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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.*

**THE PROGRESS OF WORLD-WIDE MISSIONS.** By Robert Hall Glover. Edited by J. Herbert Kane. New York: Harper & Brothers, 1960. x and 502 pages. Cloth. \$5.50.

There should be wide use for this revised and enlarged edition of the late Robert H. Glover's classic text on missions, in which a brief history of missions is followed by a detailed study of each geographical area. However, it will probably require another revision to remove most of the inevitable errors that beset such an undertaking. For example, in reference to religious broadcasting in Japan, Kane states that by 1956 the Lutheran Hour was heard over 20 stations and goes on: "These [broadcasts], of course, are in English, and consequently have a limited audience." The facts are that the Japan Lutheran Hour is broadcast in Japanese and has a very large audience running into many millions. No doubt such errors will be set right in the next edition.

WILLIAM J. DANKER

**FAITHFUL WITNESSES: RECORDS OF EARLY CHRISTIAN MARTYRS.** Edited by Edward Rochie Hardy. New York: Association Press, n. d. 80 pages. Paper. \$1.00.

"The saints themselves ought to be praised, who made faithful use of [God's] gifts" (Apology, XXI, 4). A serious handicap to the proper veneration of the saints that the Apology enjoins upon Lutherans is the lack of interesting but dependable biographical material. This splendid little paperback—which would make an excellent monthlong unit for a weekly adult Bible class—indi-

cates what can be done. Berkeley Divinity School's Hardy has provided us with seven extensive excerpts from the acts of early martyrs between 156 and 303—the martyrs of Scilli, St. Polycarp, St. Justin, SS. Perpetua and Felicity and their companions, St. Cyprian, St. Felix of Tibiuca, and St. Procopius of Scythopolis—translated into fluent English, judiciously annotated. The texts are prefaced by a 21-page introduction that uses the best modern insights to put the primitive persecutions into historical perspective, and are supplemented by a *libellus* of the Decian era by which a family that shrank from martyrdom had purchased immunity as well as by John Mason Neale's version of St. Ambrose's magnificent hymn in praise of the martyrs, *Aeterna Christi munera*.

ARTHUR CARL PIEPKORN

**EXISTENCE AND FAITH: SHORTER WRITINGS OF RUDOLF BULTMANN.** Translated by Schubert M. Ogden. New York: Meridian Books, 1960. 320 pages. Paper. \$1.45.

**THIS WORLD AND BEYOND: MARBURG SERMONS (MARBURGER PREDIGTEN).** By Rudolf Bultmann, translated by Harold Knight. New York: Charles Scribner's Sons, 1960. 248 pages. Cloth. \$3.50.

Ogden produced his Bultmann reader in part to fill a gap in the English-speaking theological world's knowledge of his subject, a gap reflected in the fact that all but one (that of H. P. Owen) of the full-scale studies of Bultmann's theology by English-speaking theologians are based almost en-

tirely upon works of the Marburg professor published since World War II. On the principle that there is hardly a better way to fill out and correct misunderstandings of Bultmann's theological achievement than by letting him speak at length, Ogden has so selected the 20 items of the present paperback that 13 date from the period 1917—1936, beginning with a Whitsunday sermon and including his article on "Paul" in the second edition of *Die Religion in Geschichte und Gegenwart*. Among the postwar items his "Autobiographical Reflections" from *Glauben und Verstehen* will be of special interest to English-speaking readers. Ogden's 12-page introduction succeeds in its purpose of leading the reader into "the inner structure and movement" of Bultmann's effort, in the conviction that the reader must understand Bultmann's work before he is entitled to criticize it, as he unquestionably will.

The 21 sermons of the second title are a firsthand answer to the question: "What happens to preaching when Bultmann's presuppositions are accepted?" The sermons are dated not by their contents but by the captions; they span the decade from 1936 to 1946 (plus one from 1950). There is nothing particularly timely about them; references to the university calendar disclose that the congregations that heard them were drawn from the Marburg academic community, but of the earth-shaking events of the period there is almost no trace in the sermons beyond the most general allusions. (The one exception is the sermon preached on June 22, 1941, when the morning news-casts had informed the German people that they were now at war with Russia also.) Nor is there any obvious effort at marshaling the worshipers in opposition to the Nazi state. Positively, the preacher's erudition is as pervasive as it is unobtrusive. His use of Biblical quotation and allusion, as well as of authority poetry, is marvelously apt and effective. His insistence upon the need of men

to receive without hindrance the love of an ever-anticipating God, to renounce and surrender all "claimfulness," and to avoid what Bultmann brands the fundamental sin of humankind, "man's assertion of his right to live" (p. 172), is eloquent and forthright. The sternly orthodox may find with wonder or dismay that nearly all their theses are at least formally on Bultmann's lips in sermon after sermon. Yet when he comes to the core of the Christian proclamation the most that he can say is this: "[The] dying of Christ is repeated wherever a man understands that his suffering is meant to serve the purpose of reminding him that this present world is provisional only and ultimately doomed to destruction. And the resurrection life of Christ is actualized wherever man takes up the cross of Christ, which means that he refuses to cling to this-worldly realities, that he lets them slide in order that God may bestow upon him the life of the transcendent world of the spirit." (P. 221)

The translations in both titles are of a gratifyingly high order.

ARTHUR CARL PIEPKORN

*RELIGIOUS AFFECTIONS*. By Jonathan Edwards. Edited by John E. Smith. New Haven: Yale University Press, 1959. vi and 526 pages. Cloth. \$7.50.

The Great Awakening in New England began in 1734 at Northampton, Mass., where Jonathan Edwards was pastor. It had broken out earlier in the Middle Colonies under Theodore J. Frelinghuysen and Gilbert Tennent. Among the defenders of the movement Jonathan Edwards, however, was perhaps foremost, writing four treatises in its defense. Perry Miller has called Edwards' *Treatise on the Religious Affections* "the most profound exploration of the religious psychology in all American literature." In it Edwards attempts to deal with the question, "How shall the presence of the divine Spirit be dis-

cerned?" It is, as John E. Smith calls it, Edwards' "most acute and detailed treatment of the central task of defining the soul's relation to God." In three parts Edwards treats the nature of the "affections," shows what cannot be regarded as sure signs of gracious "affections," and presents in detail the 12 signs which he regards as the distinguishing signs of "gracious and holy affections." In the 89-page introduction the editor has supplied an analysis of Edwards' arguments and has given both the historical and the scholarly background of the treatise. This volume, number one of *The Works of Jonathan Edwards*, of which Perry Miller is general editor, supplies the standard text of an important work by the foremost 19th-century Calvinist theologian in America.

CARL S. MEYER

*SAFE IN BONDAGE.* By Robert W. Spike. New York: Friendship Press, 1960. 165 pages. Cloth. \$2.75.

It is not easy to rise above the level of mediocrity in a short book on the mission to America, but Spike has achieved a penetrating, incisive analysis of America's pluralistic culture—the world of culture molders, men in organizational strait jackets, tension-riddled women, lost youth, dwindling rural society, minority groups struggling to escape from social ghettos, and the non-conforming "outsiders." Conceptions of the church and conceptions of the Gospel different from those that prevailing sentiment would seem to favor are required, he argues.

Two emphases extend throughout the volume. One is the need for more ecumenical concern and action, the other the need for clergymen to share what Roland Allen calls a "community of fate" with the people they serve and are seeking to reach. With increasing specialization in modern life, the pastor is in danger of becoming the "outsider" as viewed from the perspective of the ordinary person.

WILLIAM J. DANKER

*THE INDIGENOUS CHURCH: A REPORT FROM MANY FIELDS.* Chicago: Moody Press, 1960. 128 pages. Paper. Price not given.

Not idealistic theory but concrete experience is the background for nearly the whole baker's dozen of these contributions on a subject sure to draw warm discussion wherever missionaries and mission executives come together.

Nor will the reader find doctrinaire unanimity here. There is healthy disagreement and downright controversy in this profitable exchange of widely varying views and experiences. The best-known contributor is Donald McGavran. The most emphasized field is Japan, but other parts of Asia, Africa, and Latin America are also well represented.

No missionary or mission executive will want to miss this small but rich volume.

WILLIAM J. DANKER

*THE EIGHTEENTH CENTURY CONFRONTS THE GODS.* By Frank E. Manuel. Cambridge, Mass.: Harvard University Press, 1959. 336 pages. Cloth. \$6.75.

*MYTH AND MYTHMAKING.* Edited by Henry A. Murray. New York: George Braziller, 1960. 381 pages. Cloth. \$6.00.

The preoccupation of the 18th century with the gods of Greece and Rome as well as with the religious ideas of primitive peoples turned up by the explorers receives a thoroughgoing treatment in his careful study.

The century began with rationalistic confidence in the abstract, in clarity through analysis, in the precise and the mathematical. It ended with the Romantic revolt of men like Hamann and Herder, who saw in the primitive the spontaneous and the generative, the passionate, the emotional, and the irrational.

What the best minds of the 18th century

believed concerning the nature and origin of the gods and religions is relevant to expressions of Christian faith during an often neglected yet vital transitional era. Newton, Vico, and Hume are central figures in this study, but a host of men receive careful scrutiny.

While Manuel's opus is a study of the 18th-century mind and sensibility as it looked upon the gods and the myths, the symposium edited by Murray is a many-faceted attempt to determine the nature of myth. He has assembled a star-studded team leading off with Joseph Campbell, who gets a solid base hit with "The Historical Development of Mythology." He is followed by Clyde Kluckhohn, distinguished chairman of Harvard's department of anthropology. Mircea Eliade gets a four-bagger with his "Yearning for Paradise in Primitive Traditions," illustrative of the basic ideas in his *Myth of the Eternal Return*. Harry Levin is helpful with "Some Meanings of Myth," in which he reaches back to Fontenelle and Vico as does Manuel above. Space does not permit listing all the interesting contributions, ranging from "An Examination of the Myth and Ritual Approach to Shakespeare" to "Myth and Mass Media."

In connection with the title of the second book, Henry A. Murray's statement is worth noting:

"First, let us note that the Oxford English Dictionary's definition of 'myth' as a 'wholly fictitious story' has no basis in antiquity, the term having been initially employed to denote the exact opposite: a sacred story, or an hierophany, as Eliade has called it—an impressive, compelling manifestation of a spiritual force, an epiphany of the superhuman psychic determinant of a critical event. The fact that animistic nature myths and primitive myths generally have been invalidated by science is not sufficient reason for asserting that *all* myths are false, by definition. Countless scientific theories have been similarly invalidated, but this does not lead us

to assert that *all* theories are false. We say that theories are the best things science has invented, even though the latest and best of these best things are not considered to be wholly and precisely true." (P. 336)

WILLIAM J. DANKER

*RELIGION AND MENTAL HEALTH.* By Hans Hofmann. New York: Harper & Brothers, 1961. 333 pages. Cloth. \$5.00.

This volume has been prepared by the director of the Harvard University's Project in Religion and Mental Health. Thirty-eight case histories illustrate various aspects of the interrelationships between religion and mental health. Each history is preceded by a brief explanation and followed by three or four provocative discussion questions. Most of the cases illustrate how the particular problem may be approached in a pastoral way. A 57-page essay on pastoral care in current literature is itself worth the price of the book.

Material of this type will help in resolving some of the knotty problems revolving about the religion-mental health question. The general theological orientation is liberal, and in places the language is more poetic than carefully definitive. But these things will not prevent the clergyman who studies the material and mulls over the questions from obtaining rich rewards in deeper understanding of human behavior.

KENNETH H. BREIMEIER

*BIBLIOGRAPHIE DE LA RÉFORME, 1450 to 1648, OUVRAGES PARUS DE 1940 A 1955.* Prepared by the Commission Internationale D'Histoire Ecclésiastique Comparée au sein du Comité International des Sciences Historiques. Fascicle II: *Belgium, Sweden, Norway, Denmark, Ireland, United States of America.* Leiden: E. J. Brill, 1960. 157 pages. Paper. 9.00 guilders.

A bibliography, even though it is out of date before it is published, is a highly important tool for anyone engaged in any kind of

research. Here we have 386 items published in Belgium on the history of the Reformation, general, national, local, prepared under the direction of Leon E. Halkin. The section containing publications in Sweden was prepared by Arne Palmquist and Goran Kedvall; it has 123 items. Denmark's section, prepared by Henry Bruun, has only 63 items. Studies that appeared in Ireland totaled 196 items; this section was prepared by R. P. Aubrey Gwynn. The longest section by far is that given over to publications from the United States, prepared by Raymond W. Albright. Forty-nine journals were surveyed, including the *CONCORDIA THEOLOGICAL MONTHLY*. Books were also included in the total number of items, running to 1,990 in this section. There are a few duplications which this reviewer noted; in one instance Pelikan's name comes out as "Pilikan." The value of this tool for a study of the Reformation era (together with the first fascicle) is not minimized by pointing out such a minor slip.

CARL S. MEYER

*OU EN EST LA CRITIQUE TEXTUELLE DU NOUVEAU TESTAMENT?* By Jean Duplacy. Paris: J. Gabalda, 1959. vi and 103 pages. Paper. Price not given.

The rich bibliographical data in this brochure, consisting of three articles which previously appeared in the journal *Recherches de Science Religieuse* (XLV, 1957, 419 to 441; XLVI, 1958, 270—313 and 431 to 462), renders it an indispensable aid for the study of the history of New Testament textual criticism and of specific problems connected with this science.

FREDERICK W. DANKER

*THE NATURAL SCIENCES AND THE CHRISTIAN MESSAGE.* By Aldert van der Zeil. Minneapolis: T. S. Denison and Co., 1960. 259 pages. Cloth. \$4.50.

This book, written by a University of Minnesota physics professor who is also an active

Lutheran, attempts to demonstrate that natural science and Christian theology "are neither in harmony with each other nor in conflict, but are radically different."

This reviewer, on purely theological grounds, finds serious fault with the author's position. Van der Ziel solves the problems between science and Christian theology by dividing the two endeavors into two radically different spheres, a *tour de force* reminiscent of Barth and Heim, and made possible only if one accepts (*a priori!*) Kant's distinction between the empirical and the real. To the author religious statements (which in the Bible are embedded in terminology from the world of nature and which concern themselves with the world) are totally different in kind from other statements about the world. But is this Biblical? A Biblical theology might be permitted to distinguish between the realms of nature and grace, but surely not to separate them so radically. This view tends strongly toward a form of docetism, structured upon a Kantian transcendentalism. Such a view does not give proper stress to the fact (difficult as it is to harmonize with the methodology of modern science) that our *gracious* God does enter the realm of *nature* in both revelation and incarnation. Hence statements regarding theology and the world of God's creation are not "radically different." In fact, without statements in Scripture pertaining at least indirectly to nature and history we should know very little about God. And without Christ becoming true, natural man, with natural flesh and blood, we should know nothing of God's grace. It is just this fact that van der Zeil fails to face.

With this basic criticism this reviewer does not wish to deny that there is much of value in the book. The author correctly emphasizes that science cannot be used either to defend (that is, prove) or attack Christianity. He rightly points out that apologetics cannot mean to defend something which requires no

defense; on the contrary, to defend Christianity is simply to tell what it is. Van der Zeil likewise has many valuable suggestions for a better communication of the Christian faith. One wonders if the author in following Barth has grasped all the theological implications of Barth's position regarding creation and science, nature and grace.

ROBERT D. PREUS

**THE GREAT ROMAN-JEWISH WAR: A. D. 66—70 (De Bello Judaico).** By Flavius Josephus; translated by William Whiston; revised by D. S. Margoliouth; edited by William R. Farmer. New York: Harper & Brothers, 1960. xv and 332 pages. Paper. \$1.60.

An edition of Josephus' *Jewish War* belongs in the library of every Bible student. This Torchbook edition makes the classic Whiston translation available in inexpensive form. Necessary aids, though very brief, are present. This volume deserves wide use.

EDGAR KRENTZ

**NEW ACCENTS IN CONTEMPORARY THEOLOGY.** By Roger Hazelton. New York: Harper & Brothers, c. 1960. 144 pages. Cloth. \$3.00.

This is not just another volume of information on "current trends," but an interpretative analysis and criticism by Oberlin's Hazelton of the strikingly new accents in theology as it converses with the arts, science, and philosophy, as it interprets the Bible theologically, as it strives toward an ecumenical consensus, and as it again becomes distinctly apologetic.

In a jacket blurb Pelikan asserts: "Even people who are otherwise literate still think of theology and theologians in the clichés of the twenties." Hazelton helps overcome that naiveté in a manner that will neither inundate the initiate nor bore the professional. At the same time, no matter which of the new "accents" has appealed to an

individual pastor or theologian, or which of the contemporary theological "greats" has influenced him, the reader is in for both comforting and discomfiting moments.

One of the most penetrating sections, even though it will undoubtedly disturb many Biblical theologians, is the chapter "Theology as Interpretation." Here the author, as elsewhere, may stand either to the right or to the left of a conservative theology of the Word. Perhaps the very fact that such a theologian may be both more orthodox than Tillich or Bultmann but also more radical will help to destroy some current stereotypes. Theology is certainly on the move, and here is a man in the movement producing a thoroughly theological and balanced critique of what is going on. HENRY W. REIMANN

**BIBLICAL AUTHORITY FOR MODERN PREACHING.** By Charles W. F. Smith. Philadelphia: Westminster Press, 1960. 169 pages, plus book list. Cloth. \$3.50.

The author, of British extraction, is professor of the New Testament at the Episcopal Theological School in Cambridge, Mass. The book is an outgrowth of lectures to Protestant Episcopal clergymen and seminarians. The author's experience with a liturgical mold of preaching is apparent, but he tries not to be exclusive. The book stresses the "apologetic" or interpretative concern of preaching and the liturgical and Biblical implications of the individual sermon. The theology of the author stresses preaching as imparting the Biblical function of disclosing God's activity toward man, but this must be a joint operation of the Bible, the church, and the hearer (p. 51). The author stresses the "organizing" of the Bible into a cycle for a "full and rounded periodic presentation of the Gospel" (p. 55), and he finds Christmas and Easter the poles for the process. He makes useful observations on the seasons of the church year. He feels that the preacher is rescued from many difficulties if he employs

a cycle of texts that he has not himself chosen (p. 82), and thereby the church, as well as the Bible, becomes the authority for his message; the text, and not merely sympathy for people, must be the starting point for a full Gospel (p. 91). "All true sermons must be 'life situation' sermons" (p. 97). Smith properly links *kerygma* and *didache*. But the author's suggestions for the use of individual texts and seasons are not as helpful as some of the general material. The apologetic considerations, he feels, demand that the preacher discover under the narrative of the supernatural, such as the resurrection, the incarnation, and the miracles, what the more basic message of the church to its time was; that a subjective element enters at this point, and a skill which is difficult for the author to impart to the reader, is apparent. This is a stimulating book, and one which should make a Lutheran, too, cheerful about the heritage of the liturgical year and pericopic preaching.

RICHARD R. CAEMMERER

**HELLENISTIC CIVILIZATION AND THE JEWS.** By Victor Tcherikover, translated by S. Applebaum. Philadelphia: The Jewish Publication Society of America, 1959. vii and 566 pages. Cloth. \$6.00.

The later generations of Palestinian Jews in the intertestamental period were forced to react to the pressures brought upon Jewish society and thought by the progress of Greek life and culture in the Near East. Tcherikover traces this history in masterful fashion. Many minor facts and details are skillfully woven into a persuasive whole. Hellenization began rather peacefully under the Ptolemies; a revolt of some Jews in the time of Antiochus, however, led to persecution at the hands of the Seleucids (contrary to the usual view). This revolt, led by the Hasidim, arose out of the class struggle between the Hellenizing Jews in the cities and the larger non-Hellenizing agrarian population.

Out of this struggle arose the Judaism of the New Testament. While the author is not primarily writing for the Christian student, that student will find this book of great interest and value.

The book is in effect a critical review of all recent scholarship on the rise of Judaism. The author lays stress on the "material and not the intellectual questions of Jewish history" (p. 344). For the latter subject Schürer's great *Geschichte* must still remain the standard work, in spite of its age. Inside these limits the present volume will prove useful, in spite of the rather stiff English style.

EDGAR KRENTZ

**ROME.** By M. Rostovtzeff. Translated from the Russian by J. D. Duff; edited by Elias J. Bickerman. New York: Oxford University Press, 1960. xiii and 347 pages. Paper. \$2.25.

This inexpensive reprint is one of the fruits of the paperback publishing development. Originally volume two of the author's *A History of the Ancient World*, it has long been sought after in the antiquarian book trade, though it sold for many times the cost of this reprint. Although it leaves much social and literary history out of the picture, the description of the military and political growth of the rulers of the early Christian world is masterful. The book reads easily—and contains more than can be absorbed in one reading. It is a bargain at this price.

EDGAR KRENTZ

**INTERNATIONALE ZEITSCHRIFTENSCHAU FÜR BIBELWISSENSCHAFT UND GRENZGEBIETE.** Band VI: 1958/9. Düsseldorf: Patmos-Verlag, 1960. xi and 356 pages. Paper. \$11.00.

This periodical index has already established itself as the most basic bibliographic tool in Biblical studies. This review cannot add any luster to its reputation. It can, however, bring it to the attention of the readers



of this journal. This volume (a typical one) abstracts 2,217 articles or books from 272 different journals. The abstracts, usually in German, occasionally in English, are excellently done. Subjects that might be considered esoteric (e. g., Nabataean archaeology) receive coverage as full as the obviously useful ones. The editors, abstractors, and publisher have placed the entire world of Biblical scholars deeply in debt to them. That debt is best repaid by making full use of the tool they give us. EDGAR KRENTZ

*BIBLIA SACRA.* Rome: Marietti, 1959. xiv and 1238 pages. Cloth. Price not given.

This edition of the Vulgate reproduces essentially the text of the *Clementina* of 1593, which in turn was originally published in 1592 under Clement VIII as a revision of the edition issued in 1590 by Sixtus V. Occasionally renderings of the 1592 or 1598 editions are preferred, but while the preface specifies a few instances, no indication of such departures is given in the footnotes. Variant readings from the major critical editions are cited. Three versions of the Psalms are included, the Gallican Psalter, the Hebrew Psalter, and the *nova versio* ordered by Pius XII. This edition is to the Vulgate what Rahlfs' work is to the Septuagint and should prove immensely useful.

FREDERICK W. DANKER

*FACT, FICTION, AND FAITH.* By James Alfred Martin, Jr. New York: Oxford University Press, 1960. 186 pages. Cloth. \$3.95.

This book, like many others in a market flooded with theological literature, is an interpretation of Christianity in the light of modern man's questions and doubts. More than once the question and doubt arose for a skeptical reviewer whether this book was really necessary. Finally, however, Martin conquered also this honest doubter, particu-

larly through the disarmingly simple structure. One by one these questions and doubts are quoted, handled sympathetically but forthrightly, and then the facts and faith of Christianity are disentangled from webs of fiction. All readers will not agree with the rebuttal of everything regarded as fiction. More seriously, the theology is sometimes fuzzy and Modernistic. The reader will, however, be rewarded with the author's clear description of modern skepticism and his cogent critique of many of the criticisms of Christian faith and doctrine that are grounded in fiction, not fact. Martin is a recent Episcopal addition to the staff of Union Theological Seminary.

HENRY W. REIMANN

*STUDIER I RABBINSK OCH NYTESTAMENTLIG SKRIFTTOLKNING.* By Eric Starfelt. Lund: C. W. K. Gleerup, 1959. 307 pages. Paper. Price: 30.00 Swedish Kronor.

In the first part of this instructive work the author takes issue with Adam Geiger's description in evolutionary terms of the history of Jewish interpretation. In opposition to Geiger's view of a development from unreasoned "sound" exegesis to more artificial exposition, Starfelt endeavors to show that both approaches can be present simultaneously. All rabbinic exegesis is rooted in basic presuppositions concerning God's relation to His people and His authoritative voice in Sacred Scripture, never in purely logical principles. Even the *middot*, or hermeneutical rules, are not so much directions for interpretation as norms for testing valid interpretations. In Part II the author takes up the question of the use in the New Testament of Old Testament citations. The early Christians, Starfelt finds, were not bound in their interpretation to any one method, but creatively adapted various methods as occasion demanded. A typological interpretation of many New Testament texts

may touch only their surface meaning. As in the case of the rabbis, the early Christians were convinced that the Lord who acted and spoke in the Old Testament was the same Lord who acted and spoke in their own time. The discussion of Luke's treatment of the events on Pentecost is especially illuminating. A summary in English, by John Trentman, does an admirable job of digesting the contents.

FREDERICK W. DANKER

**ETHICS AND THE GOSPEL.** By T. W. Manson. New York: Charles Scribner's Sons, 1961. 109 pages. Cloth. \$2.75.

English-speaking Christians especially are in great debt to the late author for his sympathetic understanding and grasp of the New Testament, its message and its problems. The clarity of his appreciation is matched by simplicity of expression as he clears away in these chapters much of the nonsense surrounding the question of Jesus and His ethics. The alert preacher will find here the seed plot for many fresh and vital sermons. We heartily recommend for thoughtful readers this stimulating series of lectures.

FREDERICK W. DANKER

**MORAL MAN AND IMMORAL SOCIETY:** *A Study in Ethics and Politics.* By Reinhold Niebuhr. New York: Charles Scribner's Sons, 1960 [c. 1932]. xxv and 284 pages. Paper. \$1.45.

**BEYOND TRAGEDY: Essays on the Christian Interpretation of History.** By Reinhold Niebuhr. New York: Charles Scribner's Sons [1961], c. 1937. xi and 306 pages. Paper. \$1.45.

**THE CHILDREN OF LIGHT AND THE CHILDREN OF DARKNESS: A Vindication of Democracy and a Critique of Its Traditional Defense.** By Reinhold Niebuhr. New York: Charles Scribner's Sons, c. 1960 [1944]. xvii and 190 pages. Paper. \$1.25.

**THE STRUCTURE OF NATIONS AND EMPIRES: A Study of the Recurring Patterns and Problems of the Political Order in Relation to the Unique Problems of the Nuclear Age.** By Reinhold Niebuhr. New York: Charles Scribner's Sons, c. 1959. xi and 306 pages. Cloth. \$5.00.

**REINHOLD NIEBUHR ON POLITICS: His Political Philosophy and Its Application to Our Age as Expressed in His Writings.** Edited by Harry R. Davis and Robert C. Good. New York: Charles Scribner's Sons, 1960. xii and 364 pages. Cloth. \$6.50.

Three of these five titles are paperback reprints.

*Moral Man and Immoral Society* first came out in 1932, but in a new preface the author commits himself once more to its central thesis, namely, that "the Liberal Movement both religious and secular seemed to be unconscious of the basic difference between the morality of individuals and the morality of collectives, whether races, classes or nations," and that this difference "refutes many still prevalent moralistic approaches to the political order" (p. ix). This thesis, Niebuhr holds, three decades of experience validate rather than refute.

The two themes of the 15 essays in *Beyond Tragedy*, first published in 1937, are "Christianity's dialectical conception of the relation of time and eternity, of God and the world, of nature and grace," and "the necessary and perennially valid contribution of myth to the biblical world view" (pp. ix—x). Whatever its defects, after a quarter of a century the collection remains one of the great modern restatements of a major implication of the doctrine of original sin.

*The Children of Light and the Children of Darkness* is a reworking of lectures delivered during World War II. Of this book, too, Niebuhr maintains stoutly that the years have not disproved its central thesis, "which

is that a free society prospers best in a cultural, religious and moral atmosphere which encourages neither a too pessimistic nor a too optimistic view of human nature" (p. viii). (The other side of the coin is the often quoted *bon mot* of Niebuhr: "Man's capacity for justice makes democracy possible; but man's inclination to injustice makes democracy necessary.") At the same time he confesses engagingly that he was "not sufficiently prescient 15 years ago to anticipate the creative and destructive possibilities inherent in a nuclear stalemate, which prevents a shooting war but which also offers no easy path to world community." (p. x)

In *The Structure of Nations and Empires* the development of Niebuhr's political-ethical thought that can be traced through the three works cited above is brought up to date. The occasion of the work is the author's expressed fear that Americans are particularly likely to overestimate the novelty of our present perplexities, represented by the nuclear stalemate and our encounter with the secular religion of Communism. Structurally, the book begins with an analysis of the two great "supernations" of today, the Soviet Union and the United States, followed by a survey of the historical development of past empires and their lessons for the present. Niebuhr then gives special attention to "Western Christendom," its dissolution into "nation-states," of our contemporary world of autonomous nations. The final group of chapters discusses the "vague universalism of liberalism," the nature of "nationalist imperialism," the imperialism of the Communist bloc, and the need for achieving collective security in spite of the cold war. A concluding chapter relates Niebuhr's historical findings to his by now familiar doctrine of man in community. In this chapter he stipulates: "The only safe way of building communities is to assume that the dominion which the community needs for its cohesion always is ambiguous morally" (p.

293). "All historic responsibilities must be borne without the certainty that meeting them will lead to any ultimate solution of the problem, but with only the certainty that there are immediate dangers which may be avoided and immediate injustices which may be eliminated" (p. 298). "Our best hope, both of a tolerable political harmony and of an inner peace, rests upon our ability to observe the limits of human freedom even while we responsibly exploit its creative possibilities" (p. 299).

Both of the editors of the fifth title are political theorists; Davis is professor of government at Beloit (Wis.) College, and Good teaches international relations at the University of Denver. Their book makes it clear that for Niebuhr politics and theology are not really discrete areas but two perspectives on a single reality, the nature and destiny of man. Confronted with the evidence of their subject's increasing importance as a political theorist and with the absence of a systematic opus by Niebuhr on politics, the editors, assisted by a distinguished advisory committee, sought to systematize Niebuhr's scattered pronouncements on political theory. Under the guidance and with the final *imprimi potest* of Niebuhr himself, the editors have woven pieces of various lengths and from different sources into what appear as astonishingly homogeneous sections and chapters and these in turn into a smoothly integrated and sophisticated — although inevitably dialectic — whole. For the information of the scholar who wants to check on the editors' work, each stone in the mosaic is identified in a 17-page footnote appendix that illustrates the editors' diligence in ransacking not only Niebuhr's books but also his magazine articles. Part I of the work discusses the contemporary and the perennial crisis, Part II the study and the process of politics and the relation of Christian ethics and politics, Part III specific problems in contemporary politics — economic power and

race relations on the national scene, and, on the international scene, necessary steps toward an eventual world community, the Communist peril, our own "precarious eminence," and our foreign policy in terms of our traditions, world responsibility, and moral problems. The final chapter relates the Christian faith as Niebuhr sees it to the task of constructing the world community that is "mankind's final possibility and impossibility."

ARTHUR CARL PIEPKORN

**THE ENGLISH BIBLE: A HISTORY OF TRANSLATIONS.** By F. F. Bruce. New York: Oxford University Press, 1961. xix and 234 pages. Cloth. \$3.75.

This account of the English Bible is written with broad knowledge of the data, a sensitivity to significant stages in the history, and an appreciation of distinctive qualities in the many versions and translations that have appeared in the last seven centuries. Enough samples are cited to give the reader some conception of the merits and weaknesses of the various renderings. The last chapter of the book discusses the problems confronting the translators of the New English Bible, especially in the Old Testament.

FREDERICK W. DANKER

**INDEX TO PERIODICAL LITERATURE ON THE APOSTLE PAUL.** Edited by Bruce M. Metzger. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co. (Leiden: E. J. Brill), 1960. xv and 183 pages. Cloth. \$4.00.

This unique and very important book is Volume I of a projected series of monographs under the editorship of the indefatigable Metzger of Princeton Seminary, carrying the title *New Testament Tools and Studies*. The series is to contain tools for New Testament research, like the present volume, and studies of critical problems involving the text, history, literature, and theology of the New Testament. To realize what a bonanza

we have in the book under review the reader of this journal need but recall the frustration he felt when in the lack of a complete index to the *CONCORDIA THEOLOGICAL MONTHLY* he looked long, and perhaps vainly, for an article, say on 2 Cor. 5:18-20, which to his best memory had once appeared in this journal. With Metzger's book at hand he can find it in seconds! Assisted by 20 graduate students, Metzger sifted 114 theological journals in 14 languages for all articles, "except such of purely homiletic nature," dealing with Paul. All these journals are covered from the first issue until the close of 1957 or in the case of defunct journals (we have counted 26 of these) until the last issue. Here, for example, you have a complete coverage for the area concerned of the articles in the *Bibliotheca Sacra* from 1844 to 1957; the *Journal of Biblical Literature* since 1881; *Theologische Literaturzeitung* since 1876; and our own *CONCORDIA THEOLOGICAL MONTHLY* since 1930. By saying "complete coverage" we do not necessarily mean 100 per cent. To take a case in point, while we gratefully found reference to 49 articles by 26 authors in *CONCORDIA THEOLOGICAL MONTHLY*, we missed after entry 2,347 a reference to Martin Scharlemann, "Third Corinthians," *C. T. M.*, 26 (1955), 518—529. Likewise, among the exegetical treatments of 1 Tim. 3:1-7 (Titus 1:6-9), we missed the splendid treatment by A. C. Hardt, "The Pastor After the Heart of God," *C. T. M.*, 23 (1952), 797—814. The omission of the latter article is understandable because the title could not at once apprise the indexer of the careful exegetical work that undergirded this article. But a few inadvertent omissions like these are as nothing compared to the grand total of 2,987 articles systematically registered, together with frequent cross-references to articles throughout the index referring to related subjects. (The user can augment such cross-references himself). The six major categories

are: I. Bibliographical Articles on Paul; II. Historical Studies on the Life of Paul (attention students of Acts!); III. Critical Studies of Pauline Literature; IV. Pauline Apocrypha; V. Theological Studies; VI. The History of the Interpretation of Paul and His Work. The most important section in our estimation is III, with its subdivision: A. General Studies; B. Textual Criticism; C. Philological Studies; D. Individual Epistles. Under each individual epistle are indexed articles under four heads: Textual Criticism; Historical and Literary Criticism; Theological Studies; Exegesis of Individual Passages. While this new index is indispensable to college and seminary students and teachers and a must for every academic library, the book will pay dividends to any New Testament student, even though he possesses no files of theological journals, by alerting him to those passages in the Pauline corpus and those phases of Paul's life and thought that through the decades have engaged the earnest study of scholars throughout the world. The generous margins on each page will admit new entries by the owner of the book of pertinent articles in current literature. In this connection, it may be well to mention that for coverage of periodical literature since 1957 we have other bibliographical helps available in such current periodicals as the *Theologische Literaturzeitung*, *Theologische Rundschau*, *Interpretation*, *Catholic Biblical Quarterly*, and especially *New Testament Abstracts*. It is our fond hope that the editor, who has so long made all New Testament students his debtors by his publications, might do for the rest of the New Testament what he has done here for Paul. We realize the mountainous difficulties this would confront him with in the case of Jesus and the Gospels. But would the task be impossible? — Among our *pia desideria* is the wish that an "angel" could be found to underwrite similar index projects with regard to the theological treasures lying

buried in the predecessors of our present journal: *Lehre und Wehre*, 1855—1924; *Theological Quarterly*, 1897—1920; *Theological Monthly*, 1921—1928. Likewise not to be forgotten are the *Wisconsin Theological Quarterly* (formerly *Theologische Quartalschrift*), from 1904 on, and the *Kirchliche Zeitschrift* (Wartburg: Chicago; Columbus), 1876—1943. The *Lutheran Quarterly* and its predecessors are indexed by Metzger. One can understand the omission of the other Lutheran journals just mentioned because apparently little effort was made to reach out beyond the immediate circle for which they were written. And yet many of these articles should be rescued from oblivion because of the superb scholarship often represented. [The publisher's attention is called to the following corrections to be made in future printings: entry 140, L. Fuerbringer; 175, NKZ; 345, Hönnicke; 613 and Index of Authors, E. Stange: 1317 (date), 1888; Index of Authors, add: Mayer, A. W., 346.]

VICTOR BARTLING

*THE CATHOLIC-PROTESTANT DIALOGUE*. By Jean Bosc, Jean Guitton, and Jean Daniélou. Translated from the French by Robert J. Olsen. Baltimore: Helicon Press, 1960. ix and 138 pages. Cloth. \$3.50.

A friendly exchange of ideas in which both sides wish to learn from each other and to inform each other — so the "dialogue" is defined. In this exchange of ideas the Protestant point of view is expressed by Bosc first with Guitton and then with Daniélou. The meaning of the church and the incarnation, the authority of the church, the concept of authority and guarantee, the Biblical revival and interpretation of Holy Writ are the major topics discussed. The members of the dialogue agreed that there is a greater appreciation of the Bible among Roman Catholics today than formerly; they agreed, too, that the question of the authority of the church

was a major point on which Protestantism and Roman Catholicism were far apart.

The presentation is useful as a realistic account of the values and the decided limitations of the dialogue at its best between these opposing points of view.

CARL S. MEYER

*FREEDOM OF THE PULPIT.* By Lee C. Moorehead. New York: Abingdon Press, 1961. 94 pages. \$2.00.

The subject of this book deserves ample treatment. The author draws the basis and resource for the preacher's freedom in ample strokes—intellectual toil in the construction of the message, loving and pastoral relation toward people, vitality of the congregation, and the spiritual and theological components of Christian freedom. These resources are channeled chiefly toward the preacher's right and duty to speak fearlessly on moral issues. It would have been interesting to hear the author discourse as eloquently about resisting the offense of the Gospel as he does the offense of the Law. The book is in the tradition of Ernest Fremont Tittle and Harold A. Bosley.

RICHARD R. CAEMMERER

*THE GERMAN PHOENIX: MEN AND MOVEMENTS IN THE CHURCH IN GERMANY.* By Franklin H. Littell. Garden City, N.Y.: Doubleday & Co., 1960. xv and 226 pages. Cloth. \$3.95.

The resistance of the German churches to Hitler and Hitlerism in the 1930s gave rise to lay movements, such as the *Kirchentag* and the academies in Germany after the close of World War II. The *Kirchenkampf* with its Barmen Articles (1934) and the Stuttgart Declaration (1945) were of prime importance, the author believes, in revitalizing a complacent church. Reinhold von Thadden-Trieglaff is singled out for special treatment because of his efforts in connection with the *Kirchentag*. The function of the

evangelical academies, in which lay groups are brought together on the basis of their social and intellectual interests, is described fully. The chapter on "What Can America Learn?" makes the work relevant for the practical pastor. Here is a book which arrests attention and calls for action.

CARL S. MEYER

*A BIBLIOGRAPHY OF BIBLE STUDY FOR THEOLOGICAL STUDENTS.* Second ed. Princeton, N.J.: Princeton Theological Seminary, 1960. 107 pages. Paper. \$1.00.

First published in 1948, the addition of new sections on bibliographical aids, history of Biblical scholarship, and the Dead Sea Scrolls, plus selected titles of works published since then in other sections, brings the work up to date. The list is restricted to English titles. While no indications are given as to the relative value of titles listed, the work is still a good introduction to the literature of Biblical study.

EDGAR KRENTZ

*PARENTS AND PRIESTS AS SERVANTS OF REDEMPTION: AN INTERPRETATION OF THE DOCTRINES OF THE EASTERN ORTHODOX CHURCH ON THE SACRAMENTS OF MATRIMONY AND PRIESTHOOD.* By Athenagoras Kokkinakis. New York: Morehouse-Gorham Co., 1958. 205 pages. Cloth. \$4.00.

Bishop Kokkinakis' work, adequately described by the subtitle, is written not only for his fellow Orthodox, on whom he tried it out in lecture form, but also for Christians of other denominations. The guarantee that his exposition is authoritative is provided not only by his status as dean of the Greek Orthodox Theological School of the Holy Cross in Brookline, Mass., but also by the unqualified endorsement which the late Archbishop Michael of the Greek Archdiocese of North and South America has given to the work.

A strong polemical cast—toward both Roman Catholicism and "Protestantism" (of which he regards Martin Luther as "the founder," p. 38) marks the whole book. The positions which the author takes will not be unfamiliar to those who know Orthodoxy. For example, the priest is the minister of the sacrament of matrimony, not the couple; the marriage bond is broken not only by physical death but also by "moral death," that is, conjugal infidelity; in practice divorce and remarriage even of the guilty party after the lapse of some time is tolerated by the Orthodox Church; both abortion and planned parenthood are wrong; mixed marriages are permissible but not advisable; Christ perpetuates His sacrifice in the sacrament of the Holy Eucharist; the difference of the priesthood of the laity and the priesthood of the clergy is a difference of purpose and of service, not of nature and substance; theoretically ordinations of heretics are repeated, but not those of schismatics, although the principle of "economy" has been invoked on occasion so that Roman Catholic priests and bishops have been received without reordination; Protestant clergymen, including Anglicans, are not accepted into the Orthodox priesthood without reordination. Of considerable liturgical interest are the English translations of the Eastern Orthodox offices for Holy Matrimony and Holy Orders.

ARTHUR CARL PIEPKORN

*I HAVE CALLED YOU FRIENDS: THE STORY OF QUAKERISM IN NORTH CAROLINA.* By Francis C. Anscombe. Boston: The Christopher Publishing House, 1959. 407 pages. Cloth. \$5.00.

Much can be gleaned from Anscombe's volume that will give one a glimpse into the thinking, attitudes, and activities of the Quakers. Gleaning, however, is tedious exercise. The author should have organized his materials better, eliminated much, e. g., paragraphs listing many names which in not

a few instances are not even repeated in the index, and refrained from too much moralizing. These measures would have helped the work considerably. North Carolina's Quakers may not agree with this reviewer's strictures, nor will they be likely to call him "friend."  
CARL S. MEYER

*BROTHERS IN CHRIST: THE HISTORY OF THE OLDEST ANABAPTIST CONGREGATION AT ZOLLIKON, NEAR ZURICH, SWITZERLAND.* By Fritz Blanke. Translated by Joseph Nordenhaug. Scottsdale, Pa.: Herald Press, 1961. 78 pages. Paper. \$1.25.

Zurich's foremost Reformation scholar, Fritz Blanke, traces the beginnings of the Anabaptist movement in Zurich from the emergence of the Anabaptist church in Zollikon to its final dissolution in 1527. The followers of Grebel, Manz, Blaurock, and others, Blanke maintains, did not come from medieval backgrounds, such as the Waldensian, but were produced by Zwingli's Reformed teaching. His study is well-documented and will command the attention of those interested in the Left Wing Reformation.  
CARL S. MEYER

*I BELIEVE IN THE LIVING GOD: SERMONS ON THE APOSTLES' CREED (ICH GLAUBE AN DEN LEBENDIGEN GOTT).* By [Heinrich] Emil Brunner, translated by John Holden. Philadelphia: Westminster Press, 1960. 160 pages. Cloth. \$3.00.

Holden, a Valparaiso (Ind.) Presbyterian minister, has furnished a highly readable English version (slightly edited to remove too obviously dated materials) of a series of highly readable sermons delivered by one of Switzerland's most influential theologians in the Fraumünsterkirche in Zurich at the close of World War II. "I did not translate these sermons," Holden says, "so that they could be used primarily as a study booklet in some

comfortable church group or as an interesting specimen of current ideas. I translated them because I trust that through them God may speak his word of judgment and promise to us" (pp. 8, 9). For all that, these 12 sermons do provide a convenient index to both the positive and negative emphases of Brunner's thought. The influence of Luther and of Calvin is perceptible on almost every page. Readers familiar with Brunner's eschatology will note with interest that while there is no sermon on the article "From thence He shall come to judge both the quick and the dead," he does say elsewhere: "The expectation of the resurrection, of the return of Jesus, of judgment and perfection, is not a part, nor the last and most important part, of their Christian faith; rather, it is the quintessence; it is the sap and kernel of their Christian faith" (p. 154). The sermon on "I believe . . . in Jesus Christ, His only Son, our Lord" is, significantly, on the theme "The Light of the Nations" and concludes with a strong appeal for world missionary work. The sermon on "Who was conceived by the Holy Ghost, born of the Virgin Mary" has as

its text Gal. 4:4-7 and as its only reference to the Virgin Birth the somewhat gratuitous observation "The apostle does not speak of a virgin here or anywhere else" (p. 55). Christ's descent into hell is related in good Reformed fashion to our Lord's quotation of Ps. 22:1 on the cross. The hour of birth of the *ecclesia* is St. Peter's confession near Caesarea Philippi. This series is a worthy companion to Brunner's other (and more recent) sermon series, *The Great Invitation*.

ARTHUR CARL PIEPKORN

*ATLAS OF THE ARAB WORLD AND THE MIDDLE EAST*. Edited by C. F. Beckingham. New York: St. Martin's Press, 1960. 72 pages. Cloth. \$9.00.

This volume blends "the savour of an old civilization and the zest of a new rising (and) taking wings." In addition to the usual type of maps, we find climate, natural vegetation, air routes, and mineral distribution in the modern Arab world clearly graphed. Prospective missionaries in particular will find this a valuable aid in their orientation.

FREDERICK W. 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)

*History of Interpretation*. By Frederic W. Farrar. Grand Rapids, Mich.: Baker Book House, 1961. li and 553 pages. Cloth. \$6.95. This reprint of a long-standing classic on the history of Biblical interpretation should find a warm welcome on the shelves of seminarians and pastors. It is required reading for anyone who claims the floor on questions relating to the inspiration and authority of Scripture.

*Preaching and Biblical Theology*. By Edmund P. Clowney. Grand Rapids, Mich.: W. B. Eerdmans Publishing Company, 1961. 124 pages. Cloth. \$2.50. This book accents the need of sound Biblical-theological study for effective preaching and abounds in practical applications.

*Our English Bible: No Greater Heritage: The Drama of the Birth of the English Bible*. By Charles Gulston. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1961. 233 pages. Paper. \$1.95. John Wycliffe and William Tyndale are the principals in this stirring account of the first 1,000 years of the history of the English Bible.

*Education in America*. By J. M. Hughes. Evanston, Ill.: Row, Peterson, and Company, c. 1960. 496 pages. Cloth. \$6.00.

*The End of the Ancient World and the Beginnings of the Middle Ages*. By Ferdinand Lot. New York: Harper & Brothers, c. 1961. liv and 441 pages. Paper. \$2.75.



*The Vindication of Christianity in Westcott's Thought.* By Henry Chadwick. New York: Cambridge University Press, 1961. 28 pages. Paper. 75 cents. This finely etched portrait of Brooke Foss Westcott evaluates the eminent New Testament critic as both scholar and vindicator of Christianity. German scholarship comes in for some heavy blows.

*Atti degli Apostoli.* Berlin: Lutherisches Verlagshaus, c. 1961. 96 pages. Paper. DM 2.

*The Company of the Committed: A Bold and Imaginative Re-thinking of the Strategy of the Church in Contemporary Life.* By Elton Trueblood. New York: Harper & Brothers, c. 1961. xii and 113 pages. Cloth. \$2.50.

*Die Erbsünde.* By E. Kinder. Stuttgart: Schwabenverlag, c. 1959. 148 pages. Paper. DM 5.50.

*Living the Liturgy: A Guide to Lutheran Worship.* By Edgar S. Brown, Jr. Philadelphia: Muhlenberg Press, c. 1961. 140 pages. Paper. \$1.50.

*Christianity Divided: Protestant and Roman Catholic Theological Issues,* ed. Daniel J. Callahan, Heiko A. Oberman, and Daniel J. O'Hanlon. New York: Sheed and Ward, c. 1961. xv and 335 pages. Cloth. \$6.00.

*The Douglass Sunday School Lessons: A Commentary on the International Sunday School Lessons,* ed. Earl L. Douglass. New York: The Macmillan Company, c. 1961. xii and 475 pages. Cloth. \$3.25.

*Even Unto Death: The Heroic Witness of the Sixteenth-Century Anabaptists.* By John Christian Wenger. Richmond, Va.: John Knox Press, c. 1961. 127 pages. Cloth. \$2.50.

*Fathers of the Victorians: The Age of the Wilberforce.* By Ford K. Brown. New York: Cambridge University Press, c. 1961. 569 pages. Cloth. \$9.50.

*Lord of the Temple: A Study of the Relation Between Cult and Gospel (Kultus und Evangelium).* By Ernst Lohmeyer; translated by Steward Todd. Edinburgh: Oliver and Boyd, c. 1961. x and 116 pages. Cloth. 15/.

*Inspiration in the Bible (Über die Schriftinspiration).* By Karl Rahner, translated by Charles H. Henkey. New York: Herder and Herder, c. 1961. 80 pages. Paper. \$1.95.

*On the Theology of Death (Zur Theologie des Todes).* By Karl Rahner, trans. Charles H. Henkey. New York: Herder and Herder, c. 1961. 127 pages. Paper. \$2.25.

*Principalities and Powers in the New Testament (Mächte und Gewalten im Neuen Testament).* By Heinrich Schlier. New York: Herder and Herder, c. 1961. 89 pages. Paper. \$1.95.

*The Layman's Bible Commentary.* Vol. 6: *Judges, Ruth, 1 and 2 Samuel.* By Eric C. Rust. Richmond, Va.: John Knox Press, c. 1961. 152 pages. Cloth. \$2.00.

*The Layman's Bible Commentary.* Vol. 13: *Ezekiel-Daniel.* By Carl G. Howie. Richmond, Va.: John Knox Press, c. 1961. 142 pages. Cloth. \$2.00.

*The Layman's Bible Commentary.* Vol. 16: *Matthew.* By Suzanne de Dietrich, trans. Donald G. Miller. Richmond, Va.: John Knox Press, c. 1961. 152 pages. Cloth. \$2.00.

*The Layman's Bible Commentary.* Vol. 21: *Romans, 1 and 2 Corinthians.* By Kenneth J. Foreman. Richmond, Va.: John Knox Press, c. 1961. 152 pages. Cloth. \$2.00.

*Evangelium und Dogma: Die Bewältigung des theologischen Problems der Dogmengeschichte im Protestantismus.* By Friedrich Wilhelm Kantzenbach. Stuttgart: Evangelisches Verlagswerk, c. 1959. 315 pages. Cloth. DM 25.00.

*J. G. Hamann: A Study in Christian Existentialism.* By Ronald Gregor Smith. New York: Harper & Brothers, c. 1960. 270 pages. Cloth. \$5.00.