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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.

**CHURCH DOGMATICS. III: THE DOCTRINE OF CREATION, 1** (*Die Kirchliche Dogmatik. III: Die Lehre von der Schöpfung, 1*). By Karl Barth. Translated by J. W. Edward, O. Bussey, and H. Knight. Edinburgh: T. & T. Clark, 1958. xi + 428 pages. Cloth. 45/—.

To Karl Barth theology is a circle the center of which is Christology. All articles of faith to be rightly understood must be seen from the Christological viewpoint. This is the case also with the doctrine of creation, which, he insists, must be considered logically posterior to redemption. This is an approach thoroughly different from that of traditional dogmatics, an approach which Barth himself calls *supralapsarian*. (On this theory there is no possibility of a *status integritatis*.)

Barth likewise refuses to indulge in apologetics and to attack various scientific problems connected with the doctrine of creation. The reason for his refusal is his intense belief that Creation is an article of faith which therefore cannot be explained or historiographically expressed. According to Barth, to believe in a Creator God means to believe in more than just a First Cause. It means to believe in One who has done something (*creavit*) which remains done, One who did not will to be alone but has posited a reality to be distinct from *Himself*, One who has created heaven and earth and everything distinct from *Himself*.

Thus Barth insists that the Biblical creation account is not legend, myth, anecdote, or epic, but *saga*, "in the sense of an intuitive and poetic picture of a prehistorical reality of history which is enacted once and for all within the confines of time and space."

The *saga* gives us history, or to be more precise, prehistorical history. But this history is not "historical" history. It deals with fact and actuality, but it cannot be verified or purified "historically," that is, by historical science. There is nothing untrustworthy or worthless about this history, according to Barth. It is naïve to suppose that only "historical" history is genuine history. The true picture of history, Barth is convinced, can only be drawn by the genre of *saga*.

Now what does the *saga* say, according to Barth? Barth's interpretation of Gen. 1 and 2 is very conservative according to modern standards. He rejects Jacob's theory that the Spirit moving upon the waters in v. 2 is only a created wind. He rejects the "world-egg" theory which has been quite common in the past. To him Gen. 1 is quite consciously in antithesis to the various creation myths of the day. The troublesome v. 2 he believes to be a "portrait deliberately taken from myth, of the world which according to His [God's] revelation was negated, rejected, ignored, and left behind in His actual creation." The "Let us" of v. 26 definitely implies the plurality (Trinity) of God, according to Barth (against Delitzsch). Eden is a real location. The creation was done in six 24-hour days; for this, Barth says, "is the plain and simple meaning." Barth's treatment of the hexameron is more than 100 pages and is very thorough. He is always at pains to show the distinctive character of the Biblical account in contrast to all mythology.

To Barth, however, the creation "saga" cannot become a world view, cannot base itself on a world view, cannot guarantee any world view, cannot come to partial agree-

ment or rejection of any world view, and can gain no help from any world view (p. 343 f.). At the same time he confesses that God is related to the world as Creator and Preserver and "that the existence of the cosmos is not in any sense effected by a development from within." But is all this not a "world-view," a cosmology?

Barth refrains from apologetics and from a consideration of the views of natural science. One wonders if a theologian dealing with creation can legitimately do this. Can one ignore the views of Bergson, Whitehead, Teilhard de Chardin, the pragmatists, and so many others whose cosmologies threaten not only the correct understanding of Gen. 1 and 2, but in some cases the very doctrine of creation itself? ROBERT D. PREUS

**THE CATECHISM TODAY: PRIMARY PRINCIPLES OF THE FAITH.** By G. Ashton Oldham. Greenwich, Conn. The Seabury Press, 1961. 143 pages. Paper. \$1.75.

Oldham was Protestant Episcopal Bishop of Albany; his quasi-homiletical commentary on the Catechism of his denomination's *Book of Common Prayer*, first published in 1929 and revised in 1956, has the recommendation of over three decades of actual use in confirmation and Bible classes and weekday religious education groups behind it. Its 34 short chapters give a good, general, and well-reasoned overview of the Christian faith as it is taught and held in the American branch of the Anglican Communion.

ARTHUR CARL PIEPKORN

**THE EFFECTIVE BOARD.** By Cyril O. Houle. New York: Association Press, 1960. Cloth. 174 pages. \$3.50.

This methods text defines the heavy load of responsibility resting on the individual board member and deals with the organization, operation, and function of boards in various areas of community life.

It is not a must book for the churchman, but a thorough treatment by an old hand for those who spend a lot of time on committees.

DONALD L. DEFFNER

**DAS JAHRHUNDERT DER REFORMATION: GESTALTEN UND KRÄFTE.** By Heinrich Bornkamm. Göttingen: Vandenhoeck und Ruprecht, c. 1961. 344 pages. Cloth. DM 24.00.

**LUTHERS GEISTIGE WELT.** By Heinrich Bornkamm. 2d edition. Gütersloh: C. Bertelsmann Verlag, 1953. 350 pages. Cloth. DM 14.00.

The first title offers 20 essays, three previously unpublished, the balance published by the University of Heidelberg's eminent church historian over a 34-year period from 1926 to 1960. Most of them have to do with individual men and their works—a superb 8,500-word biographical chronicle of Luther, expanded from Bornkamm's article in the 3d edition of *Die Religion in Geschichte und Gegenwart*, and papers on Erasmus of Rotterdam, Philip Melancthon, Martin Bucer, the fantastic Paracelsus, the enigmatic Elector Maurice of Saxony, the mystic Jakob Böhme. Others have to do with events and movements—the Affirmation of Spires in 1529 that gave us the misunderstood term "Protestants," the Reformation in Leipzig and in the Palatinate, the Religious Peace of Augsburg. A third group concerns itself with systematic problems—the Augsburg Confession's conception of man, the ecclesiology of the Reformation, the Reformers' views of the Copernican proposals, the significance of the Symbols in the nascent Lutheran community, and the emerging problem of tolerance.

*Luthers geistige Welt* is known to many English-speaking readers of this journal from Martin H. Bertram's highly successful English adaptation, *Luther's World of Thought* (St. Louis: Concordia Publishing House, c. 1958). It involves no depreciation of

Bertram's capable work to suggest that those who can handle German will find virtue in a reading of the original — 16 splendid chapters on Luther's development; the significance of the 95 Theses for world history; God, faith, the sacramental idea, life and death, the meaning of the church, and the antithesis of grace and satisfaction in Luther's theology; Luther's conception of nature, history, nationalism, political institutions, and the social significance of the Gospel; Luther as translator of the New Testament; Luther and the German spirit (a chapter omitted in the English version); and Luther's death and his legacy to the world.

ARTHUR CARL PIEPKORN

*MELANCHTHON ALS AUSLEGER DES ALTEN TESTAMENTS.* By Hansjörg Sick. Beiträge zur Geschichte der Biblischen Hermeneutik (2). Tübingen: J. C. B. Mohr, 1959. 156 pages. Paper. DM 12.00.

The contribution of Melanchthon as an Old Testament interpreter is described as having more to do with his attempted solution of the whole problem of hermeneutics than with specific exegetical results. The author distinguishes three periods in this area of Melanchthon's activity: His early work up to the year 1525, the principles of interpretation developed in his *Rhetoric* of the year 1531, and his later work in the 1540s and 1550s.

Up to 1525 Melanchthon operated with suppositions that reflected the basic theology of the Reformation, e.g., Law and Gospel, justification, Christ as the Word of God. For the young Melanchthon as well as for the young Luther to interpret spiritually meant to interpret Christologically. Both understood the text from the viewpoint of the Word of God. Only a few years later, however, in 1529, Melanchthon's work already began to lean heavily toward a theological system that organized everything quite

neatly, but obliterated all of the tensions in the process.

Like his earlier suppositions the hermeneutical method of Melanchthon as developed in his *Rhetoric* of 1531 was not simply a result of his scientific training, but was linked very closely with his Reformation theology. If the *sola Scriptura* of the Reformation is really taken seriously, there can be room only for a simple sense of Scripture. Now, however, the suppositions of 1525 become the famous *Loci communes*, that is, the fundamentals of Biblical truth which are supposed to form a bridge between the author and the interpreter. Such an approach tends to squeeze the text into a system of loci in contrast to the simple Law and Gospel approach which allows enough freedom and room to listen exactly to the text. Thus dialectic ceases being a servant and becomes so dominant that proof for the Christian faith is looked for not only in Christ but also in signs and prophecies and wonders.

In the third period Melanchthon earnestly takes up the question: Does the Old Testament still have something to say to us today? He can answer this question affirmatively because he holds that the Old Testament presents Christ as the Word of God to us. The key to Melanchthon's treatment of the Psalms may be found in his designation of the church as the body of Christ. The suffering of the church and the suffering of Christ are correlated.

Melanchthon maintained that if we rightly apply the Psalms to our lives, they will throw more light upon our interpretation than many lengthy commentaries. If Melanchthon is considered to be less critical than Luther, this may be explained by the fact that Melanchthon was by nature much more of a simplifier and harmonizer.

But what was Melanchthon's greatest contribution as an interpreter? Whereas the laws of rhetoric from Augustine to Erasmus were used to further allegorical interpreta-

tion, Melancthon used these same laws to discourage such allegorizing. On the other hand, Melancthon and Flacius tended not only to gloss over the difference between the Old and the New Testament but also to give dogmatic interpretation a dominant position over against historical interpretation. In this respect they left a stronger mark on later exegesis than Luther did.

ALFRED VON R. SAUER

*THE TEACHER IN SCHOOL AND SOCIETY.* By Harold Rugg and B. Marian Brooks. Yonkers-on-Hudson, N.Y.: World Book Co., 1950. xi and 530 pages. Cloth. Price not given.

*FOUNDATIONS FOR AMERICAN EDUCATION.* By Harold Rugg. Yonkers-on-Hudson, N.Y.: World Book Co., 1947. xxii and 826 pages. Cloth. Price not given.

Though not recent works, these two volumes bear brief review here both because of their continuing stature in the field of secular education and because of the interest they should elicit in the pastor who has, in addition to his other roles, that of educator and "teacher of teachers."

*The Teacher in School and Society*, in the New-World Education Series, presents the broad scope of American culture to the student in answering the key question: "What is to be my role, and my work, as a teacher?" "Guidance" is the author's key term in describing the task. Notwithstanding a fine chapter on "You and the Parents," the book as a whole exhibits a humanistic tone which sells short the principle of *in loco parentis*. Nevertheless, the volume is most fascinating reading, is well illustrated, and presents a stirring challenge to those considering a teaching career. Both for the Christian day school teacher who missed it and for the pastor who does not see much of the inside of the public school, this is worth reading.

The 813-page, 300,000-word *Foundations for American Education*, formidable as it is, really should be known by today's pastor. It is Rugg's well-known classic call to the students of education to "let your minds conclude what the facts of life conclude." In it he does obeisance to Charles Sanders Peirce, William James, John Dewey, Thorstein Veblen, Walt Whitman, and Oliver Wendell Holmes, Jr. Rugg treats these "men of the consensus"—discoverers and defenders of the philosophy of experience—under his suggested four foundations for great "state papers," a new biopsychology, a new sociology, a new esthetics, and a new ethics. Taken as a whole, the book takes a thorough look at the history and guiding spirits behind contemporary "secular" educational thought.

DONALD L. DEFFNER

*GEORG CALIXT: THEOLOGIE UND KIRCHENPOLITIK, EINE STUDIE ZUR ÖKUMENIZITÄT DES LUTHERTUMS.* By Hermann Schüssler. Wiesbaden: Franz Steiner Verlag, 1961. xii and 246 pages. Cloth. DM 28.00.

It would be strange indeed if the ecumenical movement had not produced a serious study of George Calixt. Such a study is herewith presented. Appearing as Vol. 25 in the series on the history of Occidental religion published by the *Institut für Europäische Geschichte* at Mainz, it comes with all the marks of careful historical scholarship.

The author presents his study under three heads: (1) Calixt's theology, (2) his activity in the area of ecclesiastical polity, and (3) his influence on later churchmen. Though eager to be known as a Lutheran theologian, Calixt approached the Roman Catholic position in several significant points. His doctrine of original sin and the lack of clarity in his doctrine of justification may have paved the way for some historically important defections from the Lutheran to the Roman Catholic Church. His dream of

uniting the churches on the basis of a doctrinal consensus during the first five centuries of the Christian church remained a dream. It could not be otherwise because there was no consensus.

But if Calixt failed to realize his dream, so did the men who were either directly or indirectly influenced by his ecumenical concerns. The author mentions the philosopher Leibniz and the Lutheran abbot Molanus, the Reformed Dury, and the Roman Catholic bishops Christopher Rojas y Spinola and Bossuet of Meaux. The efforts of these men to unite the Christian churches merely pointed up the vast gulf that separates them. However, it is better to have tried and failed than not to have tried at all.

L. W. SPITZ

*IS CHRIST DIVIDED? A PLEA FOR CHRISTIAN UNITY IN A REVOLUTIONARY AGE.* By Lesslie Newbigin. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., c. 1961. 41 pages. Cloth. \$1.25.

The author describes the church as both the fruit and the instrument of Christ's work. From this standpoint the divisions of the church are nothing else than a scandalous denial of Christ and His work. "Nothing human ought to be alien to the church except sin." (P. 12)

Spiritual unity, then, is for Newbigin not something separate from concrete unity in the one body. Yet he also insists that the search for unity is primarily a matter of repentance, not a matter of size or numbers.

Newbigin sees this search for unity as receiving crucial urgency from the present revolutionary foment. He speaks from his experience as a Presbyterian missionary in India, as bishop in the Church of South India, as general secretary for the International Missionary Council, and as a recent worker in Africa. His courageous enthusiasm is a welcome antidote to the passive

pessimism that has gripped many Christians. "We shall not ask, 'What is coming to the world?' because we know Who is coming. We shall not think of our task as one of trying to hold back the revolution of our time, but as one of bearing witness within that revolution to its true meaning." (P. 29)

This is a voice that was heard at the New Delhi Assembly. It is a challenge which Christians outside the World Council of Churches need to consider.

HENRY W. REIMANN

*BUILDERS OF EMERGING NATIONS.*

By Vera Micheles Dean. New York: Holt, Rinehart and Winston, 1961. 277 pages. Cloth. \$5.00.

Those who have profited from Mrs. Dean's previous books, such as *The Nature of the Non-Western World*, will appreciate this series of rapid sketches of the men who are the face and spirit of the newly emerging nations. Khrushchev, Ben Gurion, Nasser, U Nu, Sukarno, Mao, Mboya, Castro, and many more—eighteen to be precise—are all here.

Not content with doing a sidewalk portrait of the men of power who come striding down history's main street, she adds a very useful second part on the ideas that animate these men and the people whom they rule. These are developed in four chapters headed respectively: "Authoritarianism: With or Without Totalitarianism?" "Economic Austerity: With or Without Welfare?" "Social Transformation Amid Traditions," "Non-alignment or Alignment?"

In the aftermath of the Belgrade meeting of neutralist nations, where hardly a voice was raised against Russia's unilateral resumption of nuclear testing, nonalignment does not look quite so attractive from a stateside perspective as it might have at the time when Mrs. Dean wrote this study, although she helps us understand its reasons and its roots. However, there is much here to help the

missionary, the pastor, and the student to a better understanding of the non-Western world.

WILLIAM J. DANKER

*THE CATHOLIC CHURCH IN THE MIDDLE EAST.* By Raymond Etteldorf. New York: The Macmillan Co., 1959. 184 pages. Cloth. \$3.75.

This is the travelog of a Roman Catholic traveler in the Middle East. As he describes the churches and worship in each area he visited, he also attempts to give some feeling for the history of the churches there. This book illustrates the continuing missionary progress in these less-known areas outside the perimeter where Greek cultural influence is dominant and where Christians are in the majority.

WALTER W. OETTING

*THE HOLY SWORD.* By Robert Payne. New York: Harper & Brothers, 1959. xiv and 335 pages. Cloth. \$6.00.

This book recounts in a popular manner the history of Islam from its beginnings to the present time. At a time when there is much confusion and misinformation about the nature and progress of Islam, this popularly written book is welcome. It also contains a fairly extensive bibliography for further study.

WALTER W. OETTING

*THE ENGLISH CHURCH AND THE CONTINENT.* By R. R. Darlington, M. D. Knowles, W. A. Pantin, Owen Chadwick, Norman Sykes, and H. M. Waddams. London: The Faith Press, 1959. 126 pages. Cloth. 15/—.

Six lectures presented in the Library of Lambeth Palace by six preeminent English historians tell of the relationships between English ecclesiastics and thinkers and Continental churchmen and scholars. The traffic was a two-way one. Although the lectures obviously cannot tell the full story from Anglo-Saxon days to the present, they can and do present precious insights. Knowles speaks of "the give-and-take of learning

across the Channel in the golden age of scholasticism." Chadwick emphasizes the influence of Zurich in England in the 16th century, an accent that dare not be overlooked, although Wittenberg's role, too, was significant. One misses a bibliography in a work of this kind if one dare be ungracious in expecting what was not promised. The index, through no fault of the lecturers, is inadequate. Nevertheless the lectures themselves contribute so much to one facet of church history that this reviewer would have welcomed them in expanded form.

CARL S. MEYER

*LENIN ON THE QUESTION OF NATIONALITY.* By Alfred Low. New York: Bookman Associates, 1958. 193 pages. Cloth. Price not given.

Both Lenin and Stalin were concerned with minority nationalities within the Soviet Union. While this monograph refers to materials as far back as 1894, it is primarily concerned with Lenin's writings between 1913 and 1917. The author feels that Lenin's basic outlook did not change but rather developed in the face of actuality.

Both Hungary and Yugoslavia illustrate the importance of this issue to communism. Since national heritages are closely related to a religious heritage, it is important to notice that Lenin was as unrealistic about nationality as he was about religion, and his activity in this area illustrates again the opportunistic nature of Soviet policy.

WALTER W. OETTING

*THE WORD OF SALVATION.* Vol. I. By Durand, Huby, Heenan. Milwaukee: The Bruce Publishing Company, 1956. xvii and 937 pages. Cloth. \$12.50.

This commentary on the first two gospels is translated from the French and represents an attempt to convey the Biblical content in popular form to Roman Catholic readers. Traditional Roman dogma is never violated,

but the imperfections of the Vulgate are recognized. Durand's approach is homiletical. Huby displays somewhat wider acquaintance with critical positions.

FREDERICK W. DANKER

**THE RHETORIC OF RELIGION: STUDIES IN LOGOLOGY.** By Kenneth Burke. Boston: Beacon Press, 1961. viii and 327 pages. Cloth. \$6.95.

The subject of this book is logology, the study of words about words, in this case religious words. Specifically, the author is concerned about how man understands and uses the word "God." Using the *Confessions* of St. Augustine and the creation story in Genesis as his basis for analysis, Burke arrives at six analogies: (1) the likeness between words about words and words about the Word (*Logos, Verbum*); (2) words related to the nonverbal as spirit is related to matter; (3) the tendency in language to reify the negative is a case in point of this tendency to describe analogy in theology, God in terms of what He is not; (4) the search for a title of titles which becomes an all-inclusive term for "Pure Being" (Hegel) and the "god-term"; (5) the proposition "time" is to "eternity" as the particulars in the unfolding of a sentence are to the sentence's unitary meaning; (6) the relation between the name and the thing named compared with the relations of the persons in the Trinity, such as generation or the Father-Son relationship. Burke feels that he is here schematizing a mode of thought prevalent not among those who are inclined toward positivism but among those who approach secular literature in terms of "myth" and "poetry."

The book is difficult to understand for two reasons. First, the author's bases of analysis are not broad enough to give any degree of certainty to his conclusions. Second, much of his analysis does not yield, or even pertain to, the analogical conclusions which

he draws. This is not to imply that his conclusions are not important and valid within limits. Burke is convinced that one can learn a great deal about a person from the language that he uses, even language which the positivist might call non-sense. He also believes that in the study of human motives we should begin with complex theories of transcendence (as in theology and metaphysics) rather than with terminologies simplified by laboratory experiment.

ROBERT D. PREUS

**THE CONSCIENCE OF ISRAEL: PRE-EXILIC PROPHETS AND PROPHECY.** By Bruce Vawter. New York: Sheed & Ward, 1961. xii and 308 pages. Cloth. \$5.00.

As the subtitle of this book by an able and recognized Roman Catholic scholar indicates, it presents a discussion of Old Testament prophecy in general and an exposition of those books, or rather those parts of them, that are considered preexilic: Amos, Hosea, Micah, Isaiah (i.e., chs. 1—39), Nahum, Zephaniah, Jeremiah, Habakkuk. Since "the chief function of the prophets was to reveal the moral will of God to a disobedient people" (p. 50), they can be called *The Conscience of Israel*. Functioning in this capacity, they must therefore be viewed "as traditionalists rather than as innovators," since "they justified their moral teaching by appeal to Yahweh's revelation of Himself in Israel's history" (p. 17). The "revealed moral will of God," or "the social traditions of Israel," however, remains a rather indefinite concept throughout the book. The title of the book is also justified by the observation that "there is more doom prophecy than weal prophecy" (p. 6), "for the chief function of the prophet was to reveal the moral will of God to a disobedient people." (P. 50)

As is evident from his book *A Path Through Genesis* (same publisher, 1956), Vawter is an exponent of modern Roman



Catholic scholarship, which adopts "the most assured results of the historical [-critical] method" (p.293) and attempts to employ them without violating that church's dogma of Scriptural inspiration. Convinced that some woe passages, and particularly many weal sections, in the prophetic canon are not the work of the author whose name they bear, he confidently asserts that "there were also many inspired writers who edited and enlarged on the salvation oracles of the earlier prophets to adapt them to the new vision of God that had been revealed in post-exilic Judaism." (P.282)

One of the basic criteria for determining the authenticity of a passage is the axiom that the author of a given written section had to be capable of understanding what he wrote. Vawter distinguishes between what the prophets thought their message envisioned and the final fulfillment that God intended their words to have. Their comprehension of what God was promising therefore reduces for them the original meaning, scope, and perspective of their predictions to general expectations of salvation. For the prophet, messianism is limited to a hope for an ideal Davidic king of the future through whom salvation would come. Although Vawter is averse to the hermeneutical principle of a *sensus plenior* of Scripture, adopted by some other Roman Catholic interpreters, he insists that the prophetic words were ultimately fulfilled as the New Testament appropriates them. How such an interpretation rescues the prophets from being the unwitting and therefore very mechanical instruments of divine inspiration eludes this reviewer.

Within this framework of thought Vawter develops a highly readable and fascinating exposition of the prophetic message and displays a mastery of the vast field of Old Testament study and research.

WALTER R. ROEHR'S

*HALVOR, A STORY OF PIONEER YOUTH.* By Peer Strømme. Translated from the Norwegian by Inga Norstog and David T. Nelson. Decorah, Iowa: Luther College Press, 1960. 236 pages. Paper. \$1.95.

Peer Strømme, one of the early pastors of the old Norwegian Synod, was a talented person, gifted with a keen and ready wit and with an eloquent style. He translated many older Scandinavian hymns and devotional books. This interesting, instructive, and entertaining novel is a fictionalized account of his childhood, his experiences at Luther College in Decorah, Iowa, and later at Concordia Seminary, St. Louis. It offers a clear picture of the life which the mid-19th-century settlers in this country lived and of the great difficulties which the early Lutheran pastors had with their congregations. The book will be of special interest to graduates of Concordia Seminary, for it depicts with insight and charm the life and the attitudes of a typical student in the early days of the institution.

ROBERT D. PREUS

*CHRISTIANITY IN A REVOLUTIONARY AGE: A HISTORY OF CHRISTIANITY IN THE NINETEENTH AND TWENTIETH CENTURIES.* Volume III: *The Nineteenth Century Outside Europe: The Americas, the Pacific, Asia, and Africa.* By Kenneth Scott Latourette. New York: Harper & Brothers, 1961. vii and 527 pages. Cloth. \$7.50.

Reviews of the first and second volumes of this five-volume work have appeared in this journal, Vol. XXX (May 1959), 389, 390, and Vol. XXXI (May 1960), 330. This reviewer commended both of those volumes; he pointed out the author's methodology of bringing generalizations and separate chapters of details, documented frequently from secondary authorities rather than from primary sources. The author's careful organiza-

tion, too, must be noted. In spite of his good intentions not to duplicate his massive seven-volume *Expansion of Christianity*, three volumes of which deal with the 19th century, the author must retell part of the story of that century.

More than half of Vol. III deals with the Christian churches in North America. Latin America, Australia, New Zealand, Western Asia and North Africa, India, Southeast Asia and the Islands, China, Korea, Japan have separate chapters—there are 26 chapters in this 500-page book. The most valuable chapter has no number, the bibliography.

Like the previous volumes this third volume is an important reference work that will command wide attention. Its comprehensiveness is its great merit. CARL S. MEYER

*IS THE BIBLE INSPIRED?* By John Burnaby. London: SPCK Press, 1959. 120 pages. Paper. 4/6.

The problem to which the author of this little book addresses himself is the relation of the Holy Spirit to the human authors of Scripture. How can Scripture be both a human and a divine work, and this in such a way that we cannot separate the hand of God from the hand of men?

Burnaby offers a very accurate account of the traditional doctrine of inspiration, but he feels he must reject it. It is plain, he thinks, that the Bible contains inconsistencies and contradictions not only on points of historical fact but on matters of faith and morals. He then solves the problem which his rejection presents by making inspiration something wider and more general than that which pertains to the Bible, by making the Bible merely man's response to God's revelation and by resorting to degrees of inspiration. Thus, "the authority with which inspired men speak can never be an absolute authority, imposing itself upon their hearers; for if it were so, the principle of free acceptance, on which their own calling depends,

would be violated." Thus also the words of Scripture or their acceptance and affirmation by the believer cannot be "identified outright with the voice of the Spirit of truth."

Burnaby's conclusions are not unlike much that modern theology is saying. Perhaps one of the reasons for these unsatisfactory conclusions is that he is more concerned with the how than with the that of inspiration, more concerned with the penmen than with the Scriptures themselves. One has the feeling that he was committed to his conclusions long before he began this study.

ROBERT D. PREUS

*THE SEARCH FOR MEANING.* By A. J. Ungersma. Philadelphia: Westminster Press, 1961. 188 pages. Cloth. \$4.75.

This is a summary of Frankl's European school of existential analysis. Since it deals with meaning and values, this school of psychotherapy seems to be more compatible with the assumptions of our pastoral theology than most other forms of psychoanalysis. A concluding section deals with the relationships between existential analysis and pastoral psychology. KENNETH H. BREIMEIER

*THE FAITH WE PROCLAIM: THE DOCTRINAL VIEWPOINT GENERALLY PREVAILING IN THE EVANGELICAL AND REFORMED CHURCH.* By Elmer J. F. Arndt. Philadelphia: The Christian Education Press, c. 1960. xiii and 135 pages. Paper. \$1.00.

In 1956, on the threshold of its absorption into the United Church of Christ, the Evangelical and Reformed Church authorized this "doctrinal volume," written by a single author—Arndt is a professor at Eden Theological Seminary, Webster Groves, Mo.—with the assistance of the Theological Committee of his denomination by way of comment and criticism. It is not an "official" theology; "it is contrary to the genius of our church," says the committee, "to speak of an official theology" (p. xii). A deliberately

Biblical rather than a dogmatic or symbolical flavor pervades the presentation; the influence of Karl Barth and Reinhold Niebuhr is palpable but not obtrusive. The organization of the material has its own significance: The "spirit" of the Evangelical and Reformed Church, "both a united and a uniting body" (p. 1); the mission and message of the Christian church; the Bible; Jesus, the Revealer of God and the Redeemer of men; God our Father; the Holy Spirit; the church and the sacraments; the Christian understanding of man; the Christian life.

Because of the contacts between The Lutheran Church—Missouri Synod and the Evangelical Synod of North America prior to 1934, this 47,000-word statement, with its cautiously qualified subtitle, is of more than passing interest to readers of this journal.

The Bible is the Word of God, the volume declares, because it "is the record of God's revelation of Himself," because it "is the means through which God speaks to His Church," and because its unity "is its witness to Christ" (pp. 25, 26). "The inspiration of the Scriptures means that the Bible stands in a definite relation to God's self-disclosure" (p. 26). Christ "gave Himself as a ransom, which is to say that His self-sacrificial death had redemptive significance, binding men to Himself—He was Israel personified, the realization in actuality of love to God and man" (p. 37). "The resurrection of Jesus Christ is the foundation of the Christian faith as it is of the New Testament" (p. 40); it is "a truth for faith, not for credulity" (p. 43). "Jesus Christ is true man and true God" (p. 58). "Belief in the virgin birth of Jesus is widely held among Christians today as it has been from very early times," but SS. Paul, Mark and the Fourth Evangelist apparently do not deem it "necessary for the faith that Jesus Christ is the Son of God" (p. 61). "The church sees in the doctrine of the Trinity her fundamental affirmation about

God" (p. 78). The Holy Spirit uses the sacraments—Baptism and the Lord's Supper—"to represent Christ, or to be the sign of Christ and His benefits and to seal with His own inward mark those who receive them" (p. 106). "Baptism is a sealing by the Holy Spirit; once sealed, the mark remains." In Baptism "faith receives what God gives; faith or spiritual experience does not make baptism" (p. 108). The Eucharistic doctrine of this manual falls short of Lutheran and Biblical realism; the maximum statements on this point assert that "He [our Lord] gives Himself to us with the bread and wine" (p. 109) and that "here Jesus Christ, in the fullness of His living Person, meets and nourishes the believer in a wholly personal relation. Here the believer receives the Bread of Life and the pledge of a share in Christ's everlasting kingdom" (p. 110). "Man as he actually is is not man as God created him; he is degraded, corrupted, and bereft of the freedom to realize his God-given destiny" (p. 115). "Sin is universal, which means that all men are sinful. But it does not mean that men must sin or are predestined to sin; men are responsible for their status as sinners. . . . In the Biblical view Adam's fall is both the fall of an individual and the fall of the human race because Adam is the representative of all mankind" (p. 119). "That the new life is the gift of God's unmerited love to the undeserving is at the heart of the doctrine of election; this doctrine asserts the primacy of God's action and the sovereignty of His mercy" (p. 125). "The meaning and purpose of human existence—as of all creatures—is to glorify God, our Creator, our Redeemer, our Sanctifier" (p. 135). The development of a synthesis of this conviction with the various rival theological positions contending with one another in the quondam Congregational-Christian constituency of the United Church of Christ will be an interesting process to follow.

ARTHUR CARL PIEPKORN

**CHRISTENDOM: THE CHRISTIAN CHURCHES — THEIR DOCTRINES, CONSTITUTIONAL FORMS AND WAYS OF WORSHIP.** By Einar Molland. New York: Philosophical Library, c. 1959. xiv and 418 pages. Cloth. \$10.00.

It is to be regretted that the American edition of this very useful study— unquestionably the best survey of the theological, political, and liturgical morphology of worldwide institutional Christianity—should be priced so high as seriously to limit its availability. Although the name on the title page is that of the professor of church history at University of Oslo (Norway), his English editor, H. E. W. Turner of the University of Durham, deserves great credit for the final form of the English edition. The English version is no mere translation of the original 1953 Norwegian edition; the chapters on the Roman Catholic and Lutheran churches have been expanded in response to criticism, and Turner's footnotes and suggestions are particularly in evidence in the section on the Anglican Communion.

The scope of Molland's work can be delineated in its divisions. Under the "Churches of Christendom" he discusses Eastern Orthodoxy (29 pages) and other Oriental churches; Roman Catholicism (83 pages); the Old Catholics; the Irvingites; the Anglican Communion (37 pages); the Church of South India; the Lutheran community (50 pages); the Moravians; the Reformed-Presbyterian-Waldensian bodies (26 pages); Methodism, Congregationalism, the Baptists, and the Disciples (34 pages for the four groups); the Pentecostals, the Plymouth Brethren, the New Church, the Adventists, and the Quakers (29 pages for the five bodies). A 24-page section on "Religious Systems Containing Elements Derived from Christianity" discusses Unitarianism, Christian Science, Jehovah's witnesses, and Mormonism. All his discussions take the subtitle of the work seriously.

A short concluding essay (on the limits of Christendom, the things that Christians have in common, and Christian disunion as a theological problem) is followed by an appendix on ecumenical approaches, a 16-page selected bibliography, and three indices. Slips—like the incorrect date of the Leipzig Interim on p.366 and the incorrect designation of the old Federal Council of Churches on p.373, for example—are infrequent. Judgments expressed are in general prudent and cautious. While Molland is comprehensive within the scope of his intention, one may be allowed to deplore that a work with the ambitious and world-girdling title *Christendom* did not include at least a brief section on sectarianism in the areas of the younger churches.

ARTHUR CARL PIEPKORN

**THE BRITISH CHURCHES TODAY.** By Kenneth Slack. London: SCM Press, 1961. 176 pages. Paper. 5/—.

The knowledgeable General Secretary of the British Council of Churches, himself a clergyman of the small (70,000 members) Presbyterian Church of England, here provides a balancing of current religious accounts in the British Isles that succeeds in being informative, lively, sympathetic and fair. A chapter each goes to the Church of England, the English Free Churches, the Roman Catholic Church in England and Wales, the Scottish Churches, the Irish Protestant Churches, and the Church in Wales. The "Conservative Evangelicals" (Slack's euphemism for the pejorative "fundamentalists"), the Salvation Army, the Plymouth Brethren, and the Pentecostals receive briefer notice. A final chapter discusses the frustrations and hopes of the Ecumenical Movement in the British Isles. Statistics do not disclose the whole picture and exactly comparable statistics are unavailable, but it is not without some significance that the number of Roman Catholic priests in England and

Wales rose from about 4,000 in 1918 to 7,366 in 1960; that Easter communions in the Church of England declined 5% in the two years between 1956 and 1958; that between 1906 and 1957 the Baptist community showed a net loss of over 107,000 to 327,048; that Congregationalist membership figures dropped during the same time span from just under 600,000 to just over 300,000; and that Methodist membership declined by 105,000 between 1932 and 1959 to 733,658. ARTHUR CARL PIEPKORN

*THE JEW IN THE MEDIEVAL WORLD.*

By Jacob R. Marcus. New York: Meridian Books and The Jewish Publication Society of America, 1960. xxvi and 504 pages. Paper. \$1.95.

This is a welcome paperback reprint of an excellent source book on Jewish life between A.D. 351 and 1791. The author views this period as a unit. He divides the documents concerning the Jews between those issued by the state and those by the church. Since this distinction is difficult to maintain, however, he sees Constantine as initiating a period that is not ended until "the medieval age comes to an end for Western Jewry with the proclamation of political and civil emancipation in France in September 1791." The volume contains a variety of materials, including laws, memoirs, diaries, polemics, and folk tales. There is also a lengthy section devoted to documents describing the home life of the Jews in this period. The index is excellent. WALTER W. OETTING

*ATHOS: THE MOUNTAIN OF SILENCE.*

Philip Sherrard. London: Oxford University Press, 1960. viii and 110 pages. Cloth. 50/—.

The first-century visit of the Blessed Virgin Mary to Mount Athos and the fourth-century church-building activity of Constantine the Great on the promontory are both mythical, but since the ninth century at least Eastern

Orthodox male monasticism has created a tradition that about 3,000 monks—eremitic, semieremitic, cenobitic, and idiorrhythmic—are still continuing today. (At the end of the 15th century there were 2,246 monks, at the end of the 19th about 7,400.) This beautiful book, with its 8½-by-11½ inch pages, its 29 sumptuous color plates from photographs by Paul du Marchie (each one individually tipped in), and its 76 other illustrations, effectively conveys the feel of this hoary center of devotion. The author—an Oxonian specialist in Greek Orthodoxy—contributes perceptive and sympathetic essays on Athos itself, the history of Athonite monasticism, the organization of monastic life on Athos, the life of the Orthodox monk, and the Orthodox contemplative ideal.

ARTHUR CARL PIEPKORN

*ANCIENT, MEDIEVAL AND MODERN CHRISTIANITY: THE EVOLUTION OF A RELIGION (LE CHRISTIANISME ANTIQUE; LE CHRISTIANISME MÉDIÉVAL ET MODERNE).* By Charles Guignebert. New Hyde Park, N.Y.: University Books, c. 1961. xxxii and 507 pages. Cloth. \$7.50.

Guignebert (1867—1939), an apostate Roman Catholic whose brilliant career of over 30 years at the prestigious Sorbonne was devoted to the history of Christianity and particularly to Christian origins, thought and taught in the tradition of Ernest Renan. The twin thesis of this pair of volumes, first published in French in 1921 and 1922 respectively, in which the author applies the theory of organismic evolution to the institutional Christian church, is that "in its origins and its fundamental characteristics Christianity is an Oriental religion" (p. 496) and that "the Western peoples have, strictly speaking, never been Christians" (p. 500). While the circumstances of Guignebert's nationality and epoch make this primarily an expanded anti-Roman-Catholic tract, in

its basic thrust it antagonizes the idea of revealed religion rather than merely a denominational system. Except for a 4-page foreword by John C. Wilson, the present volume is an unaltered photolithographed reissue of the authorized English translation, published in 1927 under the title *Christianity Past and Present*.

ARTHUR CARL PIEPKORN

*THE SONG OF ROLAND*. Translated by C. K. Scott Moncrieff. Ann Arbor: University of Michigan Press, 1959. x and 139 pages. Paper. \$1.65.

This is one of the books of lasting merit being reissued by the University of Michigan Press. Moncrieff's is a very readable translation of a noble masterpiece of French literature based on the edition of Petit de Julleville.

WALTER W. OETTING

*THE END OF THE ANCIENT WORLD AND THE BEGINNINGS OF THE MIDDLE AGES*. By Ferdinand Lot. New York: Harper & Brothers, 1961. liv and 441 pages. Paper. \$2.75.

This is a reprint of a work generally accepted as a brilliant contribution by one of our century's recognized historians. He writes in the general tradition of the Pirenne and Dopsh analysis of the period in history of Western Europe between Diocletian and Charlemagne. The book tells of the agonizing refusal of the Roman tradition to die and of the building blocks that form the beginning of the new age generally called the Middle Ages. He insists that the barbarians came to continue the Roman tradition, not to destroy it. He analyzes the difficulties surrounding the suggestion that Constantine had merely political motives in accepting Christianity. These are just a few of the interesting viewpoints that make this book exciting reading.

WALTER W. OETTING

*STUDIES IN CHRISTIAN DOCTRINE*.

By Maurice Relton. New York: St. Martin's Press, 1960. xi and 270 pages. Cloth. \$4.75.

This is a series of articles reprinted from various journals together with some new materials dealing with the doctrines of God, the church, Christ, and the sacraments. The essays are heavy with quotations from Anglican divines. An index would have been most useful.

This reviewer read the book with mixed feelings. In his comments on Patristicism and Nestorianism, Relton overworks the systematic categories. Where scholars like R. V. Sellers and J. F. Bethune-Baker have attempted to show on the basis of the documents that the distinction in systematic theology between Nestorianism and Monophysitism does not portray the full scope of the theologies of men like Nestorius and Cyril, Relton, without the same sort of documentation, tends to begin with the systematic categories and then on the basis of these distinctions to examine the source materials.

On the other hand there are statements like this: "There must always . . . be more in the revealed truth about God than any one age can appreciate, the aspects of the Divine character overlooked at one time, overemphasized at another; lost sight of by one generation and recovered in the next." He warns that in the area of Christology "we have to be reminded . . . that there is a mental sleep begotten of familiarity with revealed truth. There is a real danger lest we should be content to rest in the false security of 'fixed opinions' and thus lose the capacity to think at all." It is good to read an appreciation of Chalcedon as a warning to all times that there are certain solutions to Christological questions that are defective and therefore must be avoided, but at the same time allowing Christians the freedom

"to pursue the intellectual quest to solve the problem if they can."

Relton takes up the task of moving beyond Chalcedon by working with the doctrine of *enhypostasia* in Leontius of Byzantium and restoring Christological doctrine in terms of modern psychology. While this is the most important contribution of the book, Relton is too satisfied with the Alexandrian understanding of Chalcedon and does not hear the caution of the Antiochene position which always calls the church back to the Jesus that the disciples knew.

In the final chapters of the book he attempts to restate sacramental theology in terms of modern physics. He sees a correlation between the Christological insights of Chalcedon interpreted from the viewpoint of Leontius of Byzantium and the doctrine of Christ's Eucharistic Presence. The dynamic transelementation in the Catechism of Gregory of Nyssa might, in his view, help us replace the outmoded categories of "substance" and "accident."

The book suggests some beginnings for approaching problems that need attention.

WALTER W. OETTING

**REFLECTIONS ON THE PSALMS.** By Clive Staples Lewis. New York: Harcourt, Brace and Company, 1958. 151 pages. Cloth. \$3.50.

Observing that his generation had been "brought up to eat everything on the plate" with the less tasty things first, this popular British author suggests that Christians ought to draw spiritual nourishment from all the psalms and that they might well begin with the imprecations. Among the lessons that he would have us learn from these oft-maligned psalms are the following: (1) The resentment that we observe in these authors teaches us to recognize a similar feeling in ourselves; (2) if by injuring our fellowman we arouse his resentment toward us, we are doubly guilty, first in hurting him, secondly

in making him resentful; (3) if the psalmists had not become indignant over lawlessness, this would have been a dangerous symptom, since it could have been an indication that their moral sensitivity had become dulled and calloused; (4) in their worst curses these authors were close to God insofar as they rose to a defense of His ethical demands.

Why, Lewis asks further, are there so few references to life after death in the Old Testament? To teach the faithful to want God alone. After learning this for many centuries, they are prepared to be told: You not only have God, you have Him forever! Concerning the much-debated spiritual meaning of the psalms the author is inclined to accept it and to give it the name "over-meaning." Jesus not only accepted this ultimate meaning, Lewis says, but clearly applied it to Himself.

We cannot, on the other hand, agree with the contention of the author that whatever was true in the Egyptian hymn to the sun god by Ikhnoton was given him by the Lord. Nor can we countenance his method of making the last verse of Psalm 137 acceptable by allegorizing the Babylonian babies into infant indulgences and suckling resentments that may easily mature into flagrant dipsomania and outright hatred and counseling, "Knock the little bastards' brains out."

ALFRED VON ROHR SAUER

**THE ZADOKITE DOCUMENTS.** Edited by Chaim Rabin. Second edition. Oxford: Clarendon Press, 1958. xvi and 102 pages. Cloth. \$4.00.

Until 1954, when the first edition of Rabin's work appeared, it had been very difficult to get hold of a reliable text of the important Zadokite fragments that were discovered in Cairo at the beginning of this century. In this second edition the student of the Zadokite documents and of the related Qumran literature not only receives a reliable unpointed Hebrew text of these docu-

ments with English translation and extensive critical apparatus, but also helpful indexes covering Biblical texts, parallels from Biblical, Talmudic, and Qumran literature, Hebrew and Greek words, and proper names. Whoever works with the literature from the Dead Sea will find this an indispensable resource. ALFRED VON ROHR SAUER

*QUMRAN STUDIES.* By Chaim Rabin. New York: Oxford University Press, 1957. ix and 135 pages. Cloth. \$3.40.

In these studies the rise of the Qumran literature is linked not with the Essenes, but with the Pharisees and more specifically with that point in the first century A. D. when Pharisaism made the transition to Rabbinic Judaism. The claim is advanced that the Qumranites strove to be the heirs of the Pharisees, but were outstripped by Rabbinic Judaism. In fact, according to this novel interpretation of the Scrolls the early Rabbis were the real opponents of the Qumran sect. The innovations of these Rabbis were bitterly contested by the old-style, die-hard Pharisees who dwelled by the sea. A final noteworthy feature of these studies is the fact that they find vestiges of the Dead Sea sect as late as the Mecca of Mohammed's day, among the heretical teachers who guided the prophet in his debate with the Jews.

ALFRED VON ROHR SAUER

*DIE KIRCHE IN IHRER GESCHICHTE: MISSIONSGESCHICHTE DER NEUEREN ZEIT.* By Hans-Werner Gensichen. Göttingen: Vandenhoeck & Ruprecht, 1961. Paper. 62 pages. DM 8.80.

It is interesting to compare Gensichen's approach to the history of missions with that of Latourette. While latitude and comprehensive detail characterizes the many-volumed output of the sage of New Haven, Heidelberg's professor of missions has produced here a minor masterpiece of compression and succinctness. Remarkably complete

for all its brevity, this monograph covers Roman Catholic, Lutheran, Protestant, and Orthodox missions. Incidentally it does much to correct Gustav Warneck's one-sided negative picture of the Reformation and post-Reformation period as devoid of missionary spirit and activity. Gensichen points out that Luther's doctrine of the universal priesthood of all believers makes the Church a total apostolate laying upon all, both clergy and laity, the responsibility of witnessing Christ to the world.

There is room for further research to explore the concept of mission in the Reformers and their successors.

WILLIAM J. DANKER

*CHRISTIANITY AND POLITICAL RESPONSIBILITY.* By Alden D. Kelley. Philadelphia: The Westminster Press. 239 pages, plus notes and index. Cloth. \$5.00.

The Westminster Studies in Christian Communication continue with a book on the Christian's interaction with an area of his world which has suffered from apathy and prejudice, namely, his part in politics. The effort is made to delineate the Christian's relation to government at once from the cultural and the religious point of view. The author is an Episcopal clergyman, professor and onetime president in Seabury-Western Theological Seminary and now professor of ethics at Bexley Hall. His theological tradition is apparent in the accent on the incarnation and humanity of Jesus as definitive for the Christian's share in political life. His dim view of the Lutheran tradition stems evidently from deference to Troeltsch. He views politics as a battery of communications, and properly calls upon the churches to equip their people for the immediate task and not simply to function via mass pronouncements. The book assembles a huge amount of detail and is worth re-reading. The proofreader missed "antimony." (P. 153) RICHARD R. CAEMMERER



**CHRIST OUR PASSOVER: THE LITURGICAL OBSERVANCE OF HOLY WEEK.** By John T. Martin. London: SCM Press, c. 1958. 94 pages. Paper. 8/—.

Both Martin and David M. Paton—who contributes a closing chapter on "The Question of Authority"—write from the standpoint of priests of the Church of England, but their thoroughly practical and pastorally oriented discussions of the liturgical celebration of Holy Week are easily applicable, *mutatis mutandis*, to the situation of American Lutheran clergymen. Their welcome

stress is on the use of the materials which the church provides in preference to the importation of "devotions" that tend to fragment the liturgical community. The three supplementary services which they propose—a simplified service for the blessing and distribution of palms and procession on Palm Sunday, the impressive and simple form for the stripping of the altar on Maundy Thursday (with a strong Mozarabic tinge), and an interesting service for the vigil of Easter Eve—have, even from a Lutheran viewpoint, some genuinely commendable features.

ARTHUR CARL PIEPKORN

#### BOOKS RECEIVED

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

*The Vampire in Europe.* By Montague Summers. New Hyde Park, N.Y.: University Books, c. 1961. xx and 329 pages. Cloth. \$7.50. The erudite and enigmatic Summers (1880—1947), deacon successively of the Church of England and of the Roman Catholic Church, by his own claim a priest (although the identity of his ordinator is a mystery), and a respected expert on the Restoration theater and the Gothic novel, is best known for his studies and translations in the field of witchcraft and demonology. Two of these works dealt with the vampire tradition, *The Vampire: His Kith and Kin*, published in 1928, and the present work, complementary to the first, completed in 1929 and here offered in an unaltered photolithographed reissue with an introductory note by Brocard Sewell. Although, as Sewell observes, these are not as carefully written as some of Summer's other works, they constitute probably the completest—if somewhat uncritically compiled—compendium of vampirism available. In the *Vampire in Europe* he discusses in successive chapters the vampire tradition in the classic Graeco-Roman world; in England, Ireland, France, and Italy; in Hungary and Czechoslovakia; in modern Greece; and in Russia, Roumania, and Bulgaria.

*The Discovery of the Mind: The Greek Origins of European Thought.* By Bruno Snell. New York: Harper & Brothers, 1962. xiv and 325 pages. Paper. \$1.85. First published in 1953 by the Harvard University Press and here reprinted without change, *The Discovery of the Mind* is a study of the powers of rational thought as these powers became apparent to early Greek inquiry, observation, and reflection, with special reference to Homer and Socrates.

*Hubris: A Study of Pride.* By Robert Payne. New York: Harper & Brothers, 1960. x and 330 pages. Paper. \$2.35. Payne's fascinating attempt to capture the image of the human person in terms of what theology has tended to regard as the primal fault was first published in London in 1951. This unaltered reissue is still useful for anyone concerned with studying man as he sees himself when he stands alone before his mirror.

*The Image of Man: A Study of the Idea of Human Dignity in Classical Antiquity, the Middle Ages, and the Renaissance.* By Herschel Baker. New York: Harper & Brothers, 1961. xii and 365 pages. Paper. \$1.85. Since its publication 15 years ago Baker's study has provided perennially useful background for the construction or eval-

uation of a systematic Christian doctrine of man. This reissue reproduces the Harvard University Press edition of 1947 without change.

*All the Miracles of the Bible.* By Herbert Lockyer. Grand Rapids, Mich.: Zondervan Publishing House, 1961. 480 pages. Cloth. \$5.95. The lack of a sound exegetical method and the presence of rationalistic accents mar this treatment of the miracles of the Bible. The author ignores much of the valuable literature on the theology of the miracle accounts, such as Alan Richardson, *The Miracle Stories of the Gospels*; the result is at times a moralistic tone echoing the notes of liberal theology.

*The Barbarian West: The Early Middle Ages A.D. 400—1000.* By J. M. Wallace-Hadrill. New York: Harper & Brothers, 1962. 157 pages. Paper. 95 cents. This is a welcome reprint, with some revisions, of a work first published in 1952, by the then professor of medieval history in the University of Manchester. It deals with the period of transition, lasting until the 10th century, from a Mediterranean-centered civilization to what has been called "the First Europe."

*George Macdonald: An Anthology.* Edited by C. S. Lewis. New York: Doubleday & Company, 1962 [c. 1947]. 152 pages. Paper. 95 cents. Macdonald was a 19th-century Scottish novelist and poet, best remembered today for his children's stories, who wrote against a "background of reiterated failure and incessant peril" and whom C. S. Lewis has acknowledged as a guide and stimulus. This "Dolphin Books" edition reproduces the 365 items of the Macmillan edition of 15 years ago without change.

*The Sole Sufficiency of Jesus Christ for Creed and Conduct: Studies in the Epistle to the Colossians.* By Herbert W. Cragg. Westwood, N. J.: Fleming H. Revell Company, 1962. 110 pages. Cloth. \$2.50. A popular exposition of Colossians that should prove inviting for Bible class use.

*Christ in You: An Exposition of the Epistle to the Colossians.* By Herschel H. Hobbs. Grand Rapids, Mich.: Baker Book

House, 1961. 128 pages. Cloth. \$2.50. Another popular exposition of Colossians, with more philological information, some of it rather strained.

*Zum 400. Todestag Philipp Melanchthons: Vorläufiges Verzeichnis der Melanchthondrucke des 16. Jahrhunderts.* By Otto Beutenmüller. Berlin: Akademie Verlag, 1960. 48 pages. Paper. No price given. This excellent catalog of 271 titles through the year 1524 is the first part of a projected catalog covering the Melanchthon printings of the whole 16th century, which in turn will constitute the second volume of a two-volume Melanchthon quadricentennial memorial tribute published by the Melanchthon Committee of the German Democratic Republic.

*Dichtkunst und Kirchenlied: Über das geistliche Lied im Zeitalter der Säkularisation.* By Johannes Pfeiffer. Hamburg: Friedrich Witte Verlag, 1961. 204 pages. Cloth. DM 12.00.

*Globe-Trotting for the Gospel.* By O. H. Schmidt. New York: Vantage Press, c. 1962. 92 pages. Cloth. \$2.75.

*The Growing Storm: Sketches of Church History from A.D. 600 to A.D. 1350.* By G. S. M. Walker. Grand Rapids, Mich.: William B. Eerdmans, c. 1961. 252 pages. Cloth. \$3.75.

*The People and the Promise: Teacher's Guide.* By T. J. Vinger. Minneapolis, Minn.: Augsburg, c. 1961. 112 pages. Paper. \$2.00.

*The Popes Through History. Vol. I: Eugenius IV, Pope of Christian Union.* By Joseph Gill. Westminster, Md.: The Newman Press, c. 1961. x and 226 pages. Cloth. \$3.75.

*Spiritual Writers of the Middle Ages.* By Gerard Sitwell. New York: Hawthorn Books, c. 1961. 144 pages. Cloth. \$3.50.

*The Stained Glass Jungle.* By Gregory Wilson. New York: Doubleday and Company, c. 1962. 400 pages. Cloth. \$5.95.

*Thomas Cranmer.* By Jasper Ridley. New York: Oxford University Press, c. 1962. 450 pages. Cloth. \$5.60.

*Toward the Knowledge of God (Essai sur la connaissance de Dieu).* By Claude Tres-

montant; translated by Robert J. Olsen. Baltimore: Helicon Press, c. 1961. viii and 120 pages. Cloth. \$3.50.

*Work: An Inquiry into Christian Thought and Practice.* Edited by John M. Todd. Baltimore: Helicon Press, c. 1960. viii and 225 pages. Cloth. \$5.00.

*Christianity and the Modern World View.* By H. A. Hodges. Greenwich, Conn.: The Seabury Press, c. 1962. viii and 56 pages. Paper. \$1.00.

*The Decline of the Intellectual.* By Thomas Molnar. Cleveland: The World Publishing Company, c. 1961. 369 pages. Paper. \$1.75.

*Eastern Catholic Liturgies (Die Liturgien der Ostkirche).* By N. Liesel. Westminster, Md.: The Newman Press, c. 1960. xx and 168 pages. Cloth. \$4.95.

*The Epic of Unitarianism: Original Writings from the History of Liberal Religion.* By David B. Parke. Boston: Beacon Press, c. 1957. xx and 164 pages. Cloth. \$3.50.

*Luther Deutsch: Die Werke Martin Luthers in Neuer Auswahl für die Gegenwart.* Vol. 3: *Der Neue Glaube.* Edited by Kurt Aland. Stuttgart: Ehrenfried Klotz Verlag, 1961. 357 pages. Cloth. DM 18.00.

*A New Way of Looking at the Gospels.* By D. E. Nineham. Greenwich, Conn.: The Seabury Press, 1962. 57 pages. Paper. \$1.00.

*Philosophical Fragments: Søren Kierkegaard.* Translated by David Swenson and Niels Thulstrup. Princeton, N. J.: Princeton University Press, c. 1962. xciii and 260 pages. Cloth. \$6.50.

*Was Christ's Death a Sacrifice?* By Markus Barth. London: Oliver and Boyd, c. 1961. 64 pages. Paper. 7/6.

*Herkunft und Geschichte der ältesten Sinaïtradition.* By Walter Beyerlin. Tübingen: J. C. B. Mohr (Paul Siebeck), 1961. viii and 203 pages. Cloth. DM 27.80.

*The English Debate on Suicide: From Donne to Hume.* By S. E. Sprott. La Salle, Ill.: The Open Court Publishing Co., c. 1961. x and 168 pages. Cloth. \$3.50.

*L'Épître de Barnabé I—XVI et ses sources:*

*Les Testimonia dans le Christianisme primitif.* By Pierre Prigent. Paris: Librairie Leclercq, 1961. 240 pages. Paper. Price not given.

*The Essene Writings from Qumran (Les écrits esséniens découverts près de la mer Morte).* By A. Dupont-Sommer; translated by G. Vermes. Cleveland: The World Publishing Co., 1961. xvi and 417 pages. Paper. \$1.95.

*Methode der Gedankenimpulse in der Homiletik.* By Ernst Lerle. Berlin: Evangelische Verlagsanstalt, 1961. 64 pages. Paper. Price not given.

*Archaic Egypt.* By W. B. Emery. Baltimore: Penguin Books, c. 1961. 269 pages. Paper. \$1.45.

*Beyond Existentialism (Philosophie der Endlichkeit).* By J. von Rintelen; translated by Hilda Graef. London: George Allen and Unwin, c. 1961. 264 pages. Cloth. 30/—.

*Bibliographie de la Réforme, 1450—1648: Troisième Fascicule — Italie, Espagne, Portugal.* By La Commission internationale d'histoire ecclésiastique comparée au sein du Comité international des sciences historiques. Leiden: E. J. Brill, 1961. 138 pages. Paper. Dutch Guilders 9.00.

*The Cuddesdon Office Book.* New York: Oxford University Press, 1961. xvi and 243 pages. Cloth. \$2.40.

*Die Eine Kirche und die Reformation.* By Hermann Dietzfelbinger. München: Claudius Verlag, 1961. 117 pages. Cloth. DM 6.80.

*Episcopi Vagantes and the Anglican Church.* By Henry R. T. Brandreth. Second edition. Greenwich, Conn.: The Seabury Press, c. 1961. xviii and 140 pages. Cloth. \$4.50.

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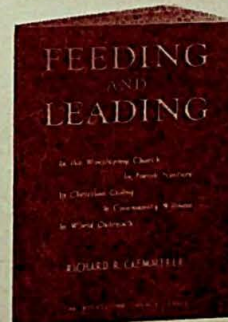
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