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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 EV. LUTHERAN CHURCH OF NIGERIA, 1936—1961. By Paul M. Volz. Calabar, Nigeria: Hope Waddell Press, 1961. Paper. 80 pages. Price not given.

It is a pleasure to receive this honest and straightforward history of the Evangelical Lutheran Church of Nigeria from its beginnings until the present. Full credit is given to the foundations laid by others, notably the Qua Iboe Mission, and the narrative points out that the prime desire of the Ibesikpo people was for education and therefore a teaching church.

The churches in Nigeria and elsewhere are in Paul Volz's debt for this factual account of the past 25 years, given over as they were largely to an emphasis on education.

It will be interesting to note how the church responds to the challenge of the next quarter century when government can be expected to take over ever larger areas of education and the church's role in this field is likely to decrease.

WILLIAM J. DANKER

A PSYCHOLOGY FOR PREACHING. By Edgar N. Jackson. New York: Channel Press, 1961. 191 pages. Cloth. \$3.50.

The author applies the insights of pastoral care to the preaching task. His thesis is that the pastor must preach to the real flesh-and-blood problems of his people in order to be effective. A pastor with a warmhearted appreciation for the needs of his people will not be authoritarian or overly dogmatic. He will encourage people to grow from where they are. People will feel that "this is a

preacher to whom I can take my personal problems." Most preachers will find a new perspective and inspiration for preaching in this volume. Some of Jackson's points will irritate the Lutheran pastor. All in all, however, it would be salutary for every preacher to meet the issues raised in this book.

KENNETH H. BREIMEIER

THE CARE AND FEEDING OF MINISTERS. By Kathleen Neill Nyberg. New York: Abingdon Press, 1961. 141 pages. Cloth. \$2.50.

This book, "from the wife's point of view," is written with exceptional skill and common sense. It will do the pastor, and sometimes his official board, as much good as his wife. The place of Christ and His Word in the nurture and refreshment of the pastor's wife and her husband could be stated more explicitly, but what is said does not collide with it.

RICHARD R. CAEMMERER

EFFECTIVE PUBLIC PRAYER. By Robert L. Williamson. Nashville: Broadman Press, 1960. vii and 152 pages. Cloth. \$2.95.

The author, a Presbyterian minister, writes for fellow pastors in the "Calvinian cult," but his book will be both a comfort and an aid to those in the "Lutherian." Since the instruction is directed toward the composition and delivery of the "pastoral prayer," the invocation, the offertory prayer, and the prayer after the sermon, much of what is said is not directly pertinent to the conduct of the Lutheran service. But in a time when voices question the value of the formal pattern and prayers of our rite, it is a comfort

to read these recommendations for prayers adequately prepared, written out, phrased in beauty, and oriented to the church year as well as to specific needs. The author favors extempore delivery: "If the prayer is to be memorized and recited, it might just as well be read. After all, it is a time of prayer. All eyes should be closed" (p. 108). He concedes that the delivery will possibly be less smooth, but "it will sound like prayer." For the pastor who has his eyes open and can read well the author suggests the occasional use of the ancient litanies of the church. ("They are nearly always the best, and the people should not be denied the privilege of experiencing them.") The Lutheran pastor who has his ears open and can hear will draw some conclusions from that suggestion about his customary practice of using the best prayers the church has composed over the years.

The book's instruction for preparing extempore prayers should be an aid to pastors who tend to open or close meetings rather than worship God in their free praying, or whose expressions are informational or instructive rather than aids to intercession, petition, thanksgiving, confession, adoration, or dedication. It is not enough for ministers to preach about these things. "In public prayer people may be helped to experience them." (P. 139) **GEORGE W. HOYER**

THE MIND AND HEART OF AUGUSTINE. Edited by J. M. Flood. Introduction by Martin D'Arcy. Fresno: Academy Guild Press, 1960. 108 pages. Cloth. \$2.45.

This lovely little biographical sketch, built entirely around excerpts from Augustine's writings, is almost devotional in its character. The first part is taken from the *Confessions* except where other material fills in the story, such as his debt to Romanianus, his love of Cicero, and an explanation of why he was for a time a Manichean. Since the *Confes-*

sions end with Augustine's conversion Flood continues the story with excerpts from sermons, letters, and treatises. It is possible to tell the whole story this way simply because Augustine wrote so much. Each excerpt is carefully footnoted.

WALTER W. OETTING

DIE WELT DES HINDUISMUS. By Arno Lehmann. Detmold, Germany: Tölle und Co., 1961. Paper. 32 pages. n.p.

Keeping busily at work east of the new barriers between the communist and the noncommunist worlds, Lehmann has managed to pack an admirable amount of information and spirit into this very brief treatment of Hinduism. He finds room not only for the usual description of philosophical Hinduism, but also, because of his missionary experience in India, for a realistic description of popular religion and folk piety.

WILLIAM J. DANKER

GOD'S WORD INTO ENGLISH. By Dewey M. Beegle. New York: Harper & Brothers, 1960. x and 178 pages. Cloth. \$3.50.

Few books state so simply and so convincingly the case for the ongoing task of rendering the Bible into intelligible terms. Still fewer present a really honest and fair appraisal of the relation of the King James Version to modern translations. For example, critics of the Revised Standard Version have often observed that this version submits a large proportion of conjectural readings of the Old Testament text, but fail to note that under the italics of the King James Version lie buried many speculations as to the meaning of the original and that in many cases departures from the Masoretic Text are not even noted. In addition to the many illustrations of improved readings in modern versions, the author is certain to endear himself to a large circle of readers who have been looking for a reprint of the Preface

to the King James Version, "The Translators to the Reader." He thoughtfully appends it along with the preface to William Tyndale's translation of Genesis in his Pentateuch, printed in 1530.

FREDERICK W. DANKER

NORLIE'S SIMPLIFIED NEW TESTAMENT: IN PLAIN ENGLISH—FOR TODAY'S READER. Trans. by Olaf M. Norlie. Grand Rapids: Zondervan Publishing House, 1961. 762 pages. Cloth. \$3.95.

Publication of the *New English Bible: New Testament* has put free-lance translators at a disadvantage, and in the presence of so many excellent modern-speech versions any claims to a fresh rendering of the original will meet with skeptical scrutiny. We are not convinced that the English in this "simplified" version is any simpler than that in Goodspeed's American Translation (note, e.g., Rom. 5:16, 17, "acquittal" (G) vs. "justification"; "uprightness" (G) vs. "sanctification").

As for the claim of a "graceful eloquence so often lacking in modern-speech versions," it is distressing to note the choppy effect of many of Norlie's phrasings in contrast with Moffatt's forceful, yet easy and confident rhythms, or the simple charm of *The New Testament in Basic English* (compare, e.g., the rendering of 1 Cor. 13). On the other hand, some of Norlie's paraphrases of the text are a most happy combination of cadence and sense; for example, "our word to you was not of the 'yes-and-no' variety." (2 Cor. 1:18)

If the distinctive contribution of this version does not lie in the simplicity of its renderings, it certainly cannot lay claim to advancing the cause of basic appreciation of the original text of the New Testament. Indeed, it is difficult to determine just what "original Greek" the translator has worked from. We are not sure whether the trans-

lator has made a conjectural emendation in Titus 3:5 or has inadvertently omitted reference to God's mercy (ἀλλὰ καὶ τὸ αὐτοῦ ἔλεος). "Tables" are imported into Mark 7:4 (if the Textus Receptus was used, the word κλινῶν should be rendered beds). And certainly it is not too much to ask that a modern translator, with all the resources of textual criticism at his command, should refrain from perpetuating a verse that certainly was not a part of the "original Greek" text of the earliest church, namely, the *comma Johanneum* in 1 John 5:7. The intelligent young person for whom this version is intended will most certainly find himself confused when he takes up other modern-speech versions which reflect a more conscientious textual-critical scholarship (see also the absence of notes on Mark 16:9-20 and John 7:53—8:11).

A more liberal approach to textual critical problems is taken by R. K. Harrison in his translation of the Psalms, which accompany this volume. In Ps. 20:9, e.g., he follows the LXX; in Ps. 72:9 he adopts the conjectural emendation וִיִּשָּׂא, in place of MT's וִיִּשָּׂא. In Ps. 22 he resorts to conjectural paraphrase in an attempt to preserve the Masoretic reading. The translation of the Hebrew is vigorous and in most cases eminently readable also for a young person.

Occasionally Norlie offers an explanatory note, as in connection with Matt. 2:23. He observes that the word *Nazarene* is derived "from *Nezer*, Hebrew word for Branch." He might have observed that the word may equally be derived from נָזַר, "to dedicate oneself." Better yet, omit the note.

Liberal references are made in this version to citations from the Old Testament, but no notice is taken of the important references to Ex. 23:20 in Mark 1:2 and to 2 Sam. 5:2 in Matt. 2:6 (see LXX).

Occasionally Norlie's renderings are more precise even than those in the standard versions. "Sea monster" is the correct translation

in Matt. 12:40, not "whale" as in RSV. And "get possession" in Matt. 21:38 expresses the aorist more precisely than RSV's "let us . . . have his inheritance." But in Luke 22:31 the distinction in pronominal usage in the original is not at all reproduced, and in Matt. 15:27, "masters'" should be read, not "master's"—*κυρίων*, not *κυρίου*. Again, in John 19:29, "cane" does not reflect the spineless quality of "hyssop." It is best to adopt the reading of 476 (*prima manu*) in this passage.

FREDERICK W. DANKER

THE REST IS COMMENTARY. By Nahum N. Glatzer. Boston: Beacon Press, 1961. xiv and 271 pages. Cloth. \$6.00.

This book is highly recommended for those who wish to acquaint themselves with major issues of Jewish intertestamental thought in a relatively painless fashion. The book includes excerpts from the main types of literature, including the Apocrypha, the Pseudepigrapha, the Qumran community, Josephus, and the Talmudic masters. Introductory matter is kept to a minimum, but is always helpful. The price of \$6.00 seems a little steep for a book of 271 pages which apparently presented no particular printing problems.

HERBERT T. MAYER

COLUM'S OTHER ISLAND. By Gareth W. Dunleavy. Madison: The University of Wisconsin Press, 1960. x and 149 pages. Cloth. \$4.50.

Colum's other island is Lindisfarne. Whether or not Columba founded the Iona community has not been established, but he did much to make it an important center of Celtic Christianity, and it was from Iona that St. Aidan went to develop the missionary center at Lindisfarne.

Dunleavy presents documentary evidence in manuscripts, artifacts, and cultural material to demonstrate the influence of Celtic monasticism. It is a careful and significant effort to awaken interest in a subject not too prominently known in our age, for the

Irish contributed immeasurably to the advance of Christianity long before Gregory's reluctant missionaries set out to establish Roman Christianity among the Saxons of England. St. Columba's *Altus prosator*, which Dunleavy seems not to have remembered, is evidence of his devotional concern. Again, the Celtic influence and intransigence continued long after Streaneshalch in 664.

A major portion of Dunleavy's book deals with Celtic manuscripts and an elaborate explanation of the Irish majuscule and minuscule writing forms. The *Great Gospel of Clumcille* and the *Lindisfarne Gospels* come in for comment, of course, and among the illustrations is one from the *Book of Kells*.

PHILIP J. SCHROEDER

RELIGION IN AMERICAN LIFE. Vol. I: *The Shaping of American Religion.* Edited by James Ward Smith and A. Leland Jamison; 514 pages; \$8.50. Vol. II: *Religious Perspectives in American Culture.* Edited by James Ward Smith and A. Leland Jamison; 427 pages; \$7.50. Vol. IV: *A Critical Bibliography of Religion in America.* By Nelson R. Burr; two vols.; 1219 pages; \$17.50. (Princeton, N.J.: Princeton University Press, 1961). Cloth.

Vol. III of this set has not as yet appeared in print. When it does, it will be sold with the volumes listed above for \$32.50 for the set. Even separately any of these volumes is well worth its price.

Unstinted praise belongs to Burr for his comprehensive two-volume bibliography; the publishers can call it without reserve "a critical and descriptive bibliography of religion in American life that is unequaled in any other source." This is a first-rate contribution and will be an indispensable tool for the church historian dealing with the religious scene in America. It deserves to be on the reference shelves of every public and church library in this country.

Volume I is a series of nine essays by nine

contributors. The editors have contributed a meaningful introduction. They point out that a study of the role of religion in the sociopolitical institutions and traditions of our country must be combined with a study of the body of speculative theory which had its impact on the institutional life of the churches. H. Richard Niebuhr looks at Protestantism both as movement and as order before he takes up Protestantism in relation to democracy. He notes the increase of Protestant disorder and dependency as well as the increase of Protestant unity and dynamic. American freedom has allowed a diversity of faiths to flourish. It has also fostered "a kind of 'core Protestantism'" which tends toward an Americanization of the religious beliefs of many. Roman Catholicism, as Henry J. Brown brings out, too, has developed some characteristically American traits; he speaks of the American Roman Catholic as "something unique in the history of Christianity." The third major division in America's religions is Judaism, ably sketched by Oscar Handlin in an essay that might well come to be regarded as the best short treatment (40 pages) of Judaism in the United States. Jamison, one of the editors, contributes an information-packed chapter on the sects and cults, "Religions on the Christian Perimeter." Volume I, however, is concerned not only with religious institutions. The chapter on "Theology in America: A Historical Survey," by Yale's Sydney Ahlstrom surveys the theological climate in this country from Puritanism to ecumenicism. Space forbids bringing out some of the first-rate contributions of this chapter; long since has such a treatment been needed. Chapters by Perry Miller, Stow Persons, James Ward Smith, and Daniel Day Williams complete the volume. Reviewers of collections usually point out that "the essays, of course, are of uneven quality." It is difficult to say that of this volume; rather one must say that the essays are of unusually high quality.

Not all the essays of the second volume reach the standard set by those of the first. It may be that the contemporary rather than the historical perspectives invoke this judgment; it may be because of the diversity of topics. Education, law, political attitudes, techniques of political action, the religious novel, religious poetry, religious music, and architecture are topics covered in these essays. Will Herberg, Willard Thorp, Donald Egbert, and the editors are among the dozen contributors to this volume. They aim at making the readers aware of "the wide variety of ways in which religion engages the total life of the nation." This the volume accomplishes.

Among the contributions made to the recording of America's religions this series will long rank as a major one. And after Volumes I and II are neglected, which will not be soon, Volume IV will be used by research students.

CARL S. MEYER

THEOLOGY OF SEVENTH-DAY ADVENTISM. By Herbert S. Bird. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., c. 1961. 137 pages. Cloth. \$3.00.

Bird is an Orthodox Presbyterian missionary in Eritrea. His book discusses the historical roots of Seventh-day Adventism and that movement's doctrine of the Word of God, man, Christ's person, the Sabbath, and dietary practice; a final chapter relates Seventh-day Adventism to the author's conservative neo-Calvinist theological position. Within these limits his work is comprehensive; his attitude is that of a person striving conscientiously to be fair, but it is polemical nevertheless, both against Seventh-day Adventism and against its Protestant defenders. He charges that the position accorded to the writings of Ellen G. White by Seventh-day Adventists is ultimately inconsistent with their teaching that the Biblical canon is closed. Seventh-day Adventist

teaching on the nature of man, conditional immortality, and the punishment of the wicked do not, Bird holds, do full justice to the Biblical data. The Seventh-day Adventist commitment to justification through faith, Bird declares, is compromised by the relentless thrust of the group's doctrine of a kind of "justification by character." The Seventh-day Adventist view of the Sabbath he finds wholly untenable. When the Seventh-day Adventists make not eating "unclean meats" a condition of membership, they flagrantly oppose, says Bird, the Bible. Summarizing, he declares that the Seventh-day Adventist view of the "Spirit of prophecy" and the "sanctuary position" disqualify Seventh-day Adventists from being "a true church of Christ."

ARTHUR CARL PIEPKORN

THE CHURCH IN COUNCIL. By Edward Ingram Watkin. New York: Sheed and Ward, c. 1960. 227 pages. Cloth. \$3.95.

Of all the books about the ecumenical councils of the past that John XXIII's announcement of the 21st Roman Catholic "ecumenical" council has evoked, this study by Watkin, a historian and a lay convert of years ago, is one of the very best available in English. Loyal to his adopted denomination, he nevertheless writes with admirable candor; by way of example, he sees the Reformation begin with a protest "against the unquestionable abuses of an indulgence particularly scandalous for its commercialization and the preachers' unwarranted affirmations" (p. 201). His narrative bridges the periods between councils effectively, no mean achievement. The theological and historical difficulties inherent in the idea of an "ecumenical council" find ample illustration. If at times his English style lapses into syntactical errors which violate the rules taught in the fourth grade, this is a small defect beside the book's many virtues.

ARTHUR CARL PIEPKORN

QUESTIONS YOUTH ASK. By Donald E. Damaray. Grand Rapids, Mich.: Baker Book House, 1961. 98 pages. Paper. \$1.00.

An interesting little book for group discussions of problems in Christian living. The author points up the thinking and concerns of young people about marriage and love, choice of vocation, Bible study and Bible versions, communism, suffering, unchristian cults, and others. Without guaranteeing every word we feel that the author has given youth leaders a fine manual for group study and discussion on 24 problems in Christian living. To each chapter there is appended a series of penetrating discussion questions.

OTTO E. SOHN

ONE GREAT GROUND OF HOPE. By Henry P. Van Dusen. Philadelphia: The Westminster Press, 1961. 205 pages. Cloth. \$3.95.

Any statement by Van Dusen on the ecumenical movement commands respectful attention. As president of Union Theological Seminary, New York, he resides at a favorable spot for ecumenical discussion. In addition he has been a delegate at every major ecumenical conference since 1937, and since 1954 has been chairman of the Joint Committee of the World Council of Churches and the International Missionary Council. He has been active in the plan for integrating these two bodies.

The question is frequently asked: What is the ultimate goal of the ecumenical movement? To this question the answers vary with the people giving them. Some are not sure. But there is no doubt in the author's mind. He hopes for nothing less than total organizational union.

Van Dusen summarizes the history of a century and a half of efforts at Christian unity, expresses the concerns of today's younger churches regarding it, and hopefully projects its future. Barbara Griffis, librarian

of the William Adams Brown Ecumenical Library at Union Theological Seminary, with the help of James W. Bergland, research assistant to Van Dusen, prepared the appended "Chronology of Christian Unity: 1795—1960." Also appended is a draft plan for the integration of the World Council of Churches and the International Missionary Council.

With a critical glance at denominationalism in America Van Dusen says: "Those [disunited] churches cannot bring an effective impact upon any one of the great problem areas or pioneering tasks—the halting of secularism, the confrontation of government, the reclamation of education, the Roman Catholic problem, outreach and occupation, the social order—unless they act unitedly with every resource at their pooled command." Here, as elsewhere in the book, one misses a statement of the church's chief task: to preach repentance and the forgiveness of sins. In view of Christ's great commission to make disciples of all nations, baptizing them in the name of the Triune God and teaching them to observe all that Christ has commanded His disciples, one should expect a greater emphasis on this task, particularly in a book which is so deeply concerned about Christian missions. Not till the ecumenical movement gives this task priority can it ask for the blessing of Him who has promised His people: "Lo, I am with you alway." L. W. SPITZ

A SURVEY OF THE NEW TESTAMENT.

By W. W. Sloan. New York: Philosophical Library, 1961. 302 pages. Cloth. \$4.75.

Laymen and college undergraduates will find this book useful in promoting a unified appreciation of New Testament history and the messages of the individual books. Discussion questions and supplementary readings add to its discussion potential.

FREDERICK W. DANKER

THE HOLY GRAIL: THE GALAHAD QUEST IN THE ARTHURIAN LITERATURE. By Arthur Edward Waite. New Hyde Park, N. Y.: University Books, c. 1961. xxiii and 612 pages. Cloth. \$10.00.

THE BOOK OF CEREMONIAL MAGIC: THE SECRET TRADITION IN GOETIA, INCLUDING THE RITES AND MYSTERIES OF GOETIC THEURGY, SORcery AND INFERNAL NECROMANCY. By Arthur Edward Waite. New Hyde Park, N. Y.: University Books, c. 1961. xlv and 336 pages. Cloth. \$10.00.

THE HOLY KABBALAH: A STUDY OF THE SECRET TRADITION IN ISRAEL AS UNFOLDED BY SONS OF THE DOCTRINE FOR THE BENEFIT AND CONSOLATION OF THE ELECT DISPERSED THROUGH THE LANDS AND AGES OF THE GREATER EXILE. By Arthur Edward Waite. New Hyde Park, N. Y.: University Books, 1960. xxxv and 636 pages. Cloth. \$10.00.

These three books are all handsomely put out photolithographed reissues, supplied with new introductions by John Wilson in the case of the first two titles and Kenneth Rexroth in the case of the third. *The Holy Grail* first came out in 1933, *The Book of Ceremonial Magic* in 1911, *The Holy Kabbalah* in 1929. What unites the three superficially disparate subjects is the common authorship of the books. Waite (1867 to 1940) was a thoroughly unorthodox eccentric who called himself a Christian mystic, but, as both Wilson and Rexroth are at pains to point out, who was much more a Kabbalist, that is, a Gnostic. The Arthurian legends, medieval magic (even in its degraded form), and the Kabbalistic literature are for Waite only variant aspects of the great multiform secret mystical tradition that attests the "Christ nature" which is

fulfilled in all "those who have obeyed the last precept 'to be lost in God'" (*The Book of Ceremonial Magic*, p. xxxvi). He felt the same way, it should be remarked, about the secret tradition underlying Freemasonry, Rosicrucianism, alchemy, and the *tarot* cards — about which he also wrote formidable volumes. Nevertheless, just as one need not admire Waite's often pretentious prose style so little need one share either his syncretistic assumptions or his enthusiastic inferences to appreciate his vast erudition, whatever advances the more recent decades of scholarship in these areas can record.

In *The Holy Grail* Waite attempted to summarize the various great cycles of Grail stories, the past theories about the intention of the authors of these legends, and the mystical side that was Waite's chief interest. *The Book of Ceremonial Magic* includes Waite's analytical and critical account of the chief magical rituals from the 14th through the 16th centuries known to him, followed by a "complete grimoire" based upon a systematic combination of the various texts. *The Holy Kabbalah* proposes to give a comprehensive expository and historical account of the alleged "Secret Tradition" of Israel which nevertheless seeks to establish its connections with other forms of the mystical tradition. **ARTHUR CARL PIEPKORN**

THE NEW TESTAMENT: An Expanded Translation. By Kenneth S. Wuest. Grand Rapids: William B. Eerdmans Publishing Company, 1961. xvii and 624 pages. Cloth. \$5.95.

This is not a translation but a paraphrase which weaves the writer's commentary on the text into the text itself. A sample: "There came upon the human scene, John the Baptizer, in the uninhabited region, making a public proclamation with that formality, gravity, and authority which must be heeded and obeyed, of a baptism which had to do with a change of mind relative

to the previous life an individual lived, this baptism being in view of the fact that sins are put away" (Mark 1:4, 5). Because of the critical background required to assess the validity of the translations offered, the book is not to be recommended to laymen in the first stages of Bible study.

FREDERICK W. DANKER

OPERA MINORA. By Rafael Taubenschlag. Warsaw, Poland: Pánstwowe Wydawnictwo Naukowe (Paris: Mouton & Cie.), 1959. 2 volumes; xiv, 844, vii and 844 pages. Cloth. \$6.45 each volume.

Rafael Taubenschlag (1881—1958) distinguished himself as professor of law in Cracow, Poland, from 1913 to 1939 and in 1942 accepted a chair at Columbia University. In various journals, including Polish, English, German, French, and Italian, he made his mark as an expert in Roman and Greek law. These two volumes contain a selection of monographs and articles written by Taubenschlag on the subject of Roman and Greek law with special reference to the documentation of the papyri. Included among the articles, many of which even the research student would find only remotely accessible, are lists of the papyri including all Greek papyri through November 1951. Of special interest, in view of Gal. 4, are discussions of the relationship between guardians and their wards. In his discussion of the trial of Paul in the light of the papyri, Taubenschlag attests Luke's historical veracity in matters of legal detail. From the evidence cited for the word ἀπαρχή, it is possible that readers of Rom. 8:23 might well have interpreted Paul as saying that the Holy Spirit is the Christian's "identification card." This appears to be the meaning in P Tebt II 316, 10, μὴ ἀλλοτριὰ ἀπαρχῆ μηδὲ ὁμωνυμία κερῆσθαι, for which Moulton-Milligan, *Vocabulary of the Greek Testament*, s. v., cite the editors' understanding of ἀπαρχή as "entrance-fee."

FREDERICK W. DANKER

TREASURE IN EARTHEN VESSELS. By James M. Gustafson. New York: Harper & Brothers, 1961. xi and 141 pages. Cloth. \$3.50.

Most books in the broad area of the sociology of religion have been knowledgeable and sophisticated, either from the sociological or the religious viewpoint. This has been their deficiency. The churchman could not recognize the reality of the church described by the sociologist; the sociologist found little of value in the exclusively theological approach of the churchman. By focusing upon the church as an "historical, human community"—but writing from a theological viewpoint as well—Gustafson has made a significant contribution to our understanding of the Christian community. He posits the church as arising from God but goes on to interpret the processes and patterns in terms of their social function. He thus examines the church as a human, natural, political community, a community of language, interpretation, memory, belief, and action. The churchman should be grateful for having someone suggest the implications of the sociology of Weber and of Mannheim and the social psychologies of Mead and Cooley for an understanding of the church. The final synthesis in particular should force a reexamination on the part of the empirical social scientist who has frequently dealt with the data of religious phenomena as a purely social product.

DAVID S. SCHULLER

YEARBOOK OF AMERICAN CHURCHES: INFORMATION ON ALL FAITHS IN THE U.S.A. Thirtieth issue (edition for 1962). Edited by Benson Y. Landis. New York: Office of Publication and Distribution, National Council of the Churches of Christ in the U. S. A., c. 1961. v and 314 pages. Cloth. \$5.95.

This invaluable annual (since 1951) on American institutional religion, with rosters,

statistics, and other items of information that simply are not available elsewhere, requires no endorsement. The 1962 edition will prove particularly useful to owners of the fourth edition of the late Frederick E. Mayer's *The Religious Bodies of America* (St. Louis: Concordia Publishing House, 1961), which incorporated the material from the edition for 1961. Here this reviewer will content himself with calling attention to changes that have occurred between the two editions. The monophysite, non-Eastern-Orthodox Armenian Apostolic Orthodox Church in America is now listed simply as the *Armenian Church*. The Bethel Assembly incorporated itself in 1960 as *Bethel Baptist Assembly, Inc.* Mar Eshai Shimoun XXIII, Catholicos-Patriarch of the venerable *Church of the East and of the Assyrians*, translated his see from Turlock to San Francisco, Calif. The *Krimmer Mennonite Brethren Conference* merged in 1960 with the *Mennonite Brethren Church of North America*. The *North American Catholic Church* (still credited with the 71,521 members reported in 1959) is listed as a separate organization from, and no longer merely as an alternative designation for, the *North American Old Roman Catholic Church*, which is listed with a reported membership of 84,565 under the Most Rev. Cyrus A. Starkey, Moorestown, N. J., as Metropolitan-Primate; there may be some statistical overlapping between these two bodies. Other new listings are the *Old Catholic Episcopal Synod of the Free Catholic Church*, headed by the Most Rev. Michael L. Augustine Itkin of New York, as Primate-Metropolitan-Archbishop, with a reported membership of 2,570, and the *Pentecostal Evangelical Church of God, National and International, Incorporated*, founded in 1960, at Riddle and Salem, Oreg., with a reported membership of 213. The 1962 *Yearbook* does not record the change of the name of the Bible Presbyterian Church to the *Evangelical Presbyterian Synod*, nor does it list the *Collings-*

wood Synod of the Bible Presbyterian Church, the Church of the Lutheran Confession, the Orthodox Lutheran Conference, and the Concordia Lutheran Conference. Most of the statistics in the volume have been extracted and widely, if inconclusively, discussed elsewhere: an overall growth of 1.9% (down from 2.4%) in religious affiliation compared with a 1.8% population increase; a smaller "Protestant" gain both in percentage (1.9%, up from 1.7%) and in absolute numbers than the 3.2% (down 0.2% from the previous year) Roman Catholic gain. It is greatly to be regretted that Editor Landis continues to preface his book with the unauthorized "Calendar of the Christian Year," followed by practically no one, in preference to the informative and useful descriptive "Christian Calendar of Days and Seasons Observed in Various Protestant and Eastern Orthodox Churches Related to the National Council of Churches of the U. S. A.," which the Department on Worship and the Arts of Landis' own National Council ordered prepared and (on Nov. 18, 1960) approved. It is to be hoped that the next edition of the *Yearbook* will incorporate the latter calendar.

ARTHUR CARL PIEPKORN

DIE ERHÖHUNG UND VERHERLICHUNG JESU IM JOHANNESEVANGELIUM. By Wilhelm Thüsing. Münster-in-Westfalen: Aschendorffsche Verlagsbuchhandlung, 1960. Cloth. DM 26.50.

How does the Fourth Evangelist relate the work of the ascended Lord and the historical Jesus? This is the basic problem to which this Roman Catholic scholar addresses himself. The Gospel contains three key words: ὑψώω, δοξάζω, ἀναβαίνω. The first of these is used to express the enthronement of Jesus on the Cross as the Revealer of God's love for mankind. This enthronement is the culmination of a life of obedience to the Father's purpose. The entire obedience cycle forms the first stage in our Lord's redemptive work and acts as the basis for the second

stage, represented in the word δοξάζω and its nominal cognate. The glorification of Jesus becomes reality as the Spirit, the Paraclete, proclaims through the disciples the life-giving power of the crucified Lord. Thus there is a close relation between the work of Jesus and that of the disciples. The word ἀναβαίνω marks the entry of Jesus on this life-giving work.

Thüsing's analysis of the formal structure of John's theology helps clarify several knotty passages in the Gospel. His citation of Luke 22:27 as a parallel to the thought expressed in John 14:28 is certainly illuminating and helps confirm Thüsing's explanation that the passage does not affirm a metaphysical relationship between Jesus and the Father, but rather accents Jesus' acceptance of His role of obedience (p. 210). The distinction between ἐπουράνια and ἐπίγεια in John 3:12ff. appears hazy in many commentaries. Thüsing, however, convincingly attaches the former expression to the words of the ascended Jesus uttered through the Paraclete and interprets Jesus' earthly revelatory work as the ἐπίγεια. We are not convinced, however, that the fruit described in John 15:2, 4, 8, 16 is the Christian himself. Of supporting passages cited, Rom. 1:13 is not of the same order as Phil. 1:22, and neither passage confirms the view set forth for the Johannine passage; moreover, the context of John 15, especially vv. 10 and 12, speaks of the Christian's moral productivity. In connection with Thüsing's discussion of John 19:34 (pp. 165 to 174), would the mention of αἷμα alone suffice to suggest the Eucharist to the readers of 1 John 5:8, especially in view of the emphasis on σάξ in John 6 in a sacramental context? Thüsing's further assertion that John does not use the word αἷμα except in a Eucharistic sense (p. 173), must be modified in view of John 1:13.

In general a strong philological conscience dominates this careful investigation of John's theology. The caution against sacramentarian

interpretations of the footwashing (p. 135, n. 51) is well taken, but a consideration of John 18:32 and 21:19 might have modified Thüsing's view of $\pi\omicron\lambda\omega\ \theta\alpha\nu\acute{\alpha}\tau\omicron\varsigma$ (John 12:33, cf. p. 24), in the sense "of what redemptive significance His death would be." Only occasionally do the writer's special dogmatic interests mar his presentation. Thus he suggests that John restrained himself in his treatment of Mary, but anticipates in his manner of expression future expansions of the Mary theme. It is not sufficient to observe, as Thüsing does, that the evangelist elsewhere expresses himself on simultaneous thought levels. Indeed, an unscientific observation like this may well backfire, and much charity is required to refrain from replying that the summary treatment given to the Mother of God may be expressly designed by the evangelist to lay roadblocks in the way of a developing Mary cultus (cf. p. 95, n. 74). The word "church" is introduced ambiguously, pp. 185—186; it is not clear whether the term is used in an organizational sense or not. If the former, this would introduce a concept foreign to Johannine thought.

With these few strictures we commend this warm and sympathetic appreciation of John's theology. Thüsing has brought into focus what many writers on the same subject have left blurred. **FREDERICK W. DANKER**

DIVORCE AND REMARRIAGE IN ANGLICANISM. By Arthur R. Winnett. New York: St. Martin's Press (London: Macmillan and Company), 1958. 284 pages. Cloth. n. p.

Although this volume is an intradenominational study of the divorce-and-remarriage question within the Anglican Church from Reformation days until 1957, it will prove interesting and valuable to every teacher working in this area and to pastors who confront the problem in their parishes. Of necessity the book forms an intensive study of the indissolubilist and non-indissolubilist position with respect to the divinely estab-

lished marriage bond. Are there, or are there not, valid and Scripturally sanctioned grounds for dissolving a marriage? Is the Matthean exception (Matt. 19:9) authentic and determinative, or is it an arbitrary interpolation of an unknown ancient scribe? Are the statements of Jesus with respect to marriage and divorce binding upon men, or do they simply set forth a high ideal to which men should strive to attain? These questions and others are carefully explored and in the author's findings lies the value of the book also for the non-Anglican teacher or pastor.

OTTO E. SOHN

THE CHURCH OF ENGLAND. By Edward William Watson. Third edition. New York: Oxford University Press, 1961. 192 pages. Cloth. \$1.40.

Watson's work needs no praise. It has all the virtues that one would expect of an Oxford professor of ecclesiastical history writing a handbook for the Home University Library of Modern Knowledge series: a profound historical sense, learning, insight, simplicity of style, freedom from footnotes, exemplary succinctness, excellent organization. The thoroughly competent epilog by Bishop Alwyn Williams of Winchester brings Watson's account—which originally ended in 1914—down to date. The one defect that one must regret is that the work stops at the Channel's edge in two ways. First, the overseas expansion of the Church of England is barely hinted at; for example, we find Bishop Colenso in Natal and Bishop Gray in Capetown with no indication of why they were there. Second, Watson is not as sure of his information when he talks about the Continent as when he talks about England. Thus his confident generalizations about Martin Luther's doctrine of the church are at the very least debatable, and how the blooper which speaks of "Luther's protest, the burning of the Papal bull on October 31, 1517," could perpetuate itself into a third edition is sheer mystery. **ARTHUR CARL PIEPKORN**

THE LOSS OF UNITY. By Hoffman Nickerson. Garden City, New York: Doubleday & Co., Inc., 1961. viii and 360 pages. Cloth. \$4.95.

Luther is the "Miner's Son"; John Calvin is the "Devil-worshipping Genius"; Henry VIII is the "Royal Theologian." These are consistent labels that Nickerson uses for these men. He says, e. g., in a passage that is characteristic of his readiness to attach other labels (p. 274): "Remembering how drunken Lutheran princes and their foul-mouthed preachers had so often insulted himself and his religion, Charles was glad to make war." Nickerson finds the 16th century of particular significance because of the loss of unity to Christendom in that century. He says he wants to judge the actors in that quarrel fairly. He ends the book with a hope for Christian unity. History written with the distortions that Nickerson manages and the prejudices which he displays can hardly contribute to that unity any more than they do to good writing of history.

CARL S. MEYER

ANCIENT EGYPT: THE NEW KINGDOM AND THE AMARNA PERIOD. By Christiane Desroches Noblecourt. Greenwich, Conn.: New York Graphic Society, 1960. xv pages; 32 plates. Cloth. \$6.95.

CLASSICAL GREECE: THE ELGIN MARBLES OF THE PARTHENON. By Nicholas Yalouris. Greenwich, Conn.: New York Graphic Society, 1960. xv pages; 32 plates. Cloth. \$6.95.

Unique in the history of religion is the determined effort of Amenophis IV, better known under his self-chosen name Akhnaton, to establish his political authority through a revolution in artistic production. In open defiance of Theban theology he impressed his sculptors to document the broad breadth of his reign by depicting him and his consort as intermediaries of the sun-god Aton. The

fresh recognition of Aton as creator and giver of life prompted a strong humanistic emphasis, and therewith a plastic realism entered Egyptian art. *Ancient Egypt* features from this new era reliefs depicting everyday scenes and busts of royal personages, including that of the celebrated Nefertiti.

The volume on *Classical Greece* offers breathtaking closeups of figures on the friezes of the Parthenon. Here, in the product of Phidias' presiding genius, we see art as an essentially religious activity that aimed at pleasing the divine rather than the human and that ended in expression of humanity seen at its finest.

No view through a museum glass or from behind the guard rail can hope to capture the detail provided in these plates, which are the superb expression of F. L. Kenett's photographic art and measure 11½ by 14½ inches. The introductory essays and the legends accompanying the plates are more informative and authoritative than any tourist guides, and the price is remarkably low for such quality merchandise.

FREDERICK W. DANKER

WYCLIF AND THE OXFORD SCHOOLS: THE RELATION OF THE SUMMA DE ENTE TO SCHOLASTIC DEBATES AT OXFORD IN THE LATER FOURTEENTH CENTURY. Vol. VIII of the New Series of Cambridge Studies in Medieval Life and Thought edited by Dom David Knowles. By J. A. Robson. Cambridge: University Press, 1961. xiii and 268 pages. Cloth. \$6.50.

Knowles has performed valuable services to historical scholarship by his own writings and by stimulating the research and writings of others. Among these the contribution of Robson to an understanding of Wyclif's philosophical writings in the *Summa de Ente* must be counted as significant. In the first part of his treatise Robson examines "The Precursors of Wyclif." In varying degrees

Thomas Buckingham, Thomas Bradwardine, and Richard FitzRalph, as well as the 13th-century Robert Grosseteste, influenced Wyclif. In his *Summa de Ente*, a compilation of 13 tracts made by Wyclif himself (so Robson says, very likely quite correctly), Wyclif sets forth his metaphysical and theological views, held before 1374 or so. Wyclif was a schoolman, a leading figure in one of Europe's leading universities. His philosophical speculations attracted followers and opponents. They influenced his theology, e. g., his doctrine of predestination and grace. Robson carefully details these aspects of Wyclif's thought with a scholar's skill, based on an at-homeness in the manuscripts of the late 14th century. His presentation of Wyclif's concept of time, to cite only one further detail, is valuable. Students of the English church in the 14th century owe much to Robson (and his mentor Knowles).

CARL S. MEYER

WORSHIP IN THE CHURCH OF SOUTH INDIA. By T. S. Garrett. Richmond, Va.: John Knox Press, c. 1958. 62 pages. Paper. \$1.75.

WORSHIP IN THE NEW TESTAMENT. By C. F. D. Moule. Richmond, Va.: John Knox Press, c. 1961. 87 pages. Paper. \$1.75.

These two titles are welcome additions—Nos. 2 and 9 respectively—to the series *Ecumenical Studies in Worship*.

Garrett's background as a member of the Liturgy Committee of the Synod of the Church of South India enables him to speak

authoritatively about the origin, progress, significance, and use of the authorized formularies of his denomination. His introductory overview is followed by an account of "the Liturgy Committee at work"; an illuminating discussion of the Church of South India's Eucharistic liturgy, which is, alas, not likely altogether to allay Lutheran concerns about the level of Eucharistic conviction achieved to date in the Church of South India; descriptive analyses of the rites of "Christian initiation," Holy Baptism, and Holy Confirmation; and an outline of the progress made in creating a Church of South India prayer book. An appendix brings the report down to date as of January 1958.

Moule's little book—reverent and scholarly at once—is an exemplary pulling together of the work that has been done in the field of Christian worship origins discoverable in the New Testament. With great lexicographical and exegetical insight, a degree of commendable caution rare in writers in this field, and only the gentlest of Reformed dogmatic presuppositions (for which the alert reader can make full allowance very easily), Moule comprehensively outlines the necessarily tentative conclusions to which the evidence points. This survey—covering Jewish influences on Christian worship, the fellowship meal and its developments, Holy Baptism, other types of worship, and the language of worship—would provide a splendid basis for an exciting Bible class course on Biblical bases for worship. An index of Bible passages would enhance the value of future editions.

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 Mission and Expansion of Christianity. By Adolf von Harnack. New York: Harper and Brothers, 1962. xix and 527 pages. Paper. \$2.25. This inexpensive re-

print of James Moffatt's great translation from the second German edition of a most influential work has the added advantage of a special introduction by Jaroslav Jan

Pelikan, Junior. His words indicate the value of this reprint: "Each successive shift in theology and in church history during the three decades since his death in June 1930 has served to demonstrate the correctness of the questions with which Harnack dealt, if not always the completeness of the answers he provided." Harnack—for those who do not know the work already—discusses the mission of Christianity interacting with Judaism and Hellenism and takes up its expansion in terms of men, methods, and places.

The Russian Revolution 1917. By N. N. Sukanov. New York: Harper and Brothers, 1962. xxxviii and 691 pages. Two volumes. Paper. \$3.90 the set. This is a reprint of half of the only English edition (1955) of *Zapiski o Revolutsii (Notes on the Revolution)* which appeared in Russian in 1922, that is, interestingly enough, during Lenin's lifetime. Sukanov, a journalist, an authority on agrarian reform, and a revolutionary sympathetic to the ideas of Gorky and Kerensky, was most critical of Lenin and especially Stalin. These are personal reminiscences rather than history, but helpful footnotes for those less familiar with the struggle during the period from February to October of 1917 make it illuminating reading.

The Latter Days. By Russell Bradley Jones. Revised edition. Grand Rapids, Mich.: Baker Book House, 1961. x and 196 pages. Cloth. \$2.95. This Southern Baptist survey of eschatology, in which the author takes a position against the ultimate conversion of the Jews and against both premillennialism and postmillennialism, first came out in 1947. The present edition is identical except for the addition of an index and a paragraph on the state of Israel.

The Apostolic Fathers, by J. B. Lightfoot, ed. J. R. Harmer. Grand Rapids, Mich.: Baker Book House, 1962. 288 pages. Paper. \$2.69. An unaltered photolithographed paperback reissue of the still useful but dated 1891 edition.

The Attributes of God: A Solemn and Blessed Contemplation of Some of the Won-

drous and Lovely Perfections of the Divine Character. By Arthur W. Pink. Grand Rapids, Mich.: Baker Book House, 1961. 83 pages. Price not given. An unaltered photolithographed paperback reissue of an unspecified edition of a Calvinistically oriented series of articles on 17 "attributes" of God reprinted from the author's monthly journal, *Studies in the Scriptures*.

History and Eschatology: The Presence of Eternity. By Rudolf Bultmann. New York: Harper & Brothers, 1962. xii and 170 pages. Paper. \$1.75. These are Bultmann's Gifford Lectures of 1955 in a paperback reissue of the 1957 edition, published under the title *The Presence of Eternity* and reviewed in CONCORDIA THEOLOGICAL MONTHLY, XXIX, No. 9 (September 1958), pp. 708 and 709.

A Writer's Journal, H. D. Thoreau, ed. Laurence Stapleton. New York: Dover Publications, c. 1960. xxxii and 234 pages. Paper. \$1.55. Bryn Mawr's Stapleton has drawn a representative sampling of entries revealing Thoreau as a "conscious artist" from the 14 volumes of Thoreau's *Journal*, covering the span of years from 1837 to 1861, as published in the "Walden" edition of 1906, and he has prefixed them with an illuminating introduction and a carefully chosen bibliography.

Many Infallible Proofs: The Evidences of Christianity. By Arthur T. Pierson. Westwood, N. J.: Fleming H. Revell Co., 1961. 316 pages. Cloth. \$3.75. An unaltered photolithographed reissue of an unspecified earlier edition of a work that reflects the 19th-century outlook of its author with reference both to missions and to apologetics.

Self, Society and Existence: Human Nature and Dialogue in the Thought of George Herbert Mead and Martin Buber. By Paul E. Pfuete. 400 pages. Paper. \$2.25. Pfuete's work first came out in 1957. In the foreword to this paperback edition H. Richard Niebuhr, in whose lecture hall at Yale Pfuete confesses that he first heard of Mead and Buber, expresses his debt to the author "for the light he casts on the meaning of

a seminal idea," that is, of the interpersonal nature of our human existence, the explication of which contemporary thought owes particularly to Mead (whom John Dewey called the most original mind in philosophy in America of the last generation and who is receiving something of a revival of attention) and the influential author of *Ich und Du*.

The Lord's Prayer: An Exposition, by Walter Lüthi, trans. Kurt Schoenenberger. Richmond, Va.: John Knox Press, 1961. vii and 103 pages. Cloth. \$2.50. Striking illustration, perceptive diagnosis, and compelling emphasis on *sola gratia* give robust shape and structure to this series of sermons on the Lord's Prayer, written by a noted Reformed preacher.

The Christian Science Way of Life and a Christian Scientist's Life. By De Witt John and Erwin D. Canham. Englewood Cliffs, N. J.: Prentice-Hall, c. 1962. viii and 246 pages. Cloth. \$3.95.

The History of Catholic Church Music (Geschichte der katholischen Kirchenmusik), by Karl Gustav Fellerer, trans. Francis A. Brunner. Baltimore: Helicon Press, c. 1961. 235 pages. Cloth. \$7.50.

Memory and Manuscript: Oral Tradition and Written Transmission in Rabbinic Judaism and Early Christianity, by Birger Gerhardsson, translated from the Swedish by Eric J. Sharpe. Lund: C. W. K. Gleerup, 1961. 379 pages. Paper. Sw. Kr. 30.

Money and the Church. By Luther P. Powell. New York: Association Press, c. 1962. 252 pages. Cloth. \$3.75.

Healing Through Prayer (Helbredelse ved bønn), by Peder Olsen, trans. Joh. Jensen. Minneapolis, Minn.: Augsburg Publishing House, c. 1962. x and 158 pages. Paper. \$2.50.

The Priesthood of All Believers: An Examination of the Doctrine from the Reformation to the Present Day. By Cyril Eastwood. Minneapolis, Minn.: Augsburg Publishing House, c. 1960. xii and 268 pages. Cloth. \$4.50.

Religion and Economic Action (Ekonomi och religion), by Kurt Samuelsson, trans. E. Geoffrey French. New York: Basic Books, 1961. xii and 156 pages. Cloth. \$3.75.

A Summary of Catholic History, Vol. II: Modern History. By Newman C. Eberhardt. St. Louis: B. Herder Book Company, c. 1962. viii and 911 pages. Cloth. \$13.00.

Anglican Devotion: Studies in the Spiritual Life of the Church of England Between the Reformation and the Oxford Movement. By C. J. Stranks. Greenwich, Conn.: The Seabury Press, c. 1961. 296 pages. Cloth. \$6.00.

Christian Concern in Hinduism. By P. D. Devanandan. Bangalore, India: Bangalore Press, c. 1961. xii and 144 pages. Paper. Rupees 3.

The Church and the Gospel (L'Église et L'Évangile), by Jean Guitton, trans. Emma Craufurd. Chicago: Henry Regnery, c. 1961. viii and 288 pages. Cloth. \$6.50.

The Evelyn Underhill Reader, edited by Thomas S. Kepler. New York: Abingdon Press, c. 1962. 238 pages. Cloth. \$5.50.

The Imminent Appearing of Christ. By J. Barton Payne. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., c. 1962. 191 pages. Cloth. \$3.75.

Jahrbuch für Liturgik und Hymnologie, Vol. 6. 1961. Ed. Konrad Ameln, Christhard Mahrenholz, and Karl Ferdinand Müller. Kassel: Johannes Stauda-Verlag, c. 1962. xvi and 276 pages. Cloth. Price not given.

Kyrkans ämbete som Kristusrepresentation: En kritisk analys av nyare ämbetssteologi. By Erik Persson. Lund: C. W. K. Gleerup, c. 1961. 368 pages. Paper. Price not given.

The Language of Faith: An Introduction to the Semantic Dilemma of the Early Church. By Samuel Laeuchli. New York: Abingdon Press, c. 1962. 269 pages. Cloth. \$5.50.

Philonis Alexandrini Legatio ad Gaium. By E. Mary Smallwood. Leiden: E. J. Brill, c. 1961. xiv and 330 pages. Cloth. Gld. 30.

The Life of Christian Devotion: Devotional Selections from the Works of William Law, ed. Mary Cooper Robb. New York: Abingdon Press, c. 1961. 158 pages. Cloth. \$3.00.

The New Testament Octopla: Eight English Versions of the New Testament, ed. Luther A. Weigle. New York: Thomas Nelson & Sons, 1960. xxxv and 1489 pages. Cloth. \$20.00.

The Secret History of Procopius, trans. by Richard Atwater. Ann Arbor, Mich.: The University of Michigan Press, c. 1961. xvi and 150 pages. Cloth. \$4.50.

Truth (Quaestiones disputatae de veritate), by St. Thomas Aquinas, trans. James V. McGlynn, Robert W. Mulligan, and Robert W. Schmidt. 3 volumes. Chicago: Henry Regnery, c. 1952. 1 and 1465 pages. Cloth. \$20.00.

The Vacation Bible School in the Local Church. By Gene A. Getz. Chicago: Moody Press, c. 1962. 158 pages. Cloth. \$2.95.

Vitalizing Your Sunday School Visitation. By Fred M. Barlow. Chicago: Regular Baptist Press, c. 1962. 79 pages. Paper. \$1.00.

What Is the Church? (L'Église et son mystère), by André de Bovis, trans. R. F. Trevett. New York: Hawthorn Books, c. 1961. 155 pages. Cloth. \$3.50.

The Work of the Holy Spirit: A Study in Wesleyan Theology. By Lyncurgus M. Starkey, Jr. New York: Abingdon Press, c. 1962. 176 pages. Cloth. \$3.00.

Basic Sources of the Judaeo-Christian Tradition, ed. Fred Berthold, Jr., Allan Carlsten, Klaus Penzel, and James F. Ross. Englewood Cliffs, N. J.: Prentice-Hall, c. 1962. xii and 441 pages. Cloth. \$10.60.

Dooyeweerd and the Amsterdam Philosophy: A Christian Critique of Philosophic Thought. By Ronald H. Nash. Grand Rapids, Mich.: Zondervan Publishing House, c. 1962. 109 pages. Cloth. \$2.50.

The Epistle to the Ephesians. By F. F. Bruce. Westwood, N. J.: Fleming H. Revell, c. 1961. 140 pages. Cloth. \$3.00.

The Jewish Mind. By Gerald Abrahams. Boston: Beacon Press, c. 1962. 420 pages. Cloth. \$6.00.

Training to Teach: A Basic Course in Christian Education. By Harry G. and Betty L. Goodykoontz. Philadelphia: The Westminster Press, c. 1961. 141 pages. Cloth. \$3.50.

Mysticism and Philosophy. By W. T. Stace. New York: J. B. Lippincott, c. 1960. 349 pages. Cloth. \$6.00.

Selected Philosophical Works, Volume 1 (Izbranniye filosofskiyе proizoyedenyiya), by G. Plekhanov, trans. Andrew Rothstein, A. Fineberg, and R. Dixon. London: Lawrence & Wishart, 1961. 898 pages. Cloth. 21/—.

The Bodmer Papyrus of the Gospel of St. John. By J. N. Birdsall. London: The Tyndale Press, c. 1960. 18 pages. Paper. 1/6.

Einführung in die Konfessionskunde der Orthodoxen Kirchen. By Konrad Onasch. Berlin: Walter de Gruyter, 1962. 291 pages. Paper. Price not given.

Alcoholism and Society. By Morris E. Chafetz and Harold W. Demone, Jr. New York: Oxford University Press, c. 1962. x and 319 pages. Cloth. \$6.95.

Aristotle Dictionary, ed. Thomas P. Kiernan. New York: Philosophical Library, c. 1962. 524 pages. Cloth. \$7.50.

The Audacity of Preaching. By Gene E. Bartlett. New York: Harper & Brothers, c. 1962. 159 pages. Cloth. \$3.00.

Caesar's or God's?: Conflict of Church and State in Modern Society (Römer 13: Obrigkeit, Widerstand, Revolution, Krieg), by Peter Meinhold, trans. Walter G. Tillmanns. Minneapolis: Augsburg Publishing House, c. 1962. x and 170 pages. Cloth. \$4.00.

Die erste Bekenntnissynode der Deutschen Evangelischen Kirche zu Barmen. By Gerhard Niemöller. Göttingen: Vandenhoeck und Ruprecht, c. 1959. 478 pages; 2 vols. Paper. DM 29.50.

Catholiques et Protestants: Fin d'une controverse. By Yvonne Chabas. Paris: Éditions du Vieux Colombier, c. 1961. 199 pages. Paper. NF 11.00.

The Christian as a Doctor. By James T. Stephens and Edward Leroy Long, Jr. New York: Association Press, c. 1960. 126 pages. Cloth. \$2.50.

The Congregation at Work. By R. C. Rein. St. Louis: Concordia Publishing House, c. 1962. x and 247 pages. Cloth. \$4.00.

Die Eucharistische Feier: Die Liturgie der evangelischen Messe und des Predigtgottesdienstes. By Karl Bernhard Ritter. Kassel: Johannes Stauda-Verlag, c. 1961. 518 pages. Cloth. DM 68.00.

Family Life Plays. By Nora Sterling. New York: Association Press, c. 1961. 318 pages. Cloth. \$6.50.

Fertility and Survival: Population Problems from Malthus to Mao Tse-Tung. (De Malthus à Mao Tsé-Tung). By Alfred Sauvy. New York: Criterion Books, c. 1961. 232 pages. Cloth. \$7.50.

The Great Philosophers (Die grossen Philosophen, I), by Karl Jaspers, trans. Ralph Manheim. New York: Harcourt, Brace and World, c. 1962. xx and 396 pages. Cloth. \$8.50.

Guilt and Grace (Vraie ou fausse culpabilité), by Paul Tournier, trans. Arthur W. Heathcote. New York: Harper and Brothers, c. 1962. 224 pages. Cloth. \$3.75.

If I Go Down to Hell. By Malcolm Boyd. New York: Morehouse-Barlow, c. 1962. 215 pages. Cloth. \$3.75.

Jewish-Gentile Courtships: An Exploratory Study of a Social Process. By John E. Mayer. New York: The Free Press of Glencoe, c. 1961. x and 240 pages. Cloth. \$5.00.

Karl Barth's Doctrine of Holy Scripture. By Klaas Runia. Grand Rapids, Mich.: William B. Eerdmans, c. 1962. xxii and 225 pages. Cloth. \$4.00.

Johannes Chrysostomus. By C. V. Gheorghiu. Cologne: Verlag J. P. Bachem, 1960. 300 pages. Cloth. Price not given.

Latin America and the Enlightenment. By Arthur P. Whitaker. Ithaca, N. Y.: Cornell University Press, c. 1961. xvi and 156 pages. Paper. \$1.75.

Mémoires d'une convertie. By Yvonne Chabas. Paris: Éditions du Vieux Colombier, c. 1962. 117 pages. Paper. Price not given.

Message Évangélique et culture Hellénistique aux I^e et III^e siècles. By Jean Daniélou. New York: Desclee Co., c. 1961. 485 pages. Paper. Price not given.

Le Morte D'Arthur: The Book of King Arthur and His Knights of the Round Table. By Sir Thomas Malory. New Hyde Park, N. Y.: University Books, c. 1961. xxxix and 530 pages. Cloth. \$15.00.

Das Neue Testament Deutsch: Die kleineren Briefe des Apostels Paulus. By H. W. Beyer, P. Althaus, H. Conzelmann, G. Friedrich, and A. Oepke. Göttingen: Vandenhoeck und Ruprecht, c. 1962. 203 pages. Paper. DM 8.50.

Not Many Wise: A Reader on Religion in American Society. By various authors. Boston: The Pilgrim Press, c. 1962. vi and 169 pages. Paper. \$2.25.

Paul Tillich and the Christian Message. By George H. Tavard. New York: Charles Scribner's Sons, c. 1961. xii and 176 pages. Cloth. \$3.95.

The Privilege of Teaching. By Dora P. Chaplin. New York: Morehouse-Barlow, c. 1962. 295 pages. Cloth. \$4.50.

Romanticism in American Theology. By James Hastings Nichols. Chicago: University of Chicago Press, c. 1961. x and 322 pages. Cloth. \$7.50.

The Silence of God, by Helmut Thielicke, translated from the German by G. W. Bromily. Grand Rapids, Mich.: William B. Eerdmans, c. 1962. xii and 92 pages. Cloth. \$2.50.

This Love of Which I Speak, by Mary Beth Fulton. Valley Forge, Pa.: The Judson Press, c. 1962. 129 pages. Cloth. Price not given.

Qumran and Corinth. By Martin H. Scharlemann. New York: Bookman Associates, c. 1962. 78 pages. Paper. \$1.95.

Sources of Religious Sentiment (Les origines du sentiment religieux), by Maurice Halbwachs, trans. John A. Spaulding. New York: The Free Press of Glencoe, c. 1962. 109 pages. Cloth. \$4.00.

Worship in the New Testament (Gottesdienst im Neuen Testament), by Gerhard Dellling, trans. Percy Scott. Philadelphia: The Westminster Press, c. 1962. xiv and 191 pages. Cloth. \$4.75.

Barriers and Bridges to Brotherhood, by Haskell M. Miller. Nashville: Abingdon Press, c. 1962. 192 pages. Cloth. \$3.50.

Catholicism and Crisis in Modern France: French Catholic Groups at the Threshold of the Fifth Republic, by William Bosworth. Princeton, N. J.: Princeton University Press, c. 1962. xvi and 407 pages. Cloth. \$8.50.

Divine Grace and Man (Gods Genade en de Mens), by Peter Franssen, trans. Georges Dupont. New York: Desclee Company, c. 1962. 117 pages. Cloth. \$2.25.

Das Evangelium nach Lukas, by Walter Grundmann. Berlin: Evangelische Verlagsanstalt, 1962. xv and 457 pages. Cloth. DM 18.00.

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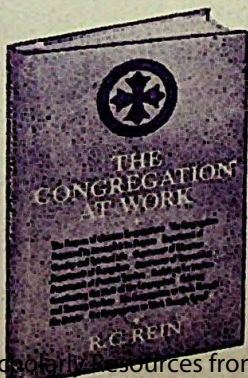
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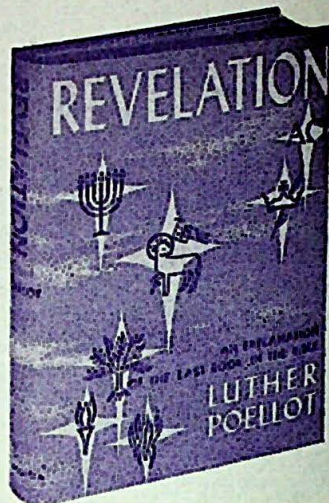
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