphia: Muhlenberg Press, 1960. 288 pages. Cloth. \$3.00.

An outline of history as told by the prince of this world instead of H. G. Wells—the idea is intriguing. The execution is bizarre, breezy, banal, and often in bad taste.

When the pope threatens excommunication the author cannot resist punning, "'Arise, Lord, and judge Thy course,' bellowed a papal bull." This is a fair sample. The description of David's encounter with Bathsheba is downright vulgar. The reviewer throws up his hands in the face of all the crudities he encounters.

Hinduism, Buddhism, Islam, Mazdaism — all are regarded as being of the same stuff as, if not on a plane with, Christianity. Lucifer looks upon each as his virtually equal enemy.

In fine, this ambitious attempt to write the history of the world as C. S. Lewis might have Screwtape tell it does not come off. The writer who manages the trick someday will have to walk the razor's edge. The present work lacks both the balance and the delicate tread. **WILLIAM J. DANKER**

FULFILL THY MINISTRY. By Herbert Berner. St. Louis: Concordia Publishing House, 1959. 46 pages. Paper. 75 cents.

The lecturer on the Wenchel Foundation at Concordia Seminary in 1959 is a metropolitan pastor with a background of wide experience as a parish administrator and leader of laymen and pastors alike. In the two lectures of this volume Berner describes the process underlying his preparation of the parish sermon. But he proceeds to discuss in detail also the preacher himself, his qualifications and the spiritual nurture essential for them. A chapel talk supplements the two formal lectures. The style is candid and direct, and the materials are characterized by a combination of energy, concern for people, and Christian sincerity which should transmit itself to every reader.

RICHARD R. CAEMMERER

CULTURE AND THE CROSS. By G. Hall Todd. Grand Rapids: Baker Book House, 1959. 111 pages. Cloth. \$2.00.

The title is the theme of the opening sermon on John 12:20,21, prompted by the

word "Greeks." The next eight sermons deal with Jesus' passion; the tenth is based on the appearance of Christ to Mary. The author appears to be faithful to the Gospel as the preaching of the atonement through the cross. His own preaching method comes short of his purpose through overelaborate rhetoric, prodigal and not always apt illustration and literary reference, and failure to make the purpose of the given sermon clear except at the very conclusion. The culture thus obscures the cross.

RICHARD R. CAEMMERER

ILLUSIONS AND DELUSIONS OF THE SUPERNATURAL AND THE OCCULT. By D. H. Rawcliffe. New York: Dover Publications, 1959. 551 pages. Paper. \$2.00.

Rawcliffe's work first came out in the early '50s under the title *The Psychology of the Occult*; the present reissue is unchanged except for the title. The original title was, in this reviewer's opinion, a better one. Though uncompromisingly materialistic in his approach — St. Paul's visions were "visual and auditory hallucinations" (p. 37), and his conversion was a "hysterical crisis" (pp. 241—242) — Rawcliffe's concern is less with the theologically "supernatural" than with "occult" phenomena. Auras and automatic writing, multiple personalities and mental healing, parapsychology and precognitive telepathy, water-divining and werewolves, all come in for at least a once-overlightly treatment, with the author stubbornly insisting upon a "rational" approach throughout. **ARTHUR CARL PIEPKORN**

THROUGH THE YEAR WITH CHRIST.

By Edwin C. Munson. Rock Island: Augustana Press, 1959. 389 pages. \$3.75.

This volume covers the third series of Gospel selections according to the Swedish lectionary. The sermons are brisk, show pastoral skill coupled with the effort to be

contemporary and literate, and seek to exalt Christ as Savior and Lord. Occasionally the printed material is almost too concise and probably received amplification in the delivery. These sermons indicate that the guidance of a pericopic system does not necessarily hamper the preacher's variety of treatment or concern for his people.

RICHARD R. CAEMMERER

WITCHCRAFT. By Charles Williams. New York: Meridian Books, 1959. 316 pages. Paper. \$1.45.

Witchcraft first came out in 1941, four years before the death of its author, and the situation of World War II is reflected on its pages. Williams was both a brilliant Christian novelist and a competent scholar; his supernatural novels bear witness to his mastery of the primary literature of witchcraft. Although it is no fare for queasy stomachs, here is a sensitively written "brief account of the history in Christian times"—from St. Anthony of Egypt to the Salem witch trials—"of that perverted way of the soul which we call magic or (on a lower level) witchcraft, and with the reaction against it" (p. 9). Everyone who teaches the Small Catechism must willy-nilly say something about witchcraft; since witchcraft is outside the direct experience of most of us, we ought to have at least some good second-hand knowledge of the subject. Granting that Williams' theology is sometimes not our own, the present work is in this reviewer's opinion the best one currently available for acquiring the needed information.

ARTHUR CARL PIEPKORN

SERMONS ON SIMON PETER. By Clovis G. Chappell. New York: Abingdon Press, 1959. 128 pages. Cloth. \$2.00.

"Is he still at it?" many an old-timer at preaching will say, not disrespectfully, when he sees the announcement of another Chappell book. There have been 23 before! This

is good Chappell. The enjoyment in telling a story, the practical applications sometimes only hinted at, the parallel illustration from current life, and a good overarching focus on a central thrust for the day, these are all here. "Angles" and basic English craftsmanship are especially good. Here are 12 sermons about Peter, on texts from the gospels, the Acts, and the First Epistle. They read well in one sitting. Thus pulled together, the splendid Gospel affirmation (p. 64, "Simon Peter on Calvary") is ample. As a man would preach one of these at a time, he would have to make it pervade the rest more explicitly; and preach it as a power *for* believing more insistently than the "willing to obey" (p. 16) and "if we have faith to receive" (p. 67) language permits.

RICHARD R. CAEMMERER

THE MYSTERY OF THE LORD'S SUPPER: SERMONS ON THE SACRAMENT PREACHED IN THE KIRK OF EDINBURGH BY ROBERT BRUCE IN A. D. 1589. Translated and edited by Thomas F. Torrance. Richmond, Va.: John Knox Press, 1958. 198 pages. Cloth. \$3.75.

Robert Bruce of Kinnaird (d. in 1631) bears the name of the conqueror of Edward II at Bannockburn (d. in 1329). The theologian belongs to the company of John and Andrew Melville, a second generation champion of Scottish Presbyterianism. He gave to the Kirk, says Torrance, stability and leadership; "his teaching is forever embedded in the heart of the Kirk he loved and did so much to reform and raise up to the glory of God" (p. 27). His sermons contain sustained reasoning, but his dialectics are not sufficiently fortified with Scripture. He refutes the papists and scorns those who teach ubiquity. He is a receptionist in his doctrine of the Lord's Supper. "Indeed, so truly is the Body of Christ conjoined with the bread, and the Blood of Christ conjoined

with the wine, that as soon as you receive the bread in your mouth (if you are a faithful man or woman) you receive the Body of Christ in your soul, and that by faith. And as soon as you receive the wine in your mouth, you receive the Blood of Christ in your soul, and that by faith" (p. 44). When he speaks about the preparation for the Lord's Supper, which he does in two sermons, he does not emphasize that he who believes these words, as Luther said, has what they say, namely, the forgiveness of sins. These sermons are Calvinistic; as such they are near classics.

CARL S. MEYER

HOW ADULTS LEARN. By J. R. Kidd. New York: Association Press, 1959. 324 pages. Cloth. \$4.75.

Here is a man who is convinced that adults can learn, and he has taken the trouble to bring together what is known, what has been said, and what is being found out about adult learning.

Dealing first with the concept of learning through life, Kidd refutes many myths and half-truths which aborted past efforts to unleash the potential of the adult mind. He reviews what we know about the adult learner and examines the factors that influence adult learning capacity: his personality and capacity for growth; physical and sensory changes; intelligence and changes in capacity; the part played by emotions, attitudes, interests, motivations.

In succeeding sections the author describes concrete teacher-learner techniques and emphasizes a variety of ways to apply these insights in practice. From a capsule-view of theories of learning some formulations are chosen to help understand the adult learner and learning. In dealing with the teaching-learning transaction, the author sets out in detail and with ample illustrations an application of what has been learned about the self and learning. Here he shows what *happens* in the adult learning transaction.

For the person who wants a few quick and easy gimmicks this book will be hard going and quite useless. By the serious student who really wants to know something about adult learning, this book will be appreciated very much.

HARRY G. COINER

THE HEAVENS DECLARE. By Maurice Thaddeus Brackbill. Chicago: Moody Press, 1959. 128 pages. \$2.75.

A retired teacher in a Mennonite college, trained as an astronomer, assembles some interesting data about the stars and the earth, calculated to enlarge the reader's reverence for God and to indicate the contributions of nuclear physics to this reverence. His conclusion that "matter and energy . . . must be two manifestations of one and the same thing . . . physical energy and spiritual energy must be two forms of one and the same fundamental entity" (p. 107) seems to be pantheism however much the author disclaims it, particularly since he makes man's created constitution and hence kinship with God the basis of man's faith (p. 122).

RICHARD R. CAEMMERER

SOLDIERS OF THE WORD: THE STORY OF THE AMERICAN BIBLE SOCIETY. By John M. Gibson. New York: Philosophical Library, 1958. v + 304 pages. Cloth. \$3.75.

The American Bible Society was organized in 1816 through the efforts of Samuel J. Mills, Elias Boudinot, and others. Between 1852 and 1922 it printed over 20 million Bibles, more than 35 million Testaments, and more than 21 million portions of Scriptures. In 1922 it turned over its plates to commercial firms. The work of the American Bible Society, however, is not completed yet. Some of its past accomplishments are told by Gibson, largely in anecdotal fashion. It is a story that deserves better telling although Gibson's telling retains the reader's interest.

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)

Protestantism and Capitalism — The Weber Thesis and Its Critics, ed. Robert W. Green. Boston: D. C. Heath and Company, 1959. xii + 116 pages. Paper. Price not given.

Pirenne Thesis — Analysis, Criticism, and Revision, ed. Alfred F. Havighurst. Boston: D. C. Heath and Company, 1958. xvi + 109 pages. Paper. Price not given.

The Coronation of Charlemagne: What Did It Signify? ed. Richard E. Sullivan. Boston: D. C. Heath and Company, 1959. xvi + 99 pages. Paper. Price not given.

100 Basic Bible Questions Answered. By Nathan Stone. Westchester: Good News Publishers, no date. 64 pages. Paper. 50 cents.

The Flood. By Alfred M. Rehwinkel. Westchester: Good News Publishers, no date. 62 pages. Paper. 50 cents.

The Pastor at Work. By various authors. St. Louis: Concordia Publishing House, 1960. viii + 414 pages. Cloth. \$6.50.

Hellenistic Civilization and the Jews. By Victor Tcherikover; translated from the Hebrew by S. Applebaum. Philadelphia: The Jewish Publication Society of America, 1959. vii + 566 pages. Cloth. \$6.

Devotions Upon Emergent Occasions and Death's Duel. By John Donne. Ann Arbor: University of Michigan Press, 1959. 240 pages. Paper. \$1.65.

John Wesley's Theology Today. By Colin W. Williams. Nashville: Abingdon Press, 1960. 252 pages. Cloth. \$4.50.

Kirche und Heilsgeschichte bei Gerhob von Reichersberg. By Erich Meuthen. Leiden: E. J. Brill, 1959. viii + 181 pages. Paper. Guilders 21.—

Luther und der Papst. By Ernst Bizer. Munich: Chr. Kaiser Verlag, 1958. 56 pages. Paper. DM 3.50.

Das Mosebild von Heinrich Ewald bis

Martin Noth. By Rudolf Smend. Tübingen: J. C. B. Mohr, 1959. vii and 80 pages. Paper. DM 8.80.

Religion in the Making. By Alfred North Whitehead. New York: Meridian Books, 1960. 154 pages. Paper. \$1.25. A paperback reissue of the famed series of four lectures that Whitehead delivered in King's Chapel, Boston, in 1926 on "the type of justification which is available for belief in doctrines of religion."

Christian Perspectives 1960. By the Association for Reformed Scientific Studies in Canada. Pella, Iowa: Pella Publishing Co., 1960. 159 pages. Paper. \$1.50.

Geschichte der deutschen Lyrik: Von Luther bis zum Ausgang des zweiten Weltkrieges. Wiesbaden: Franz Steiner Verlag, 1960. Second edition. xvi + 906 pages. Cloth. Price not given.

Skandalon: Um das Wesen des Katholizismus. By Joseph Klein. Tübingen: J. C. B. Mohr, 1958. xii + 464 pages. Cloth. DM 29.—

The Song of Roland, trans. C. K. Scott Moncrieff. Ann Arbor: University of Michigan Press, 1959. x + 139 pages. Paper. \$1.65.

Student's Hebrew Lexicon: A Compendious and Complete Hebrew and Chaldee Lexicon, ed. Benjamin Davies. New edition, ed. Edward C. Mitchell. Grand Rapids: Zondervan Publishing House, no date given. xlii + 752 pages. Cloth. \$5.95. An unaltered photolithographed reissue of the 1880 edition.

Christian Faith and the Liberal Arts, ed. Harold Ditmanson, Howard Hong, and Warren Quanbeck. Minneapolis: Augsburg Publishing House, 1960. vii + 280 pages. Cloth. \$4.95.

An Introduction to Anglo-Saxon England. By Peter Hunter Blair. New York: Cam-

bridge University Press, 1959. xvi + 382 pages. Paper. \$2.95.

Labor in a Free Society, ed. Michael Harrington and Paul Jacobs. Berkeley: University of California, 1959. xi + 186 pages. Cloth. \$3.00.

Lenin on the Question of Nationality. By Alfred D. Low. New York: Bookman Associates, 1958. 193 pages. Cloth. Price not given.

Peter the Great. By Vasilii Klyuchevsky; trans. Lilianna Archibald. New York: St. Martin's Press, 1959. xii + 282 pages. Cloth. \$6.95.

The Works of Jonathan Edwards, ed. Perry Miller. Vol. II: *Religious Affections*, ed. John E. Smith. New Haven: Yale University Press, 1959. vii + 526 pages. Cloth. \$7.50.

The Atonement and the Sacraments: The Relationship of the Atonement to the Sacraments of Baptism and the Lord's Supper. By Robert S. Paul. Nashville: Abingdon Press, 1960. 396 pages. Cloth. \$6.50.

Baker's Dictionary of Theology, ed. Everett F. Harrison. Grand Rapids: Baker Book House, 1960. 566 pages. Cloth. \$8.95.

The Catholic Church in the Modern World: A Survey from the French Revolution to the Present. By E. E. Y. Hales. New York: Doubleday and Company, 1960. 314 pages. Paper. 95 cents.

A History of Modern Germany: The Reformation. By Hajo Holborn. New York: Alfred A. Knopf, 1959. xvi + 374 pages. Cloth. Price not given.

Freud and Dewey on the Nature of Man. By Morton Levitt. New York: Philosophical Library, 1960. 180 pages. Cloth. \$3.75.

The Incarnation: A Study of the Christology of the Ecumenical Creeds. By Bjarne Skard; trans. Herman E. Jorgensen. Minneapolis: Augsburg Publishing House, 1960. 184 pages. Cloth. \$3.50.

An Introduction to the History of the Western Tradition. By Edgar N. Johnson.

Boston: Ginn and Company, 1959. Vol. I, x + 821 pages; Vol. II, viii + 798 pages. Cloth. \$8.00 each.

Philosophy in the Middle Ages: An Introduction (Philosophie au moyen âge). By Paul Vignaux; trans. E. C. Hall. New York: Meridian Books, 1959. 223 pages. Paper. \$1.35.

Schöpfung und Erlösung: Dogmatik. By Regin Prenter. Vol. II: *Die Erlösung*. Göttingen: Vandenhoeck und Ruprecht, 1960. 284 pages. Paper. DM 14.50.

Stewardship in Contemporary Theology, ed. T. K. Thompson. New York: Association Press, 1960. 252 pages. Cloth. \$3.50.

Stoics and Sceptics. By Edwyn Bevan. New York: Barnes and Noble, 1959. 152 pages. Cloth. \$4.50.

The Dive That Changed My Life. By Wajih Aziz Sim'an. New York: Pageant Press, 1960. 139 pages. Cloth. \$2.75.

The Early Liturgy: To the Time of Gregory the Great. By Josef A. Jungmann; trans. Francis A. Brunner. Notre Dame: University of Notre Dame Press, 1959. x + 314 pages. Cloth. \$5.75.

The English Carol. By Erik Routley. New York: Oxford University Press, 1959. 272 pages. Cloth. \$5.00.

The Mass and the English Reformers. By C. W. Dugmore. New York: St. Martin's Press, 1958. xiv + 262 pages. Cloth. 30/.

Mystical Writings of Rulman Merswin, ed. Thomas S. Kepler. Philadelphia: Westminster Press, 1960. 144 pages. Cloth. \$2.95.

The Book of Exodus: Part I. By Roland E. Murphy. New York: Paulist Press, 1960. 96 pages. Paper. 75 cents.

Calvin, sein Weg und sein Werk. By Willem F. Dankbaar. Neukirchen: Verlag der Buchhandlung des Erziehungsvereins, 1959.

The Capetian Kings of France: Monarchy and Nation (987—1328) (Les Capétiens et la France). By Robert Fawtier; trans. Lionel Butler and R. J. Adam. New York: St. Mar-

- tin's Press, 1960. x + 242 pages. Cloth. \$7.50.
- The Church in the Thought of Jesus.* By Joseph B. Clower, Jr. Richmond: John Knox Press, 1959. 160 pages. Cloth. \$3.50.
- Creative Imagination in Preaching.* By Webb B. Garrison. Nashville: Abingdon Press, 1960. 175 pages. Cloth. \$3.00.
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