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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.

MELANCHTHON. By Robert Stupperich. Berlin: Walter de Gruyter und Co., 1960. 139 pages. Paper. DM 3.60.

In this quadricentennial biography (Vol. 1190 in the famed "Sammlung Göschen") Stupperich, professor at the University of Münster-in-Westfalen and one of Europe's top living authorities on the *praeceptor Germaniae*, has made a noteworthy addition to the literature on Melanchthon. Its worth is not to be measured by its compressed brevity—just under 45,000 words—and its modest format and price, as its scholarship is not to be gauged by the utter absence of footnotes and the limited bibliography (a single page). Stupperich's intimate knowledge of Melanchthon's life, mind, and method and his mastery of the Melanchthon literature combine with a genuine sympathy for his subject that errs neither on the side of partisanship nor of prejudice. The result is a picture of Melanchthon that is both fair and appealing. Particularly good is the treatment of Luther's relationship to Melanchthon. Although at a few points this reviewer believes that the data admit of other interpretations than those that Stupperich places upon them, and although he wishes that Melanchthon's role in the preparation of the "Leipzig Interim" of late 1548 had received fuller treatment, he has no serious fault to find with Stupperich's admirable presentation. It is greatly to be hoped that this little volume will soon be made available in English, to complement and frequently to correct the presentations of Richards (to which Stupperich does not refer in his otherwise very comprehensive chapter on Melanchthon research) and Manschreck. **ARTHUR CARL PIEPKORN**

HISTORICAL STUDIES: PAPERS READ BEFORE THE SECOND IRISH CONFERENCE OF HISTORIANS. Edited by T. Desmond Williams. New York: Hilary House, 1958. vii and 99 pages. Cloth. \$2.50.

Eight essays of wide range were presented at Dublin in 1955, here published. Michael Oakeshott talked about "The Activity of Being an Historian." Four other essays dealt with historiography. Among these the essay by B. H. G. Wormald on "The Historiography of the English Reformation" may be singled out, although the editor's contribution, "The Historiography of World War II," should not be slighted. The charm and the variety of the essays alike commend them to the historical-minded reader.

CARL S. MEYER

DIVINE POETRY AND DRAMA IN SIXTEENTH-CENTURY ENGLAND. By Lily B. Campbell. Berkeley: University of California Press (Cambridge: University Press), 1959. viii and 268 pages. Cloth. \$5.00.

HUMANISM AND POETRY IN THE EARLY TUDOR PERIOD: AN ESSAY. By H. A. Mason. London: Routledge and Kegan Paul, 1959. vii and 296 pages. Cloth. 32/—.

The Renaissance brought pagan and secular influences into England; these influences were counteracted by Christian humanism and by studied attempts to make the Bible part of the literature, poetry, and drama of England. Savonarola of Florence had pointed the way for the latter. Erasmus provided the philosophical basis for both attempts.

Tyndale and Coverdale—dependent on Luther—contributed to the movement. Miss Campbell tells the story of the "divine" in poetry and drama; Mason, of the Christian humanism of More, Wyatt, and Surrey. Mason incidentally also shows the dependence both of Wyatt and of Surrey on Luther. For them, as for the "divine" poets of the age, the Psalms became the basis of much of their poetry. Du Bartas had a great influence on these "divine" poets. However, the concerns of Erasmus and more especially of Thomas More as Christian humanists need to be considered, as Mason does, for a complete picture of the literary movements of the Tudor period.

Both Miss Campbell and Mr. Mason have given us scholarly, albeit specialized studies, that contribute not only to an understanding of the literary history of England but also to the history of the ecclesiastical movements of the Reformation century. Miss Campbell's study will likely have greater appeal to the readers of this journal; they will find, however, that Mason's treatment is more interpretive.

CARL S. MEYER

A PHILOSOPHY OF ADULT CHRISTIAN EDUCATION. By David J. Ernsberger. Philadelphia: Westminster Press, 1959. 172 pages. Cloth. \$3.75.

This book is a study of the role played by Christian education in the churches today and an appeal for expanding and deepening that role. Holding that "the absence of a coherent philosophy of adult education" typifies "the average minister and his parish program," Ernsberger believes that in many cases the inadequacy—or nonexistence—of an adult teaching program deprives the church of much of its spiritual vitality. Because many people today, as the author believes, have lost their self-identity in the "lonely crowd" of the large congregation, he advocates small discussion groups, conducted by trained leaders, which will provide the so-

much-needed give-and-take of two-way communication. Bible study groups should provide opportunity for Christians to talk over and talk out their personal problems on a deep and Christian level.

Although we disagree with some of his views, in the great majority of his ideas he is on solid ground. He is right in insisting on the necessity of more teaching of adults in the average church. "The task of adult education" he says, "is not merely the imparting of religious knowledge; it is also the work of building Christian community." He does well, too, in emphasizing that no matter what method of Christian education is used, the result is the work of the Holy Spirit and not of man's wisdom or methods.

This is a book intended primarily for pastors, teachers of Bible classes, and directors of religious education. It will stimulate them to thoughtful and serious study.

HARRY G. COINER

PRIMER ON ROMAN CATHOLICISM FOR PROTESTANTS: AN APPRAISAL OF THE BASIC DIFFERENCES BETWEEN THE ROMAN CATHOLIC CHURCH AND PROTESTANTISM. By Stanley I. Stuber. Revised edition. New York: Association Press, 1960. xii + 276 pages. Cloth. \$3.50.

The first edition of this work came out in 1953. It proposes to explain factually, objectively and simply the basic Roman Catholic beliefs and practices, to present the Roman Catholic interpretation of these beliefs and practices, to offer Stuber's interpretation of the "general Protestant point of view" in relation to these beliefs and practices, and to provide basic information that will encourage intelligent co-operation as well as disagreement between the Roman Catholics and Protestants within a spirit of Christian love and understanding. The effort is laudable, but the final result is of limited value for a Lutheran. Congenitally unenthu-

siastic about Roman Catholicism as a Lutheran is bound to be, precisely the Catholicity of the Lutheran position as set forth in the Book of Concord makes him no less dissatisfied at many points with the "general Protestant point of view" that Stuber espouses.

ARTHUR CARL PIEPKORN

POLITICS AND EVANGELISM. By Philippe Maury. Garden City, N. Y.: Doubleday and Co., 1959. 120 pages. Cloth. \$2.95.

Pietism in its withdrawal from the world and its inevitable tacit endorsement of the status quo, and Roman Catholicism as the church's attempt to dominate the world are seen as the two ditches on either side which the church must avoid while the road between, though rocky and difficult, is that of continuing dialogue with the world. This latter is the course urged upon the Church by Philippe Maury, a *maquis* member during the Nazi occupation of France and now the personable general secretary of the World Student Christian Movement.

Campus pastors and youth workers, as well as Christians engaged in politics and industry, will find this a stimulating book to help them find creative ways of witnessing Christ.

WILLIAM J. DANKER

MARRIAGE AND CELIBACY. By Max Thurian. Translated from the French by Norma Emerton. Naperville: Alec R. Allenson (London: SCM Press), 1959. 126 pages. Paper. \$1.75.

Max Thurian, a Reformed theologian and a member of the Community of Taizé, France, has given non-Roman Christendom a definitive treatise on clerical celibacy. The author presents his work as an investigation within the tradition of the Reformation with a concern to listen to the fullness of the church's witness concerning celibacy.

Thurian introduces his discussion of celibacy with several chapters on the vocation to

marriage, proposing that God has given the church two legitimate vocations, that of marriage and celibacy. He chooses to employ the word "vocation" in both cases, since a vocation implies that there are at least two possible choices. The presence of both vocations witnesses to the distinctive character of the church as opposed to the world. Any discussion of marriage, he argues, must be preceded by a discussion of celibacy so that the two are placed in their proper relationship to one another.

From a practical standpoint, the author argues that celibacy permits a freedom and unattachedness in the Christian life appropriate to the service of the church. Because the celibate has consecrated himself completely to the service of God he can lead a fuller life of prayer and contemplation signifying his complete dependence on the Lord. Theologically, celibacy is a sign of a new order where marriage is no longer a necessity. This eschatological sense, the expectation of Christ's return, of which the celibate is a symbol, leads the Christian not to become too attached to the realities of his human life. Through God's promises the celibate trusts that he will be able to live a life of complete dedication and witness to our Lord's imminence.

Thurian is careful to show how Reformed theologians such as John Calvin had emphasized the importance and significance of celibacy in the church. At the same time he is critical of the misunderstanding and misuse of this gift in Reformed thought and practice after Calvin. Lutherans might well share this view in respect to their own tradition and contemplate whether the inheritors of the Lutheran Symbols have neglected this gift to the church. They will especially remember the statement of the Apology: "So also virginity is a gift that surpasses marriage. . . . Neither Christ nor Paul commends virginity because it justifies, but because it gives more time for praying, teaching, and serving and is

not so distracted by household chores" (XXIII, pars. 38—40).

On the basis of Holy Scripture and the church's history, the case for celibacy is presented fairly. Speaking from a thriving community of celibate men who have served the church in France and elsewhere for over a decade, Thurian demonstrates a fine understanding of the meaning of both marriage and celibacy for the church, while at the same time he shows the respective difficulties of each. The book is of interest both to those who have not committed themselves to either vocation and also to those who are already married. The book will speak, too, to those who are habituated to think that the only vocation is marriage and that there is something odd about people who do not marry. Pastors will find solid substance here for understanding and ministering to single people in the parish.

HARRY G. COINER

A SECOND READER'S NOTEBOOK. By Gerald Kennedy. New York: Harper and Brothers. 362 pages. Cloth. \$4.95.

The value of a book of quotations or illustrations can never be measured by content. Suspicion is met when a book's claim to merit lies in having 1,001 or 2,002 illustrations. This book is a compilation of quotations that one man during his wide reading found interesting and pertinent to his work. Its recommendation then, is in the man who read it first and gathered it for others to read—a man of today, a bishop in the Methodist Church, a writer and a speaker of known ability. For men whose interests and work are in similar areas it will be helpful.

GEORGE W. HOYER

RABBINIC STORIES FOR CHRISTIAN MINISTERS AND TEACHERS. By William B. Silverman. New York: Abingdon Press, 1958. 221 pages. Cloth. \$3.50.

This book offers Jewish homiletical source material to Christian ministers and teachers. The author expresses the hope that it "will

promote understanding and strengthen the ties that bind Christian and Jew in a spiritual brotherhood." His sources have been the teachings and stories of the Hasidic rabbis of the 18th century in eastern Europe and the Midrash and Talmudic literature dating "between 200 and 500 of the Common Era." The illustrations are of limited value for Christian sermons because they always require explanation of their own before they can be used to help explain, and because they come with no particular weight to a Christian audience. It repeatedly becomes apparent that the omission of "our Lord" is the significant change when the date line A. D. becomes C. E.

GEORGE W. HOYER

THE POWER OF HIS NAME. By Robert E. Luccock. New York: Harper and Brothers, 1960. 159 pages. Cloth. \$3.00.

"It is the author's hope that the gospel in these sermons is the same gospel once delivered to the saints." So Luccock launches his third volume of fourteen sermons. The sermons cluster about Advent, Lent, Easter, Pentecost, and Trinity Sunday. The author tries to do two things: to speak faithfully the great Biblical realities and to communicate them to contemporaries caught in the modern web. While the sermons are not textual, they do breathe the air of the Gospel and often reflect a Biblical concern. They definitely do speak to the "existential questions raised by life in mid-twentieth century." The style is not "fussy," for the sermons possess a fundamental structure, speak a fresh language, and keep one rethinking God's message in the modern idiom. As a footnote one must add that Luccock has given birth to some of the most intimate and arresting sermon titles published recently. DAVID S. SCHULLER

THE DARK ROAD TO TRIUMPH. By Clayton E. Williams. New York: Thomas Y. Crowell Co., 1960. 110 pages. Cloth. \$2.75.

The author is pastor of the American

Church (Presbyterian) in Paris. Ralph W. Sockman provides a foreword. Two sermons for Palm Sunday, two for Maundy Thursday, two for Good Friday, seven more meditations on the Seven Words, and three sermons for Easter comprise the volume. The objective of the sermons is to make Christ Master of our lives. Some of the insights are remarkably good; thus about Gethsemane: "He was seeking some way in which he might triumph over evil rather than suffer it" (p. 22). "We can only truly see the risen Christ if we see the cross that looms behind him" (p. 101). In the effort to stress the full humanity of Christ the deity at times seems impaired, although this is not the author's intention. While not every sermon is clearly to the subject, the redemption is preached: "In him God suffered the outrages of sin and in him He triumphed over evil and brought redemption to the world for you and for me" (p. 86). The style is resourceful and concrete.

RICHARD R. CAEMMERER

SYMBOLIK DES ISLAM. By Rudi Paret. Stuttgart: Anton Hiersemann, 1958. 96 pages. Paper. DM 18.—.

The learned professor of Semitics and Islamics at Tübingen has written an interesting contribution to the series edited by Ferdinand Herrmann, *Symbolik der Religionen*. Particularly the cult and ritual of Islam, from its 99-bead rosary (for the 99 names of God) to the Shiite passion drama, is meticulously recounted and described with a wealth of engrossing detail.

However, the dimension of depth is largely lacking. What do these symbolic practices communicate to *homo religiosus*? What is their connection with the archetypal symbols of which Carl Jung and Mircea Eliade speak? If the author does not hold with their views on the universal language of symbolism, what does he, then, believe is valid by way of profounder interpretation of the phenomena? These are some of the questions which we

hope he will attempt to deal with in his next discussion of a subject with whose empirically observable data he is obviously well acquainted.

WILLIAM J. DANKER

THE WORLD'S LIVING RELIGIONS. By Robert Ernest Hume. New York: Charles Scribner's Sons, 1959. 335 pages. Cloth. \$3.50.

After twenty-five printings since its first publication in 1924, perhaps this standard work of the last generation might better have been left in honorable retirement. The method throughout is that of comparison. The religions are disassembled and the parts compared with one another in the classic manner of "comparative religions"—an approach which has, as is well known, been largely superseded by the work of scholars such as Joachim Wach who has shown that a religion can best be understood in its own terms and its own context, from within rather than from without.

The volume contains a great deal of useful factual information. The copious quotations from the sacred writings of the various religions are especially helpful.

WILLIAM J. DANKER

THE TWO EMPIRES IN JAPAN. By John M. L. Young. Tokyo: The Bible Times Press, 1958. xvi + 234 pages. Paper. \$1.25.

Young surveys the difficult road travelled by the churches of the Reformation in a nation which has long considered itself divine, voices concern about the return to Shinto practices by government leaders, and warns that the resurgence of traditional religions in Japan can fan the fires of nationalism and promote a right-wing political reaction.

We wonder, seriously, however, if a Western missionary, especially an American, should be writing this book. At this juncture, missionaries might more wisely content themselves with studying Biblical principles together with Japanese Christians, while leav-

ing it to gifted Nipponese representatives to warn their own government and people against the infringement of religious liberty by the state. In a volume suffused with the author's identification with an extremely separatistic right-wing group in the Protestant missionary spectrum, his intolerance and implacability regarding the compromising Shinto rituals in which Japanese Christians took part before and during World War II, remind one of the Novatians and the Donatists rather than the main stream of evangelical Christianity. WILLIAM J. DANKER

ALTE BRIEFE AUS INDIEN: UNVERÖFFENTLICHTE BRIEFE VON BARTHOLOMÄUS ZIEGENBALG, 1706 BIS 1719. By Arno Lehmann. Berlin: Evangelische Verlagsanstalt, 1957. 552 pages. Cloth. DM 28.—.

The admirably productive Professor Lehmann, a worthy successor at Wittenberg-Halle to the great Francke who chose Ziegenbalg, has placed students of missiology in his debt by making available the rich and voluminous collection of primary source material on which his well-known Ziegenbalg biography, *Es begann in Tranquebar*, was based.

These letters, for the most part previously unpublished, bring to life after a quarter millennium the man who was Protestantism's pioneer foreign missionary and the first German Indologist and Dravidologist.

Ziegenbalg emerges as a remarkably devoted and creative servant of Christ battling against overwhelming odds, chiefly those placed in his way by his indifferent or downright hostile fellow Europeans in India. Ziegenbalg is constantly going against the grain of the European functionaries in India. The colonial governments are taking money out of India; Ziegenbalg is trying hard to bring it in. It detracts nothing from the outstanding achievements of this pioneer, to observe from the vantage point of the present, that

they were both partly wrong. Paternalism in the mission seemed to go hand in hand with colonialism and started Asiatic missions on a path that makes it difficult to this day for genuinely indigenous churches to develop.

The lively correspondence with Anglican Christians in England, who also supported the mission, shows that the mission was ecumenical from the beginning.

An index of subjects and a listing of the places where the Ziegenbalg letters are to be found adds to the value of this book.

WILLIAM J. DANKER

THE GURU. By Manly P. Hall. New York: Philosophical Library, 1958. 142 pages. Cloth. \$3.00.

Those who desire to obtain a sympathetic popular description of the relationship of *guru* and disciple in Hinduism can find it in this somewhat fanciful and idealized portrait. The miracles in the New Testament will hardly strain anyone's credulity after reading of the wonders claimed for Eastern holy men.

WILLIAM J. DANKER

CHURCH AND PARLIAMENT: The Reshaping of the Church of England, 1828 to 1860. By Olive J. Brose. Stanford, Calif.: Stanford University Press (London: Oxford University Press), 1959. vii and 239 pages. Cloth. \$5.00.

Between 1828 and 1840 the struggle for disestablishment was sharp in England. The relationships between the church of the Elizabethan Settlement and of the Carolingian Restoration with the state had to be reshaped if this church was to be the Established Church of England. Sir Robert Peel and Charles James Blomfield, bishop of London, led in the moderate reforms under the Ecclesiastical Commissions which resulted in some sharing of the church's wealth, a *modus vivendi* in education, and an administrative adaptation which persists to the present. The book does not purpose

to be the history of the church in England during a generation of reformers. It narrows down closely to what is essentially the question of church-state relations in this period. In this focus the scholarly research and clear presentation of Brooklyn's Brose is very enlightening. **CARL S. MEYER**

FRANCISCO ROMERO ON PROBLEMS OF PHILOSOPHY. By Marjorie Silliman Harris. New York: Philosophical Library, c. 1960. xi and 113 pages. Cloth. \$3.75.

Francisco Romero (b. 1891), Argentinian ex-soldier, professor, educator, and foe of Juan Perón, is one of Latin America's most distinguished philosophers. The author of this brief study, professor emeritus of philosophy at Randolph-Macon College for Women, furnishes an introduction to his eclectic thought for English-speaking readers. Romero's central thesis is that in our anguished age "man needs grounding in the spiritual conquests of the intelligence more than in its utilitarian conquests" and that the educational ideals of our universities should be shaped accordingly.

ARTHUR CARL PIEPKORN

CATHOLIC REFORMER: A LIFE OF ST. CAJETAN OF THIENE. By Paul H. Hallett. Westminster, Md.: The Newman Press, 1959. ix and 222 pages. Cloth. \$3.75.

St. Cajetan of Thiene (1480—1547) was a prime figure in the reformation movement within the papal church in the 16th century. His associations and collaborations with Giano Pietro Caraffa, who became Pope Paul IV, in the Oratory of Divine Love (founded in 1517) and the Theatines, his consistent efforts to raise the standards of the secular clergy, and his liturgical concerns stamp him as a key person in that movement. A good, critical biography of him is still needed; Hallett, a Denver journalist, did not supply this need. The studied

efforts to find contrasts between Cajetan and Luther, the ready retelling of pious tales of "miracles," and the self-admitted lack of original research in the primary sources detract greatly from the few merits the book possesses. **CARL S. MEYER**

THE CATHOLIC SPIRIT. By André Rétif. Translated by Aldhelm Dean. New York: Hawthorn Books, 1959. 127 pages. Cloth. \$2.95.

The Catholic Spirit is Vol. 88 of the *Twentieth Century Encyclopedia of Catholicism*. It belongs to the section on "The Organization of the Church." Under four headings it treats: Catholicity in Scripture; Catholicity, essential and progressive; Catholicity in history; the Catholicity of the Church. Here is an important concept, presented from a Roman Catholic orientation. The volume receives its values and weaknesses from that orientation.

CARL S. MEYER

TRUMPET CALL OF REFORMATION. By Oliver Read Whitley. St. Louis: Bethany Press, 1959. 252 pages. Cloth. \$3.95.

Whitley of Iliff School of Theology in Denver, a member of the Disciples of Christ, gives a candid, realistic sociological analysis of that denomination. His sociocultural frame of reference has historical depth. He begins with the postulate that the self-image of a religious group and of its history are as significant as are the events themselves. He succeeds in documenting the thesis that sociological and cultural concepts must be used to interpret some aspects of social change in a religious group. His ecumenical interests are in keeping with the traditional role of the Disciples of Christ.

The formative years of the movement are to him the development of a sect to a denomination. The American frontier, he finds, was determinative in shaping this religious group. He argues that "the Disciples move-

ment was the leftwing of the Reformation translated into American, and specifically frontier, language" (p. 46). As they developed they left their isolationist tendencies and became more tolerant. Within the group there appeared a conflict between the Restorationists and the Disciples. The conflict is not entirely sociological, however, nor would Whitley have us believe that it is.

With the accents on the sociocultural Whitley seems to disregard the early trend among the Campbells and Stone and their followers toward interdenominationalism, at least in doctrinal matters.

However, Whitley has made a highly useful pilot study from which the historians of other major American denominations can learn.

CARL S. MEYER

THE QUEEN'S WARDS: WARDSHIP AND MARRIAGE UNDER ELIZABETH I. By Joel Hurstfield. Cambridge, Mass.: Harvard University Press, 1958. xxii and 366 pages. Cloth. \$7.50.

The English Reformation was of cardinal importance for the political and social scenes as well as for the religious. Feudalism was not yet entirely extinct in England; the royal right of feudal marriage involved questions of life, liberty, and property. The dissolution of the monasteries in 1536—40 added to the complexity of the situation. A scholarly examination of feudal marriage and wards, a neglected phase of Elizabethan society and its mores, is made by Hurstfield of the University College in London. The study will appeal to the specialist in 16th-century history.

CARL S. MEYER

ANNA VON BORIS; DIE HELFERIN DER KÖRPERBEHINDERTEN. By Werner Dicke. Giessen: Brunnen-Verlag, 1954. 76 pages. Paper. Price not given.

Annastift, founded with a donation, the legacy which she received from her grandfather, by Anna von Boris in 1897, is an

orthopedic clinic of 300 beds for crippled children, with additional facilities and schools. The author has written the founder's life for the *Zeugen des gegenwärtigen Gottes* series. He testifies to the faith and zeal of Anna von Boris as a clear indication that God brings His blessings to every generation. The short work is edifying reading.

CARL S. MEYER

BERKSHIRE COUNTY: A CULTURAL HISTORY. By Richard D. Birdsall. New Haven: Yale University Press, 1959. xi and 401 pages. Cloth. \$6.00.

Berkshire County, Mass., from the early 18th century to the time of the Civil War, had a unique regional character. Birdsall has succeeded in showing what constituted this uniqueness. Jonathan Edwards, Samuel Hopkins, Henry W. Longfellow, Oliver Wendell Holmes, and the Sedwicks, among many others, contributed to this uniqueness. Birdsall has written much more than the cultural history of a county. He has made a valuable contribution to an understanding of what makes America. In that making Calvinism played a significant role.

CARL S. MEYER

LET WISDOM JUDGE. By Charles Simeon. Edited by Arthur Pollard. Chicago: InterVarsity Press, 1959. 190 pages. Cloth. \$3.00.

The reissue of Simeon's *Horae homileticae* under the title *Expository Outlines on the Whole Bible* renders this formidable 18th-century Anglican available to contemporary preachers. This is a useful introductory volume. It provides a biography with some insight into his evangelical emphasis and preaching method; reprints some maxims from Claude's "Essay on the Composition of a Sermon," which influenced Simeon; gives ten sermons preached to the University at Cambridge and outlines of seven others. Simeon attended Cambridge in England and

was vicar of an Anglican church there and Select Preacher to the University six times. His preaching was attended with salutary effects in the community, for which he became well known. His method seems prolix and unnecessarily logical and diffuse to our age—perhaps a testimony to the frailty of the contemporary mind. His materials are Christ centered and evangelical. His profuse outlines rigorously placed exhortation at the end; in the diagnosis of sin his technique was more pervasive.

RICHARD R. CAEMMERER

SERMONS ON PRAYER. By Charles M. Spurgeon. Edited by C. T. Cook. Grand Rapids: Zondervan Publishing House. 1959. 256 pages. Cloth. \$2.95.

The publisher is getting additional mileage from the already widely distributed sermons of Spurgeon through a new, topically arranged edition in 20 volumes, of which this is No. 7. It would be useful to have the dates of the 18 sermons published in this volume. They revolve about the doctrine of the Bible concerning prayer, and more, they do move to prayer. The grace of God in Christ is made the premise for prayer throughout, and thus a current distortion of prayer as a means of rendering God gracious is avoided. Spurgeon remains a delight because of the language crowded with Biblical allusion.

RICHARD R. CAEMMERER

THE HALTING KINGDOM: CHRISTIANITY AND THE AFRICAN REVOLUTION. By John and Rena Karefa-Smart. New York: Friendship Press, 1959. x and 86 pages. Paper. \$1.00.

"The Kingdom halts in Africa," said Canon Max Warren of the Church Missionary Society, and thus he gave John Karefa-Smart, an African Christian political leader with a cabinet portfolio, and his American-born wife the title of their critical survey of the parlous state of nations and churches in

Africa. In this current revolution sweeping Africa into a new age it is good to hear from articulate Africans themselves.

Though Africa has seen the greatest numerical ingatherings for Christian missions, the authors are quite sure that not all is well with the church. In fact, they raise the question whether it will survive the climactic future toward which Africa is hurrying. The church must become indigenous, relevant, and a genuine community in Christ.

Segregated Protestants will do well to note the sensitivity of Africans to unwarranted claims of white superiority. The authors serve notice (p. 75) that "there is no longer room . . . in Africa for tribal or colonial or racial churches." WILLIAM J. DANKER

SANDALS AT THE MOSQUE. By Kenneth Cragg. New York: Oxford University Press, 1959. 160 pages. Cloth. \$6.25.

Kenneth Cragg, renowned Islamic scholar and rare Christian spirit, suggests that the eager missionary with itching feet first leave his sandals at the door of the mosque to learn with patient and open-hearted humility what is going on inside the mosque and inside the Moslem worshiper.

And then he describes the posture to be desired in those who choose to fill the shoes of the messengers of Christ. The sections that follow contain priceless gems for every messenger of Christ, though he may never meet a Moslem all his life, a possibility which grows increasingly unlikely. Here are some samples:

"The good news has to be made known in the temper that matches its events" (p. 86).

"Relationships in pride are not relationships in Christ" (p. 87).

"Asserting the Gospel is not preaching it" (p. 98).

"It must always be the church for the sake of Christ, not Christ for the sake of the church" (p. 143).

"The good news must fashion us in its own likeness" (ibid.).

These tidbits taste even better in context.

What Kenneth Cragg says could perhaps be capsuled thus: The Moslem is a formidable problem for Christian missions. The Christian himself is an even greater one.

WILLIAM J. DANKER

OUTSIDE THE CAMP. By Charles C. West. Garden City, N. Y.: Doubleday & Company, Inc., 1959. 168 pages. Cloth. \$3.00.

Written by the assistant director of the Ecumenical Institute at Bossey as a preparatory study for participants in the 18th Quadrennial Conference on the Christian World Mission held at Athens, Ohio, in December 1959, this is a stimulating book, both more popular and more lucid than the author's previous *Communism and the Theologians*. But this does not mean there is an end to all confusion. E. g., p. 117, "He descended into hell" is explained thus: "He comes to us when we are slaves in an alien household and shows us that we are children of the Father." The basic emphasis is good, namely, that the church is not the end but the agent of a missionary thrust into the world. P. 161: "[The Christian] comes together with other Christians in order to go out more effectively into this world. And when he does this he is the Church in the spot where he lives and works. To be a Christian means to take one's responsibility on that spot."

WILLIAM J. DANKER

DIVINE ELECTION. By G. C. Berkouwer. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1960. 336 pages. Cloth. \$4.50.

Divine Election is the seventh volume of Berkouwer's *Studies in Dogmatics* to be done into English. Like the preceding volumes this one also demonstrates the author's theological competence and his gift for telling others what he knows and wishes to communicate. *Divine Election* discusses a doctrine of the Christian faith on which Calvinists and Lu-

therans have disagreed and on which both have disagreed among themselves. The author reduces the disagreement among Calvinists to a minimum and softens the harshness of the *horribile decretum* of reprobation. The question is sometimes asked if Calvinists still teach the doctrine of unconditional double election. To this question the author gives at least a partial answer. On the other hand, despite his rejection of any arbitrariness on the part of God in election, he feels that Karl Barth ought to reconsider his criticism of the Reformed teachings. Students of the writings of Max Weber and Ernst Troeltsch will appreciate the author's analysis of the *sylogismus practicus*. L. W. SPITZ

JOHANNES CLIMACUS, OR DE OMNIBUS DUBITANDUM EST, AND A SERMON. By Søren Kierkegaard. Translated by T. H. Croxall. Stanford, Calif.: Stanford University Press, 1958. 196 pages. Cloth. \$3.00.

Croxall's meticulous and useful assessment of Kierkegaard against the background of the two short, early works presented here in translation occupies half of this book, and in itself it is a valuable contribution to Kierkegaard studies. Croxall, something of a Kierkegaard specialist, traces the biographical factors in the philosopher's life that contributed to make him an author of rare and varied ability. Croxall contends that Kant and Lessing influenced Kierkegaard more than did any other philosophers. He also points out that it was from the point of view of orthodoxy that Kierkegaard attacked Hegel.

Johannes Climacus is directed against the "abominable falsity" of modern philosophy which thinks that all questions can be answered if only we start from scratch, or rather from the premise—for it is a premise—*de omnibus dubitandum est*. The work takes the form of a story of a young and promising university student, J. C., who

takes up the thesis (apparently assumed but never proved or explained by all the contemporary philosophers) that all philosophy begins with doubt (Descartes, Hegel, *et. al.*). The young dialectician subjects the thesis to rigid scrutiny and discloses that the thesis is not only unclear (is it an historical or an eternal judgment?) but offers no help on how to begin to philosophize. In fact, it operates with a bland misconception of what doubt is, as though doubt were objective. Obviously Kierkegaard, who here makes shambles of this one philosophical presupposition, is concerned only to show the utter sterility of the contemporary philosophy and that with such a beginning one would remain forever outside philosophy.

ROBERT D. PREUS

FROM SHAKESPEARE TO EXISTENTIALISM. By Walter Kaufmann. Boston: Beacon Press, 1959. x and 404 pages. Cloth. \$5.95.

This book is hard to classify. It offers a rather disjointed commentary on the philosophies of Shakespeare, Goethe, Nietzsche, Hegel, Kierkegaard, and a few others. The author offers his own opinions of the men involved in contrast to the opinions of others. Kaufmann writes interestingly and challengingly; he is opinionated, ruthlessly critical (which is often refreshing), and overweening. He is winning by his very frankness. He simply dislikes Kierkegaard and Hegel; Shakespeare (whom he considers to have been an unbeliever); and Nietzsche he likes (he never says just why).

It is as a critic that Kaufmann ought to be read. His own views are pagan. He explains what he calls the "Hegel myth," namely, that Hegel is the progenitor of Nazism and other evils. His blast against Popper, who has supported this legend by using secondary sources, quilted quotations, and poor translations, is devastating. Very valuable is his assault against Heidegger and

Heidegger's impossible rejection of logic. When reason is abandoned, says Kaufmann, there is left only an appeal to authority. But there is no authority to help in the case of Heidegger. The basic question to Heidegger is, Why is there any being at all and not nothing? Again and again he asks this question and gets nowhere answering it. Kaufmann's criticism of Heidegger's opacity and obscurity is stinging. After all, he says, what can anyone do with a philosopher who says, "Der Sprung ist der Satz aus dem Grundsatz vom Grund in das Sagen des Seins"? Toynbee finally comes in for a good bit of Kaufmannian invective, and Kaufmann has a point when he says that Toynbee displays more erudition than scholarship in much of his writing. But then Kaufmann, in attacking Toynbee's religious principles and his understanding of Christianity (which this reviewer would never endorse!) does not show erudition or scholarship either. In his dislike for Kierkegaard Kaufmann misunderstands him now and again. He confuses sanctimoniousness with Kierkegaard's certainty that he knew the truth. And he faults Kierkegaard for not recognizing the piety in heathen religions, apparently failing to see that being a Christian and a relativist in religious matters is a contradiction in terms.

For one who desires a critique of much hazy thinking among the existentialists this book will prove stimulating. One will disagree with much of it, but he will also enjoy much that he reads.

ROBERT D. PREUS

THE SATIRICAL LETTERS OF SAINT JEROME. Translated and edited by Paul Carroll. Chicago: Henry Regnery Company, c. 1956. xxxi and 198 pages. Paper. \$1.25.

"What made [St. Jerome] a saint is rather difficult to describe," Paul Carroll concedes in his excellent 22-page introduction. If one

were to read only the 16 letters in this volume the mystery of this "vain, crabby, vituperative" scholar-moralist's place in the calendar of the saints would become even more opaque. And yet these letters illuminate the personality of their author as no other selection of comparable compass from his other works possibly could. It is not the American idiom that Carroll deliberately—and almost always successfully—employs that makes St. Jerome (barring the topical allusions) seem so contemporaneous, but the content of the letters themselves. He banters a negligent correspondent, upbraids a monk for deserting the desert, advises Eustochium and Nepotian how to live dedicated lives in the midst of a corrupt society, proposes an ideal for tepid Christians, defends himself against his critics, calls upon a lecherous priest to repent, lashes out at St. Augustine, discusses the trials of a translator, commends the study of the Sacred Scriptures, and laments the death of a young priest and the sack of Rome by Alaric. "There is no searching into the mind and heart of Christ in these letters," Carroll concludes. "There is only the bullheaded certainty in a bleak, bewildered age that Christ is life, and that men must arrive at that heart and mind in order to be fully human." (P. xxviii) ARTHUR CARL PIEPKORN

DIE ORTHODOXE KIRCHE IN GRIECHISCHER SICHT. Edited by Panagiotis Bratsiotis. Part I: 1959; 192 pages; DM 21.80. Part II: 1960; 208 pages; DM 22.50. Stuttgart: Evangelisches Verlagswerk. Cloth.

Here are the first two volumes of an exciting new collection of monographs in contemporary comparative symbolics, *Die Kirchen der Welt*, under the general editorship of Hans Heinrich Harms, late of the World Council of Churches in Geneva, Ferdinand Sigg of Zurich, and Hans-Heinrich Wolf, director of the Ecumenical Institute at Céligny. Series A will consist of descriptions

of individual denominations written by theologians of the respective group, but with as full as possible a cognizance of the ecumenical implications of their denomination's position. The presentations accordingly promise to be much more authoritative than they could possibly be if written even by the most sympathetic of outsiders; at the same time the writers will make a conscious effort to interpret their respective denomination to fellow Christians in such a way that the volumes themselves will be a contribution to the ecumenical discussion. Series B will consist of supplementary volumes, containing documentation and source materials.

The first two volumes to be published set a high standard for the later studies. They concern themselves with Eastern Orthodoxy as it finds expression in the Greek Church, "the most intact part of the Eastern Church at the present time." The editor, who also contributes a brief but illuminating chapter on "Intellectual Currents and Religious Movements in the Orthodox Church of Greece," is a well-known professor of theology at the University of Athens and a distinguished ecumenical churchman. The Metropolitan Dionysios Psarianos of Kozam and Serria has written the chapter on "Byzantine Music in the Greek Orthodox Church." The Archimandrite Jerome Kotsonis surveys "The Constitution and Organization of the Orthodox Church," "Greek Theology," and "The Status of the Layman within the Ecclesiastical Organism." Andrew Theodorou contributes the sections on "Eastern Orthodox Monasticism" and "Eastern Orthodox Mysticism." Otherwise the essays are by professors: "An Outline of the Dogmatic Teaching of the Orthodox Catholic Church" by John Karmiris; "The Sacred Scriptures in the Greek Orthodox Church" by Basil Vellas; "Characteristics of Orthodox Church History" by Basil Stephanidis; "Orthodox Christian Worship" by Panagiotis Trembelas; "State-Church Relations in Greece" by Panagiotis

Poulitsas; "Relations between the Eastern Orthodox Church and Heterodox Churches" by Basil Joannidis; "The Church and the World" by Nicholas Louvaris; and "Art in the Greek Orthodox Church" by George Sotiriou. The expositions are expert. Documentation is complete; citations from Greek originals are translated into German, with only occasional Greek words in parentheses to permit identification of technical terms. The national orientation of the essays is not concealed, although at most points varying practices and opinions in other branches of Eastern Orthodoxy are at least noted. In the realm of theology, especially ecclesiology, the self-assured approach for which Orthodox participants in ecumenical meetings have become well known—so intelligible, if not always congenial, to Lutherans—naturally finds expression. Lutherans in turn will more

than once feel constrained to echo on their own behalf the Eastern Orthodox traditional complaint: "You don't understand us." In a study that is designed to be a contribution to ecumenical understanding, the absence of a section on missions—even though it would admittedly have to be largely theoretical under the circumstances—is painfully obvious, although this is probably the only major area of theological concern that fails to receive adequate development. The skeletal tables of contents do not compensate for the lack of indexes. All in all, however, we have here an admirable compendium of Greek Orthodoxy that will be standard for a long time to come. It is an excellent antidote to the view, still unfortunately current in many places, that Eastern Orthodoxy is only a static, stagnant, and sterile shadow of Roman Catholicism. ARTHUR CARL PIEPKORN

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section)

The Baptismal Sacrifice. By George Every. Naperville: Alec R. Allenson (London: SCM Press), 1959. 112 pages. Paper. \$2.00.

Christus und die Pharisäer: Exegetische Untersuchung über Grund und Verlauf der Auseinandersetzungen. By Wolfgang Beilner. Vienna: Verlag Herder, 1959. xi + 271 pages. Paper. DM 27.—.

The Epistles of Paul to the Colossians and to Philemon. By Herbert M. Carson. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. 112 pages. Cloth. \$2.00.

Free Speech in the Church (Das freie Wort in der Kirche). By Karl Rahner. New York: Sheed and Ward, 1960. 112 pages. Cloth. \$2.75.

From the Gracchi to Nero: A History of Rome from 133 B. C. to 68 A. D. By H. H. Scullard. New York: Frederick A. Praeger, 1959. xi + 450 pages. Paper. \$1.75.

God's Pattern for the Home. By Clarence W. Kerr. Westchester: Good News Publishers, no date. 64 pages. Paper. 50 cents.

The New Testament Documents: Are They Reliable? By F. F. Bruce. 5th ed. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. 120 pages. Paper. \$1.25.

New Testament Sidelights: Essays in Honor of Alexander Converse Purdy. Edited by Harvey K. McArthur. Hartford: The Hartford Seminary Foundation Press, 1960. vii + 135 pages. Cloth. Price not given.

The Principle of Truth. By Peter D. King. New York: Philosophical Library, 1960. 110 pages. Cloth. \$3.75.

Reasons for Faith. By John H. Gerstner. New York: Harper and Brothers, 1960. x + 245 pages. Cloth. \$4.00.

Reinhold Niebuhr on Politics: His Political Philosophy and Its Application to Our Age as Expressed in His Writings. Edited by Harry R. Davis and Robert C. Good. New York: Charles Scribner's Sons, 1960. xviii + 364 pages. Cloth. \$6.50.

Religion Within the Limits of Reason Alone (Religion innerhalb der Grenzen der

blossen Vernunft). By Immanuel Kant. Translated and edited by Theodore M. Greene, Hoyt H. Hudson, and John R. Silber. New York: Harper and Brothers, 1960. cliv + 190 pages. Paper. \$2.35.

India and Christendom (Indien und das Christentum): The Historical Connections Between Their Religions. By Richard Garbe. Translated by Lydia Gillingham Robinson. LaSalle: The Open Court Publishing Co., 1959. x + 310 pages. Cloth. \$3.50.

Luther's Works. Edited by Helmut T. Lehmann. Volume 34: *Career of the Reformer IV*. Translated by Lewis W. Spitz. Philadelphia: Muhlenberg Press, 1960. xvii + 387 pages. Cloth. \$5.00.

The Missionary Church in East and West. Edited by Charles C. West and David M. Paton. Naperville: Alec R. Allenson (London: SCM Press), 1959. 133 pages. Paper. \$2.00.

Multipurpose Tools for Bible Study. By Frederick W. Danker. St. Louis: Concordia Publishing House, 1960. xviii + 289 pages. Cloth. \$3.75.

Nature and History: A Study in Theological Methodology with Special Attention to the Method of Motif Research. By Bernhard Erling. Lund: C. W. K. Gleerup, 1960. 286 pages. Paper. Sw. Kr. 20.00.

Gregorii Nysseni Opera. Volume I: *Contra Eunomium Libros I—II*. Edited by Werner Jaeger. xv + 409 pages. Dutch Gld. 48.00. Volume VI: *Gregorii Nysseni in Canticum Canticorum*. Edited by Hermann Langerbeck. lxxxii + 490 pages. Dutch Gld. 65.00. Leiden: E. J. Brill, 1960. Cloth.

Die Religionen der Menschheit in Vergangenheit und Gegenwart. By Friedrich Heiler with K. Goldammer, F. Hesse, G. Lanczowski, K. Neumann, and A. Schimmel. Stuttgart: Reclam-Verlag, 1959. 1064 pages, plus 48 plates. Cloth. DM 16.80.

Symbolism in Religion and Literature. Edited by Rollo May. New York: George Braziller, 1960. 253 pages. Cloth. \$5.00.

To Live by His Word: The Christian Way of Life — Living by Grace. By Earl C. Smith.

New York: Exposition Press, 1960. 98 pages. Cloth. \$2.50.

Wonderfully Made: The Human Body — "God's Masterpiece" in the Light of the Bible and Medical Science. By Arthur I. Brown. Westchester: Good News Publishers, no date. 63 pages. Paper. 50 cents.

Der Begriff der Häresie bei Schleiermacher. By Klaus-Martin Beckmann. Munich: Chr. Kaiser Verlag, 1959. 144 pages. Paper. DM 9.00.

Ground Plan of the Bible (Grundriss der Bibelkunde). By Otto Weber. Translated by Harold Knight. Philadelphia: Westminster Press, 1960. 221 pages. Cloth. \$3.95.

Kurzer Bericht, wie der ehrwürdige Herr, unser lieber Vater und Präzeptor Philippus Melanchthon sein Leben hie auf Erden geendet und ganz christlich beschlossen hat. Edited by Wilhelm Heinsius. Munich: Chr. Kaiser Verlag, 1960. 68 pages. Paper. DM 3.00.

The Russian Religious Mind: Kievan Christianity — the 10th to the 13th Centuries. By G. P. Fedotov. New York: Harper and Brothers, 1960. xvi + 431 pages. Paper. \$1.95. A paperback reissue of an important historical study first published in 1946.

The Story of the Christian Church. By I. R. Wall. First Quarter. San Jose: Western Christian Press, 1960. vii + 62 pages. Paper. \$1.00; \$3.00 for four quarters.

Bob and His Buddies. By Bob Murfin. Chicago: Moody Press, 1960. 160 pages. Paper. \$1.49.

Build My Church. By Melvin L. Hodges. Chicago: Moody Press, 1957. 128 pages. Paper. 39 cents.

The Christian Family. By Leslie and Winifred Brown. New York: Association Press, 1959. 80 pages. Paper. \$1.00.

Cross Without Velvet: Studies in Discipleship. By Geoffrey C. Bingham. Chicago: Moody Press, 1960. 96 pages. Cloth. \$2.00.

Dear Bob. By George Cowan. Chicago: Moody Press, 1960. 47 pages. Paper. 35 cents.

Desert Pilgrim: The Story of Mildred Cable's Venture for God in Central Asia. By Phyllis Thompson. Chicago: Moody Press, 1957. 127 pages. Paper. 39 cents.

Faithful Witnesses: Records of Early Christian Martyrs. By Edward Rochie Hardy. New York: Association Press, 1959. 80 pages. Paper. \$1.00.

A Concise Dictionary of Existentialism. By Ralph B. Winn. New York: Philosophical Library, 1960. 122 pages. Cloth. \$3.75.

Existentialism and Indian Thought. By K. Guru Dutt. New York: Philosophical Library, 1960. 92 pages. Cloth. \$2.75.

A Glimpse of World Missions. By Clyde W. Taylor. Chicago: Moody Press, 1960. 128 pages. Paper. \$1.25.

Hegel: Highlights—An Annotated Selection. Edited by Wanda Orynski. New York: Philosophical Library, 1960. xxi + 361 pages. Cloth. \$4.75.

Highlights of Church History. By Howard F. Vos. Chicago: Moody Press, 1960. 128 pages. Paper. 39 cents.

Kagawa, Japanese Prophet: His Witness in Life and Word. By Jessie M. Trout. New York: Association Press, 1959. 80 pages. Paper. \$1.00.

Luke: The Gospel of the Son of Man. By G. Coleman Luck. Chicago: Moody Press, 1960. 128 pages. Paper. 39 cents.

Modern Materialism: A Philosophy of Action. By Charles S. Seely. New York: Philosophical Library, 1960. 83 pages. Cloth. \$2.50.

Atlas of the Classical World. Edited by A. A. M. van der Heyden and H. H. Scullard. New York: Thomas Nelson and Sons, 1960. 221 pages. Cloth. \$15.00.

The Natural Sciences and the Christian Message. By Aldert van der Ziel. Minneapolis: T. S. Denison and Co., 1960. 259 pages. Cloth. \$4.50.

Patrology (Patrologie). By Berthold Altaner. Translated by Hilda C. Graef. New York: Herder and Herder, 1960. xxiv + 660 pages. Cloth. \$10.00.

Revivals: Their Laws and Leaders. By James Burns. Grand Rapids: Baker Book House, 1960. 353 pages. Cloth. \$3.95. A reprint of the 1909 edition, with opening and closing supplementary chapters by Andrew W. Blackwood, Sr.

The Social Sources of Church Unity: An Interpretation of Unitive Forces and Movements in American Protestantism. By Robert Lee. Nashville: Abingdon Press, 1960. 238 pages. Cloth. \$4.50.

Why I Am a Unitarian. By Jack Meldensohn. New York: Thomas Nelson and Sons, 1960. 214 pages. Cloth. \$2.95.

Existence and Faith: Shorter Writings of Rudolf Bultmann. Translated by Schubert N. Ogden. New York: Meridian Books, 1960. 320 pages. Paper. \$1.45.

Gospel and Myth in the Thought of Rudolf Bultmann (L'Evangelo e il Mito nel Pensiero di Rudolf Bultmann). By Giovanni Miegge. Translated by Stephen Neill. Richmond: John Knox Press, 1960. viii + 152 pages. Cloth. \$4.00.

How Jesus Became God: An Historical Study of the Life of Jesus to the Age of Constantine. By Conrad Henry Moehlman. New York: Philosophical Library, 1960. 206 pages. Cloth. \$4.75.

How the Catholic Church Is Governed. By Heinrich Scharp. New York: Herder and Herder, 1960. 168 pages. Cloth. \$2.95.

In the Twilight of Western Thought: Studies in the Pretended Autonomy of Philosophical Thought. By Herman Dooyeweerd. Nutley, N.J.: Presbyterian and Reformed Publishing Co., 1960. xvi + 195 pages. Cloth. \$3.50.

Moses. By Gerhard von Rad. New York: Association Press, 1959. 80 pages. Paper. \$1.00.

The Nature of Science and Other Essays. By David Greenwood. New York: Philosophical Library, 1959. xiii + 95 pages. Cloth. \$3.75.

Philosophy of Judaism. By Joshua Adler. New York: Philosophical Library, 1960. 160 pages. Cloth. \$3.00.

- Reason and Genius: Studies in Their Origin.* By Alfred Hock. New York: Philosophical Library, 1960. 138 pages. Cloth. \$3.75.
- Sociology of Religion.* By Georg Simmel. Translated from the German by Curt Rosenthal. New York: Philosophical Library, 1959. x + 76 pages. Cloth. \$3.75.
- A Study of Hebrew Thought (Essai sur la Pensée Hébraïque).* By Claude Tresmontant. Translated by Michael Francis Gibson. New York: Desclee Co., 1960. xx + 178 pages. Cloth. \$3.75.
- Kierkegaard.* By S. U. Zuidema. Translated from the Dutch by David H. Freeman. Nutley, N.J.: Presbyterian and Reformed Publishing Co., 1960. 50 pages. Paper. \$1.25.
- The Lutheran Church Among Norwegian-Americans: A History of the Evangelical Lutheran Church.* Vol. 1: 1825—1890; by E. Clifford Nelson and Eugene L. Fevold; xix + 357 pages. Vol. 2: 1890—1959; by E. Clifford Nelson; xix + 379 pages. Minneapolis: Augsburg Publishing House, 1960. Cloth. \$12.50 per two-volume set.
- Die Mitte der Zeit: Studien zur Theologie des Lukas.* By Hans Conzelmann. Tübingen: J. C. B. Mohr, 1960. viii + 241 pages. Cloth, DM 27.00; paper, DM 23.60.
- Nietzsche.* By H. Van Riessen. Translated by Dirk Jellema. Nutley, N.J.: Presbyterian and Reformed Publishing Co., 1960. 51 pages. Paper. \$1.25.
- Apocalypse 12: Histoire de l'exégèse.* By Pierre Urigent. Tübingen: J. C. B. Mohr, 1959. vi + 154 pages. Paper. Price not given.
- The Biblical Doctrine of Initiation: A Theology of Baptism and Evangelism.* By R. E. O. White. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. 392 pages. Cloth. \$6.00.
- The Book of Mary (Les Evangiles de la Vierge).* By Henri Daniel-Rops. Translated by Alastair Guinan. New York: Hawthorn Books, 1960. 224 pages. Cloth. \$4.95.
- Bultmann.* By Hermann Ridderbos. Translated from the Dutch by David H. Freeman. Nutley, N.J.: Presbyterian and Reformed Publishing Co., 1960. 46 pages. Paper. \$1.25.
- The Church's Mission to the Educated American.* By Joel H. Nederhood. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. xii + 163 pages. Paper. \$2.50.
- Dewey.* By Gordon Clark. Nutley, N.J.: Presbyterian and Reformed Publishing Co., 1960. 69 pages. Paper. \$1.50.
- Aus der Welt der Reformation: Mit einer Liste der Veröffentlichungen der Verfasser.* By Fritz Blanke. Zürich: Zwingli Verlag, 1960. 112 pages. Boards. Sw. Fr. 14.50.
- The Book of Leviticus: Commentary.* By Carroll Stuhlmueller. New York: Paulist Press, 1960. 96 pages. Paper. 75 cents.
- Difficulties in Christian Belief.* By Alasdair C. MacIntyre. New York: Philosophical Library, 1960. 126 pages. Cloth. \$3.75.
- The Theology of Reinhold Niebuhr.* By Edward John Carnell. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. 250 pages. Paper. \$2.45. A large-size paperback reprint of the 1950 edition, with minor revisions.
- The Scottish Reformation.* By Gordon Donaldson. New York: Cambridge University Press, 1960. 242 pages. Cloth. \$5.50.
- The Theology of Dietrich Bonhoeffer.* By John D. Godsey. Philadelphia: The Westminster Press, 1960. 299 pages. Cloth. \$6.00.
- The Theology of the Major Sects.* By John H. Gerstner. Grand Rapids: Baker Book House, 1960. 206 pages. Cloth. \$3.95.
- Top Secret Bible Quizzes.* By Margaret Anderson. Chicago: Moody Press, 1960. 64 pages. Paper. 60 cents.
- The Turtle Dove: A Story of the Mountains of Algeria.* By Ferdinand Duchene. Translated from the French by Isabelle May and Emily M. Newton. Chicago: Moody Press. No date. 256 pages. Paper. 89 cents.
- The Voice of Authority.* By George W. Marston. Nutley, N.J.: Presbyterian and Reformed Publishing Co., 1960. xvi + 110 pages. Cloth. \$2.00.