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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.

WHAT'S THE ANSWER? By Otto E. Sohn.
St. Louis: Concordia Publishing House,
1960. Paper. 210 pages. \$1.50.

This is a collection of selected questions and answers from a column with the same title which has appeared regularly in the pages of the *Lutheran Witness* since January 1954. In the Preface the publisher and the author express the hope "that our pastors will find this booklet a valuable aid and stimulus for a fuller discussion of the questions raised and that the reader will discover on these pages much that will be helpful and edifying" (p. 4). This is a hope that should be realized.

The author submits that "it would be too much to expect that all will agree fully with every statement in the book. In the area of pastoral theology the same problem may appear differently to different people, depending upon the persons involved, upon time, place, and other factors" (p. 4). The author also properly maintains the principle that the answers to many of the questions posed are to be received as human opinions expressed on practical problems and not to be considered binding upon individual consciences or as restricting Christian liberty (p. 4). These are important statements.

Having read the column in the *Lutheran Witness* over the years and now the book, this reviewer has the conviction that the author's freedom from the limitations of column space and that "second sight" which often comes in working over material have combined to sharpen up much of the discussion. This is to say that the book is an improvement over the column.

It is evident that the answers were not "shaken out of the sleeve," so to speak, but that much study, thought, and experience were combined to shape them. Many of the answers are developed systematically on the basis of Scripture and the Lutheran Confessions. Although the author adhered to his avowed basic rule "that all Scripture texts adduced or explained must be examined carefully in their original Hebrew or Greek wording and in the light of their peculiar context or setting," this rule has not always been adhered to in the employment of Scripture passages as references or as prooftexts. As a result, the reader may draw some improper conclusions if he does not study the Scripture passages indicated; answers may sometimes appear to be too neat; and sometimes more questions may be raised than are answered.

In some instances a stated theological principle would have served better as the basis of judgment and decision than isolated Scripture passages. For example, the confessional principle, Biblically based, that authority in the church is the Word of God and is exercised through preaching, teaching, counseling, admonishing, etc., would have served well to clarify the answers to the questions on the Holy Ministry on pages 52—53. Similarly, the Scriptural principle that Christian action is to serve the welfare of the church could have been applied to a number of questions.

On pages 186—192 Sohn attempts to give the answer to one of the most difficult questions of all: What about divorce and remarriage? In answer to the specific question, "What is the teaching of the Holy Scripture

on divorce?" the author begins with the prefatory remark: "The Scriptural principles which our church proclaims and upholds on this subject may be summarized thus." What follows is helpful to a certain degree. Any oversimplification of the problem by the use of Scripture as a legal code on the one hand and as a word of evangelical action on the other creates a tension that is not fully resolved. The question remains, when should a Christian exercise his "right" in getting a divorce and marrying another? The passages in Matt. 5:31, 32; 19:9 are quoted as the basis for this principle: "Christ permits, but does not command, married people to procure a divorce if a spouse has become guilty of fornication, that is, sexual relations with another person. The right to sever the union, however, belongs to the innocent spouse, not the fornicator."

The content is divided under concise subject headings. Very complete subject and Scripture indexes are included. Altogether this is a well-written and noble effort by a dedicated student of the Scripture who tackles difficult questions concisely and practically. Practically, confessionally, and polemically this book will serve as a basic guide and source for pastors, teachers, and laymen in determining the answer to those questions of doctrine and practice which arise again and again.

HARRY G. COINER

THE THREAT OF COMMUNISM AND THE TASK OF CHRISTIANS. By Arthur Vööbus. New York: ETSE [243 East Thirty-fourth St.], 1960. 28 pages. Paper. \$1.00.

The author is professor at the Lutheran Seminary in Maywood, Ill. From personal experience he has learned that Bolshevism is evil incarnate. This booklet was prepared especially in reaction to the resolution on Red China adopted by a conference sponsored by the National Council of Churches at Cleveland in 1959. This action Vööbus

brands as irresponsible. He is concerned with "meaningful Christianity" (p. 4) as it confronts the most diabolical enemy that has ever threatened the Church. In this conflict there is only black and white, as all those can testify who have ever had to stand up against Communist terror. Vööbus is one of these. His is a prophetic voice in a very confused world. This is a booklet that will provide necessary insights into the machinations of international Communism as an enemy of God. It should be required reading for all of us, especially as *Question 7* starts on its round of showings.

MARTIN H. SCHARLEMANN

THE PASCHAL LITURGY AND THE APOCALYPSE. By Massey Hamilton Shepherd, Jr. Richmond, Va.: John Knox Press, 1960. 99 pages. Paper. \$1.50.

This work is a strange combination of good historical scholarship and some highly conjectural application of the results to the last book of the Bible. The first 74 pages survey the growth of the Paschal liturgy down to about the year A. D. 200. There are good comments on the relation of the Sabbath to its fulfillment in Christ and on the Eucharist at the end of the second century. In his discussion of New Testament materials, Shepherd perhaps underestimates the variety of worship forms and practices presented there, though he does full justice to the difficulties as to the date of the first Eucharist (pp. 27—37; for the variety in the New Testament, see John Knox, *The Early Church and the Coming Great Church* [New York: Abingdon Press, 1955], pp. 23—29).

What seems highly conjectural, indeed too conjectural to be taken seriously, is Shepherd's suggestion that the book of Revelation corresponds in its order of presentation to the Church's Paschal liturgy. (This proposal seems to this reviewer to have as little strength as his suggestion that the

night watches of Mark 13 and the three hour periods in the crucifixion narrative of Mark 15 suggest an all-night vigil and an all-day watch in the Roman Church, pp.34—35.) Instead of arguing from the liturgy of a later period to the time of the New Testament authors, Shepherd might more defensibly have suggested that such New Testament indications have been extremely influential in the form which the later liturgy took. So stated his thesis would seem worthy of greater credence.

These strictures should not prevent the careful reader from getting many valuable insights into and a short review of Eucharistic forms in the subapostolic church.

EDGAR KRENTZ

STUDIES IN THE SERMON ON THE MOUNT. By D. Martyn Lloyd-Jones. Grand Rapids: Wm. B. Eerdmans Publishing Co. Vol. I, 1959; 320 pages. Vol. II, 1960; 337 pages. Cloth. \$4.50 each.

These two volumes contain 60 sermons which Lloyd-Jones preached on successive Sunday mornings at Westminster Chapel, London. Convinced that one of the contemporary church's greatest needs is a return to expository preaching, he presents these sermons in the form in which they were first delivered. The author agrees that an expository sermon must be more than a running commentary on a unit of Scripture; it must have, he says, "a distinct form and pattern" (p.vii). While the sermons are not constructed as specifically independent units—for he indicates that he never knew how far he would move in the next sermon—there is an internal strength and beauty which makes for forceful preaching. The sermons are strictly Biblical in content, blending both penetrating diagnosis and clear Gospel. These volumes will present a particular challenge to those who feel that Biblical preaching cannot be fresh and relevant to modern hearers.

DAVID S. SCHULLER

THE GOSPEL MIRACLES. By Ronald S. Wallace. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. 161 pages. Cloth. \$3.50.

The author, a pastor in Edinburgh and member of the group producing the *Scottish Journal of Theology*, herewith publishes studies of 20 miracles of Jesus as narrated in the synoptic gospels. In his Foreword the author expresses the conviction that the preacher must do more than the scholar and must cause the risen Christ to confront the Christian congregation. The preacher's word, as well as the layman's, must then be shared with the scholar's. The author expresses his debt to Schniewind, Alan Richardson, and Trench. His studies are quite in preaching style, possibly overelaborated for a single sermon, but remarkably pastoral in tone and facile in deriving the old but also unexpected applications. This reviewer was happy with the serene contentment with the Gospel record, the ability to relate the Palestinian scene to the current situation, and the remarkable primacy of the atonement. Wallace's *Many Things in Parables* (1955) is a useful volume. This one is even more stimulating.

RICHARD R. CAEMMERER

CAN I KNOW GOD? AND OTHER SERMONS. By W. E. Sangster. New York: Abingdon Press, 1960. Cloth. 176 pages. \$2.75.

The late leader of the Methodist Church in Great Britain, a notable writer on preaching, in this posthumous volume displays the ability not just to recommend good preaching but to produce it. In these 17 sermons the preacher comes to grips both with the intellectual doubts of our time and with the apathy of Christians about their own confession as well as with the sluggishness of Christians to use powers that are at their command. The accent on Jesus Christ, the devices of focus on Christ as Lord and Savior, are so pervasive that the occasional un-

derstatement of the atonement as means to the ends of the sermons are not as disturbing as with many American preachers.

RICHARD R. CAEMMERER

THE PROVERBS FOR TODAY. By Thomas Coates. St. Louis: Concordia Publishing House, 1960. 116 pp. Cloth. \$2.00.

Fifty-eight meditations expound selections from the Book of Proverbs with a splendid blend of insight into the Biblical word, clarity, and economy of expression. Many readers of the Bible bypass Proverbs because its aphorisms seem too sententious, or their relation to the atonement in Christ Jesus is obscure to them. These crisp comments at once relate Proverbs to practical Christian living and to the source of power in Jesus Christ and His redeeming word and work. Pastors will find this volume useful for their own meditation and for recommendation to their people.

RICHARD R. CAEMMERER

THE GREATEST SERMONS OF GEORGE H. MORRISON. Edited by George M. Docherty. New York: Harper & Brothers, 1959. 249 pages. Cloth. \$3.50.

Here, for a change, is a good big book of sermons, 42 of them, with an exemplary biographical and professional introduction. Morrison (d. 1928) was for most of his ministry a pastor of the Wellington Presbyterian Free Church in Glasgow. In his own time the Scottish people, traditionally potent critics of preaching, thronged his services, although his manner and his language was quiet. At first glance the sermons on the page seem quiet, too; but the cumulative impact of this collection is powerful. Especially the last dozen sermons have an explicit message of the atonement, and it is puzzling that this note does not predominate. But when the other sermons are understood in the light of this affirmation, they all ring with the supremacy of Jesus, sounded

through a number of changes more remarkable than any recent volume of which this reviewer knows. Docherty draws attention, properly, to the pervasive pastoral note of these sermons. All have an economy and discipline of expression that should challenge many a hasty preacher to better things. Indexes of names, subjects, and Biblical passages (Matthew and John lead all the rest) supplement this fine volume.

RICHARD R. CAEMMERER

DYNAMIC PREACHING. By James W. Clarke. Westwood, N. J.: Fleming H. Revell Co., 1960. 126 pages and notes. Cloth. \$2.50.

The author, of the Scottish Presbyterian tradition, has returned to the parish pastorate after ministries in Canada and Missouri and teaching posts at McCormick and Princeton theological seminaries. The book brings 18 small essays under the divisions of "The Glory of Preaching," "The Preacher and His Message," and "The Supreme Dynamic of Preaching." For the author this dynamic lies in the devotional life of the preacher. He has a phobia for traditional liturgy employed thoughtlessly or for effect and exalts the pulpit as supreme in the church's life. He appears to recognize the atoning work of Jesus Christ, but is anxious that it be applied to personal and social objectives.

RICHARD R. CAEMMERER

WE CALL THIS FRIDAY GOOD. By Howard G. Hageman. Philadelphia: Muhlenberg Press, 1961. 83 pages. Cloth. \$1.50.

This tastefully printed collection of sermons on the Seven Last Words reads very well in one sitting as a devotion. The author is president of the General Synod of the Reformed Church in America and has pastoral and teaching experience. Treatment of these familiar texts is fresh, and the language is careful. In these sermons the Cross is viewed

as a battleground. "The Lord is reigning from the tree! It is finished" (p. 70). The preacher succeeds in "making the hours on Calvary less of an abstraction and more of a contemporary reality," and he grinds no academic axes. RICHARD R. CAEMMERER

LANGUAGE AND RELIGIOUS LANGUAGE: A Study in the Dynamics of Translation. By Jules Laurence Moreau. Philadelphia: Westminster Press, 1961. 203 pages and index. \$4.50.

The Westminster Press herewith launches a most promising series of "Studies in Christian Communication" edited by Kendig Brubaker Cully. Moreau is a Protestant Episcopal priest, librarian and professor of the New Testament at Seabury-Western Seminary in Evanston. His small volume has prodigious scope. After briefly discussing language in the service of the Christian church, he enters upon his central task, the unfolding of exploration and insight afforded language by philosophy, particularly logical analysis and the philosophy of symbols. Despite the condensation and precision of the book, the author provides an almost leisurely synthesis of the influence of philosophy on the language of the church. His contrasts between the Hebrew and Greek thought world, between the Platonic and the Aristotelian, between the classic and the contemporary, are neatly drawn. He employs the term "myth" to define the mode of expression of Biblical literature, and consistently interprets the structure of Biblical theology and language as moving between the poles of creation and the end; hence the Hebrew myth has concern with time and history. The book discusses the problems of the translator and of the systematician in translating Biblical language into the contemporary; among current attempts at translation he analyzes Bultmann, Tillich, and the process philosophy of Loomer and Williams, for which he shows sympathy. While the philosophical

matrix of the volume is sophisticated, the ultimate concern of the author is practical and related to the worship and preaching of the Christian church. This is a prime effort to give a clear review of linguistics, semantics, philosophy, and systematics within one volume. RICHARD R. CAEMMERER

THE MIDDLE AGES IN RECENT HISTORICAL THOUGHT. By Bryce Lyon. Washington, D.C.: Service Center for Teachers of History, 1959. 37 pages. Paper.

THE PIRENNE THESIS. Edited by Alfred F. Havighurst. Boston: D. C. Heath and Company, 1958. xvi and 109 pages. Paper.

Each of these volumes is part of a series that deserves mention. The first is publication No. 23 of the Service Center for Teachers of History, sponsored by the American Historical Association. The second volume is one of a series on "Problems in European Civilization." The purpose of both series is to give concise summaries of publications reflecting recent research and new interpretations in particular fields of history. These inexpensive volumes are very helpful to the student.

While both of these studies deal with the "Pirenne thesis," the first volume also deals with problems in the development of feudalism, manorialism, and democratic institutions. With reference to the transition from ancient to medieval civilization Henri Pirenne (died 1935) made the provocative assertion that, from the economic point of view at least, ancient civilization did not decline or fall with the coming of the barbarians, but rather lasted into the eighth century and was finally brought to an end by the Muslim invasion. Unfortunately he was not able to complete his studies before his death.

These two volumes indicate that much of the documentary support of Pirenne's thesis

is not defensible. However, they also give added emphasis to the fact that any discussion about "decline" or "decay" of classical civilization must consider each element of that culture, since each element crumbled, as it were, at a different tempo.

Precision in discussing the transition from ancient to medieval, rather than sweeping generalities about decay, helps elucidate the problems that the church faced and the ecclesiastical institutions that developed in these very critical centuries.

The bibliographical materials in these volumes are most helpful.

WALTER W. OETTING

THE CHURCH AND THE FINE ARTS.

By Cynthia Pearl Maus. New York: Harper & Brothers, 1960. 902 pages. Cloth. \$6.95.

As book prices go, this generously illustrated book is a bargain for the buyer who is equipped to make critical use of the excellent pictures, poetry, stories, and music which it contains, along with materials of lesser merit. Those who are familiar with the author's other anthologies—*Christ and the Fine Arts*, *The Old Testament and the Fine Arts*, and *The World's Great Madonnas*—will know in general what to expect. The present volume breaks down into six parts. The author is responsible for the first ("The Apostolic Church of the Palestinian Area") and the last ("Christianity, a World-Wide Religion"). Four parts are the work of collaborators. John P. Cavarinos, himself a member of the Greek Orthodox Church, prepared the section "The Eastern Orthodox Church" and Jean Louise Smith the section "The Roman Catholic Church." Ronald E. Osborn and Alfred T. De Groot, both of them—like the author herself—members of the Disciples of Christ denomination, did the sections "The Protestant Reformation in Europe" and "The Protestant Church in North America." Lutherans are likely to be

extensively dissatisfied with much of the theology and many of the interpretations of history that this anthology presents. Within this general qualification, the parts by Cavarinos and Smith are, in this reviewer's opinion, the best of the six. Pastors and teachers will make the best use of this volume by turning to it for illustrative, rather than source, material.

ARTHUR CARL PIEPKORN

THE CHURCH IN THE DARK AGES

(*L'Église des Temps Barbares*). By H. Daniel-Rops. Translated by Audrey Butler. New York: E. P. Dutton and Co., 1959. xi and 624 pages. Cloth. \$10.00.

HISTORY OF CHRISTIANITY IN THE MIDDLE AGES.

By William Ragsdale Cannon. New York: Abingdon Press, 1960. 352 pages. Cloth. \$4.50.

The French original of *The Church in the Dark Ages* was published in 1950 as the second of a projected eight-volume series titled *Histoire de l'église du Christ*. It is a study of the church in the period between Augustine and the 11th century. The original title reflects the fact that "the entire Western world . . . was in a state of barbarism, a state which was to last for 600 years, the time necessary for the painful birth pangs of a new civilization." (P. 60)

The volume by Cannon, dean of Chandler School of Theology in Emory University, is a chronological survey of church history from "the fall of Rome to the fall of Constantinople."

Daniel-Rops is sympathetic to the point of eulogy when dealing with such men as Augustine, Justinian, and Heraclius. The terms "great," "miraculous," and "fearless" are used often. At times the treatment almost becomes a sermon on the church in history. Cannon's is a more detached presentation that to this reviewer often fails to represent the "feel" of the times. Daniel-Rops makes the reader part of the theological disputes

that racked Christendom, while Cannon's makes him wonder if it was all worth it.

Both writers treat the Eastern tradition extensively, but neither projects any profound understanding. Cannon quotes Procopius on Justinian (p. 29) without noting his bias. Daniel-Rops' discussion of Augustine on persecution and on justice in the non-Christian state leaves much to be desired. References to Michael "the Drunkard" in both volumes ought to be more guarded in the light of recent research. Daniel-Rops tends to blame the Caesaropapism of Eastern Christendom for the schism. One wonders if some statements in Cannon's work really have any meaning at all. For instance: "Indeed, missions in the East were undertaken to spread sectarian differences, and the evangelization of non-Christian peoples was in the name of some doctrinal party or theological faction rather than in the name of the Church Universal" (page 56). Or: "There has been no significant development in Eastern theology since John of Damascus" (p. 110). Or: "The morals of the people in general, so far as we are able to ascertain, were neither exceptionally good nor notoriously bad during this period" (p. 72). No survey of a period, perhaps, ever suits a teacher. We would only comment here that the need of a usable text on medieval Christianity remains with us.

WALTER W. OETTING

QUELLEN ZUR GESCHICHTE DES CHRISTLICHEN GOTTESDIENSTS. By Joachim Beckmann. Gütersloh: Carl Bertelsmann Verlag, 1956. xi and 315 pages. Cloth. DM 25.00.

This volume has both a general and a specific purpose. The specific purpose is to serve as a collection of original sources to supplement *Leiturgia* and Graff's edition of Rietschel's *Lehrbuch der Liturgik*, inasmuch as the older collections of Hering, Clemen and Lietzmann are out of print and often

unavailable. The general purpose is to serve the needs of students and teachers of liturgics for the classic source materials. The first four chapters provide selections of Latin and Greek originals from the pre-Reformation era, beginning with the first century (the general prayer from I Clement; the Eucharistic prayers of the *Didache* and the Dê-Balyzeh papyrus; the descriptions of the Eucharist in St. Justin Martyr, St. Hippolytus' *Traditio apostolica*, and the Fifth Mystagogic Catechesis of St. Cyril of Jerusalem; the anaphora of the *Euchologion* of St. Sarapion; the "Clementine Liturgy" of the *Apostolic Constitutions*; the Liturgy of St. John Chrysostom; early selections and descriptions from the Gallican, Mozarabic, and Roman rites). These are all translated in German in the appendix. The churches of the Reformation are represented by Blessed Martin Luther's *German Mass* and *Formula Missae*, the Brunswick Order of 1528 and the Brandenburg-Nuremberg Order of 1533; Zwingli's *Aktion oder Bruch des Nachtmahls*; Calvin's order of service; and the Eucharist according to the Books of Common Prayer of 1549 and 1662. The 19th century is represented by the *Hauptgottesdienst* of the Prussian agendas of 1824/1832 and 1895, of the Bavarian Order of 1879 and of the Hanover Order of 1901. Both the brief introductions and the bibliographies are helpful.

ARTHUR CARL PIEPKORN

THE RECOVERY OF PURPOSE. By Émile Cailliet. New York: Harper & Brothers, 1959. 192 pages. Cloth. \$3.50.

This book begins with a clear and simple delineation of the breakdown of the older Aristotelian causality and the later anthropomorphic empiricism by the use of mathematical constructions which have proved to be much more fruitful. As mathematical models which become increasingly remote from the data of consciousness are developed, this very remoteness brings us closer to an

understanding of the real world. The result is that physics, which has yielded indeterministic conclusions, shows that purpose cannot be satisfactorily explained by causality. But this should not disturb the Christian, for to Cailliet purpose is in the last analysis a religious drama. There is purpose in human and animal psychology and physiology, and this belongs to the very deeper reality of things that are. Moreover, the "de-personalized activity" which is the modern scientific method cannot find God who is personal; and it is better for the scientist to realize this and go back to the primitive endowment of consciousness which has personality as its core, including personality in God. This all means that the author makes religious knowledge different in kind from other scientific knowledge.

In this approach Cailliet seems to be Barthian, first in his insistence that only the Word of God can tell us about God, and second in that this Word cannot be bound to any Biblical literature or written confessions. This, he says, is realism as opposed to the almost solipsistic anthropological outlook of Descartes and also lately of Bertrand Russell with his symbolic logic consisting of nonreferential mental constructions. To Cailliet knowledge is essentially happening in which a given reality breaks in upon the knower.

Cailliet believes that the discrepancy between Creator and creature or between theology and science is not scientific or metaphysical in character, but is due to the disparity between righteousness and unrighteousness, to man's Promethean attempt to express his own intrinsic "nobility." At this point Luther comes under the author's attack. With Luther's emphasis upon sin, repentance, and personal justification and his de-emphasis [?] of the kingdom of God, which is the goal of redemption and justification, his theology becomes Promethean, tragic, and without purpose, Cailliet implies. This seems to

be an unfair and unwarranted conclusion. Cailliet's antipathy toward what he calls the "tragic outlook" (which he finds sometimes in unexpected places) borders at times on antinomianism.

ROBERT PREUS

JOHN CALVIN AND THE CALVINISTIC TRADITION. By Albert-Marie Schmidt. Translated by Ronald Wallace. New York: Harper & Brothers, 1960. 192 pages. Paper. \$1.50.

CALVIN: DER MANN DEN GOTT BEZUNGEN HAT (*Calvin—L'homme que Dieu a dompté*). By Jean Cadier, translated by Matthias Thurneysen. Zollikon: Evangelischer Verlag, 1959. 216 pages. Cloth. Sw. Fr., 14.80.

Schmidt presents an unusual biography of Calvin which draws very heavily upon statements of Calvin himself and of his contemporaries, an approach which to this reviewer proved to be as fascinating as it is successful. It is the author's purpose to portray the character of Calvin. In this little book we meet Calvin face to face, as it were, confront him in his intensity, his conceit, his faithfulness, and his tremendous ability. It is hard to imagine how more pertinent information about the man could be packed into a book of this size. The quotations are deftly chosen in most cases, and they bring out the evangelical and human side of this great reformer, so often known for his strictness and inflexibility. For a brief introduction to Calvin and his spirit this book will be hard to beat, and the reader, having started, will not lay the book down until he is through. The book is graced by a great number of excellent and instructive illustrations.

Cadier also offers a brief and sympathetic biography of Calvin, again attempting to characterize the man, this time as one chosen and led by the Spirit of God. The biography takes up the same basic facts of Calvin's development as the volume by Schmidt, but

with more thoroughness. Cadier too draws very heavily on the works of Calvin himself in presenting his picture of the man. He pays much attention to Calvin's activities in Geneva and Strasbourg and to Calvin's work as a preacher, a function he discharged every day, not just from the pulpit on Sunday. Cadier makes this fact the basis for understanding Calvin's influence in Geneva. Calvin was no clever politician or churchman, but a preacher who desired the people of his city to *follow* the Word of God. Cadier would therefore see the Geneva of Calvin's day as more a bibliocracy than a theocracy. This would appear correct when we study the real purpose of the *Ordinances* of 1541. Cadier gives much attention to Calvin's rigid attitude toward error, and he links this with Calvin's doctrine of predestination and hardening which he employed in explaining heresy. In all this, Cadier contends, Calvin was only attempting to be Biblical. It is to be hoped that this book will soon be translated into English. ROBERT PREUS

GREGORII NYSSENI OPERA. Edited by Werner Jaeger. Vol. VI: *Gregorii Nysseni in Canticum Canticorum*. Edited by Hermann Langerbeck. Leiden: E. J. Brill, 1960. lxxxii and 491 pages. Cloth. 65.00 Dutch guilders.

The 15 "homilies" of the *Commentary on the Song of Songs* by St. Gregory of Nyssa, which describe God as the celestial Bridegroom and the human soul as the terrestrial bride, have come down to us in an almost embarrassing number of Greek manuscripts, to say nothing of the important early Syriac translation, the catenas, and quotations in other fathers. The text of the "homilies" nevertheless presents serious problems, not the least of them a "contamination" of the text that is documentable as far back as the fifth century. To the complicated task of developing a collected text for the Jaeger edition of the collected works of St. Gregory of

Nyssa to supersede the wholly inadequate 17th-century text reproduced in Migne, Langerbeck brings much patience, colossal learning, and vast text-critical skill. An 82-page Latin introduction describes the sources in great detail and traces their interrelation. The first part of the double apparatus on the pages of the text proper identifies Biblical allusions and quotations, probable sources, and parallels in other writers; the second part records the manuscript sources of the text and lists the variants which they exhibit. The indices of Bible passages and of ecclesiastical and secular authors occupy 21 pages.

ARTHUR CARL PIEPKORN

JEAN-PAUL SARTRE, TO FREEDOM CONDEMNED: A GUIDE TO HIS PHILOSOPHY. By Justus Streller, translated by Wade Baskin. New York: Philosophical Library, 1960. 163 pages. Cloth. \$3.00.

Streller here attempts to sum up the basic conclusions of Sartre's philosophy, expatiated in the latter's *Being and Nothingness*. As a result we get Sartre's opinions but not much of the dialectics and elucidation leading up to them. The author departs from Sartre's own method of presentation by offering chapters (consisting largely of direct quotes) on Sartre's concepts, such as "things," "in-itself and for-itself," "man," "freedom," "bad faith," "consciousness," "love," "sadism," and "death." This amounts to hardly more than a glossary of terms, but even at that the work serves as a good introduction to Sartre's complex of thought. Reading this work—and it should be read from beginning to end—will probably convince the reader of what he had already suspected, that Sartre's philosophy is pure declamation (as indeed it must be), oriented toward nihilism and atheism. Many of the themes considered in this book—themes which concur to point up the fact that man is base and has made himself base—are also touched upon in

Sartre's novels. Perhaps his novels are the easiest and most fruitful way to acquaint one with Sartre after all, that is, if such an acquaintance is deemed to be worth anything.

ROBERT PREUS

THESAURUS OF THE LANGUAGE OF THE BIBLE: COMPLETE CONCORDANCE, HEBREW BIBLE DICTIONARY, HEBREW-ENGLISH BIBLE DICTIONARY. Edited by Samuel E. Loewenstamm and Joshua Blau. Jerusalem: The Bible Concordance Press. Volume I: א-ת; n. d.; xxxviii and 413 pages. Cloth. Vol. II: י-ת; 1959; 441 pages. Cloth. Price not given.

This thesaurus is a combination concordance and lexicon. It builds heavily on the hitherto indispensable work of Solomon Mandelkern, yet not without considerable improvement, correction, and alteration.

The major departure from Mandelkern is in the alphabetical listing. Mandelkern listed his entries under the basic root form; the *Thesaurus*, following more recent trends, pursues an alphabetical order. The inconsistencies in Mandelkern's treatment of the prepositions are here remedied. The particle **וְ** is included in its proper sequence, and special uses are indicated. The arrangement of verb forms has been brought into conformity with more modern usage, which distinguishes between the finite verb and its nominal forms. Hence the order perfect, imperfect, imperative, infinitive, and participle is followed.

A further advantage of this thesaurus is its broader critical foundation. The entries are based on the 3d edition of Kittel-Kahle's *Biblia Hebraica* and incorporate the results of recent archaeological discoveries, notably in the area of Ugaritic. The dictionary articles which precede each entry also reflect this linguistic enrichment and include information not available even in Koehler-Baumgartner, *Lexicon in Veteris Testamenti*

Libros (Leiden, 1953—1958). These articles are written in Hebrew and include references to scholarly treatments of specific linguistic problems. An abbreviated summary of the lexical information follows in English.

An article on the history of the Hebrew Bible and Hebrew concordances, written in both Hebrew and English, introduces the first volume, which also contains 7 plates and 21 illustrations of instructive value. English Bible quotations follow the Authorized Version.

The student who is in process of building up his working library in Semitics will find this tool of incalculable value and a source of joy in his linguistic labors for many years to come. We look forward in grateful anticipation to the completion of this outstanding publication.

FREDERICK W. DANKER

THE DIARY OF SOREN KIERKEGAARD.

Translated from the Danish by Gerda M. Andersen, edited by Peter P. Rohde. New York: Philosophical Library, 1960. 255 pages. Cloth. \$4.75.

From the more than 8,000 pages of Kierkegaard's diary the editor of this volume has culled citations from about 200 pages which he feels to be the true essence of the diary. He claims that this is probably the best way to introduce one to Kierkegaard, for these writings are simple to understand, and herein Kierkegaard speaks frankly and from his heart.

The selections are arranged according to classifications; e.g., Kierkegaard's childhood and youth, Kierkegaard as a writer, his views on philosophy and science, and his views on Christianity. The order is for the most part chronological.

One must certainly admit that such an arrangement is a good introduction to Kierkegaard. Here we find his most bitter invectives against science and its overweening encroachments upon the realm of the

spirit. We find clear statements about the certainty of faith in direct contrast to all deceptive certainties. We find his emphasis on the individual, his stress upon truth as found only among the minority, and his negative attitudes both toward the Christianity of his day and toward Luther.

This volume not only serves as a valuable preface to Kierkegaard but also offers the reader much that is interesting and worthwhile. The notes at the end of the book are complete and helpful. ROBERT PREUS

A THEOLOGY OF PROCLAMATION. By Dietrich Ritschl. Richmond, Va.: John Knox Press. 1960. 179 pages, plus an appendix and an index of names. Cloth. \$3.50.

THE LIVING WORD IN THE PREACHING AND MISSION OF THE CHURCH (Predikan). By Gustaf Wingren, tr. by Victor C. Pogue. Philadelphia: Muhlenberg Press (London: SCM Press), 1960. 215 pages, plus indexes of names, subjects, and Biblical references. Cloth. \$3.75.

These volumes pertain to the theology of preaching, a subject on which English-speaking theologians have written meagerly. P. T. Forsyth, H. H. Farmer, and James S. Stewart have provided some approaches, and T. A. Kantonen and Julian Hartt have published essays in the field of evangelism. Many a preacher is satisfied to confront the problem of "the preaching of theology," to relate the Biblical message to his pulpit utterance, without exploring the theology of preaching, the place that his preaching should have in the plan of God for the salvation of men.

Ritschl has studied at Tübingen and Basel. He ministered to German-speaking parishes in Switzerland and Edinburgh. In addition to his preaching ministry, he also teaches at Austin (Texas) Presbyterian Seminary. His approach is reminiscent of Karl Barth in that he operates with a "trinity" of the Word: The Father's revelation through the

Son; the written form in Scripture; and the proclamation in the Church. Preaching should not be thought of as converting people, or giving them power, but as the proclamation that gathers people about Christ, who is already there. Preaching is the first form in which God makes Himself known to men; Christ is the preacher, and the Church shares His task and service. A service of worship includes basically only proclamation and prayer; reading Scripture is helpful, but only as a teaching device, and preaching has priority over teaching. The whole church must share in the preacher's proclamation, and many of its members should share in the task of preparing the sermon. The sermon needs a text, preferably one relating the acts of God; sections of instruction from the epistles are less useful. Preaching is not exegesis; nor should the scope of a text be sought or the sermon have a title that summarizes it. The sermon is a moment of history in which God is making Himself known to the congregation.—The author is manifestly still making his discoveries concerning the meaning of preaching, and the reader who is prepared to work with his analogies and contrasts will find his accents rewarding.

This journal published a review of *Die Predigt*, Egon Franz's translation of Wingren's work (Göttingen: Vandenhoeck & Ruprecht, 1955). This review appeared in XXVII (July 1956), pages 581—583. In the English version the footnotes are considerably reduced and abbreviated; the indexes are provided. Wingren reflects the Swedish motif method of Luther research, with special accent on the events of Christ's death and resurrection as the essence of the preaching proclamation. Wingren correlates the death of Christ with Law, the resurrection of Christ with Gospel, and stresses the latter as the unique proclamation of preaching; the hiatus in his index of Biblical references between Rom. 1:25 and 4:17, or before 1 Cor. 3:5 is

remarkable; for further notations on this bias, the reader is referred to the cited review of the German translation.

RICHARD R. CAEMMERER

THEOLOGY AND MODERN LITERATURE. By Amos N. Wilder. Cambridge: Harvard University Press, 1958. 145 pages. \$3.00.

This work presents in revised form the William Belden Noble Lectures delivered at Harvard in 1956. In the first three chapters Wilder ranges broadly through the themes of religious dimensions in modern literature, the church and modern arts, theology and aesthetic judgment. A recurring theme is that in the best work of contemporary poets, novelists, and dramatists you often find yourself "in the midst of a far more searching debate on moral and theological questions than is found in much of the religious literature of our time" (p. 53). Wilder concludes that churchmen are discovering from modern authors to diagnose the age through their insights and to learn what they have to say about our own chief concerns.

The fourth chapter deals with "The Cross:

Social Trauma or Redemption." It probes the inconsistencies in Jeffers' *Dear Judas*, which like many other works sees in our faith only a "Cross-tianity," a morbid ideal, charged with recurrent pain and propensity for mortification. Wilder ably develops the point of examining the gospels *themselves*, in contrast to some Christians' distorted forms of art and mysticism, summarily pointing to Luthers *Kreuzseligkeit*, "suffering but always rejoicing."

The final chapter, on "Faulkner and Vestigial Moralities," deals primarily with *The Sound and the Fury*, pointing up the Southern writer's unique contribution to American literature: "He knows how to present the baneful legacy of a fossilized religion and of a secularized Christian society, but he also can demonstrate the perennial vigor of the faith in redeeming those very ills."

Though not as "popularly" written as William Mueller's *The Prophetic Voice in Modern Fiction* (Association Press, 1959), this work is extremely stimulating and gratifying in its erudite delineation of the narrowing gulf between the church and the arts.

DONALD L. DEFFNER

BOOKS RECEIVED

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

Sermons and Soda-Water. By John O'Hara. New York: Random House, 1960. Vol. I: *The Girl on the Baggage Truck*, xi and 106 pages; Vol. II: *Imagine Kissing Pete*, 112 pages; Vol. III: *We're Friends Again*, 110 pages. Cloth. \$5.95 the set.

The Counselor in Counseling: Case Notes in Pastoral Counseling. By Seward Hiltner. New York: Abingdon Press [1960]. 188 pages. Paper. \$1.25. A paperback reprint of the 1950—1952 edition.

Ancient Egypt: The New Kingdom and the Amarna Period. By Christiane Desroches Noblecourt. Greenwich: New York Graphic Society, 1960. xv pages and 32 plates. Boards. \$6.95.

This Is My Church. Edited by the Centennial Publication Committee of the Augustana Lutheran Church. Rock Island, Ill.: Augustana Book Concern, 1960. 102 pages. Paper. \$1.75.

An Essay on the Development of Luther's Thought on Justice, Law, and Society. By F. Edward Cranz. Cambridge: Harvard University Press, 1959. xviii and 197 pages. Paper. \$2.50.

Prophet, Speak Now! By Robert B. McNeill. Richmond: John Knox Press, 1961. 92 pages. Cloth. \$2.50.

Unusual Party Ideas and Games. By Lillian and Godfrey Frankel. New York: Ster-

ling Publishing Co., 1960. 128 pages. Cloth. \$2.50.

Archaeology in the Holy Land. By Kathleen Kenyon. New York: Frederick A. Praeger, Publishers, 1960. 326 pages. Cloth. \$6.95.

The Theology of St. Luke. By Hans Conzelmann; translated by Geoffrey Buswell. New York: Harper & Brothers, 1960. 255 pages. Cloth. \$5.00.

Efficient Church Business Management. By John C. Bramer. Philadelphia: Westminster Press, 1960. 150 pages. Cloth. \$3.50.

Children and the Bible. By Ethel L. Smither. Nashville: Abingdon Press, 1960. 183 pages. Paper. Price not given.

Jerusalem and Rome: The Writings of Josephus. Edited by Nahum N. Glatzer. New York: Meridian Books, 1960. 320 pages. Paper. \$1.45.

The Story of Life. By Ellis W. Whiting. Appleton, Wis.: Story of Life Publishing Co., 1957. 46 pages. Paper. \$1.00.

God and Missions Today. By Arthur T. Pierson. Chicago: Moody Press, 1955. 127 pages. Paper. Price not given.

God and the Ways of Knowing (Dieu et nous). By Jean Daniélou; translated by Walter Roberts. New York: Meridian Books, 1960. 249 pages. Paper. \$1.35.

Classical Greece: The Elgin Marbles of the Parthenon. By Nicholas Yalouris. Greenwich: New York Graphic Society, 1960. xv pages and 32 plates. Boards. \$6.95.

A Dictionary of Life in Bible Times. By W. Corswant; translated from the French by Édouard Urech. New York: Oxford University Press, 1960. 309 pages. Cloth. \$6.50.

Our Dependable Bible. By Stanley E. Anderson. Grand Rapids: Baker Book House, 1960. 248 pages. Cloth. \$3.95.

Yearbook of Liturgical Studies, Vol. I. Edited by John H. Miller. Notre Dame, Ind.: Fides Publishers, 1960. xiv and 171 pages. Paper. \$4.00.

The Liturgy of the Roman Rite (Liturgik des römischen Ritus). By Ludwig Eisenhofer and Joseph Lechner; trans. A. J. and E. F.

Peeler; ed. H. E. Winstone. New York: Herder and Herder, c. 1961. xv and 507 pages. Cloth. \$8.50.

The Crisis in Psychiatry and Religion. By O. Hobart Mowrer. Princeton: D. Van Nostrand Co., c. 1961. viii and 264 pages. Paper. \$1.95.

The Modern Theme. By Jose Ortega y Gasset; translated from the Spanish by James Cleugh; edited by Jose Ferrater Mora. New York: Harper & Brothers, 1961. vii and 152 pages. Paper. \$1.35. Ortega "thought of himself as a thoughtful *torero* looking awry and tense at the oncoming bull" (p. 2), Ferrater Mora says in his competent new introduction to this Torchbook edition of one of the most typically Ortegian books. Originally presented as a series of university lectures in 1921—22 and subsequently expanded and supplemented, *The Modern Theme*, as reproduced in this paperback reissue, was published in English in London in 1931 and in this country in 1933.

Peter and His Lord: Sermons on the Life of Peter. By Clarence Edward Macartney. New York: Abingdon Press [1961], c. 1937. 247 pages. Paper. 95 cents. Twenty-one biographical sermons on the Prince of the Apostles, first published in 1937 and here reproduced by photolithography.

The Modern Use of the Bible. By Harry Emerson Fosdick. New York: Macmillan Company, 1961. 291 pages. Paper. \$1.95. "Modern" in the title was applicable in 1924, when Fosdick's Lyman Beecher Lectures first came out and proved to be something of a sensation in a Protestantism harassed by the Fundamentalist-Modernist controversy. Today's interest in this unaltered reissue of the 37-year-old volume is more likely to be in terms of the book as an influential document in the proximate history of American religious thought.

The Gospels Translated into Modern English. By J. B. Phillips. New York: Macmillan Company, 1961. ix and 252 pages. Paper. \$1.25. A paperback reissue of the 12th printing (1957), which presented a word-by-word revision of the original text of 1952.

This Is Latin America. By Howard W. Yoder. New York: Friendship Press, 1961. 35 pages. Paper. 85 cents.

Fun and Festival from Latin America. By Ella Huff Kepple. New York: Friendship Press, 1961. 48 pages. Paper. 75 cents.

Offenbarung als Geschichte, ed. Wolfhart Pannenberg, R. Rendtorff, U. Wilckens, T. Rendtorff. Göttingen: Vandenhoeck & Ruprecht, 1961. 131 pages. Paper. DM 10.80.

The Age of Reason: The Eighteenth Century. By Harold Nicolson. Garden City: Doubleday and Company, 1961. 433 pages. Cloth. \$5.95.

Faith in the Synoptic Gospels: A Problem in the Correlation of Scripture and Theology. By Edward D. O'Connor. Notre Dame, Ind.: University of Notre Dame Press, 1961. xx and 163 pages. Paper. \$4.00.

Thought and Action. By Stuart Hampshire. New York: Viking Press, c. 1959. 276 pages. Cloth. \$4.50.

The Mediaeval Mystics of England, ed. Eric Colledge. New York: Charles Scribner's Sons, 1961. 309 pages. Cloth. \$4.95.

Was Christ's Death a Sacrifice? By Markus Barth. London: Oliver and Boyd, 1961. 55 pages. Paper. 7/6.

Innozenz der Dritte. By Reinhold Schneider. Cologne, Germany: Jakob Hegner Verlag, 1960. 232 pages. Paper. DM 12.80.

God in Action: A Study in the Holy Spirit. By F. A. Cockin. Baltimore: Penguin Books, 1961. 185 pages. Paper. 95 cents.

The Biblical Archaeologist Reader, ed. David Noel Freedman and G. Ernest Wright. Garden City: Doubleday and Company, 1961. xvi and 342 pages. Paper. \$1.45.

Under Orders: The Churches and Public Affairs. By Roswell P. Barnes. Garden City: Doubleday and Co., 1961. 138 pages. Cloth. \$2.95.

Zur Frage nach dem historischen Jesus. By Ernst Fuchs. Tübingen: J. C. B. Mohr, 1960. 458 pages. Paper: DM 21.60; cloth: DM 25.50.

Wittgenstein's Tractatus: A Critical Exposition of Its Main Lines of Thought. By Erik

Stenius. Ithaca, N. Y.: Cornell University Press, 1960. xi and 241 pages. Cloth. \$5.00.

Die Ethik Schleiermachers. By Poul Henning Jørgensen. Munich: Chr. Kaiser Verlag, 1959. 223 pages. Paper. DM 13.50.

The Life and Work of Edmund Bishop. By Nigel Abercrombie. London: Longmans, Green and Co., 1959. xv and 539 pages. Cloth. 70/—.

Early Christian Creeds. By J. N. D. Kelly. Second edition. London: Longmans, Green and Co., 1960. xi and 446 pages. Cloth. 42/—.

Septuagesima: Reminiscences of the Plainsong and Mediaeval Music Society and of Other Things, Personal and Musical. By Anselm Hughes. London: Plainsong and Mediaeval Music Society, 1959. 77 pages. Paper. 15s.

Love Almighty and Ills Unlimited: An Essay on Providence and Evil Containing the Nathaniel Taylor Lectures for 1961. By Austin Farrer. Garden City: Doubleday and Co., 1961. 168 pages. Cloth. \$3.50.

Meditations on the Old Testament: Prophecy (365 Méditations sur la Bible—La Prophétie). By Gaston Brillet; trans. Jane Wynne Saul. New York: Desclée Company, c. 1960. 274 pages. Cloth. \$3.75.

Gesammelte Schriften. Band II: *Kirchenkampf und Finkelwalde: Revolutionen, Aufsätze, Rundbriefe, 1933 bis 1943.* By Dietrich Bonhoeffer; ed. Eberhard Bethge. Munich: Chr. Kaiser Verlag, 1959. 667 pages. Paper, DM 23.20; cloth, DM 26.00.

The Well-Springs of Prayer (La grâce de la prière). By Georges Lefebvre; trans. Kathleen Pond. New York: Desclée Company, c. 1960. 79 pages. Cloth. \$1.75.

A History of Economic Thought: Social Ideals and Economic Theories from Quesnay to Keynes. By Overton H. Taylor. New York: McGraw-Hill Book Co., 1960. xix and 524 pages. Cloth. \$7.75.

Origen and the Doctrine of Grace. By Benjamin Drewery. London: Epworth Press, 1960. xiv and 214 pages. Cloth. 30s.

The Labyrinthine Ways of Graham Greene. By Francis L. Kunkel. New York:

Sheed and Ward, c. 1959. ix and 182 pages. Cloth. \$3.50.

The Role of the Bible in Contemporary Christian Education. By Sara Little. Richmond: John Knox Press, 1961. 190 pages. Cloth. \$3.50.

The Recovery of the Teaching Ministry. By J. Stanley Glen. Philadelphia: Westminster Press, 1960. 125 pages. Cloth. \$2.75.

Principles of Cartesian Philosophy. By Baruch Spinoza; trans. Harry E. Wedeck, ed. Dagobert D. Runes. New York: Philosophical Library, c. 1961. 192 pages. Cloth. \$4.75.

Lost Legends of Israel. By Dagobert D. Runes. New York: Philosophical Library, 1961. 90 pages. Cloth. \$2.75.

Der evangelische Glaube und die Kirche: Grundzüge des evangelisch-lutherischen Kirchenverständnisses. By Ernst Kinder. Berlin: Lutherisches Verlagshaus, 1958. 229 pages. Cloth. DM 18.80.

Zum hermeneutischen Problem in der Theologie: Die existentielle Interpretation. By Ernst Fuchs. Tübingen: J. C. B. Mohr, 1959. x and 365 pages. Cloth. Paper: DM 17.20; cloth: DM 21.00.

Premarital Counseling: A Manual for Ministers. By J. Kenneth Morris. Englewood Cliffs, N. J.: Prentice-Hall, 1960. xvi and 240 pages. Cloth. \$5.25.

Pastoral Care and Psychotherapy: A Study in Cooperation Between Physician and Pastor (Sjelesorg og Psykoterapi—Samarbeid mellom lege og prest). By Peder Olsen; trans. Herman E. Jorgensen. Minneapolis: Augsburg Publishing House, 1961. x and 144 pages. Cloth. \$3.50.

American Writing in the Twentieth Century. By Willard Thorp. Cambridge, Mass.: Harvard University Press, 1960. x and 353 pages. Cloth. \$5.00.

Handel's Dramatic Oratorios and Masques. By Winton Dean. New York: Oxford University Press, 1959. xiii and 394 pages. Cloth. \$20.20.

Sex and the Church: A Sociological, Historical, and Theological Investigation of Sex Attitudes, ed. Oscar E. Feucht, Harry G. Coiner, and Alfred von Rohr Sauer. Saint Louis: Concordia Publishing House, 1961. xiv and 277 pages. Cloth. \$3.50.

A History of Formal Logic (Formale Logik). By I. M. Bochénski; trans. Ivo Thomas. Notre Dame, Ind.: University of Notre Dame Press, 1961. xxii and 567 pages. Cloth. \$20.00.

The Old Testament: Its Origins and Composition (Die Entstehung des Alten Testaments). By Curt Kuhl; trans. C. T. M. Herriott. Richmond: John Knox Press, 1961. viii and 354 pages. Cloth. \$4.50.

The Biblical Doctrine of Judgment. By Leon Morris. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. 72 pages. Cloth. \$2.00.

Infant Baptism in the First Four Centuries (Die Kindertaufe in den ersten vier Jahrhunderten). By Joachim Jeremias; trans. David Cairns. Philadelphia: Westminster Press, 1960. 112 pages. Cloth. \$3.50.

Politics and Ethics. By Robert Gordis. Santa Barbara, Calif.: Center for the Study of Democratic Institutions, 1961. 36 pages. Paper. Price not given.

Love and Death in the American Novel. By Leslie A. Fiedler. New York: Criterion Books, 1960. xxxiv and 603 pages. Cloth. \$8.50.

Basic Writings in Christian Education, ed. Kendig Brubaker Cully. Philadelphia: Westminster Press, c. 1960. 350 pages. Cloth. \$4.95.

God's Promises and Our Prayers. By J. C. K. Preus, Conrad M. Thompson, and Oscar E. Engbretson. Minneapolis: Augsburg Publishing House, 1961. 158 pages. Cloth. \$3.00.

The Epistle to the Hebrews: An Introduction and Commentary. By Thomas Hewitt. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. 217 pages. Cloth. \$3.00.