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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.

ST. JOHN'S GOSPEL: AN EXPOSITION.

By Walter Lüthi, translated by Kurt Schoenenberger. Richmond, Va.: John Knox Press, 1960. x and 348 pages. Cloth. \$5.00.

Good preaching always opens up the meaning of the Holy Scriptures. When one of the great preachers of Europe sets out to preach on an entire book, one expects great things. Walter Lüthi, a minister of the Swiss Reformed Church in Bern, fulfills one's hope in the present volume. Consistently the meaning of the text is opened up and applied directly to the needs of his parish. The death and resurrection of Christ as the answer to man's involvement in sin shine through almost every sermon.

These sermons will move you. They will also teach you new ways of expounding the Scriptures for your parish. And when you have done with the book, you may feel that Lüthi's sermons have done more to open up John's Gospel to your mind and faith than any scientific commentary you have read. This is a book to study and read more than once. It will justify its place on your shelves.

EDGAR KRENTZ

MESSAGE AND MISSION. By Eugene A. Nida. New York: Harper & Brothers, 1960. 253 pages. Cloth. \$5.00.

A greater share of the theological ferment of our time than is commonly suspected may well derive from the encounter of Western culture with non-Western cultures and of Christianity with non-Christian religions. Eugene Nida, an executive secretary of the American Bible Society in charge of its im-

portant Translations Department, an eminent linguist, and an able student of other cultures, is admirably equipped to write this book. It comes fresh from his work at the translation foundry where he is constantly forced to pour the Gospel into new molds.

The author draws on a rich background of semantic knowledge which indicates his clear understanding of the function of symbolism and then goes on to anthropological, psychological, and theological perspectives of "the communication of the Christian faith."

The exegete who by definition works in the boundary zone between cultures, the systematician who endeavors to test the relevancy of older formulations and must perforce develop new statements, the historian who seeks to understand and trace the varying success with which the Christian church has poured its old wine into new bottles, the practical theologian whose paramount duty it is to communicate the kerygma effectively, above all, the minister and missionary, can hardly afford to ignore this book, a volume that should become a standard work in its field.

WILLIAM J. DANKER

A DOCTOR'S CASEBOOK IN THE LIGHT OF THE BIBLE. By Paul Tournier. Harper & Brothers, New York, 1960. 256 pages. Cloth. \$3.50.

In this book a medical doctor-psychiatrist opens his casebook to disclose his own flesh and blood encounters with intense physical, mental, and spiritual illnesses. Called upon to treat deeply afflicted people, he discovered the resources of his own faith in Jesus Christ and the Scriptures. As much in physical ill-

ness as in mental, he says, the doctor must be concerned with the whole person, including the man's soul.

Tournier writes as he must treat his patients. There is warmth and joy in the knowledge of God and in confronting people with that knowledge. His discussions of sin and disease, meaning of death, vitality in life, and many other topics, are profound and moving. Here is a book that will cast new light on pastoral work, will help the pastor relate sin and grace to his day-by-day pastoral cases, and will stimulate him to deeper love for his people. KENNETH H. BREIMEIER

DIE MISSION DER WELTRELIGIONEN.

By Georg F. Vicedom. Munich: Chr. Kaiser Verlag, 1959. 182 pages. Paper. DM 8.00.

Yesterday's unfinished work in missions is coming back with a vengeance to haunt Christianity today. During the days of colonialism, whose abuses Vicedom makes no attempt to justify, the Christian church had a golden opportunity to spread the Gospel all over the world. But because the Christian church of the West exerted itself too little and too late, it is rapidly finding itself isolated by its foes and becoming the object of their countermission. Along with this idea, Vicedom advances the thesis that Christianity has nevertheless been the ideal pattern stimulating the non-Christian religions to an enabling reappraisal and restructuring of their own heritage. What Hocking argued *should* happen in his hotly debated idea of "reconception," that, as the evidence marshaled by Vicedom would indicate, actually *has* happened. Edmund Perry and others, who in similar vein are speaking of a current "transfiguration of Christ in other religions," would also find corroborating data in Vicedom's study, which incidentally in no sense considers this an ideal state of affairs.

Solidly persuaded of the uniqueness of the Christian kerygma, Vicedom does a com-

parative study of Christianity and the non-Christian religions on the essentials and then points out how not the Gospel but Christians have failed mankind in its yearning for three desiderata, the application of the Word to life, an example to follow, and a genuine brotherhood.

A valuable study for missionaries, for those interested in the history of religions, and for all who penitently reflect on Christendom and their own role in it.

WILLIAM J. DANKER

CHRISTIAN THEOLOGY AND NATURAL SCIENCE. By E. L. Mascall. New York: The Ronald Press Company, 1956. xxi and 328 pages. Cloth. \$4.50.

This book offers a very learned discussion of many of the present conflicts between science and theology and the reasons therefor. Two of the greatest difficulties were the literalism of post-Newtonian science and the assumption by theologians that theological formulations were irreformable. Mascall, who is something of a Neo-Thomist, is very cautious in assessing conclusions drawn from science. He points out how both Eddington and Milne assert principles of cosmology which are definite but not compatible; one wonders if the principles can then be so certain as their advocates suppose. Furthermore every cosmology can be interpreted atheistically and theistically.

Most of the problems Mascall discusses concern the world, creation, and man. His method is to air the questions and show possible solutions to conflicts between science and theology rather than to offer any systematic synthesis. Such caution is commendable. But we feel that he has conceded far too much. Thus for him polygenism is a perfectly tenable theory. On the other hand some of his definite conclusions are most important, and we would certainly share them, e.g., his rejection of pantheism (on scientific grounds), the factuality and unique-

ness of the virgin birth, and the preservation of the identity of men implied by the incarnation.

This book will prove to be most stimulating to anyone interested in the relation between Christian theology and natural science.

ROBERT PREUS

DIE RELIGIONEN DER MENSCHHEIT: IN VERGANGENHEIT UND GEGENWART. By Friedrich Heiler. Stuttgart: Reclam-Verlag, 1959. 1063 pages. Cloth. DM 16.80.

Make way for the compact *Volkswagen* model among world religions handbooks as it comes rolling down the *Autobahn* of German scholarship with the noted Friedrich Heiler at the wheel and crowded with an intimate group of associates and disciples of his Marburg school who have assisted him in preparing a comprehensive, concise survey of world religions from prehistoric times to the present. The work is scholarly, the format is popular. While there is a rich bibliography, serious students will deplore the lack of page references in citations. Not one to spare himself, editor Heiler has done, *inter alia*, the large sections devoted to Indian religions and to Christianity. Typically, Heiler inclines toward mysticism and a tolerance based on a deep understanding of the universal truths of all religions which at times threatens to underestimate the unique characteristics of Christianity. His final chapter on "Versuche einer Synthese der Religionen" affords a listing of attempts in this direction which is both helpful and disturbing.

WILLIAM J. DANKER

CONSTANTINE AND RELIGIOUS LIBERTY. By Hermann Doerries. Translated by Roland Bainton. New Haven: Yale University Press, 1960. xii and 142 pages. Cloth. \$4.00.

This book traces the program of the emperor Constantine concerning religious liberty in the fourth century.

The intolerance of the pagan Romans was directed only toward the Christians' cultus, not toward their beliefs, and this because Rome was a religious state in the minds of its rulers. The intolerance of the imperial church of Theodosius went further than this; in the fifth century not even thoughts were any longer allowed to be free. Doerries offers a thorough discussion of the Edict of Milan, which went on from Galerius' platform of toleration to give positive encouragement to Christians. At the same time there was no shadow cast on the older state religion. And such a policy of Constantine's was not merely one of expediency. In other words, he wished to offer full religious liberty to all Romans, and that even after the decisive battle of Chrysopolis and complete victory under the Christian ensigns. Peace and quiet, thought Constantine, would be conducive to bring errorists over to the true religion. He believed that faith was a matter of the will, and coercion was therefore useless. It became more difficult ultimately for the emperor to tolerate heretics than heathen. For they were a greater threat to the empire than the pagan Romans whom Constantine confidently believed would soon be won for the truth.

This book is more than a mere history. The author tries to draw lessons from the past for our day. In one of his more poignant observations Doerries says, "The intolerant by their very behavior refute the pretention to speak in the name of truth. The force they use can only beget in man a disregard for truth. If, as they say, they are concerned for the man, nevertheless by what they do they crush the man. The intolerant have no right to their objections not only because they fail in their objective but also because by their method they are all the more certain to fail."

ROBERT D. PREUS

AN INTRODUCTION TO THE HISTORY OF THE WESTERN TRADITION. By Edgar Nathaniel Johnson. Vol. I: x and

822 pages; Vol. II: viii and 797 pages. New York: Ginn and Company, 1959. Cloth. \$16.00 a set.

Johnson, formerly of the University of Nebraska, and now of Brandeis, is famed as the co-author, with the great medievalist James Westfall Thompson, of *An Introduction to Medieval Europe*. The present monumental, superbly illustrated work is much more than a history of the Western tradition; it is a work framed always in the tradition of Western historiography. "The Western tradition of writing history is," Johnson says, "what has been considered the best historical thought and practice among historians" from the ancient Near East, Greece, Rome, and those nations that grew up when the Germans and other Barbarians took over the Latin Christian half of the Roman Empire. Johnson points out that this tradition is not shared "by practicing historians of the Communist-ruled countries, for they are obliged to give only one, that is, the official Communist interpretation of their facts." The first volume takes the reader from the religious traditions of the ancient Near East to the rise of humanism and asceticism at the close of the Middle Ages. The second volume begins with the Renaissance, the humanism and arts of the 16th and 17th centuries, and concludes with the story of the United Nations.

Johnson, it may be noted parenthetically, takes a decidedly humanistic approach to the story of Luther: "Luther was unwilling to sacrifice his own interpretation of Scriptures for the sake of a common Protestant creed or party. . . . Such stubbornness among Protestant leaders has continued to date and broken their movement into an amazing number of sects and diminished its effectiveness in the world." This is a conclusion that can come only from a man who does not and possibly cannot understand Luther.

This reviewer highly recommends Johnson's great work, with its richly annotated

bibliographies and excellent indexes. No student of Western history, professional or amateur, can afford to ignore it.

PHILIP J. SCHROEDER

PLATO'S PHAEDRUS. Translated and edited by R. Hackforth. New York: The Liberal Arts Press, 1960. x and 172 pages. Paper. \$1.15.

PLATO'S EXAMINATION OF PLEASURE. Translated and edited by R. Hackforth. New York: The Liberal Arts Press, 1960. vii and 144 pages. Paper. \$1.00.

All who are interested in Plato will appreciate these inexpensive reprints of two standard works of Platonic scholarship. Hackforth is one of the leading Platonists active in England today. Both dialogues are of interest to theologians, the *Phaedrus* because of its passages on love and the soul, the *Philebus* for its investigation of hedonism.

EDGAR KRENTZ

THE KING'S BUSINESS. By Godfrey C. Robinson and Stephen F. Winward. Chicago: Moody Press. 1960. 128 pages. Paper. Price not given.

This *may* be just what one of your men or women is looking for: an inexpensive, packed, "how to" manual on improving one's effectiveness as a worker in the church. Avoiding overemphasis on "technique," the authors nevertheless point out that "method and efficiency do have a place" in such chapters as "The Right Use of Time," "Long-Term Preparation for Speaking," and "Give Attention to Reading."

Though not of great moment for the experienced lay person or pastor, the booklet should be in the church library as a helpful mine of stimulation for the lay leader in the earlier stages of development.

Several pages in the review copy were, alas, illegibly double printed.

DONALD L. DEFFNER

THE LUTHERAN CHURCH AMONG NORWEGIAN AMERICANS. By E. Clifford Nelson and Eugene L. Fevold. Minneapolis: Augsburg Publishing House, 1960. 2 volumes; xix and 357, xix and 379 pages. Cloth. \$12.50.

With the majority of Norwegian Lutherans in America soon to lose their separate national identity in The American Lutheran Church, this history comes as a monument to the Lutherans of Norwegian parentage in this country. It fills a certain need in being the only up-to-date portrayal of the activities of all Norwegian Lutheran groups in America (although after 1917 it traces the history only of the Evangelical Lutheran Church). It is also interestingly and clearly written, and on many issues is quite informative. The opening chapter on conditions in 19th-century Norway is very instructive. Certain events, such as the controversy over the ownership of Augsburg College, are taken up in minute detail for the first time in English.

Apart from these advantages the book is a disappointment, because of the woeful lack of balance it betrays. It would seem that, like certain historians of the past, Nelson thinks that warfare is the stuff of history. After reading these two volumes, one could only conclude that the Norwegian Lutherans in this country were incorrigible scappers. The piety of the people and pastors, the congregational life, the tremendous hardships and sacrifices made by people and pastors for the Gospel are totally bypassed—but the fury, the stupidity, and the humiliation connected with every major controversy are meticulously recorded. The only interlude in the first volume, a chapter on missionary endeavors, is largely statistical and perfunctory (a chapter in the second volume on "The Expanding Church" is better). Again, Eielson, Clausen, and Dietrickson, whose only real distinction was that they arrived in this country early, are given ex-

tensive consideration, and a long section is devoted to the Norwegian Augustana Synod, which was a small group and achieved quite meager results. In sharp contrast, the founders and leaders of the Norwegian Synod—which alone gave direction and leadership to the emigrants from abroad and to which ironically even the later anti-Missourians owed their theology and their success in their church work—are passed over in summary fashion.

Even more serious is the historical bias which pervades the entire work. The position, actions, and motives of the old United Church seem always to be favored at the expense of the Norwegian Synod, the Conference, or the Hauge Synod. The only three men to emerge from the entire history as men of real stature are P. A. Rasmussen, G. Hoyme, and Lars Boe, who theologically offered very little. Particularly disappointing is the anti-Missourian bias throughout. For example, the hesitancy of the Missouri and Norwegian Synods to condemn every form of slavery as *per se* sinful is represented as emanating from a "legalistic" and "fundamentalist view of Scripture" which did not allow an historical approach to the Bible. Actually the very opposite was the case; it was the historical approach to Philemon and other books which enabled the Missourians to see the great evil in slavery and yet to refrain from saying what Scripture does not say. Another example: The pejorative term "restitution theology" is consistently applied to the Missouri and Norwegian Synods. Nelson defines "restitution theology" as embracing (1) a doctrine of inspiration which obscures the material principle of theology, and (2) a "legalistic use" of the confessions. Actually such a description fits neither the Missouri nor the Norwegian Synod. It was the anti-Missourians who could not get beyond the bad and confused terminology of 17th-century (not 16th-century) Orthodoxy in their discussions of

election, conversion, and free will. Missouri and the Synod, when necessary, could and did break with the conclusions of Orthodoxy.

Probably the most unfair feature of the book is the assignment of a sort of satellite status over against the Missouri Synod to the old Norwegian Synod. The leaders of the old Synod are pictured as hanging on every nod of Walther. Their alliance with Missouri is described as "fateful." But there is no evidence for this. The leaders of the Norwegian Synod identified themselves with Germans and strangers because they found with the Missourians unity of doctrine. The very fact that the Synod joined in the merger of 1917 proves that it was no Missouri satellite. Throughout the work this reviewer found no less than 50 statements or inuendoes regarding the old Norwegian Synod which were either slurring or disparaging or downright sarcastic. This is turning church history into a game or at least propaganda.

ROBERT D. PREUS

THE PHILOSOPHY OF WHITEHEAD. By W. Mays. London: George Allen and Unwin, 1959. 260 pages. Cloth. No price given.

In this useful introduction to Whitehead's thought, Mays maintains that the theories propounded during his subject's metaphysical stage, expressed for the most part in his *Process and Reality*, are not such a radical departure from his earlier views as people heretofore imagined. They are actually, Mays contends, quite close to the axiomatic method used by modern logic, although not formalized, and to the findings of modern physics. In addition to his idea of general plan and order (God) underlying the universe, Whitehead believed that the world was a system of events and societies with a history (Hegel?) and actually known by perception. Mays believes that such an account of reality is not as metaphysical as many have contended, although he cannot follow White-

head in saying that the universe is a logical system with each event presupposing every other, since this makes the logical framework more fundamental than the empirical relation. Mays criticizes chiefly Whitehead's anthropology (which substituted for body and mind patterned events of higher and lower grades) as being not only unempirical but unanalyzable. But even here he admits that Whitehead's is probably no less empirical than other modern theories.

This book covers, among other subjects, Whitehead's views on the nature of philosophy, language, God, "eternal objects," "prehension," and consciousness. Each discussion is carried on with great clarity and simplicity, considering the difficulty of Whitehead's terminology and the rapid movement of his thought. A helpful summary follows each section.

ROBERT PREUS

THE PRINCIPLES OF SEMANTICS. By Stephen Ullmann. Second Edition. New York: Philosophical Library, 1957. 346 pages. Cloth. \$10.00.

In this volume Ullmann offers us an excellent introduction to the terminology, the philosophy, and the historical background of modern semantics. He is particularly concerned that semantics have a clearly defined place within linguistics, something that it has not enjoyed in the past.

There are two approaches to semantics, the synchronistic and the diachronistic. Usually the two are thought of as independent (although a combination, though not a confusion, of the two is not frowned upon today), with the former having absolute primacy. The author discusses both approaches in two long chapters.

In his chapter on descriptive semantics he approaches the subject through such channels as phenomenology, lexical and syntactical morphology, and context, and shows how these factors affecting semantics are intermixed. Motivation, onomatopoeia, popular etymology,

ogy, synonymy, polysemy, and related factors form an organic whole, interlinked with phenology, morphology, and syntax. Thus new synchronous networks constantly emerge and arrange themselves into patterns.

The longest chapter, which deals with historical semantics, is most fascinating. The author brings examples from many languages for semantic change and delineates the influences that bring about such change. All this of course can be tremendously helpful to any linguist.

Ullmann's discussions require the interested reader to use a degree of patience. This will, however, be richly rewarded.

ROBERT PREUS

ST. JEROME AND HIS TIMES. By Jean Steinmann; translated from the French by Ronald Matthews. Notre Dame: Fides Publishers, no date. ix and 358 pages. Cloth. \$5.95.

This is a translation from a sympathetic French biography of Saint Jerome done in popular style. There is no introduction, no footnotes (to speak of), no bibliography. This is regrettable since the biography is thorough, the use of the sources is constant, and the translation is lucid.

At least half of the study is a discussion of St. Jerome's exegetical works and method. The author portrays him as misunderstood by men like Rufinus and Augustine (especially in their earlier years) because they did not understand the problems faced by the exegete in Biblical interpretation, or because they revered one particular version (the Septuagint) in preference to the original itself, or because they were either extreme literalists (a right wing Antiochian tradition) or extreme allegorists in the Alexandrian tradition. Like his teacher, Apollinaris of Laodicea, St. Jerome took the historical context into consideration and tried to read each writer of Scripture in his own terms.

We question as an oversimplification the statement of the author that "the succession of turbulent heresies that marked the early centuries of the church can be explained by the long-drawn-out conflict between the Bible and the Greek outlook" (p. 330). The studies of Robert Grant, among many others, in the origins of Gnosticism would tend to discredit this thesis. W. W. OETTING

RELIGIOUS EDUCATION. Edited by Marvin J. Taylor. New York: Abingdon Press, 1960. 446 pages. Cloth. \$6.50.

Coming a decade after the famous *Orientation in Religious Education*, this substantial work again covers a wide range of areas in its 37 chapters, each written by a specialist contributor.

Part I covers principles—philosophy of education, psychology, theology, use of Scripture, objectives. Part II considers programs, materials, and methods. Part III includes administration, leadership, buildings and equipment, evaluation, and college work. The final part studies eight agencies which foster religious education.

The 446-page book is intended as an introductory survey textbook for college or seminary classes, but may not satisfy some denominational instructors, since its subjects range kaleidoscopically through the whole gamut of Protestantism.

Nevertheless the work is an invaluable resource tool, a *sine qua non* for every educational library, and (in this first year especially) a comprehensive guide to what's going on in the field of religious education.

DONALD L. DEFFNER

THE ESSENCE OF THE BIBLE. By Paul Claudel. New York: Philosophical Library, c. 1957. 120 pages. Cloth. \$3.00.

Here, in this French poet's last published work, is a strange mixture of Biblical knowledge, Marian devotion, philosophical speculation, and deep-seated prejudice. The latter is directed even more against Biblical criti-

cism ("literalism," Claudel calls it) within Roman Catholicism than against the Protestantism which he believes spawns it. And yet there is a mystic devotion to Christ and the Scriptures that, no matter how perverted, is deep and true.

HENRY W. REIMANN

FAITH AND KNOWLEDGE. By John Hick. Ithaca, N.Y.: Cornell University Press, c. 1957. 220 pages. Cloth. \$3.50.

The quest of this book is the nature of religious faith, specifically faith in its Western "Christian" form, and its relation to knowing and believing in general. Hick argues against the Platonic view of knowledge as direct and infallible acquaintance with truth and the consequent distinction between knowledge and belief. For him all our cognition including belief is relative to ourselves. Voluntarist theories of faith in William James and F. R. Tennant, moral theories of faith in Kant and D. M. Baillie, and Newman's "illative sense" are analyzed and criticized. Ultimately for Hick the theistic believer, without knowing how he knows that the divine presence is mediated through his human experience, simply finds himself interpreting his total experience in terms of God. Nevertheless the author proceeds to verify the meaningfulness of the theistic assertion in terms of a social and rather this-worldly "Kingdom" eschatology. The final chapters "Faith and Freedom" and "Christian Faith" will perhaps be the most problematic for the theologian, although, despite a somewhat Semi-Pelagian emphasis on freedom, there is a clear testimony to the basic Christian dogmas. The author is of course not writing a dogmatics on *the* Christian faith but trying to spell out how Christian faith moves from the faith in Christ (in Him as God and man, the former conviction mediated by the interpretation of His earthly life) to faith *from* Christ, the total interpretation of life in terms of divine

purpose. The difficulties of moving from religious faith to faith in and from Christ were heightened for this reviewer by the way Hick's final chapter seemed a rather disconnected epilog to his book.

HENRY W. REIMANN

MARTIN LUTHER: TISCHREDEN. Edited by Kurt Aland. 3d edition. Stuttgart: Ehrenfried Klotz Verlag, 1960. 304 pages. Cloth. DM 13.80.

Two earlier volumes of this edition of *Luther Deutsch* have been reviewed in this journal (Vol. XXIX [Nov. 1958], 855, and Vol. XXXI [Aug. 1960], 526). The present volume—the ninth in the series—is in the same tradition. Aland selects 823 sayings from the six volumes of Table Talk in the Weimar edition, arranges them handily by topics (thus making it a supplement to his *Lutherlexicon*), and briefly gives the historical context in an introduction and conclusion. Prior to the Weimar edition all collections from the Table Talk were based on Aurifaber's edition; since Aurifaber rewrote Luther rather generously at times, it is good to have available in the present volume a trustworthy sampling based on manuscript research. Anyone who can still use German, scholar or not, will appreciate Luther's pungent pronouncements.

EDGAR KRENTZ

FREUD AND DEWEY ON THE NATURE OF MAN. By Morton Levitt. New York: Philosophical Library, c. 1960. 180 pages. Cloth. \$3.75.

The thesis of this historical study is that Freud and Dewey "fought for the understanding of the nature of man from complementary, not opposing positions" (p. 173). The antagonism, especially of the later Dewey, for Freud, and of the followers of each for the other group, motivated Levitt of the Wayne State University College of Medicine to examine meticulously the general and

specific intellectual background of these two contemporaries to try to systematize their common as well as their divergent views. The debt of both to Plato, their greater debt to Darwin, Dewey's to Kant and Hegel and James, Freud's to Goethe and Dostoevsky, and many others, provides the treat of an intellectual crossword puzzle skillfully but cautiously maneuvered.

There are copious and lengthy quotations, some of which might have been profitably shortened or relegated to the footnotes. The systematic statement of the position of Dewey suffers from what may have been the verbose vagueness of the philosopher himself. Although the author is evidently a rather convinced Freudian, his enthusiasm is both restrained and persuasive.

The conclusion is simple. Both understood man as "individual — interaction — environment," but whereas Dewey swung to a greater emphasis on the environment, group values, and socialization of biological states, Freud accentuated the individual and constitutional aspects of man. It would seem that the author has gone a long way to acclimatize Sigmund Freud in educational or psychological circles where Dewey still might be one-sidedly venerated. This would be a useful secularist volume for conference study alongside the Concordia Publishing House symposium on psychology and theology by Lutheran scholars, *What Then Is Man?*

HENRY W. REIMANN

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. DM 18.50.

This book supports Nygren's contention that theology "must be at the same time positively Christian and strictly scientific." It critically analyzes the motif method and concludes that after critical revision it is to

be retained as a "fruitful approach to the methodological problems of theology." Erling holds that, "in contrast to the univocal interpretation of the causal relation presupposed in logical empiricism, the motifs may be understood as representing different ways in which the causal relationship, in which man stands in the ethical and the religious domains, may be characterized" (p. 17).

Erling examines the different forms of synthetic validity to be found in experience and Nygren's "basic questions" or "categories" (true, good, beautiful, religious) and concludes that there is no area of human experience from which science can be barred. Theology, he holds, is a positive science, brought into being "on the grounds of the value which belongs to Christianity, [that] draws together all the knowledge which will serve toward its scientific illumination, and thus an entirely new science is formed" (p. 39).

The author finds that the validity examined in the theoretical domain or the natural sciences is not exhaustive with respect to the validity of experience. In other areas of experience validity may appear in the form of alternate, mutually exclusive possibilities, each interpretation having its own internal necessity. The causal relationship is not of such a nature that all description must conform to the pattern found in natural sciences. "The human subject must also be considered a causal factor" (p. 89). In structuring the human causal factor, critical and descriptive ethics must not be sharply abstracted from each other.

According to Erling, metaphysical ethics, properly understood, is an advanced stage of descriptive ethics, and while there can be no normative ethical ideal, there can be normative scientific ethics within each ideal. The author holds that the dispositional, legalistic (deontological), and teleological (axiological) standards are distinct patterns of

causal relatedness the human causal factor may operate in. Yet the agape ethic (dispositional) is not bound by the other standards, since it is itself creative in nature and thus often a stumbling block or foolishness by the other two standards. He concedes that "the descriptive and critical approaches to the problem of religious validity may not be distinguished as sharply as Nygren seeks to distinguish them." (P. 159)

In Ch. VI Erling shows the close relationship between the critical and descriptive task. Critical analysis defines the form, and description determines its extension. Motif research remains in the domain of both. Motifs are empirically recognizable in historical documents but not in historical events and must be presupposed, as the category of causality is presupposed in natural sciences. They can represent causal patterns in terms of which the total historical process was interpreted. The locus of events thus interpreted includes Biblical revelation and the history of the church.

In the last chapter the author holds that since the meaning of major topics in systematic theology is determined by the motif in the context the topics appear in, motif research is also necessary for systematic theology.

ERWIN L. LUEKER

IDEAS OF REVELATION. By H. D. McDonald. New York: St. Martin's Press, 1959. xi and 300 pages. Cloth. \$6.75.

McDonald's scrupulous study of the deluge of literature on revelation covers the period from 1700 to 1860. Of interest is the fact that practically every modern view has its older counterpart in this era. For instance, the similarity of the so-called "activist" view of Barth and Brunner to that of Coleridge is quite remarkable. The reactions of that day likewise resemble our present situation remarkably. In the wake of 18th-century deism came a form of scientism with a fervent unbelief, attacking

revelation on every count, insisting that revelation must be regarded simply as a form of popular piety. Orthodoxy reacted. But trying to wend its way between forms of rationalism and radical empiricism on the one hand and enthusiasm on the other hand, it often lost its way, wandering far into the unproductive fields of apologetics, and falling into the pitfalls of rationalism. It is further worth noting that as long as deism was its chief opponent orthodoxy defended itself by resorting to natural religion. When unbelief raised its head, orthodox theologians ran with avidity to revealed religion. Thus it would appear that natural or rational theology (in the concrete) could prove everything and nothing.

Perhaps the most rewarding chapter of the work is the last one, in which the author tries to show that neither the propositional doctrine of revelation or the completely dynamic one can suffice. While he agrees with Barth that the divine Spirit is always a *dandum*, McDonald nevertheless insists correctly that the "word of God" given in former days is "the word of God" also for us. To the question, "How can past and distant information be present and dynamic instruction?"—a real problem for Barth, as it was for Lessing—McDonald replies that, though the question be hard to answer, "the fact remains that it can and does."

This book fills a gap in our present discussions of revelation, and for this reason deserves serious attention.

ROBERT D. PREUS

GEMEINDE UND GEMEINDEORDNUNG IM NEUEN TESTAMENT. By Eduard Schweizer. Zürich: Zwingli Verlag, 1959. 217 pages. Paper. Swiss francs 20.00.

This book offers a critical study of the essence of the church and its external structure on the basis of the New Testament. It sees the structure as developing within the period

covered by the New Testament and the writings of the apostolic fathers.

The author endeavors to trace the influence of the concept of the church as continuation of Israel, and that of the Christological and eschatological newness of the church, on church organization. The books of the New Testament and apostolic fathers are individually examined. The ministries of the New Testament are compared; the problem of "charismatic" and "noncharismatic" functions in the church analyzed; and the significance of terms for the ministries, especially as they relate to the priesthood of believers, discussed. It concludes with an analysis of order as the manifestation of the Spirit, ordination, apostolic succession, worship, and conclusions. The book contains valuable material for the critical reader.

ERWIN L. LUEKER

THE POSSESSED. By Albert Camus. Translated by Justin O'Brien. New York: Alfred Knopf, 1960. vi and 182 pages. Cloth. \$3.50.

Recognizing Dostoevsky's *The Possessed* as one of the greatest novels depicting man's motivations and passions, Camus has in this, his last finished major work, redone the novel for the theater.

Like the original, Camus' presentation is a masterpiece and carries the reader along from beginning to end. He succeeds remarkably in being faithful to the plot and to the characters. The Lemkes are the only main characters to be omitted in the dramatic adaptation, and hence Peter Verkhovensky appears less of a scoundrel than in the novel. Again the duel, rather superfluous, is included in the play, whereas the ball and the resulting fiasco (important in the novel but difficult for the theater) is omitted.

Camus' work is an interpretation as well as an adaptation. The novel, which demonstrates the tragedy of atheism, is given atheistic orientation. For instance, Shatov, who said that when we lose contact with the

masses we lose God, is made to say that without the masses there is no God. Whereas Dostoevsky sympathetically portrays Kirilov, Verkhovensky, and Stavrogin as deluded and pitiable nihilists and anarchists, Camus seems to represent them as being somehow on the right track. Dostoevsky clearly portrays atheism and nihilism with its accompanying socialism and revolution as a tragic debacle; this is not at all clear in Camus' rendition. Dostoevsky's hero is the gentle and confused Shatov; Camus' hero is the reckless and inscrutable but also confused Stavrogin.

The Possessed, whether it be the novel or the play, is well worth reading, especially for pastors. For as Camus says, it prefigures our nihilism today, its protagonists being "torn and dead souls, unable to love and suffering from that inability, wanting to believe and yet unable to do so."

Justin O'Brien's translation is another excellent piece of work.

ROBERT D. PREUS

SVENSK KYRKOISTORIA. By Berndt Gustafsson. Stockholm: Svenska Kyrkans Diakonistyrelses Bokförlag, 1957. 327 pages. Paper, Swedish kronor 16.00; cloth, Swedish kronor 22.00.

Here is a concise survey of Swedish church history from 830 to the present. While the material is condensed, it nevertheless covers all phases of the church's activity, including architecture, life, and worship.

Special emphasis is placed on thought movements within the church. In broad outline the history of Swedish Christianity follows the pattern of that in Germany: a mission period; the Middle Ages; the Reformation period; the era of consolidation of the Reformation; pietism and rationalism; the beginning of denominationalism; modern times. Yet each period and movement in the church is fashioned in a unique way. Thus, for instance, the Reformation in Sweden marks a radical break with the past to a lesser degree than in Germany. Again,

17th century Lutheranism in Sweden was characterized by emphasis on piety based on a fusion of orthodoxy and mysticism.

Chapter X sketches the church history of Denmark, Iceland, Norway, and Finland.

ERWIN L. LUEKER

THE CHURCH'S MISSION TO THE EDUCATED AMERICAN. By J. H. Nederhood. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. xii and 163 pages. Paper. \$2.50.

Here is a study of major importance, not only for campus and "town-gown" pastors but for community-serving pastors as well.

The thrust of this paperback is upon the church's responsibility for discovering and responding to the thought world of the educated people in its homeland. The author begins with an excellent chapter on the New Testament Church as *mission*, understood as that which occurs "when the church, which has been created a testimony to Jesus Christ, comes in contact with the world. If it is truly Christ's, it is *living out the spirit which He has sent.*"

Chapter Two treats "the church as mission in America." It notes that the contemporary expression of the church in our country is continually threatened by massive social forces. In the next two chapters Nederhood spells out the steps in the approach to the "unconverted educated." First of all, we should know as much as possible about them. This involves distinguishing between the "trained" and the "educated" products of our colleges; properly assessing the secular faith inculcated by so many "Halls of Ivy"; evaluating the breathtaking progress in the natural sciences and its effect on contemporary man; looking with jaundiced eye at the religious language symbols used by the "educated," which are similar to Christian terminology, but with an antithetical frame of reference. ("A missionary," says Nederhood, "may never take communication with an educated individual for granted.")

Next, we need to be aware of the misunderstandings and prejudices of the educated. A failure to distinguish between *organization* and *organism* colors the view of the church held by many college graduates who have taken too seriously their courses in descriptive sociology. The psychological approach to religion is similarly devastating for the educated person's evaluation of Christianity.

Again, the college graduate is quite likely to believe that the Dead Sea Scrolls undermine the structure of Christianity, that "theology is a massive systematization of personal opinion and fantasy," that the church is anti-intellectual and hypocritical, and so on. All these mistaken notions must be taken into account in our analysis of the "shape" of the "unconverted educated." Nederhood goes on to discuss the substitutes for Christianity which appeal to the educated, such as the exotic religions, liberal Judaism, and the "new Humanism." In vivid fashion he spells out the effect of modern literature upon contemporary man, in portraying the secular images of man revealed in the reams cranked out by our modern "merchants of despair," the "futilitarians."

In Ch. 5 Nederhood comes to the actual approach. The author notes the present favorable social position enjoyed by the church in America for reaching the educated and stresses the responsibility of the entire congregation in the mobilization of this mission. His primary concern is that "the local church recognize its worship service, in which the Word is preached, as the most important component within its mission approach to the educated. . . . No contact with educated people should be judged complete until attendance upon the preaching of the Word results." (P. 141)

The Church's Mission to the Educated American is unequivocal in delineating the content of the message. It is: (a) the God of Christianity is the Creator of the cosmos;

(b) the Gospel demands decision in the light of the imminent judgment; (c) the Christian faith has implications for all of life. A Lutheran might have spelled out in greater detail his definition of "sin," "repentance," "judgment," and similar terms, but all that Nederhood does say is consonant with the analogy of the faith. He treats the doctrine of election very briefly; happily he affirms *sola gratia*, and, citing Berkouwer, describes *eklogē* as having "nothing to do with sinister arbitrariness. . . . The electing purpose of God opens the way of salvation, in which men learn that the salvation of God is only received as a divine gift and never as . . . a way of works." (P. 153)

To sum up: the church must change its present relationship with the educated into a mission relationship. The tragedy is that many churches now attracting the educated are not proclaiming the Gospel. They are trying to be "successful." They must live deeply out of the Word of God, and proclaim this Word with assurance and boldness.

Nederhood's book is rich in footnoting (although this reviewer missed some expected reference to Albert Camus and Karl Heim). The style flows freely and interestingly.

DONALD L. DEFFNER

CHILDREN IN THE CHURCH. By Iris V. Cully. Philadelphia: The Westminster Press, 1960. 204 pages. Cloth. \$3.75.

This work, by the authoress of *The Dynamics of Christian Education* (Philadelphia: The Westminster Press, 1958), is another in the long line of books dealing with the Christian education of children. The jacket declares that the fruits of her study have resulted in "an approach to Christian education that is entirely new and up to date." The book falls short of this promise!

References to creation, redemption, and other works of the Godhead appear throughout the book. We must "see all people as persons for whom Christ died" (p. 79). Christ "was both true man and true God"

(p. 169). In the concluding chapter, on "the Child and the Bible," she describes Holy Scripture as "not an authority of absolute law to be kept, for this would make the Word oppressive rather than a source of comfort and joy. The authority is not in the written word but in God who stands revealed through its pages" (p. 179). On pp. 36, 37 she maintains the sign-seal-signifies-memorial view of the Sacraments.

There are some helpful psychological insights in the work. The style is fairly interesting, though at times the content seems obvious, and the book reads more like a primer, or a running account of "what's what" in Christian education in American churches—written for the novice or newcomer to the country unfamiliar with the grist of Protestant church life.

Lutherans receive *kudos* on page 45: "The Lutheran Churches are the only ones that seem to take really seriously the length of time allotted to . . . training for 'full communion.'"

Summa. Value for the long-term educator: Minimal. For the beginner: Worth browsing in, with the reservations indicated. Price: A little steep. DONALD L. DEFFNER

WORDS AND THINGS. By Ernest Gellner. Boston: Beacon Press, 1959. 270 pages. Cloth. \$5.00.

Gellner's book is a stormy polemic against modern linguistic philosophy as first propounded by Wittgenstein and then taught by Wisdom, Ryle, J. L. Austin, and others. It reveals linguistic philosophy's debt to logical atomism, logical positivism, and G. E. Moore's naive realism. It traces deftly the attempts of linguistic philosophy to overcome alleged weaknesses of logical positivism and indeed of every theory of knowledge; but shows that linguistic philosophy "absolutely requires and presupposes Positivism" if it is to rid itself of metaphysical language.

The author demonstrates (rather conclu-

sively to this reviewer) that linguistic philosophy argues in a circle, in that it bases its behavioristic theory of mind on its theory of language as "usage," and then insists that language is only usage because mind is only activity. Again, it argues, a naturalistic view of the world implies a naturalistic view of language, and vice versa. The trouble is that these basic principles are often covered up or even disclaimed by the proponents of this philosophy. Gellner does his best to expose these presuppositions.

A theologian can sympathize with the frustrations that beset the critic of a philosophy which *ex hypothesi* leaves no room for philosophic propositions. Gellner is obviously correct when he insists that those who make philosophy a mere activity *are saying something* the moment they define the rules and criteria of their activity. The book, however, becomes tiring, because it labors certain arguments and purposely overstates and caricatures the iniquities of linguistic philosophy.

ROBERT D. PREUS

INDIA AND CHRISTENDOM. By Richard Garbe. La Salle, Ill.: The Open Court Publishing Company, 1959. 310 pages. Cloth. \$3.50.

Garbe of Tübingen was one of the great Sanskrit scholars and students of Hindu philosophy and religion in the period prior to World War I. The data he has amassed and the questions he raises still provide much undone work for historians of religion, for Christian theologians, and especially for missionaries to India. The translator and the publisher have done a real service in making available an important older publication in new form.

Garbe sees Indian influences at work in the New Testament in the story of Simeon in the temple, the temptation of Christ, Peter's walking on the water, and the miracle of the loaves.

Much stronger in Garbe's view are the

Christian elements in later Krishnaism and other Hinduistic sects with which he deals especially in the last chapter. He sees the broad current of *bhakti* devotion as strongly influenced by Christian ideas through contact with Syrian Christians. There is grist here for the mills of modern scholars like Edmund Perry, who speak of the progressive "transfiguration" of Christ in other religions. Garbe was trying to help Christian missionaries by pointing out those Christian elements which Hindus had already made their own.

It is regrettable from the scholar's viewpoint that the footnotes in Garbe's original have been kneaded indistinguishably into the dough of the present text without references, but the extensive bibliography is valuable.

WILLIAM J. DANKER

RATIO UND FIDES: EINE UNTERSUCHUNG ÜBER DIE RATIO IN DER THEOLOGIE LUTHERS. By Bernhard Lohse. Göttingen: Vandenhoeck & Ruprecht, 1958. 141 pages. Paper. DM 13.50.

Ratio und Fides is the author's *Habilitationschrift*, by which he qualified as lecturer at the University of Hamburg.

Luther praises reason (*ratio*) at one time, condemns it at another. Why this disparity of attitude? Lohse shows that in matters of faith Luther regarded reason as totally blind, whereas in other matters he praised it as God's greatest gift to man.

In Part I Lohse traces the development of Luther's concept of reason in his glosses to Augustine and Peter Lombard (1509—10), in his lectures on the Psalms (1513—15), on Romans (1515—16), on Galatians (1516—17), and on Hebrews (1517—18). In Part II he discusses Luther's concept of reason before the Fall, of natural man's reason after the Fall, of reason under the impact of revelation, and of reason's place in the world. The author's study has convinced him of the basic unity of Luther's dialectical statements concerning reason, though they may

at times appear to be contradictory. By adding *fides* to *ratio* the author intends to show that Luther views reason only from the vantage point of faith. Faith is the key to Luther's attitude toward reason. Reason must be held captive in obedience to Christ. If that is done, it is indeed a priceless gift of God.

L. W. SPITZ

VOODOO IN HAITI. By Alfred Metraux. Translated by Hugo Charteris. New York: Oxford University Press, 1959. 400 pages. Cloth. \$6.50.

An eminent anthropologist with a career that includes staff work at Yale and the Smithsonian Institution in addition to the Sorbonne has here brought us a scholarly, authoritative, and highly readable firsthand account of the practices of Haitian voodoo. Its history, its social framework, its supernatural world, its liturgy, and ritual, its magic and sorcery, are described in detail before a final chapter on "Voodoo and Christianity," which alone is worth the price of the book.

Living in curious symbiosis with the church, voodoo is a very real problem to the Roman Catholic clergy in Haiti. When a priest sees such things as a woman of his flock possessed by the *loa*, the voodoo deities, bending a bar of iron made red hot, it may be understandable that he looks upon this as demonic possession, while Protestants may in their turn urge the Haitian proverb, "If

you want the *loa* to leave you in peace, become a Protestant." Metraux points out, however (p. 32), that conversion, "far from being the result of a *crise de conscience*, is often no more than the expression of an exaggerated fear of spirits."

Could it be possible that voodoo's tenacious life is not only due to the failure of the Roman Catholic Church to educate its followers, as Metraux suggests, but also to the fact that straight-laced priests, recruited largely from Brittany, have failed to find a legitimate place in the church's ethos for instinctive African forms of religious expression?

WILLIAM J. DANKER

LAND BEYOND THE NILE. By Malcolm Forsberg. New York: Harper and Brothers, 1958. 232 pages. Cloth. \$3.95.

Working under the Sudan Interior Mission, Malcolm and Enid Forsberg labored among the primitive Uduks in the Sudan, fled two wars, the Ethiopian War and World War II, preached the Gospel, translated the Bible, lived the Word, trusted in the Lord when their first child sickened to the very edge of death.

After 20 years in Africa they can see some of the fruits of their labors: churches, schools, and hospitals, young couples founding a Christian village, a hopelessly backward people found to possess high talent and intelligence.

WILLIAM J. DANKER

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)

Die Predigt: Tiefenpsychologische Grundlagen und Grundfragen. By Otto Haendler. Third Edition. Berlin: Verlag Alfred Töpelmann, 1960. xv and 359 pages. Cloth. DM 20.00.

The Book of Judges. By Philip J. King. New York: Paulist Press, 1960. 96 pages. Paper. 75 cents.

Studies in the Sermon on the Mount, Vol. II. By Martyn Lloyd-Jones. Grand

Rapids: Wm. B. Eerdmans Publishing Company, 1960. 337 pages. Cloth. \$4.50.

The Gospel Miracles: Studies in Matthew, Mark, and Luke. By Ronald S. Wallace. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1960. xiii and 161 pages. Cloth. \$3.50.

The Monks of Qumran: As Depicted in the Dead Sea Scrolls, With Translations in English. By Edmund F. Sutcliffe. London:

Burns and Oates, 1960. xvi and 272 pages. Cloth. 30s.

The Book of Jeremiab: Introduction and Commentary. By H. Cunliffe-Jones. New York: Macmillan Company, 1961. 287 pages. Cloth. \$3.50.

The Comprehensive Bible Concordance. Edited by Adam Clarke. Grand Rapids: Kregel Publications, 1960. 284 pages. Cloth. \$3.50. This work is reprinted by photolithography, without alterations except for an added page of instructions on the use of the work, from the supplement to William Jenks (editor), *Comprehensive Bible Commentary* (Philadelphia: J. B. Lippincott and Co., 1846). It was developed by Clarke from the earlier concordance of John Butterworth with added definitions by Alexander Cruden.

Christ Our Example. By James Stalker. Grand Rapids: Zondervan Publishing House, 1960. 332 pages. Cloth. \$2.95. Under the title of *Imago Christi*, this work by a distinguished Free Church of Scotland minister went through 19 editions by 1908. The present volume is an unaltered photolithographed reissue of the 19th edition (London: Hodder and Stoughton, 1908).

Fools for Christ: Essays on the True, the Good and the Beautiful. By Jaroslav Jan Pelikan, Junior. Philadelphia: Muhlenberg Press, [1960]. ix and 172 pages. Paper. \$1.35. A paperback reprint of the 1955 series of six essays by the University of Chicago's young Lutheran church historian in which he discusses the true, the good, and the beautiful in their relation to the holy in terms of the thought of Søren Kierkegaard, St. Paul, Fyodor Mikhaylovitch Dostoyevsky, Martin Luther, Friedrich Nietzsche, and Johann Sebastian Bach.

Two Types of Faith: A Study of the Interpenetration of Judaism and Christianity. By Martin Buber; translated from the German by Norman P. Goldhawk. New York: Harper and Brothers, 1961. 177 pages. Paper. \$1.25. This English version of an important and widely discussed work by one of the great Jewish philosophers of our time first came out a decade ago.

Kultsymbolik des Protestantismus. By Kurt Goldammer; with appendix, "Symbolik des Protestantischen Kirchengebäudes," by Klaus Wessel. Stuttgart: Anton Hiersemann, 1960. 112 pages. Paper. DM 22.00.

The Book of Josue. By Joseph J. de Vault. New York: Paulist Press, 1960. 96 pages. Paper. 75 cents.

The Book of Deuteronomy: Part 2 With a Commentary. By George S. Glanzman. New York: Paulist Press, 1960. 96 pages. Paper. 75 cents.

Children and the Bible. By Ethel L. Smither; edited by Henry B. Bullock. Nashville: Abingdon Press, 1960. 183 pages. Paper. \$1.50.

The Cross Still Stands: The Friday of the Crucifixion. By Alfred Doerffler. Grand Rapids: Baker Book House, 1960. 135 pages. Cloth. \$2.50.

The Seven Last Words. By Clarence W. Cranford. Grand Rapids: Baker Book House, 1960. 78 pages. Cloth. \$1.50.

God Among Men, trans. and ed. Bernard Murchland. Notre Dame, Ind.: Fides Publishers, 1960. 315 pages. Cloth. \$4.50.

Stories of Yesterday and Today for Juniors, ed. Alice Geer Kelsey. New York: Abingdon Press, 1961. 127 pages. Cloth. \$2.00.

Son and Saviour: The Divinity of Jesus Christ in the Scriptures (Jesus, le Fils de Dieu). By Albert Gelin, J. Schmitt, Pierre Benoit, M. E. Boismard, and Donatien Mollet; translated by Anthony Wheaton. Baltimore: Helicon Press, 1960. 151 pages. Cloth. \$2.95.

The Healing Ministry in the Church. By Bernard Martin. Richmond: John Knox Press, 1961. 125 pages. Cloth. \$3.00.

The Lutheran Annual, 1961, ed. O. A. Dorn. St. Louis: Concordia Publishing House, 1960. 416 pages. Paper. 75 cents.

The Death and Resurrection of Christ: Messages for Good Friday and Easter. By Abraham Kuyper; translated from the Dutch by Henry Zylstra. Grand Rapids: Zondervan Publishing House, 1960. 150 pages. Cloth. \$2.50.

Das alte Ägypten und die Bibel (L'Égypte et la Bible). By Pierre Montet; translated by Matthis Thurneysen. Zürich: EVZ-Verlag, 1960. 227 pages. Cloth. Sw. Fr. 17.60.

Calwer Bibel-Lexikon. Lieferung 3: *Jabasiel-Megiddo*. Edited by Theodor Schlatter, Karl Gutbrod, and Reinhold Kücklich. Stuttgart: Calwer Verlag, 1960. 288 columns. Paper. DM 7.50.

Gesammelte Studien zur Theologie Luthers und der Reformation. By Rudolf Hermann. Göttingen: Vandenhoeck und Ruprecht, 1960. 500 pages. Cloth. DM 32.00.

Luther's Works. Vol. 35: *Word and Sacrament I*, ed. E. Theodore Bachmann. Philadelphia: Muhlenberg Press, 1960. xxi and 426 pages. Cloth. \$5.00.

Lenten-Easter Sourcebook, ed. Charles L. Wallis. New York: Abingdon Press, 1961. 224 pages. Cloth. \$2.95.

Dogmatics (Dogmatik: Ihr Weg zwischen Historismus und Existenzialismus). By Herman Diem; translated by Harold Knight. Philadelphia: Westminster Press, 1960. 375 pages. Cloth. \$6.95.

Music at the Court of Frederick the Great. By Ernest Eugene Helm. Norman, Okla.: University of Oklahoma Press, 1960. xx and 268 pages. Cloth. \$5.00.

Stand Up in Praise to God. By Paul Stromberg Rees. Grand Rapids: William B. Eerdmans Publishing Company, 1960. 117 pages. Cloth. \$2.00.

The Old Testament View of Revelation. By James G. S. Thomson. Grand Rapids: William B. Eerdmans Publishing Company, 1960. 107 pages. Cloth. \$2.50.

Adventuring in the Church: A Confirmation Guidebook. By William Backus, Paul Malte, editor, and Wayne Saffen. Medford, Oregon: Morse Press, 1960. 194 pages and 33 question sheets. Three-ring notebook binder. Price not given.

John of Beverly Series, Book 1: A Workbook for the Teaching of Religion to the Very Young Deaf Child, ed. Amelia Mary Boos. Westbury, N. Y.: Avon Press, 1960. 96 pages. Paper. Price not given.

Liturgy, Theology, Music in the Lutheran Church, ed. Mandus A. Egge. Minneapolis: Augsburg Publishing House, 1959. 122 pages. Paper with wire binder. \$2.95.

The Passion Pilgrimage. By Erwin Kurth. St. Louis: Concordia Publishing House, 1961. 123 pages. Paper. \$1.50.

Albert Schweitzer: A Study of His Philosophy of Life. By Gabriel Langfeldt; translated from the Norwegian by Maurice Michael. New York: George Braziller, 1960. 119 pages. Cloth. \$3.00.

The Principles of Moral Philosophy. By Ben Kimpel. New York: Philosophical Library, 1960. xv and 234 pages. Cloth. \$3.75.

We Call This Friday Good. By Howard G. Hageman. Philadelphia: Muhlenberg Press, 1961. 83 pages. Cloth. \$1.50.

The Book of Revelation: A Simplified Commentary. By Harry Buis. Philadelphia: Presbyterian and Reformed Publishing Company, 1960. iv and 124 pages. Paper. Price not given.

Sartre. By S. U. Zuidema; translated by Dirk Jellema. Nutley, N. J.: Presbyterian and Reformed Publishing Company, 1960. 57 pages. Paper. \$1.50.

Barth. By A. D. R. Polman; translated by Calvin D. Freeman. Nutley, N. J.: Presbyterian and Reformed Publishing Company, 1960. 68 pages. Paper. \$1.50.

The Meaning and Matter of History: A Christian View. By Martin Cyril D'Arcy. New York: Farrar, Straus and Cudahy, 1959. 309 pages. Cloth. \$5.50.

Jesus and His Story (Jesus: Gestalt und Geschichte). By Ethelbert Stauffer; translated by Richard and Clara Winston. New York: Alfred A. Knopf, 1960. xix and 243 pages. Cloth. \$4.00.

English Religious Dissent. By Erik Routley. Cambridge: Cambridge University Press, 1960. viii and 214 pages. Cloth. \$3.75.

The Talmud of Jerusalem, trans. H. Polano; ed. Dagobert D. Runes. New York: Philosophical Library, 1956. 160 pages. Boards. \$4.75.