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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.

HOW ABOUT CHRISTIANITY? By Adolph Haentzschel. St. Louis: Concordia Publishing House, 1961. 117 pages. Paper. \$1.00.

Haentzschel's latest book speaks to the knowledgeable and questioning man, Christian, unbeliever, or even clergyman. In a most interesting and engaging manner the author discusses with the reader the importance of the Christian faith, the basic teachings of our religion, the uniqueness of Christ and His place in world history. He also addresses himself to many of the common objections to Christianity and the problems persisting between Christianity and science. The book is no apologetic or polemic, but a clear presentation of the Christian message to modern man in a world of false absolutes, of shoulder-shrugging cynicism, or of downright antagonism to our Christian faith. Pastors are urged to read this book which inaugurates a new series of paperbacks from Concordia Publishing House. The urgency of the book's content and the charm of its style will carry you to the end before you lay it down. And you will buy more copies and hand them on to your members and friends.

ROBERT D. PREUS

GOD'S GREAT PLAN FOR YOU. By Richard R. Caemmerer. St. Louis: Concordia Publishing House, 1961. 86 pages. Cloth. \$2.00.

Here is warm-hearted, people-directed Biblical synthesis and application that correlates the Fall, the Cross, the Spirit, the Word, and the church within the picture of the lost and restored image of God. Using personal, volitional, and actional categories the author

describes the image of God as man mirroring God's heart in order to make God's redemptive love known through people.

This spiritual "image" was tragically lost through Adam's Fall, and this is now repeated in every man who is alive physically but who does not have God's own life within him. Now man mirrors only himself and not God. Through Christ, however, and through His cross, through the work of the Spirit and the Gospel, the image is restored, and God's great plan to reach out through people is again under way.

Although Caemmerer's work is devotional and not polemical, there are polemical issues involved. He rejects any rationalist or humanist shrinking of the *imago dei* to some rational or moral goodness in man. He is very concerned lest man shrink God into physical or external dimensions. Since God has no bodily shape, "our image of Him isn't our body" (p. 78). Physical life (*bios*), as the author asserts in many contexts, is not spiritual life (*zoe*) within the heart which comes through Christ. These accents support the primary concern of the book, that *people*, renewed in heart and life, are part of God's redemptive outreach.

These are legitimate evangelical concerns in days when the church faces dehumanizing materialism and institutionalism as well as the false optimism of resurgent humanism. However, Christian theology must also beware of spiritualizing. The Word and sacraments, as Caemmerer agrees, are God's ultimate tools, but these convey God's objective, external power irrespective of their personal bearers. The church too has a very institutional, historical side. Furthermore,

God's creative works (people too) are quite concretely and physically real, also in a positive sense, apart from the Gospel of the Cross. Even from the vantage point of the Gospel (perhaps above all in the Resurrection fact and hope) we cannot unduly contrast the inner and outer man, or the spirit and the flesh. For the "outer" is also from God, created through Christ for Christ, and redeemed for God in *body* and heart by the Word who became *flesh*, died, and arose in the *body*.

Therefore to speak of the image of God as lost may go to the spiritual "heart" of the matter as Luther and Caemmerer (along with other theologians) demonstrate. But this may not do justice to the doctrine of creation, of man, and related areas of general revelation. Other theologians, ancient and modern, orthodox Lutherans among them, are surely not less Biblical or evangelical when they distinguish between the loss of righteousness before God and the remaining remnants of God-like reflection or reproduction. This mirroring *is* perverted, and life in the flesh, the *sinful* flesh, is not life in the Holy Spirit. But natural man still mirrors God, not merely himself. Man and sin must be distinguished, as the first article of the Formula of Concord asserts.

Theologians have a difficult time here. They must take seriously Biblical reticence and historical complexity even when they are devoted to Biblical synthesis and application. They must not spiritualize in Platonic fashion so that there is a gulf between creation and redemption. They must not materialize in Aristotelian fashion so that there comes to be an easily lubricated ascent from nature to grace. It is stimulating to go over the worn but still rocky paths of the image of God under the fresh guidance of Caemmerer, especially as he makes available his deep and rich knowledge of Scripture. The Scriptural indices for each chapter and section are resources for extensive Bible study. These

could help the church, clergy and laity, to relate the physical and spiritual, creation and redemption, Law and Gospel in God's plan for people and for the world.

HENRY W. REIMANN

BOUGHT WITH A PRICE. By Arthur E. Graf. Springfield, Ill.: Faith Publications. 1961. 140 pages. Cloth. \$3.00.

The author is a professor at Concordia Theological Seminary, Springfield, Ill. The volume contains one series of ten addresses for various occasions and another series on the Seven Last Words of Jesus. The style is economical and direct, the devotion to Christ is consistent, the author's concern for people and his effort to speak their language are manifest.

RICHARD R. CAEMMERER

DIE KULTSYMBOLIK IM ALTEN TESTAMENT UND IM NACHBIBLISCHEN JUDENTUM. By Ernst Ludwig Ehrlich. Stuttgart: Anton Hiersemann, 1959. Symbolik der Religionen, III. Edited by Ferdinand Herrmann. 141 pages. Cloth. DM 25.00.

This study surveys the many symbols that have been associated with the worship services of the Old Testament and of Rabbinic Judaism. It is essentially a review of the worship forms of the Jewish faith. The Old Testament is included mainly because it furnishes background material for the religious practices of later Judaism.

For the student of Judaism this will no doubt be a welcome combination. But for the student of the Old Testament the union will not appear to be so fortunate. Nothing new is brought to light about such traditional Old Testament symbols as the ephod, Urim, ark, and tabernacle. The treatment of basic Old Testament themes like temple and sacrifice, priest and king, festival and holy day is quite sketchy.

Considerably greater emphasis is given to such characteristic Jewish institutions and

practices as the synagog, kosher meats, circumcision, and Bar Mizvah. On the other hand, such an approach can be understood more readily when it is noted that this volume is part of the series "The Symbolism of Religions." Perhaps it would have been better if the title of the book had been "Symbols in the Worship of Judaism."

ALFRED VON ROHR SAUER

AS SEEING THE INVISIBLE: A STUDY OF THE BOOK OF REVELATION. By D. T. Niles. New York: Harper & Brothers, 1961. 192 pages. Cloth. \$3.50.

This popular exposition of the Book of Revelation by the well-known Ceylonese theologian is a useful guide for both clergy and laity. Perhaps the only view that some readers of this journal would object to is that the author, John, is not the apostle, but an otherwise unknown John banished to Patmos in the time of Domitian. Niles, however, preserves the integrity of the text in giving the ground for his view. The strength of the exposition is its constant use of Scripture, drawn from the whole of the Old and the New Testament. The outline of the book is well thought out. Niles's view that both the weekly and yearly sequence of Jewish liturgy have influenced the arrangement is less than demonstrated. The thirty-three short theological meditations with which the book closes serve well for private devotion and for sermon starters for the pastor who might be afraid of tackling this book. For a work of popular exposition, this volume has much to commend it. It will not take the place of a full-scale, scientific commentary.

EDGAR KRENTZ

STEPS TO SALVATION: The Evangelistic Message of Jonathan Edwards. By John H. Gerstner. Philadelphia: The Westminster Press, 1960. 192 pages. Cloth. \$3.95.

Gerstner of Pittsburgh-Xenia Theological Seminary calls Edwards "probably the best

example in this country of a predestinarian evangelist." The absolute sovereignty of God, so Gerstner wants to show from Edwards' sermon manuscripts, can be traced through various steps in the salvation of man. These steps, beginning with the eternal covenant of redemption, proceed from conviction to seeking to illumination to regeneration and saving faith, capped by perseverance and assurance in the covenant of grace. Meticulously the author investigates the concept of "seeking," with which he links a discussion of prayer. Edwards' theory of seeking, he says, "falls between the Arminian, on the one hand, and the extreme Calvinistic, on the other." Seeking is "nonsaving"; that is, it is one thing a sinner can do before faith—so Edwards according to Gerstner. Even after the sinner has found God, however, he must not cease seeking. Throughout the presentation it is evident that Edwards himself nowhere categorized the "steps to salvation" as neatly as Gerstner does for him. Nevertheless, Gerstner's analysis will aid students of Puritan thought to understand Edwards better.

CARL S. MEYER

MINISTER AND DOCTOR MEET. By Granger Westberg. New York: Harper & Brothers, 1961. xii and 179 pages. Cloth. \$3.50.

This book has been written for both doctors and clergymen. The author is appalled that there is not better communication between two professions often working with the same people. He suggests that the distance between the two disciplines is not as great as one would suppose, that communication is actually quite easy in the areas where the two overlap, if doctors and clergymen really want to share.

The author not only argues for closer cooperation; he also shows how this can be accomplished through seminars, informal meetings, the use of case histories, and the like.

The bulk of the volume, however, is devoted to specific treatment of practical problems in the care of patient's spiritual, psychological, and emotional well-being. The author writes of drastic limitations—and even dangers—in a cut-and-dried hospital call. He urges more listening to the patient and greater sensitivity to feelings and needs that may not come to the surface immediately. Other topics include informing the patient of his terminal illness, helping the bereaved, approaching the psychiatrist, sex education, and problems related to sex attitudes. Finally he describes in some detail the Kokomo project—an instance in which professional people of a whole community met to talk over joint approaches to prevalent community health problems.

The author is Associate Professor of Religion and Health and teaches in both the medical school and the seminaries associated with the University of Chicago. Formerly he was chaplain at Augustana Lutheran Hospital in Chicago.

This is a book which it is important for clergymen to read—and to encourage their doctor friends to read. Hopefully it will stimulate the clergyman to investigate the manifold opportunities open to him for further learning in this general area and for fuller application to his own pastoral work of the approaches suggested by the author.

KENNETH H. BREIMEIER

DAUGHTER OF SILENCE. By Morris L. West. New York: William Morrow and Company, 1961. 275 pages. Cloth. \$3.95.

A pale, innocent-looking woman crosses a quaint Italian village square in the blazing sun. She rings a doorbell, a woman answers, in a moment the man of the house appears, and the pale, innocent-looking woman shoots him dead on the spot.

This is the catalyst for Morris L. West's *Daughter of Silence*, a tale of vendetta which found its culmination sixteen years after the future murderess' mother was put to death by

a firing squad on a trumped-up charge of collaboration.

The limitations of this review do not permit a full or adequately qualified discussion of whether this novel is "religious" or "Christian." If the former implies at least raising the question of "ultimate concern," then it is "religious."

But there is more.

Although the characters vividly portray the human vices of domination, lust, and adultery, divine judgment on such sin still throbs steadily beneath the surface of the narrative.

A web of "Christian" truth seems to underlie the author's approach to the tangled lives of the chief characters. At times it is only a passing allusion, but the following passages bear analysis: on original sin (p. 95); on the limitations of psychiatry (p. 101); the sin of murder (p. 107); determinism vs. free will (pp. 108, 109); a focus for life (p. 122); deserving life's gifts vs. gratitude (*sola gratia?* p. 220); and on the need for God (pp. 238, 239).

Some of these are admittedly fragmentary references. But throughout the novel is the slow, persistent pulse of the church. Men sin, they err, they dominate, they are cruel; but they are *judged* and they know their guilt under God.

A major theme of the novel is its probing of the psychiatric, with extensive discussion of the legal problem of what constitutes "mitigating circumstances." But this is secondary to an essentially well-written plot.

Morris L. West is not yet and may never be "another Graham Greene," but West has given us a powerful novel approaching the stature of his *The Devil's Advocate*.

DONALD L. DEFFNER

LOGOTHERAPY AND THE CHRISTIAN FAITH. By Donald E. Tweedie, Jr. Grand Rapids: Baker Book House, 1961. 183 pages. Cloth. \$3.95.

This book is basically a short exposition of the existentialist therapy known as logo-

therapy and practiced by Viktor E. Frankl in Vienna. The method has interested some Christian counselors because of its sympathetic approach to man and his individuality. The author is an American who has studied under Frankl. KENNETH H. BREIMEIER

THE INEXTINGUISHABLE BLAZE: *Spiritual Renewal and Advance in the Eighteenth Century.* By A. Skevington Wood. *The Advance of Christianity Through the Centuries*, VI. Edited by F. F. Bruce. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1960. 256 pages. Cloth. \$3.75.

SAINTS AND SOCIETY: *The Social Impact of Eighteenth Century English Revivals and Its Contemporary Relevance.* By Earle E. Cairns. Chicago: Moody Press, 1960. 192 pages. Cloth. \$3.25.

With precise and adequate scholarship A. S. Wood, a Methodist minister in York, England, tells the events of the evangelical revival of the eighteenth century. Cairns of Wheaton College is concerned especially about the reforms resulting from the revivals.

Wood's work should be read first. He traces the movement through its various manifestations: in Wales, in New England, among the Moravians, the coming of the Wesleys, the Calvinistic thrust, in Scotland, and in Ireland. He mentions all the leading figures and some lesser ones. He does a first-rate piece of organizing without becoming textbookish. He embodies the best of recent findings about this century without becoming pedantic. Here is a one-volume account of a movement that had various facets.

Cairns surveys the evangelistic movement, but without the sureness that Wood displays, except when he speaks about "The Scope of Evangelical Reform." He tells of the abolition movement in England and records with gratifying objectivity and authority the colonization of Sierra Leone, the abolition and

suppression of the slave trade, and finally abolition of slavery. He writes more briefly on prison reforms, the emancipation of the insane, and the amelioration of working conditions. His delineation of the theological presuppositions underlying the social thought and activity of Wesley, Wilberforce, and Shaftesbury is clear. The "homiletical" section, in which the historian makes his *applicatio* to the twentieth century, will probably be appreciated by those who want to relate a social concern to the current evangelical movement. If the premises are granted, then Cairns's exposition must be judged highly.

Wood and Cairns supplement each other. Of the two, Wood's will be regarded as the better contribution to historical writing.

CARL S. MEYER

STUDIES IN JOSEPHUS. By R. J. H. Shutt. Greenwich, Conn.: Seabury Press; London: S. P. C. K., 1961. x and 132 pages. Cloth. \$4.75; 22/—.

Good books on Josephus are rare. Those in English can be counted on the fingers of one hand. Any new work on Josephus is therefore greeted with expectation, for much yet remains to be done in the study of this author. Unfortunately, Shutt's book does not go far in filling the gaps in our knowledge.

Shutt presents a great deal of biographical material already well set forth by Thackeray and Foakes-Jackson. His discussion of *Contra Apionem* is disappointingly brief and tinged with a slight anti-Semitic cast. The discussion of Josephus' relation to the Jewish Law does not see that Josephus' attitude toward inspiration had, formally, a point of contact with Greek thought (cf. Robert Grant, *The Letter and the Spirit* [New York: Macmillan, 1957], pp. 31—40) and does not allow for the rationalism of Josephus' view of the proof of inspiration from the success of Moses (cf. p. 54).

What is new in the book is the examination of Thackeray's position that Josephus'

assistants in the *Bellum Judaicum* actually served as authors and that a similar use of coauthors can be seen in the *Antiquitates*, especially in books XV—XIX. Schutt has investigated the linguistic arguments for this view and rejected them. Unfortunately, his discussion is at times so condensed that he omits references to the text (in the vocabulary lists on pp. 32, 33, some words listed as poetical seem hardly to qualify). One wishes that the chapters on the *Antiquitates* had been expanded. Comparison of Josephus and other Hellenistic historians, especially, would have been a most valuable linguistic study.

The work makes no study of Josephus' thought. It does list the major editions and works of criticism. To the titles given one ought to add, as a minimum, A. Schlatter, *Die Theologie des Judentums nach dem Bericht des Josephus* (Gütersloh, 1932), the editions of the *Vita* and *Contra Apionem* in the Bude series, and the still incomplete edition of the *Bellum* by Otto Michel and Otto Bauernfeind (Vol. I; Bad Homburg, 1960).

There is some gold in the book; but one develops quite a slag pile while mining the nuggets.

EDGAR KRENTZ

WHEN YOU PRESIDE. By Sidney S. Sutherland. Danville, Ill.: The Interstate Printers and Publishers, 1956. 172 pages. Cloth. \$3.25.

This is one of the better "how to" handbooks published in recent years for group leaders. It is readily adaptable in principle by those in charge of assorted church meetings. Making ready use of such classic materials as D. M. Hall's *The Dynamics of Group Discussion* (also by Interstate Printers and Publishers), Sutherland is easy to read, fresh, and applicable. Partially illustrated, the volume runs the gamut of group dynamics from buzz sessions to planning workshops and conferences. The price may be a little high, but the book is worth buying for the church library.

Sutherland is chairman, division of edu-

cation at the Davis campus of the University of California and supervisor of agricultural teacher training of the California State Department of Education.

DONALD L. DEFFNER

THEOLOGIE DES ALTEN TESTAMENTS.

By Walther Eichrodt. Stuttgart: Ehrenfried Klotz Verlag; Göttingen: Vandenhoeck & Ruprecht. Part I: 5th ed., 362 pages. Parts II and III: 4th ed., 398 pages. Cloth. DM 32.00 the set.

The first edition of this classic two-volume theology of the Old Testament was published in 1933—1935 by the J. C. Hinrichs Verlag of Leipzig. Postwar editions were published by the Evangelische Verlagsanstalt in Berlin with the permission of Hinrichs.

The fifth revised edition of Part I appeared in 1957 under the joint imprint of Ehrenfried Klotz Verlag, Stuttgart, and Vandenhoeck & Ruprecht, Göttingen. In this volume the basic approach was retained from the earlier editions: the covenant concept is the unifying theme in all Old Testament theology. Clustering around the covenant, the Old Testament Scriptures bear witness to a God who demonstrated his reality in history. In the new edition larger type and more readable spacing of lines and paragraphs increased the number of pages of text from 262 to 349.

The fourth revised edition of Parts II and III appeared at Stuttgart and Göttingen in 1961. The fact that Gerhard von Rad's theology of the Old Testament appeared during the years 1957—60 constrained Eichrodt to refer to it at some length in his preface. Eichrodt reiterates his view that a theology of the Old Testament may not consider its job finished when it has given a critical evaluation of the Old Testament evidence. Rather it must relate such evidence also to the world of faith. The author feels constrained to emphasize this again because von Rad fails to allow any inner connection between the facts of Israel's history and the theological asser-

tions of the Old Testament, thus coming close to Bultmann's extremely problematic treatment of the New Testament. Eichrodt argues that the existing relationship between confessions of faith and facts of history in the Old Testament must be examined again and again. He insists on an inner agreement among the manifold confessions of faith which, despite all differences and tensions, permits them to be synthesized in a theological unity.

ALFRED VON ROHR SAUER

THE CONTEXT OF PASTORAL COUNSELING. By Seward Hiltner and Lowell G. Colston. New York: Abingdon Press, 1961. 272 pages. Cloth. \$4.50.

This is the report of an investigation of the context of counseling and its influence on the outcome of counseling. By "context" is meant the expectations and the general meaning surrounding the counseling. Specifically, the authors wanted to find out whether it makes a difference if people come to a pastoral counselor instead of consulting only a counselor working in a different context. The hypothesis was that persons coming to a pastoral counselor get more help and get it faster than if they go to a nonpastoral counselor.

The research was done at the University of Chicago Counseling Center, formerly directed by Carl Rogers, and at Bryn Mawr Community Church in Chicago. The counselor was the same person in both contexts. Twenty-five subjects were used, twenty of whom were matched on two or three gross categories. These and other controls used in the study are to be commended.

The study leaves much to be desired in certain other respects, however. Only one counselor was used, and he was immediately involved in the planning of the project. He attempted to use the same method in both contexts. In a way this was good, but such procedure severely limits what can be proved about the hypothesis. Also, it is doubtful that under the circumstances he was actually able

to use the same method in both situations. Again, the subjects were not paired on some of the most necessary variables. Furthermore, only three of them were men.

The authors cautiously claim substantiation for their hypothesis, but actually much more research of this type will have to be done, including replication of this experiment with some of the variables better controlled, before even the most cautious claim can be made for the superiority of pastoral counseling for those seeking help.

On the other hand, the authors should be encouraged to pursue this type of research. This was a big and complicated project, but similar endeavors are necessary to learn more exactly what pastoral counseling is all about and how it may best be done.

Finally, there is much case material here that can be studied with profit. The pastor will be happy to see how another counselor handled some of the same kinds of problems he himself meets in his own counseling.

KENNETH H. BREIMEIER

GESCHICHTE DES PROTESTANTISMUS IN UNGARN. By Mihaly Bucsay. Stuttgart: Evangelisches Verlagswerk, 1959. Paper. 225 pages. DM 12.80.

The history of Protestantism in Hungary is almost *terra incognita* to American Protestantism. The author, professor of church history at the Protestant Academy in Budapest, has put together such a history that will be recognized as a standard work for many years to come. He divides the history of Hungarian Protestantism into six periods: 1520—1608; 1608—1715; 1715—91; 1790—1848; 1848—1918; and 1918—58. His treatment of the first period is the fullest and most satisfactory. His presentation of differences on the doctrine of Holy Communion in Hungary in the 16th century is especially valuable. The last period receives only a brief overview. The author skillfully draws the political, intellectual, and socio-

economic background into his discussion of each period. He tells about the theological developments, developments in church life, and educational developments, about the agendas, theological treatises, hymnbooks, and catechisms produced. The Lutheran, Reformed, and Unitarian strains are evident; parallels with developments in other countries are noted. English Puritanism, e. g., had an influence in Hungary because of John Tolnai Dali (1606—60). The author has contributed specialized studies to scholarly journals. In the present work he has rendered a service to students of modern church history from the Reformation through Orthodoxy, Pietism, Rationalism, and into the 19th and the 20th century.

CARL S. MEYER

LESSONS FROM THE REFORMATION.

By Alfonzo T. Jones. Boston: Forum Publishing Co., [1961]. 404 pages. Cloth. \$3.00.

In 1913 Elder Alfonzo T. Jones of the Seventh-day Adventist General Conference published *The Reformation*. The present edition is sponsored by Fred Vaughan of Springer, Oklahoma. The author's emphasis on religious liberty is a hearty one and demands recognition. His misgivings about the Church of Rome are deep and genuine; they, too, demand recognition. His scholarship is second-rate; his style is bombastic. Warnings against Rome and championship of religious liberty deserve better than Jones's efforts.

CARL S. MEYER

THE HERITAGE OF THE REFORMATION.

By Wilhelm Pauck. Revised edition. Glencoe, Ill.: The Free Press, 1961. x and 339 pages. Cloth. \$6.00.

Twenty-two essays from the pen of Union Theological Seminary's Luther scholar, Wilhelm Pauck, are presented in this revised edition of a work that has established itself; three essays are new. Pauck provides many valuable insights in these essays on Luther, Calvin, Butzer (sic), Protestantism, democ-

racy, the Council of Trent, liberalism, Karl Barth, and ecumenical theology, to name most of the outstanding themes. It is easy to agree with much of what Pauck says. But one must also disagree with him on some points. His theology of the Word and his concept of revelation are not adequate. His readiness to disclaim a vital connection between the Renaissance and the Reformation does not take into account the complexities of historical forces which may be interactive without necessarily being causative. His love for Luther is genuine; his admiration for Calvin is great. His essay on Adolph von Harnack as church historian is a sympathetic study of a figure whom Pauck regards more important than Barth. The first edition of this work was published in 1950; the second is even more valuable than the first.

CARL S. MEYER

RUSSIA AT THE DAWN OF THE MODERN AGE.

By George Vernadsky. A History of Russia, IV. Edited by George Vernadsky and Michael Karpovich. New Haven, Conn.: Yale University Press, 1959. xi and 347 pages. Cloth. \$7.50.

Ivan III (1462—1505) and Vasili III (1505—33) ruled in Moscow during the seventy years which saw the height of the explorations and discoveries in Western Europe and the Lutheran and Zwinglian reformations there. During this time Ivan III unified Great Russia, completed the conquest of Novgorod, and came into conflict with Poland. After 1452 no regular yearly tributes were paid to any Tartar khans, though the struggles with the Golden Horde were not entirely at an end. Under Vasili III the expansion of Great Russia continued. During his reign Lithuania declined. The reigns of Ivan III and Vasili III, the post-Mongol period of Russian history, constitute a crucial period.

At one point it seemed that Protestantism might win out in Western Russia. In a clear fashion the author tells the story with suf-

ficient detail to make meaningful also the Roman Catholic Counter Reformation there, the revival of the Orthodox Church, and the Council of Brest. Vernadsky has culminated a lifetime of scholarship in a volume that will surely rank as the outstanding English presentation of this period.

CARL S. MEYER

MARTIN LUTHER: THE MAN. By Ruth Gordon Short. Westchester, Ill.: Good News Publishers, n.d. 64 pages. Paper. 50 cents.

Give short shrift to this "One Evening" Condensed Book about Martin Luther, which recounts as authentic such legends as Luther's telling himself that the just shall live by faith while climbing the *scala sancta* in Rome. Mrs. Short makes the point, however, that "Luther emphasizes the fact that good works are the *fruit* and not the root of our salvation." The author is an interesting writer; her biography is evidently intended to be read widely.

CARL S. MEYER

THE NOISE OF SOLEMN ASSEMBLIES: CHRISTIAN COMMITMENT AND THE RELIGIOUS ESTABLISHMENT IN AMERICA. By Peter L. Berger. Garden City, N. Y.: Doubleday & Co., 1961. 189 pages. Paper. \$1.75.

Berger is a Lutheran, born in Vienna, with a doctorate from the New School for Social Research in New York and now teaches social ethics at the Hartford Seminary Foundation. He takes an approach common among sociologists (that is, one defective in historical perspective) to the current religious scene in America—political religion, "religion-in-general," Peale-ism, and so on. He sees the need for an emphasis on personal conversion, theological reconstruction, genuine conversations with the nonreligious, and the evolving of new forms in which the message of salvation can be brought to modern man. Pastoral conferences will find this work one which ought to be reviewed and discussed

— in the work there is much on which to agree and a little on which to disagree. Such exercise should prove stimulating.

CARL S. MEYER

THE CHURCH AND THE AGE OF REASON, 1648—1789. By Gerald R. Cragg. The Pelican History of the Church, IV. Edited by Owen Chadwick. Baltimore: Penguin Books, 1960. 299 pages. Paper. \$1.25.

From the Peace of Westphalia (1648) to the outbreak of the French Revolution (1789) the church was confronted by a host of problems. Tolerance and oppression, rationalism and pietism, revivalism and quietism were some of the tensions of the period. Bishop Bossuet and Johann Sebastian Bach lived during this period. In America Jonathan Edwards and Henry Melchior Mühlberg were active. Puritanism, Methodism, and Romanticism emerged in this era. In Russia the Old Believers arose. Cragg weaves the various strands together. The age of Louis XIV, of Peter the Great and Catherine the Great, and of the Great Elector and Frederick the Great is of great significance for the modern period. Cragg's authoritative work justifies the hope that *The Pelican History of the Church*, under the editorship of Owen Chadwick, one of England's outstanding church historians, will become one of the really useable, authentic accounts of the church's past.

CARL S. MEYER

A REFORMATION PARADOX: The Condemned New Testament of the Rostock Brethren of the Common Life. By Kenneth A. Strand. Ann Arbor, Mich.: Ann Arbor Publishers, 1960. 101 pages. Cloth. \$2.50.

Martin Luther wrote to Duke Henry of Mecklenburg in 1529 asking him to use his authority to prohibit the printing of a New Testament by the "Lollbrüder" in Rostock. The Great Reformer puts a stop to the printing of German New Testament! What a

paradox! He did not object to the German translation — much of it was his own, which Emser had already used. Nor was he unfriendly to the Brethren of the Common Life. He objected to the glosses, marginal notes, and comments that accompanied the text, for he feared that these would mislead the people.

This is the story which Strand tells. His work is scholarly and well documented. He has traced a rare copy of the first part of the work in Stuttgart and at the University of Chicago. His facsimile reproductions of the first twenty chapters of the Gospel According to St. Matthew add a great deal of interest to the work. His findings have given us another significant bit of information about the history of the Reformation era.

CARL S. MEYER

THE TWENTIETH CENTURY IN EUROPE: THE ROMAN CATHOLIC, PROTESTANT AND EASTERN CHURCHES. By Kenneth Scott Latourette. Christianity in a Revolutionary Age: A History of Christianity in the Nineteenth and Twentieth Centuries, IV. New York: Harper and Brothers, 1961. vii and 568 pages. Cloth. \$8.50.

What shall a reviewer say about Vol. IV of *Christianity in a Revolutionary Age* that he has not already said about the first three volumes? The same comprehensive, encyclopedic sweep is here; the same profusion of footnotes with references to secondary and some primary sources; the same organization and the same interpretation. Here and there are a few errors; there are also references to a few happenings in 1961. Six pages are devoted to Karl Barth; other pages each have thumbnail sketches of six or more men. One chapter (on the Old Catholics) is a page and a half in length. One chapter, a country-by-country recital of the Roman Catholic Church, is ninety-five pages long. Of Billy Graham in England Latourette says: "Both praise and criticism were evoked" (p. 458).

Often he says of the church that she showed weakness and strength. There is needless repetition, e. g., in the general descriptions of socioeconomic factors. How often must he point out that industrialization and urbanization were phenomena of the period? Yet, how often ought we not remind ourselves that this is the outstanding and most comprehensive account of the church in the present age?

CARL S. MEYER

SPÄTJÜDISCH - HÄRETISCHER UND FRÜHCHRISTLICHER RADIKALISMUS. By Herbert Braun. 2 vols. Tübingen: J. C. B. Mohr (Paul Siebeck), 1957. 161 and 152 pages. Paper. Price not given.

These studies take up, on the one hand, the relationship between Rabbinic Judaism and the Qumran sect and, on the other, points of contact between Jesus and the Dead Sea community. The first volume goes into Abot I—IV and compares them with the *Manual of Discipline* and other sectarian writings. In the Abot it is noted, e. g., that the manner of studying the Law is left relatively free, while in the *Manual* it is precisely spelled out. Again, both the Abot and the *Manual* make doing good the aim of the study of the Law, but the *Manual* has in mind an obedience more radical than that found in the Abot.

In the second volume the theology of the Synoptic Gospels is compared with that of the Qumran texts. While the sectarians taught that impurities could not be removed by ritual acts, Jesus said that uncleanness actually amounted to wickedness of the heart. Jesus did not insist that His followers without exception give up all property. Rather He showed that property is dangerous for spiritual life; He aimed to instruct His followers to rely on God alone.

Because of the nearness of the end both Jesus and the Qumran sectarians intensified and sharpened the demands of the Law. But the esoteric elements of Qumran are prac-

tically nonexistent in the message of Jesus. And whereas the sect recognized a piety that was attainable through the Law, Jesus taught that man was thrown entirely on God's grace.

ALFRED VON ROHR SAUER

WHEN ISRAEL CAME OUT OF EGYPT.

By Gabriel Hebert. Richmond, Va.: John Knox Press, 1961. 128 pages. Cloth. \$1.75.

Kelham Father Hebert's concern in this book on the Exodus is to show the nontheological reader "the questions which the experts ask, and how they deal with them." The theologically trained reader may look to this five-chapter volume as a helpful summary of what the experts are saying.

Chapter i, about a third of the text, discusses the Biblical narrative as it appears in Exodus, as it is reflected in the Psalms and Prophets, and in the light of historical and archaeological evidence. Hebert concludes that "in the Bible records we are dealing throughout with historical material." In a brief appendix on "Modern Criticism and the Pentateuch" Hebert notes the movement of Biblical criticism away from the radical approach of the Graf-Wellhausen school and points to modifications in the JEDP hypothesis which result from more serious study of the oral tradition and of the *Sitz im Leben* which some of the Bible's poetic passages may have had in liturgies commemorating the Exodus at the annual Passover festival.

On the basis of archaeological and textual evidence Hebert dates the conquest under Joshua around 1225 B.C. The discussion of the Kenite hypothesis, to which Hebert gives modified endorsement, makes no reference to Buber's exegetical analysis of Exodus 18, in which the noted Jewish scholar points out the implausibility of the hypothesis.

Hebert regards the 600,000 of Ex. 12:37 as a "representative" number. He explains: "It happens not seldom in Holy Scripture that in passages which we, with our literal minds,

seek to interpret in a chronological or historical sense, the biblical writer is thinking of something more important; and so, surely, it is here. The 600,000 are 'all Israel,' and the meaning is, 'We all have a share in the Exodus.'"

In the discussion of Israel's covenant relationship with Yahweh there is no reference to the important studies of Korosec, Mendenhall, Muilenburg, and others who on the basis of comparisons with texts of suzerainty treaties dating from the Hittite Empire, have shed new light on the covenantal formulas of the ancient Near East, including those of the Old Testament.

The final chapter, "The Christian Exodus," surveys the faith of the exilic prophets in a second exodus and a new covenant and then takes up the New Testament passages which proclaim "that the promise of this future deliverance came good in Jesus Christ, as a Word of God not for Israel only but for all nations of the world." Some may disparage the hermeneutical approach of this chapter as "intolerably typological," but many will see in it a demonstration of Luther's suggested principle of Old Testament interpretation: "If you would interpret well and confidently, set Christ before you, for He is the Man to whom it all applies, every bit of it." (*Luther's Works*, American Edition, XXXV, 247.)

WALTER WEGNER

SPECIAL REVELATION AND THE WORD OF GOD. By Bernard Ramm. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1961. 220 pages. Cloth. \$4.00.

Ramm's latest book deals with the concept of revelation in its broadest context. It considers the various modes of revelation, the multiplicity of terms relative to the concept, God's acts, Scripture, tradition, our knowledge of God, and other related subjects. In opposition to deism, mysticism, liberalism, existentialism, and Fundamentalism, Ramm

sees revelation as the divine Person in a God-initiated conversation with sinners. This revelation establishes a relationship, which is then the foundation of our *knowledge* of God. Revelation is cosmic in that it enters our world, but it is also special in that it is vouchsafed only to particular men. God's revelation is condescending in that it adjusts itself to man's capacity for reception. It is anthropomorphic in that it is marked by human characteristics.

Ramm rightly insists that God's revelation in redemption is intrinsically prior to His revelation in Scripture. It is the former which makes Scripture a word of life. The author also emphasizes the balanced view of revelation as event-word, the *reality* of revelation (against existential theologies), the incarnation as revelation, and the fact that special revelation intends a real knowledge of God. Repeatedly he tells the reader that God's revelation is soteriological.

Three features make this book refreshing, if not exciting, reading. First, Ramm bases all his discussions on Biblical evidence; in his studies he favors Kittel and Vriezen. Second, the book is well outlined, perhaps too well outlined; in this perhaps he draws from Kuyper. Third, he makes no effort to be clever or novel, but rather wishes to teach and edify, a commendable purpose in any author.

ROBERT D. PREUS

THE BIBLE IN THE AGE OF SCIENCE.

By Alan Richardson. Philadelphia: The Westminster Press, 1961. 192 pages. Cloth. \$3.50.

Richardson's latest book traces the impact of scientific method and discoveries on the attitude of Christians toward the Bible since the sixteenth century. He is convinced that it was no accident that the scientific movement emerged in the Christian world. He also feels that only under Christian influence could history have been discovered as it was in the nineteenth century, with its insight that man is one phenomenon which cannot be studied

like other scientific data (Newton, Kierkegaard). Through the discovery of history, Richardson believes, another discovery was made, namely, that the Bible is not a static revelation. He veers toward the position of Sanday that the Bible itself is not inspired, but that only the writers of the Bible were inspired. He is convinced that such a view makes the revelation *through* Scripture, not a dogmatic assertion as in the past, but something susceptible of empirical verification and therefore a "valuable piece of apologetic."

Richardson is as opposed to Bultmann as he is favorably disposed toward Barth. In his overview of both men he is always clear and informative, although necessarily superficial and not always accurate. His tie-up of Bultmann with Ritschl is well taken, and so are his basic criticisms against Bultmann's existentialism, namely, that (1) Bultmann is not faithful in representing the New Testament kerygma; (2) Bultmann fails to do justice to the historical element with which the New Testament is concerned; (3) Bultmann's theology represents an extreme subjectivism which reduces statements about God into statements about human existence. On the other hand, Richardson fancies that the *Heilsgeschichte* theology of C. H. Dodd, G. E. Wright, and O. Cullmann represents a complete break with the older liberal theology. In his estimate of the first two Richardson is naively charitable: with all their concern for a God who acts, these theologians do not accept many of God's acts recorded in Scripture. In all his discussions Richardson's emphasis on the acts of God in our history is most welcome.

In spite of definite strictures, some of which have been mentioned above, this book commends itself as a valuable introduction to the influence of science on the church's understanding of Scripture. As we might expect from Richardson, the book is more than a historical survey; it is apologetic as well.

ROBERT D. PREUS

BOOK REVIEW

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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)

Faith in the Synoptic Gospels: A Problem in the Correlation of Scripture and Theology. By Edward D. O'Connor. Notre Dame, Ind.: University of Notre Dame Press, 1961. xx and 164 pages. Paper. \$4.00. In this somewhat labored attempt to correlate the Synoptic data on the concept of faith with Scholastic views, O'Connor observes in the Synoptists' teaching on faith a two-fold accent, belief in what Jesus is and trust in Him for salvation, with emphasis on the former.

The Servant-Messiah: A Study of the Public Ministry of Jesus. By T. W. Manson. Cambridge: University Press, 1961. vi and 104 pages. Paper. \$1.25. Against the background of first-century Messianism, Manson sketches the contrast made by Jesus' emphasis on the Servant principle. The sane scholarship and lucid presentation which made the late author famous are evident on every page. Pastors will treasure this reprint for the light it casts in many directions.

Das Neue Testament Deutsch. Vol. 8: *Die kleineren Briefe des Apostels Paulus*, edited by H. W. Beyer, P. Althaus, H. Conzelmann, G. Friedrich, A. Oepke, 202 pages. DM 8.50. Vol. 10: *Die Kirchenbriefe*, by Johannes Schneider. 204 pages. DM 8.00. Göttingen: Vandenhoeck & Ruprecht, 1962. Paper. Pastors throughout the world have been enriched by the pregnant comment in this New Testament commentary series. In this new edition of Volume 8, Hans Conzelmann's discussions of Ephesians and Colossians replace those of Heinrich Rendtorff, and Gerhard Friedrich crowds out Gerhard Heinzelmann on Philippians and Rendtorff on Philemon. Johannes Schneider's treatment of James, 1 and 2 Peter, Jude, 1 to 3 John supplements Friedrich Hauck's earlier renderings. These are among the most respected commentaries on the market; scholarly, yet without the weight of ponderous display of learning.

Neotestamentica et Patristica: Supplements to Novum Testamentum, VI. Leiden: E. J.

Brill, c.1962. xx and 330 pages. Cloth. Gld. 35.00.

Son of Charlemagne: A Contemporary Life of Louis the Pious (Vita Hludovici). Trans. Allen Cabaniss. Syracuse, N. Y.: Syracuse University Press, c.1961. 182 pages. Cloth. \$4.50.

A Vital Encounter: Christianity and Communism. By F. Ernest Johnson. New York: Abingdon Press, c.1962. 192 pages. Paper. \$2.25.

Doctoral Dissertations 1944—1960: Princeton Theological Seminary. Edited by James F. Armstrong and James H. Smylie. Princeton, N. J.: Princeton University Press, 1962. 119 pages. Paper. Price not given.

From Glory to Glory: Texts from Gregory of Nyssa's Mystical Writings. Edited by Jean Daniélou and Herbert Musurillo. New York: Charles Scribner's Sons, c.1961. xiv and 298 pages. Cloth. \$4.95.

Les Tables de la Loi: Principes et Rits du Judaïsme Originel. By Meyer Sal. Paris: Editions du Vieux Colombier, c.1962. 221 pages. Paper. NF 15.00.

The Atonement. By John Murray. Philadelphia: Presbyterian and Reformed Publishing Co., 1962. viii and 31 pages. Paper. 75 cents.

Barth's Christology. By Cornelius Van Til. Philadelphia: Presbyterian and Reformed Publishing Co., 1962. 29 pages. Paper. 75 cents.

Black Book on the Communist North Korea: The Record of Its Crimes. By The Research Institute for Internal and External Affairs — Seoul, Korea, 1961. 45 pages. Paper. 30 cents.

Election and Reprobation. By James Henly Thornwell. Philadelphia: Presbyterian and Reformed Publishing Co., 1961. 100 pages. Paper. \$1.50.

The Institutional Nature of Adult Christian Education. By Bruce Reinhart. Philadelphia: The Westminster Press, c.1962. 242 pages. Cloth. \$4.50.

The Jewish World in the Time of Jesus. By Charles Guignebert. New Hyde Park, N. Y.: University Books, c. 1959. xiv and 288 pages. Cloth. \$6.00.

Manners and Customs of Bible Lands. By Fred H. Wight. Chicago: Moody Press, c. 1953. 336 pages. Cloth. \$4.00.

The Origins of Christianity. By F. C. Conybeare. New Hyde Park, N. Y.: University Books, c. 1958. xxx and 382 pages. Cloth. \$6.00.

Some Human Oddities: Studies in the Queer, the Uncanny, and the Fanatical. By Eric J. Dingwall. New Hyde Park, N. Y.: University Books, c. 1962. 198 pages. Cloth. \$6.00.

The Story of the Church's Song. By Millar Patrick. Richmond, Va.: John Knox Press, c. 1962. 208 pages. Cloth. \$3.75.

The Church in Communist China: A Protestant Appraisal. By Francis Price Jones. New York: Friendship Press, c. 1962. x and 180 pages. Paper. \$1.95.

Early Christian Art (Die Frühchristliche Kunst). By Eduard Sydicus, trans. J. R. Foster. New York: Hawthorn Books, c. 1962. 188 pages. Cloth. \$3.50.

Exodus: A Commentary (Das zweite Buch Mose, Exodus). By Martin Noth, trans. J. S. Bowden. Philadelphia: The Westminster Press, c. 1962. 283 pages. Cloth. \$5.00.

Grace and the Searching of Our Heart. By Charles R. Stinnette, Jr. New York: Association Press, c. 1962. 192 pages. Cloth. \$4.00.

How to Evaluate Your Christian Education Program. By D. Campbell Wyckoff. Philadelphia: The Westminster Press, c. 1962. 103 pages. Paper. \$3.50.

Melanchthon: Selected Writings. Charles Leander Hill; ed. Elmer Ellsworth Flack and Lowell J. Satre. Minneapolis: Augsburg Publishing House, c. 1962. 190 pages. Cloth. \$4.00.

Life and Religion in Southern Appalachia. By W. D. Weatherford and Earl D. C. Brewer. New York: Friendship Press, c. 1962. x and 165 pages. Paper. \$1.50.

Ministries of Mercy. By Fern Babcock Grant. New York: Friendship Press, c. 1962. viii and 167 pages. Cloth. \$2.95.

On Asia's Rim. By Andrew T. Roy. New York: Friendship Press, c. 1962. x and 165 pages. Cloth. \$2.95.

Religious Toleration in England 1787 to 1833. By Ursula Henriques. Toronto: University of Toronto Press, c. 1961. viii and 294 pages. Cloth. \$5.00.

The Theology of the Older Testament. By J. Barton Payne. Grand Rapids, Mich.: Zondervan Publishing House, c. 1962. 554 pages. Cloth. \$6.95.

Times of Decision: Story of the Councils. By J. D. Conway. Notre Dame, Ind.: Fides Publishers Association, c. 1962. viii and 299 pages. Cloth. \$5.95.

Der Theologiebegriff bei Johann Gerhard und Georg Calixt. By Johannes Wallmann. Tübingen: J. C. B. Mohr (Paul Siebeck), 1961. 165 pages. Paper. DM 18.00.

Very Peculiar People: Portrait Studies in the Queer, the Abnormal, and the Uncanny. By Eric J. Dingwall. New Hyde Park, N. Y.: University Books, c. 1962. 223 pages. Cloth. \$6.00.

Wächter über Israel: Ezechiel und seine Tradition. By Henning Graf Reventlow. Berlin: Verlag Alfred Töpelmann, 1962. iv and 172 pages. Paper. Price not given.

The Virgin Birth. By Thomas Boslooper. Philadelphia: The Westminster Press, c. 1962. 272 pages. Cloth. \$6.00.

The Waiting People. By Peggy Billings. New York: Friendship Press, c. 1962. 127 pages. Paper. \$1.75.

Who Cares? By Janette T. Harrington and Muriel S. Webb. New York: Friendship Press, c. 1962. 160 pages. Paper. \$1.75.

Les étranges Sermons de Monsieur le Doyen. By Georges Pignal. Paris: La Colombe, c. 1962. 191 pages. Paper. NF 12.00.

Rembrandt and Spinoza. By Leo Balet. New York: Philosophical Library, c. 1962. x and 222 pages. Boards. \$4.50.

Zen in Japanese Art (Zen in der Japanischen Kunst). By Toshimitsu Hasumi, trans. John Petrie. New York: Philosophical Library, 1962. xii and 113 pages. Boards. \$3.75.

This Is the Rim of East Asia. By Edwin T. Dahlberg. New York: Friendship Press, c. 1962. 32 pages. Paper. 85 cents.

Letters from a Traveller. By Pierre Teilhard de Chardin. New York: Harper and Brothers, c. 1962. 380 pages. Cloth. \$4.00.

Cogitator's Treasury: Thoughts and Wisdom from Many Minds. By Sam Goodman. New York: Philosophical Library, c. 1962. xvii and 385 pages. Cloth. \$6.00.

Logic and Existence. By Martin Foss. New York: Philosophical Library, c. 1962. 240 pages. Cloth. \$4.75.

God Loves Like That!: The Theology of James Denney. By John Randolph Taylor. Richmond, Va.: John Knox Press, 1962. 210 pages. Cloth. \$3.50.

Exile and Return. By Charles F. Pfeiffer. Grand Rapids, Mich.: Baker Book House, 1962. 137 pages. Cloth. \$3.50.

Religion: A Psychological Interpretation. New York: Abingdon Press, c. 1962. 128 pages. Boards. \$2.50.

Man's Faith and Freedom: The Theological Influence of Jacobus Arminius. Edited by Gerald O. McCulloh. New York: Abingdon Press, c. 1962. 128 pages. Boards. \$2.50.

An Introductory Hebrew Grammar. By A. B. Davidson. Edinburgh: T. & T. Clark, c. 1962. xii and 313 pages. Boards. 30/—.

Protestant Worship Music: Its History and Practice. By Charles L. Etherington. New York: Holt, Rinehart, and Winston, c. 1962. x and 278 pages. Cloth. \$6.95.

A Bibliography of Menno Simons ca. 1496—1561. By Irvin B. Horst. Nieuwkoop: B. De Graaf, 1962. 157 pages. Cloth. \$12.50.

Studies on the Civilization of Islam. By Hamilton A. R. Gibb. Edited by Stanford J. Shaw and William R. Polk. Boston: Beacon Press, c. 1962. xiv and 369 pages. Cloth. \$7.50.

Roman Catholicism. By Loraine Boettner. Philadelphia: The Presbyterian and Reformed Publishing Company, 1962. ix and 466 pages. Cloth. \$5.95.

Studien zum Neuen Testament und zur Patristik. By Erich Klostermann. Berlin: Akademie-Verlag, 1961. viii and 378 pages. Paper. DM 51.00.

Geschichte der Textüberlieferung der an-

tiken und mittelalterlichen Literatur. By Herbert Hunger and others. Zürich: Atlantis Verlag, c. 1961. 623 pages. Cloth. Sw. Fr. 39.00.

The Concept of Ethics. By Sidney Zink. New York: St. Martin's Press, 1962. xv and 295 pages. Boards. \$6.75.

Tsar and People: Studies in Russian Myths. By Michael Cherniavsky. New Haven: Yale University Press, 1961. xix and 258 pages. Cloth. Price not given.

Einheit in Christus: Evangelische und Katholische Bekenntnisse. By Oscar Cullmann and Otto Karrer. Zurich: Zwingli-Verlag, c. 1960. 170 pages. Paper. Sw. Fr. 9.80.

God, Man, and the Thinker: Philosophies of Religion. By Donald A. Wells. New York: Random House, c. 1962. Cloth. Price not given.

Das Symbolum Apostolicum beim Heiligen Augustinus. By P. Caelestis Eichenseer. Erzabtei St. Othlien: Eos Verlag, 1960. xxiii and 500 pages. Boards. Price not given.

The Reformation and Its Significance Today. By Joseph C. McLelland. Philadelphia: The Westminster Press, c. 1962. 238 pages. Paper. \$2.25.

The Age of the Saints in the Early Celtic Church. By Nora K. Chadwick. New York (London): Oxford University Press, 1961. 166 pages. Cloth. 12/6.

Creative Spirit. By Karl Heussenstamm. New York: Philosophical Library, c. 1961. 125 pages. Cloth. \$3.75.

The Sense of the Presence of God. Gifford Lectures, 1961—62. By John Baillie. New York: Charles Scribner's Sons, c. 1962. ix and 269 pages. Cloth. \$3.75.

Christ and Crisis. By Charles Malik. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, c. 1962. xxi and 101 pages. Cloth. \$3.00.

Mahatma und Christus: Eine Charakterstudie Mahatma Gandhis und des modernen Hinduismus. By Otto Wolff. Berlin: Lettner-Verlag, c. 1955. 275 pages. Boards. DM 17.80.

Jewish Concepts and Reflections. By Samuel Umen. New York: Philosophical Library, c. 1962. 190 pages. Cloth. \$3.75.

The Medieval World: Europe 1100—1350 (Mittelalter). By Friedrich Heer, trans. Janet Sondheimer. Cleveland: The World Publishing Company, c. 1962. xiii and 365 pages. Cloth. \$7.50.

Handbook of Church Administration. By Lowell Russel Ditzen. New York: The Macmillan Company, 1962. x and 390 pages. Cloth. \$7.00.

A Calvin Treasury: Selections from Institutes of the Christian Religion. Edited by William F. Keesecker. New York: Harper and Brothers, c. 1961. v and 152 pages. Cloth. \$3.50.

The Bergsonian Heritage. Edited by Thomas Hanna. New York: Columbia University Press, 1962. viii and 170 pages. Cloth. \$4.00.

Joy Beyond Sorrow. By Gene N. Branson. Boston: The Christopher Publishing House, c. 1962. 54 pages. Cloth. \$2.00.

Karl Barth (Karl Barth; L'Occasionalisme théologique de Karl Barth). By Jerome Hamer, trans. Dominic M. Maruca. Westminster, Md.: The Newman Press, 1962. xxxviii and 300 pages. Cloth. \$4.95.

Fun and Festival from the Rim of East Asia. By Margaret L. Copeland. New York: Friendship Press, c. 1962. 48 pages. Paper. \$.75.

Handbook of Preaching Resources from English Literature. Edited by James Douglas Robertson. New York: The Macmillan Company, 1962. xiv and 268 pages. Cloth. Price not given.

The Creed in Christian Teaching. By James D. Smart. Philadelphia: The Westminster Press, c. 1962. 238 pages. Cloth. \$4.50.

Eschatologie Infernale. By Paul Ghisoni. Paris: La Colombe, c. 1962. 269 pages. Paper. NF 15.00.

Living Today for God (Vivre l'aujourd'hui de Dieu). By Roger Schutz, trans. Stephen McNierney and Louis Evrard. Baltimore: Helicon Press, c. 1962. 128 pages. Cloth. \$2.95.

The Philosophy of Gabriel Marcel. By Kenneth T. Gallagher. New York: Fordham

University Press, 1962. xvi and 179 pages. Half linen. \$5.00.

Die Theologie des Reiches Gottes beim älteren und jüngeren Blumhardt. By Gerhard Sauter. Zürich: Zwingli Verlag, 1962. 355 pages. Paper. DM 26.

Traktat über den Teufel. By Alois Winkelhofer. Frankfurt am Main: Verlag Josef Knecht, 1962. 299 pages. Linen. Price not given.

Church and Kingdom. By Raymond O. Zorn. Philadelphia: Presbyterian and Reformed Publishing Company, 1962. xxii and 228 pages. Linen. \$3.75.

The Truth and the Life: Essays on Doctrine by Priests of the American Church Union. Edited by Albert J. duBois. New York: Morehouse-Barlow Company, c. 1961. 207 pages. Cloth. \$4.25.

Prädestination und Perseveranz. By Jürgen Moltmann. Neukirchen Kreis Moers: Neukirchner Verlag, 1961. 188 pages. Paper. DM 15.90.

Man: The Image of God (De Mens het Beeld Gods). By G. C. Berkouwer, trans. Dirk W. Jellema. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1962. 376 pages. Cloth. \$6.00.

Reformation Studies: Essays in Honor of Roland H. Bainton. Edited by Franklin H. Littell. Richmond, Va.: John Knox Press, c. 1962. 285 pages. Cloth. \$5.50.

Glaube in Politischer Entscheidung: Beiträge zur Ethik des Politischen. By Arthur Rich. Zürich: Zwingli Verlag, c. 1962. 208 pages. Paper. Price not given.

The United Church of Christ: Its Origins, Organization, and Role in the World Today. By Douglas Horton. New York: Thomas Nelson and Sons, c. 1962. 287 pages. Cloth. \$4.00.

Your Child's Religion. By Randolph Crump Miller. Garden City, N. Y.: Doubleday and Company, 1962. xix and 164 pages. Cloth. \$2.95.

Handbook of Church Correspondence. By G. Curtis Jones. New York: The Macmillan Company, 1962. xi and 216 pages. Cloth. \$5.00.



Luther flings the papal bull into the flames!

The Pope's order had given Luther sixty days to recant. These days were up on December 10, 1520. Luther had not recanted.

December 10, therefore, was the day on which Luther officially became a heretic. It was also the signal for all Europe to begin burning his books. In Wittenberg, however, somebody burned the wrong books!

Philip Melancthon arose early that morning and posted an announcement on the university bulletin board. It invited the faculty and students to gather just outside the east gate of the city, on the banks of the Elbe River.

By 9 A. M. a large crowd milled around a pile of wood, anxiously waiting for the program to begin. Soon one of the professors stepped forward to light the fire. Then students and professors, including Luther, fed the flames with books and pamphlets — books and pamphlets that supported Roman teachings. Suddenly Luther got an idea. He stepped forward to the fire, drew a copy of the pope's bull from his gown, and threw it into the flames, saying, "Because you have destroyed the truth of God, may the Lord consume you in these flames."

The foregoing incident is drawn from the new biography **MARTIN LUTHER: HERO OF FAITH**

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