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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.

LITURGIES OF THE WESTERN CHURCH. By Bard Thompson. Cleveland: Meridian Books, c. 1961. xiv and 435 pp. Paper. \$1.95.

Church historian Thompson, now on the staff of the United Church of Christ's Lancaster (Pennsylvania) Theological Seminary, proposes in this book to make "available in a single volume the principal liturgies of Western Christianity," more precisely of Western European Christianity, since there is only one American order included. The ones that he presents—with introductions and bibliographies—are the rites reflected in St. Justin the Martyr's *First Apology* and in the *Apostolic Tradition* of the Roman anti-Pope St. Hippolytus; the order of low (!) Mass from the current *Roman Missal*, the only bilingual text in the book; Martin Luther's *Formula Missae* and *Deutsche Messe*; Ulrich Zwingli's "Liturgy of the Word" and *Action or Use of the Lord's Supper*, both of 1525; Martin Bucer's Strasbourg Liturgy of 1539; John Calvin's *The Form of Church Prayers* of 1542 (Geneva) and 1545 (Strasbourg), with John Oecolampadius' Basel order and William Farel's Geneva rite, both out of the 1520s, as appendices; a conflated text of the 1549 and the 1552 *Book of Common Prayer*; John Knox' 1556 *Forme of Prayers* of the English congregation in Geneva; the 1586 Middleburg service of the English Puritans; the English Presbyterian *Directory for the Publique Worship of God* of 1644; Richard Baxter's Puritan Savoy Liturgy of 1661; and John Wesley's *The Sunday Service of the Methodists in North America* of 1784. Thompson has done his

work well. A Lutheran might, however, object that while for the nonliturgical Protestant churches orders of service of the type selected are appropriate, it would have been better, in the case of the Lutheran Church, to have offered, instead of two draft orders of service that were never set forth by authority, influential as they unquestionably were, two services that were actually used in the worship of the church.

ARTHUR CARL PIEPKORN

THE LADDER OF DIVINE ASCENT (KLIMAX TOU PARADEISOU). By St. John Climacus; translated by Lazarus Moore. New York: Harper and Brothers [1961]. 270 pages. Cloth. \$5.00.

The Ladder of Divine Ascent has the distinction of being the first book to be printed in the New World; a Spanish version was published in Mexico City in 1532. Little is known certainly about the John (whose agnomen Climax or Climacus — *ho tēs klimakos* — derives from the title of his best-known work). He is called *scholastikos* but is to be distinguished from the patriarch of Constantinople, John III Scholasticus, who died in 577; Petit identified him with the contemporary John Rhetor, but the English scholar, M. Happell, who has written the introduction to Archimandrite Moore's translation, is inclined to reject this suggestion. Hans Georg Beck ranks St. John next to St. Maximus the Confessor "as the most important theoretician of the spiritual ascent" (*Kirche und theologische Literatur im byzantinischen Reich* [Munich: Beck, 1959], p. 451). Written at the request of Abbot

John of Rhaithu, the *Ladder* describes the ascent of the Christian toward Paradise in 30 rungs (corresponding to the 30 "hidden years" of Christ's life). In the original it exerted a profound influence on St. Symeon the New Theologian and, largely through him, on Greek Hesychasm. In translation it has been hardly less influential; among versions of the work are those in Syriac, Church Slavonic, Arabic, Georgian, Latin, Italian, French, Spanish, German, Serbian, and modern Russian. The 1858 English version, part translation, part paraphrase, by an English Cistercian is almost inaccessible. Hence Archimandrite Moore's fluent rendering is most welcome, in spite of the fact that he had no definitive text from which to work. While even the English version is not without its difficulties for one who stands outside the Orthodox monachic tradition, St. John's profound spiritual insights shining through on many pages make a careful study of the work worthwhile. Prefixed to the *Ladder* is the biographical memoir by Daniel of Rhaithu, another short anonymous anecdotal memoir, the letter of John of Rhaithu to St. John, and the latter's reply.

ARTHUR CARL PIEPKORN

THE CHURCH AND THE JEWS: A STUDY HANDBOOK. By Göte Hedenquist. London: Edinburgh House Press, 1961. 48 pages. Paper. 3/6.

CONSERVATIVE JUDAISM: AN AMERICAN RELIGIOUS MOVEMENT. By Marshall Sklare. Glencoe, Ill.: The Free Press, c. 1955. 298 pages. Cloth. \$4.50.

Hedenquist, author of the first title, was from 1951 to 1960 director of the International Missionary Council's Committee on the Christian Approach to the Jews and editor of the important symposium *The Church and the Jewish People* (reviewed in this journal, XXVIII [1957], 470). The brochure itself is intended to serve as the

basis of a 10-session course in the reciprocal relationship of the church and the Jews. Simply and clearly written, the booklet provides summary statements that will serve as excellent lesson plans, supplemented by questions for discussion and short annotated bibliographies for each unit: The Jews and Israel; Jesus and the Jews; St. Paul and the Jews; Jewish History; Modern Judaism; the Messiah in Judaism and Christianity; Jesus of Nazareth in Contemporary Jewish Thought; the State of Israel; Christian Activities Among the Jews Today; and Christian Responsibility Toward the Jews. Administered by a course leader with a properly critical approach (especially in connection with units three and ten) this brochure could support a very useful adult education course at the parochial or Bible institute level.

Conservative Judaism describes a typically American development in international Judaism—the "middle road between Orthodoxy and Reform which [in the mind of its adherents] incorporates the best features of both systems" (p.212). Conservative Judaism grew from 16 congregations in 1913, when its congregational union, the United Synagogue of America, was founded, to 420 in 40 years; some observers regard it as likely to become "the regnant system of American Judaism" (p.25). Not a Conservative himself, Sklare writes with the careful objectivity of a knowledgeable sociologist who uses his sociological competence to illuminate both the religious and the social aspects of his subject. His book is one which every pastor whose territory includes any significant percentage of Jews can read with great profit; the chapters on "Orthodoxy in Transition," "Religious Worship in the Conservative Setting," "The Conservative Rabbi," and "The Question of Ideology" are particularly important.

ARTHUR CARL PIEPKORN

THE MAZE OF MORMONISM. By Walter R. Martin. Grand Rapids, Mich.: Zondervan Publishing House, c. 1962. 186 pages. Cloth. \$2.95.

Zondervan's cult expert Martin has previously produced book-length studies on Jehovah's witnesses, Christian Science, and Seventh-day Adventism. The present attack on the Church of Jesus Christ of Latter Day Saints and its smaller counterpart, the Reorganized Church of Jesus Christ of Latter Day Saints, suffers from defects of both writing and editing. Although the preface describes the book as the result of "five years of research" (p.9), it offers little that is new. The author's point of view is Fundamentalist Protestant; thus the description of the Blessed Virgin Mary as "the mother of God" is described as a "lapse into Romanistic theology" (p.50). Used critically, the book might have limited value to a pastor confronted with a Mormon problem.

ARTHUR CARL PIEPKORN

THE NEW-TIME RELIGION. By Claire Cox. Englewood Cliffs, N. J.: Prentice-Hall, c. 1961. viii and 248 pages. Cloth. \$3.95.

In any five-year period American religious bodies and American religious leaders can be depended on to produce—both intentionally and inadvertently—an impressive quantity of news. Old-time newspaper woman Cox, a weekly religion columnist for United Press International, has diligently combed the religious news releases and news stories for the past lustrum or so, has supplemented her findings judiciously with personal interviews, and has molded the resulting material into a fluently written account that gives a revealing picture of American religion at the beginning of the 60s. In 17 lively chapters she turns a reporter's impartial eye on the church's new status in our society, religious statistics, denominational competition, new methods of outreach, the parson and his

wife, the charge of communist infiltration, denominational attitudes toward political and social problems, ecclesiastical finance, organized religion and the mass communications media, the new church architecture, paraprofessional organizations, church music standards, Bible reading and Bible versions, religious education, and the ecumenical ferment. Mrs. Cox's chatty report makes no pretense at documentation or at profundity, although she exerts a conscientious reporter's effort—sometimes not wholly successful—to get the facts as straight as possible and to spell the names right. Still it is not unlikely that *The New-Time Religion* may stimulate more sober reflection than a more weightily written tome dedicated to the demonstration of some somber thesis.

ARTHUR CARL PIEPKORN

THE LIGHT OF THE WORLD. By Jaroslav Jan Pelikan, Jr. New York: Harper and Brothers, 1962. 128 pages. Cloth. \$2.50.

This is a series of lectures delivered to various groups developing five areas of Athanasius' theology. His teaching on God, the world, Christ, salvation and the Christian life is discussed on the basis of his use of the imagery about God as "light" and "radiance." The book might as well be thought of as a commentary on the creedal phrase "Light of Light."

Pelikan exhibits his mastery of early Christian thought in its relationship not only to the categories of classical philosophy but also to the popular conceptions of pagan religions. This reviewer was especially happy with the author's ability to bring out Athanasius' reliance on philosophical presuppositions such as the principle of *apatheia*, the rather general early Christian identification of the philosophical absolute with the Biblical conception of divine sovereignty, and the attempt to harmonize the philosophical principle of

"absolute simplicity" with the Biblical thrust that God is One.

Some aspects of this treatment deserve special attention. Pelikan begins where all reading of early Christian thought must begin — the meaning of language. Athanasius, inheriting much from Origen's theory and practice of interpretation, assumed that the Biblical expositor was required to go beyond the physical meaning of the phrase "God is Light." An analysis of Biblical language was most important since Arius used images of the Bible to illustrate his sub-Christian teaching. To get the correct meaning of this image, Athanasius asserted that Scripture must interpret Scripture, just as did Clement and Origen before him with rather interesting results!

The chapter on early Trinitarian thought is also interesting. The author illustrates the fact, too often not recognized, that teachers can use Biblical terms to confound Biblical teaching, and especially in the case of Arius, the use of terms considered acceptable in an earlier day to say precisely what is unacceptable by emphasizing an aspect of the imagery that was not meant to be emphasized.

Athanasius' theology about God and Christ (the Light and the Radiance) is closely related to his theology of salvation (illumination). This is not unusual in early Christian thought, but it is especially obvious in Athanasius. Pelikan cites Harnack to suggest that Athanasius' basic argument against Arius' Christology is soteriological. It is rather important to note this since, strictly speaking, Athanasius' earlier Christology would not be adequate today.

The book illustrates nicely just how early Christian thought moved away from Biblical categories but at the same time attempted to preserve the thrust of the Biblical witness. This is one of the essential contributions that historical theology has to make to the overall theological task. What makes Athanasius

more acceptable than Arius is that he more adequately represents the Biblical witness even though he uses terms that are hardly Biblical.

More important is Pelikan's ability to relate this ancient material to contemporary concerns. He readily fulfills his suggestion in the introduction that "in the study of the church fathers, ecumenical Christian theology has huge reserves upon which it should now begin to draw." We agree. But we would also suggest, and we are rather sure that the author would not disagree, that a thorough appreciation of Lutheranism is an equally (but only equally) impressive contribution that we can make to this movement.

WALTER W. OETTING

THE EMPEROR THEODOSIUS AND THE ESTABLISHMENT OF CHRISTIANITY.

By N. Q. King. Philadelphia: Westminster Press, 1960. 136 pages. Cloth. \$4.00.

Another fine volume is added here to what is becoming a very illustrious series called *The Library of History and Doctrine*.

The purpose of this study is to analyze Theodosius' attitudes about the relationship that should exist between the empire and the clergy. King elucidates the background of Theodosius' thinking, his relationship to the Council of Constantinople of 381 and especially the production of our "Nicene" Creed, his conception of catholicity, and his attitude toward both heretic and pagan. King's use of source materials is obvious, but his essay adds little to studies already available, such as those by Huttman, Dudden, and Muller.

It is interesting to note, however, that the author of this work is a professor of divinity in the University College of Ghana. Viewed from this perspective, an analysis of a historical situation in church-state relations by an individual who is both a product of the English educational system and also a teacher in a country that must now decide for itself how this relationship will be structured,

King's own concerns are perhaps the more important contributions of the book. He asks highly important questions of the emerging countries of Africa: Where does ecclesiastical cooperation with the state become dangerous for both partners? How will the educational task be conducted? Can the church be pleased with an a-Christian state or is this dualism better than working for privilege? These are the questions the author asks as he analyzes the answers of the Theodosian period. While his generalizations are at times a bit too general they do have a certain provocative quality. And perhaps the author is attempting the futile when he suggests that the new emerging nations might read the history of Rome and Christianity in order to avoid pitfalls. Tragically, state decisions are usually not made in this manner.

WALTER W. OETTING

DIE OFFENBARUNGEN DER HEILIGEN BIRGITTA VON SCHWEDEN. Translated by Robert Braun; edited by Sven Stolpe. Frankfurt-am-Main: Verlag Josef Knecht, 1961. 265 pages. Cloth. DM 14.80.

HEIMLICHE WEISHEIT: MYSTISCHES LEBEN IN DER EVANGELISCHEN CHRISTENHEIT. By Walter Nigg. Zurich: Artemis-Verlag, c. 1959. 500 pages. Cloth. Sw. Fr. 27.00.

DIE CHRISTLICHE BILDMEDITATION. By Alfons Rosenberg. Munich-Planegg: Otto-Wilhelm-Barth Verlag, 1955. 302 pages. Cloth. Price not given.

PHÄNOMENOLOGIE DER MYSTIK. By Gerda Walther. 2d edition. Olten: Walter-Verlag, 1955. 264 pages. Cloth. DM. 15.80.

RUSSISCHE HEILIGENLEGENDEN. Edited by Ernst Benz. Zurich: Verlag "Die Waage" (Felix M. Wiesner), c. 1953. 524 pages, plus 52 full-page plates. Cloth. Sw. Fr. 29.75.

St. Bridget of Sweden, married at 13, mother of eight children (including St. Catharine of Sweden), founder of the Order of the Most Holy Saviour and one of the persons most influential in restoring the papacy to Rome from Avignon, was a famous 14th-century churchwoman whose eight volumes of *Revelations* were held in high esteem both by contemporaries and by succeeding generations. Their influence extended even to details of Christian art; the characteristic Nativity scene which has the Mother of God kneeling in front of the Holy Child lying on the floor before her is directly traceable to the vision that St. Bridget reports having had in Bethlehem. In the absence of even a partial modern English version of the *Revelations*, this excellent selection in 30 chapters with famed Swedish poet Stolpe's helpful introduction, is a welcome and revealing introduction to the thought of an important figure in the history of the Western Church.

Historically, "mysticism" has been a bad word in Lutheran theology, usually synonymous with Enthusiasm at its fanatic worst. Classic Reformed Protestantism also tended to be suspicious of mysticism, but its more spiritualistic attitude toward the channels through which the Holy Ghost imparts grace has allowed a slightly larger room for mystical experience. In the eclectic survey, *Heimliche Weisheit*, Protestant hagiographer Nigg goes beyond both Lutheranism and Reformed Protestantism for his subjects. From the 16th, the century of "the roots," he discusses Luther himself (the essay bears the title "The Secret 'Yes' of the Reformer," that is, his secret yes to mysticism in contrast to his public no), Thomas Müntzer, Caspar Schwenckfeld, Sebastian Franck, and the enigmatic Saxon Lutheran clergyman who signed the Formula of Concord ("the Saxon blood-book") while dissenting from it in his heart, Valentine Weigel. From the 17th, the century of "the blossoms," Nigg chooses the impeccably Lutheran John Arndt and

John Valentine Andrea; the influential cobbler-mystic of Görlitz, Jacob Böhme; the defectors from Lutheranism John George Gichtel, Quirinus Kuhlmann, and John Scheffler (who became a Roman Catholic priest); the Moravian bishop-educator John Amos Comenius; and Quaker George Fox, inexplicably the only Englishman that Nigg discusses. From the 18th, the century of "the fruits," he cites Pierre Poiret, the Alsatian Huguenot; the dubiously Lutheran Pietist and church historian Gottfried Arnold; the Reformed Pietist lay preacher Gerard Tersteegen; the Swabian theologian Frederick Christopher Oetinger; and his lay fellow-countryman John Michael Hahn, whose "Michael Hahn Society" has some 100,000 members in Württemberg and Baden nearly a century and a half after its founder's death. "The autumn leaves" of the 19th century are the Romantic poet Frederick von Hardenberg ("Novalis"), Frederick Ernst Daniel Schleiermacher, and John Gottlieb Fichte. Nigg is understandably at his best when he is treating the subjects with whom he feels the greatest sympathy. There is a least common denominator that links all his 21 subjects together; but if one takes them as a whole, the *differentiae* are greater than what these subjects have in common. For all that, *Heimliche Weisheit* is an uncommonly interesting and charmingly written volume.

Not only Western man in general but also the Western Christian has suffered an impairment of his capacity for reflection, meditation, and contemplation as a result of four centuries of mounting Western activism, Rosenberg holds. At the same time the welcome that is being accorded Oriental philosophies in the Western world today is evidence that Western man is becoming acutely sensitive that he has lost something. Western Christians need not and should not turn to alien faiths and alien cultures to repair the lack; they need only to recover lost elements in their own tradition. The element which

Rosenberg discusses in this book is meditation on the verities of the Christian faith at the hand of symbolic representations designed for this particular purpose. Rosenberg explicates his thesis on the basis of five examples supported by 51 illustrations, chiefly from the Middle Ages through the 17th century: (1) The cross; (2) the heart (and the name); (3) the symbolic painting used by the great 15th-century Swiss mystic, St. Nicholas von Flüe (one of whose visions, it might be mentioned in passing, helped confirm Martin Luther in the conviction that the pope was the Antichrist); (4) Some of the symbols of the post-Reformation Evangelical mystics, Valentine Weigel and Jacob Böhme; and (5) the labyrinth. One need not concur in every detail of Rosenberg's argument or interpretation to appreciate thoroughly the practical importance and value of his thesis. *Die christliche Bildmeditation* is something that not only the Christian pastor but also the Christian artist and the Christian church designer can read with profit.

Gerda Walther is a well-known German Roman Catholic specialist in mysticism and parapsychology. She was reared a Marxist, renounced dialectical materialism as a world view shortly after World War I, and was profoundly influenced by the phenomenological philosophy of her university mentors, Edmund Husserl and Alexander Pfänder. Her *Phänomenologie der Mystik* was first published in 1923 as a kind of assertion of the possibility of the psychological phenomena of mysticism on a scientifically and philosophically respectable basis and in language intelligible to an unscholastic 20th century. The present edition is a reworking of this material, with additional documentation from her own (chiefly more recent) experience. The critical reader will be rewarded with many helpful insights that her unique background mediates.

The characteristic difference between Rus-

sian and Greek Orthodoxy is probably nowhere as apparent as in the saints of Russia compared with the saints of the Byzantine world. The scholarly and beautifully illustrated work edited by Benz spans in four sections the period from the 11th century, the era of SS. Vladimir, Boris, and Gleb, to the 17th, which witnessed the death of St. Juliana Lazarevskaya, one of Russia's few female saints. A fifth section contains half a dozen accounts that belong to the genre of fabulous legends. Benz—himself probably the leading European Evangelical authority on Eastern Orthodoxy—has been assisted by an interconfessional team of four other scholars, thus insuring a high degree of objectivity and excellence in the translations, introductions and commentaries. No one who reads this volume and examines the superbly chosen ikons and miniatures that accompany the text can escape acquiring new dimensions of understanding of the spirit of Russian Orthodoxy. **ARTHUR CARL PIEPKORN**

THESE FOLKS CALLED BAPTIST. Edited by Jimmie H. Heflin. Grand Rapids, Mich.: Baker Book House, 1962. 84 pages. Cloth. \$2.00.

The editor, pastor of a Baptist church in McAllen, Tex., and author of the introductory essay on the covenant ("considered a gentleman's agreement") and the 18 "articles of faith" in use in his denomination, is joined by 10 other Texas Baptists in the preparation of as many short (and predictable) statements on the Bible, salvation, God, the Holy Spirit, Baptism, the Lord's Supper, sanctification, church government, the state, heaven and hell, and the second coming.

ARTHUR CARL PIEPKORN

NIKOLAUS VON KUES UND RAIMUND LULL AUS HANDSCHRIFTEN DER KUESER BIBLIOTHEK. By Eusebio Colomer. Berlin: Walter de Gruyter und Co., 1961. xviii and 200 pages. Cloth. Price not given.

THE VISION OF GOD (DE VISIONE DEI). By Nicholas of Cusa; translated by Emma Gurney Salter. New York: Frederick Ungar Publishing Co., 1960. xxx and 130 pages. Cloth, \$3.00; paper, \$1.25.

Raymond Lull—Catalan Jesuit scholar Colomer prefers the Catalan spelling Lull—was a Franciscan tertiary, an important Catalan poet, an early 14th-century missionary martyr, a theologian-philosopher whose opposition to Averroism led him to a confusion of faith and reason, and a mystic for whom contemplation was the prelude to action on behalf of God. A century later we find Nicholas of Cusa (that is, Kues, on the Moselle River not far from Trier), the German ferryman's son who became a cardinal, the author of an ambitious program for the reformation of both church and empire, a critical historian who recognized the unauthentic character of the False Decretals and the Donation of Constantine, and both a philosopher-theologian and a mystic of no mean power, exhibiting a strong predilection for the Catalan *Doctor illuminatus*, who is represented by more titles in Nicholas' surviving manuscript library in the *Hospital* at Kues than any other author. Strangely enough, the relation between the two has been carefully studied only during the past quarter century. Colomer regards it as "highly probable" (p. 46) that Nicholas' teacher at Cologne, Heimeric van den Velde—whose manuscript works in the *Hospital* at Kues Colomer handily summarizes on pp. 9—39 and who emerges from Colomer's description as an interesting thinker in his own right—is the link between Nicholas and Lull. Colomer sees Nicholas in general deeply indebted to Lull for the Augustinian-Franciscan character and the Trinitarian-Christological cast of his thought. He traces in detail Lull's influence on Nicholas' concept of faith, on the methodology of Nicholas' *De docta ignorantia* and *De coniecturis*, on his doctrine of the divine activity and his

conception of theology as "circular," and on some of the aspects of his cosmology (such as his Trinitarian world view) and his Christology (notably its metaphysical-cosmic character). The carefully and soberly written work is enriched by useful bibliographies and 75 pages of relevant materials transcribed from the manuscripts in the Kues *Hospital* library.

Mrs. Salter's somewhat archaistic translation — the first into English since Giles Randall's incomplete version of 1646 — of Nicholas' *De visione Dei* (which, incidentally, shows strong Lullist influence especially in chapters 21 and 25) was first published in 1928 and is here, together with Evelyn Underhill's 11-page introduction, reproduced by photolithography. The work beautifully illustrates both the Augustinian and the Christocentric aspects of Nicholas' mysticism.

ARTHUR CARL PIEPKORN

THE SAINTS' EVERLASTING REST. By Richard Baxter; abridged and edited by John T. Wilkinson. Westwood, N.J.: Fleming H. Revell Co., c. 1962. x and 187 pages; 4 full-page plates. Cloth. \$3.50.

The Saints' Everlasting Rest (Heb. 4:9), the first and best-known book of the distinguished Puritan chaplain and parson Richard Baxter (1615—91), was written when he was 30, first published (1650) when he was 35. The second edition (1651) expanded the original text to 800,000 words. In both its unabridged form (through the 12th edition of 1688) and in various abbreviations since John Wesley and Benjamin Fawcett published abridged versions in the mid-18th century it has become an English Protestant devotional classic to which Francis Asbury, William Wilberforce, and Henry Martyn (among many others) have paid feeling tribute. The present condensation is aptly done, the 22-page introduction essay is helpful, the plates are well chosen.

ARTHUR CARL PIEPKORN

ADAM TO DANIEL: AN ILLUSTRATED GUIDE TO THE OLD TESTAMENT AND ITS BACKGROUND. Edited by Gaalyahu Cornfeld. New York: The Macmillan Company, 1961. Foreword and 559 pages. Cloth. \$13.95.

One needs to turn but a few pages of this big book (8½×11") to be convinced that it is a magnificent product of publishing craftsmanship. Over 400 photographs of archaeological materials, found in museums and depositories all over the world, are reproduced to full advantage — some in color, some occupying a full page, all on heavy coated stock. These superb pictures together with the tables and the colored maps make this book an aid in understanding the Old Testament that deserves unqualified praise and is well worth its comparatively modest price.

Justification for another book "about the Bible," say the opening lines of the Foreword, is found in the fact that "this new approach to Old Testament literature sets it against its background as understood in Israel. Living in the land of the Bible and speaking the Bible's own language, scholars in Israel gain a closer understanding of the meaning of the words and patterns of the text." The Biblical text is regarded by these Israeli students "as an unusually accurate and reliable account of the events of ancient history. Generally we do not resort to the 'documentary' hypothesis of much modern commentary . . . although this discipline is essential to understanding the original text for the purpose of our exposition."

This favorable assessment of the historical reliability of the Old Testament is however substantially modified in many instances. "The genre of Genesis 6—9 [the Flood] is didactic rather than historic" (p. 28). Various accounts of the Old Testament are said to be in the nature of folklore (e. g., pp. 238, 252, 254) and legend with an "historical kernel" (e. g. p. 368). Again although the Old Testament contains the "highest form of

religion and ethics" (Foreword), the reader is left under the impression that it is essentially a product of Israel's religious genius. In the attempt "to move the Bible out of isolation of centuries into the mainstream of world history" (Foreword), the uniqueness of the Old Testament as a revelation is obscured and the meaning of its history as fulfilling God's design for the salvation of mankind is lost.

A new printing should eliminate typographical errors (e. g., "memoris" for "memoirs," p. 523; "raech" for "teach," p. 541) and strive for greater consistency in spelling (e. g., Aphek, p. 238 and 253) and in other data: the dates for Ashurnasirpal and Shalmaneser III vary on pages 371 and 384; the date of the fall of Jerusalem is given as July 586 on page 466 but is referred to as the "debacle of 587" (p. 469); "kabod" is followed by the parenthetical explanation "grace" on page 431 and by "glory" on page 434.

WALTER R. ROEHR

A CHRISTIAN THEOLOGY OF THE OLD TESTAMENT. By George A. F. Knight. Richmond, Va.: John Knox Press, c. 1959. 383 pages. Cloth. \$5.00.

In explaining the use of the term Christian in the title of this theology of the Old Testament, Knight, formerly Professor of Old Testament Studies at Knox College, Dunedin, New Zealand, and now lecturer in St. Mary's and St. Salvator's Colleges, St. Andrews University, states "that we are not meant to assume that we merely search its pages [Old Testament] for intimations of the (future) Messiah of the New Testament" (p. 8), but rather "that the church believes the Old Testament to be the Word of God, just as surely as it believes it of the New Testament" (p. 7). The unity and continuity of the Old Testament with the New Testament is found when "we discover that the central theme of the Old Testament is nothing less than the revelation of the re-

demptive activity of God in and through the Son, Israel" (p. 9). It appears, however, that this incarnation theology, applied to the Old Testament as its basic motif, is carried to extremes. Another characteristic feature of this book is the emphasis that "pictorial thinking is the essence of the Biblical revelation" (p. 80). The Old Testament speaks of God only in anthropomorphic terms and in order for man to know God, He is described in the image of man. So, for example, the title of the second chapter is "God Known from His Image."

In general a positive approach pervades the discussion of the four main sections of the book (God, God and Creation, God and Israel, The Zeal of the Lord). Knight accepts the results of modern literary criticism of the Old Testament. But the date of origin of various sources and books is of minor significance since there is an "essential unity of outlook that pervades them all" (p. 155). Although intended also for the "ordinary churchman," the pages of this book are sprinkled with some 40 terms in Greek and some 200 transliterated words and phrases in Hebrew.

WALTER R. ROEHR

LUTHER'S MEDITATIONS ON THE GOSPELS. Translated and edited by Roland H. Bainton. Philadelphia: The Westminster Press, c. 1962. 155 pages. Cloth. \$3.75.

To reduce Luther's sermons on the Gospels from five huge volumes of nearly 3,000 pages to one small volume of meditations is an achievement worthy of the venerable author, whose other books on Luther prove his literary skill. Luther would have been delighted with this achievement, for though he appreciated brevity, he did not always achieve it. The author presents all the major episodes of the Gospel story under the following nine headings: "The Coming of the Redeemer," "Beginnings of the Ministry,"

"The Sermon on the Mount," "The Miracles and the Parables," "The Journey to Jerusalem and Holy Week," "The Lord's Supper," "Arrest and Trial," "The Crucifixion," and "The Resurrection." The selections are well chosen and are arranged in a manner to preserve a high degree of unity and coherence. The language is crystal clear. Luther would be delighted to find that this native of Ilkerton, England, made it possible for every English-speaking reader to understand and enjoy his message.

In the introduction Bainton speaks about Luther's Bible interpretation and his sermonizing and also comments on a number of the pre-Luther-printed German Bibles. Bainton is particularly interested in the illustrations which appear in these editions. In this book of *Meditations* he has included the reproductions of nearly 40 woodcuts, the work of Luther's contemporary Virgil Solis, which appeared in an epitome of Luther's Bible published by Guy (Vitus) Dietrich in 1562 at Frankfurt.

No time to read Luther? Try these *Meditations*. The appetite will come with the eating, perhaps also the time.

LEWIS W. SPITZ

THE JEWS OF ANCIENT ROME. By Harry J. Leon. Philadelphia: The Jewish Publication Society of America, c. 1960. x and 378 pages. Cloth. \$5.50.

Leon, an expert in classical languages, has spent considerable time studying the inscriptions from the Jewish catacombs of ancient Rome. These inscriptions are the chief source of information for this work, which devotes only one introductory chapter to the slight residue of contemporaneous literary and historical references to this subject. Leon treats the inscriptions in a very thorough and systematic manner and presents them in their entirety in an appendix. He systematizes this material primarily on the basis of the major catacombs from which the

respective inscriptions came and analyzes them according to the language used, the names found, the sepulchral epithets and formulas invoked, the synagogues referred to, and the titles used to describe congregational officials. He also discusses and describes in detail the symbols and other art work in the catacombs. From this study he makes inferences concerning the Jews of that community: their occupations and economic status, their national origins, the influence of their Roman environment upon them, their religious ideas and practices, and the status of their proselytes.

Leon draws his inferences in a cautiously conservative and tentative manner. Although he is somewhat abrupt and arbitrary in rejecting the speculations of his fellow scholars, he offers his own speculations in a mild, undogmatic tone. In short, this work provides a great deal of interesting information about the early life of the longest continuously existing Jewish community in Europe.

PHIL. J. SCHROEDER

HISTORY OF THE ROMAN EMPIRE. By Herodian of Antioch; translated by Edward C. Echols. Berkeley: University of California Press, 1961. 220 pages. Cloth. \$5.00.

This work was actually meant as a memoir, to which the author added material from sources other than his own experience. By modern standards, Herodian leaves much to be desired as a historian. He does not always give the same kind of interesting descriptions as Zosimus and Dio, he has little concern for motivation, and he neglects many of the factors entering into an event that would concern us. There are so many things we should like to know about Christianity in the third century that Herodian does not tell us. Nevertheless, his moralizing account of a decline written from a Syrian patriotic viewpoint is a welcome help for reconstructing a period where the source materials

are, to say the least, rather inadequate. The translation, based on Stavenhagen's Greek edition of 1922, is excellent.

WALTER W. OETTING

JESUS OF NAZARETH, THE HIDDEN YEARS. By Robert Aron, translated by Frances Frenaye. New York: William Morrow and Company, 1962. 253 pages. Cloth. \$4.00.

Aron is a French Jewish scholar and a respected historian. His nontechnical, popular book is designed to offer insights into the 30 largely unknown years of Christ's life before His public ministry. Deftly and readably he describes the topographical, historical, cultural, and religious background of Nazareth in the days of Jesus. He uses not only Josephus and the other usual sources but also others less well known. Much of this background material is of course conjectural, but it is by no means fanciful and it is always informative. An idea of the subjects discussed may be had from some of the chapter headings: Language, A Trade, Synagogue, Jesus in Jerusalem, Jesus Among the Doctors, and Jesus and the Talmud.

Aron does not believe in the divine origin of Christianity or even of Judaism. There are also some theological conclusions with which the Christian reader will disagree. In spite of this, Aron accomplishes his basic purpose. His description of the prayer life of the people in Jesus' day is perhaps the most impressive section of the book.

ROBERT D. PREUS

IT'S YOUR LIFE. By A. Reuben Gornitzka. Minneapolis: T. S. Denison and Company, 1958. 215 pages. Cloth. \$3.00.

The author calls these brief essays "starters." They are visual in quality, built around anecdotes or news items, but remarkably facile in arriving at an explicit affirmation of God's saving grace in Jesus Christ. The pas-

tor will find them useful for stimulating his own method in preaching or parish journalism.

RICHARD R. CAEMMERER

KIRCHENGESCHICHTE IN DOKUMENTEN: SAMMLUNG KIRCHENSCHICHTLICHER QUELLEN. By Alfred Läßle. Duesseldorf: Patmos-Verlag, 1958. 478 pages. Cloth. Price not given.

In his introduction Läßle speaks of the necessity of a Christocentric approach to the study of church history. The constitutional history of the church is not the entire story of the church; her inner life, dogma, Christian life, and mysticism also belong to that history. It can best be studied on the basis of original documents. These Läßle gives, with generous chronological insertions to provide continuity, from the first century to 1950. Obviously they are selected, but the important documents are there, e.g., selections from the Syllabus of Errors (1864), the Ninety-Five Theses (1517) complete, the bull *Unam sanctam* (1302). The volume is obviously meant for Roman Catholic schools, but this is not a severely limiting factor. That the documents are given in German will prove more limiting. It remains true, nevertheless, that the study of church history on the basis of original sources needs to be encouraged. Läßle's volume is a stimulus in that direction.

CARL S. MEYER

LETTERS OF FAITH, COUNSEL, AND COURAGE, Ralph G. Turnbull; 75 pages. *SERMON OUTLINES ON THE LETTERS TO THE CHURCHES,* Jeff D. Brown; 109 pages. *SAUL, THE MAN WHO DID NOT COME BACK,* W. B. Walker; 71 pages. Grand Rapids, Mich.: Baker Book House, 1961. Paper. \$1.00 each.

The Turnbull volume is compact; it contains studies on the Pastoral Letters, the Catholic Epistles, and Revelation, with special reference to current issues. The word

studies are interesting, some of the outlines suggestive for preaching. Walker's volume provides studies of six more Old Testament characters, plus Andrew; Brown's volume supplies one-page outlines to 51 texts from Romans through 1 Thessalonians. The style is sermonic, the evangelical element infrequent.

RICHARD R. CAEMMERER

PHILIPP NERI: DER HEILIGE NARR. By Marcel Jouhandeau, translated by Margaretha von Reinshach-Scheffel and Auguste Schorn. Cologne: Verlag J. P. Bachem, 1960. 131 pages. Cloth. DM 9.80.

Pius V is supposed to have said once that he would express his amazement about only two of his contemporaries, Philip of Neri and Queen Elizabeth (I) of England. The personality sketch which French author Jouhandeau provides in the first part of his work captures only to a limited degree the dynamics of the saint's character. The second part of his presentation, in which he details the life and activities of the founder of the Oratory and tells about his impact on his contemporaries, is of much greater value than the first. Neri (1515—1595) belongs to those who contributed to the Roman Catholic Reformation of the 16th century; he has been canonized by his denomination.

CARL S. MEYER

PREACHING ON RACE. By R. Frederick West. St. Louis: The Bethany Press, 1962. 160 pages. Cloth. \$3.50.

The author is a Ph. D. of the Yale Divinity School; he has been dean and professor of religion at various colleges and is currently pastor of St. Paul's Christian Church in Raleigh, N. C. The book has a commendatory preface by Liston Pope. Part One is titled "Pulpit and Pew Preaching." In eight chapters it develops a theory of Christian preaching with special reference to the problem of race. The author operates with Biblically

sound concepts of preaching, the Word, the church and its worship, and race. He believes that the congregation must preach the sermon as well as the preacher. Part Two presents 10 of the author's sermons on race. They are an interesting and moving demonstration of the basic theory and theology. The author is sensitive to the differences between the sectors of the United States and to the implications of the church and the Gospel.

RICHARD R. CAEMMERER

WHO JESUS SAYS YOU ARE. By Wallace D. Chappell. New York: Abingdon Press, 1962. 96 pages. Cloth. \$2.00.

This tastefully printed volume contains 12 sermons on Jesus' prescriptions for His disciples—that they should be light, salt, friends, rocks, witnesses, etc. They are warm, practical, and for the most part explicitly evangelical. The author is a young Methodist preacher from Tennessee who is stated to have done much evangelistic work in America and overseas. The preacher in the liturgical tradition will find an excessively subjective and at times sentimental note to the sermons, which may mean simply that they transcribe in print more than the usual preacher entrusts to it. One of the author's many personal anecdotes is a conversation with a parishioner who tells him that he uses too many personal anecdotes.

RICHARD R. CAEMMERER

ADOMNAN'S LIFE OF COLUMBA. Translated and edited by A. O. Anderson and M. O. Anderson. New York: Thomas Nelson and Sons, 1962. xxiii and 590 pages. Cloth. \$12.50.

The life of a saint written in the seventh century is utterly different from what one might write today. Adomnan, bishop of Iona a century after St. Columba, is not interested in a consecutive narrative of Columba's life but in proving the sanctity of the man. Hence many of those aspects of

his life which we would wish to know about in order to appreciate him and his time better are not touched, whereas his prophecies and miraculous powers as a saint are portrayed with great vigor. It is interesting that the first recorded miracles of Columba are markedly similar to many of our Lord's, while the later miracles are both artificial and fantastic. The great number of miracles ascribed to the saint is really amazing; still it is to works like this that we must turn if we are to understand the life and culture of the Scots in Britain and Ireland at the time of Adomnan. As we probe beneath these incrustations of legend and fancy, we also learn something of Columba and his accomplishments.

The present edition is a masterly piece of scholarship. The long introduction discusses the text and the possible sources of Adomnan's biography and furnishes an excellent survey of Columba's times. Almost every question a reader might ask about either Columba or Adomnan is at least broached, if not solved.

ROBERT D. PREUS

THE AMPLIFIED OLD TESTAMENT.

Part Two: *Job to Malachi*. Grand Rapids, Mich.: Zondervan Publishing House, 1962. 1213 pages. Cloth. \$4.95.

This volume constitutes one half of the Old Testament counterpart of *The Amplified New Testament* issued in 1958. Publication of Part One (Genesis to Esther) of *The Amplified Old Testament* is to follow "in due course."

The introduction states the specific purpose of this translation: "It is intended to reveal, together with the single-word equivalent to each key Hebrew word, any other clarifying shades of meaning that may have been concealed by the traditional word-for-word method of translation."

Departures from or additions to the original Hebrew text are indicated by a set of devices (parentheses, dashes, brackets, and

italics) whose use is explained in a key which prefaces the translation.

To the extent to which this volume achieves its specific purpose—and this reviewer's cursory reading suggests that this extent is by no means negligible—this amplified translation should prove to be a helpful aid to Bible students who are prepared to use it critically. Often the English rendering is less than idiomatic, but in view of the translators' specific goals literary English is hardly to be expected.

On the other hand, it is difficult to understand, for instance, why the Song of Solomon is singled out for special treatment. Of the 22 books translated, this is the only one to which prefatory notes, extending over three pages, are prefixed. In addition, well over 150 lines of explanatory text are inserted into the translation. The Song is presented as a drama with three characters: the Shepherd, representing Christ; the Shulammitte, representing the individual Christian; and Solomon, representing the world. The translators claim that Solomon, realizing that his worldliness was leading the people away from God, sought to make amends by warning the people through this story in which he "pictures himself as a spiritual detriment to his people." This reviewer's reaction is that in their treatment of the Song of Solomon the translators went beyond their stated purpose by pleading (not too convincingly) the cause of a specific interpretative theory.

Again, footnotes, many of which pertain to the fulfillment or alleged fulfillment of predictive prophecies, often with added comment to the effect that "modern research definitely confirms the accuracy of the fulfillment of this prophecy," are scattered through the book. The results of "modern research" are likewise pointed to in several footnotes as "proofs" of the inspiration of the Old Testament. The "singing" of the morning stars in Job 38:7 is interpreted in terms of

modern technological ability to transform a beam of light into sound waves. The divine inspiration of Job 38:23 is found to be corroborated by the modern discovery of a way to pack explosives in ice for safe transportation. By associating the English proper noun Russia with the Hebrew common noun *rosb* in Ezek. 38:2 f. the events of modern history are made to provide evidence for the correctness of Ezekiel's prophecy. As a 1960 fulfillment of Isaiah's statement (19:23) about "a highway out of Egypt to Assyria" a footnote refers to "a rail highway . . . established between Cairo, and Haifa in Palestine, and finally continued to Bagdad." Careful research, however, should have convinced the editors of the inadmissibility of this evidence inasmuch as this "rail highway" was no longer a reality in 1960.

The unnamed translators appear to have been more successful in achieving their translation objectives than in fulfilling the promise in the introduction: "This version is free from private interpretation."

WALTER WEGNER

ANCIENT TRUTHS FOR TODAY'S NEEDS. By Edwin C. Munson. Rock Island, Ill.: Augustana Press, 1962. 392 pages. Cloth. \$4.00.

The author, already noted for several volumes of sermons on New Testament selections, herewith publishes a cycle for the entire church year on Old Testament texts. His preface expresses his sense of the importance of the Old Testament for preaching on the basis of Jesus' own estimate that it "bore witness to Him." This witness is not always explicit in the sermons, so that many of the scripts give the impression of being studies to which the preacher supplied the basic propulsion of the atonement extemporaneously. The sermons are valuable in their method of utilizing Old Testament situations as cues for contemporary problems and aims.

RICHARD R. CAEMMERER

CHRIST WITHOUT MYTH. By Schubert M. Ogden. New York: Harper and Brothers, 1961. 189 pages. Cloth. \$3.75.

The author of this informative book is sympathetic to Bultmann's demythologization program, but feels that Bultmann has not gone far enough. The book is divided into three parts. The first, a description and analysis of the contemporary theological problem and Bultmann's project of existential interpretation, brings out important aspects of Bultmann's program, for example, that myth, according to Bultmann, is not merely metaphor or anthropomorphism or the use of uncritical terms of the day, but an interpretation of nature (when we cannot understand it) in terms of the supernatural. Thus when Bultmann denies the so-called Biblical world view, he is denying that God intervenes in our world. There is no incarnation, no actual verdict of justification with its terminus in man, no miracle. Bultmann's position "results in a complete destruction of the traditional conception of 'the history of salvation,'" according to Ogden. If this is true, then both Barth's criticism from the right and Buri's from the left are justified when they charge that Bultmann has stopped short in his attempt to understand human existence, inasmuch as he has divorced the kerygma from history, yet has interlaced it with the historical Jesus. In the second section, Ogden shows that Bultmann holds to two fundamental propositions which are self-contradictory: 1. Christian faith is to be interpreted as man's possibility of authentic (*geschichtlich*) existence as conceptualized by proper philosophical analysis. 2. Christian faith is realizable only through the historic (*bistorisch*) Christ event. Here Ogden's analysis seems to this reviewer more critical and penetrating than those of Owen and Macquarrie and others. In his third part, Ogden offers his alternative to Bultmann's program. He inclines toward the left with Buri and toward a

project of dekerigmatizing. Without wishing in any way to side with Bultmann, this reviewer feels that Ogden's arguments against Bultmann's "Christocentricity" are due to poor exegesis and sound much like the old liberalism of Harnack. Actually, however, Ogden's leftist position is not so far from Bultmann; his rejection of historic Christianity is merely more consistent.

ROBERT D. PREUS

THE CHURCH AND THE OLDER PERSON. By Robert M. Gray and David O. Moberg. Grand Rapids: Wm. B. Eerdmans, 1962. 162 pages. Cloth. \$3.50.

The past decade has seen a tremendous increase in systematic research related to the aged in America. Those who have attempted to keep up with this field, however, are aware of a gap between much of the pure research and the "action" volumes dealing with specific suggestions. The authors of the current volume intend this to be "work in applied social science" (p. 7). Thus they survey the research of the behavioral sciences to determine what we know about the aged in our contemporary society. Then they move on in the role of churchmen to suggest the contributions which the church might make to the adjustment of older people, what the church can do for older people, and what older people can do for the church. The book is intensely practical and should be of great value in any ministry to the aged.

DAVID S. SCHULLER

THE CHURCH IN AN AGE OF REVOLUTION: 1789 TO THE PRESENT. By Alec R. Vidler. Baltimore, Md.: Penguin Books, 1961. 287 pages. Paper. \$1.25.

Vidler is a distinguished Cambridge (King's College) historian, who has specialized in church-state relations and papal relations in modern times. His summary of ecclesiastical history since the outbreak of the French Revolution reflects his interests. Eleven of 24 chapters deal with the church

in England and Scotland. Kierkegaard and Söderblom are the only Lutherans who are recognized. Eastern Orthodoxy and Christianity in America each have only one chapter. Even without scholarly apparatus the work has the unmistakable stamp of a master of his subject, who knows how to present it. This reviewer noted only one error of fact: John Ireland was archbishop of St. Paul, not St. Louis. Despite its lack of balance the volume deserves careful study.

CARL S. MEYER

COMMENTARY ON THE METAPHYSICS OF ARISTOTLE. By Thomas Aquinas, translated from the Latin by J. P. Rowan. Chicago: Henry Regnery Company, 1961. 2 volumes. xxiii and 955 pages. Cloth. \$25.00.

Aristotle's *Metaphysics* is perhaps the most important philosophical work ever written, not only because of its comprehensive treatment of the subject matter but because of its profound influence, following its discovery, upon philosophers and theologians in the 12th, 13th, and 14th centuries. In the Middle Ages and even in the Reformation era it was a basic text for the study of metaphysics. The commentary of Thomas Aquinas, here translated into English for the first time in a magnificent edition, follows the usual pattern of his day: a translation of short pericopes from Aristotle's text, followed by analyses and comments calculated to explain Aristotle's precise meaning and to draw out the implications of his teachings. (Thomas wishes to be a faithful commentator, and even when Aristotle makes statements which seem to conflict with divine revelation Thomas exhibits some reluctance to take issue with "the Philosopher.") Throughout the work, Thomas attempts to explain the structure of Aristotle's reasoning.

Such a translation was necessarily years in the making, and it is to the great credit of the translator and of the editor, the Rev.

R. W. Schmidt, S. J., that they have completed this monumental contribution. Here we have not merely one of the best possible introductions to mediaeval scholastic philosophy but a valuable aid toward appreciating much of the terminology which clothes both Lutheran and Reformed theology. It cannot be forgotten that Keckermann among the Reformed and, to a lesser extent, John Gerhard among the Lutherans did much to revive a consistent use of Aristotelian categories and terms in presenting theology. The *Commentary's* long discussions of such subjects as *genera, causae, principia* and *essentia*, are significant for all of us who still employ such terminology today.

This great work should encourage Lutherans to parallel efforts. If Roman Catholic purchasers can be expected to pay so high a price for these important volumes, is it not possible that serious Lutherans will be willing to secure in translation the works of such theological giants of their tradition as Chemnitz and Gerhard?

ROBERT D. PREUS

COMMUNISM, ITS FAITH AND FALLACIES. By James D. Bales. Grand Rapids, Mich.: Baker Book House, 1962. 211 pages and subject index. Cloth. \$3.95.

The author is professor of the Bible at Harding College at Searcy, Ark., an institution noted for its part in the anticommunist crusade. The book gives a detailed review of the philosophical and religious involvement of communist doctrine and makes the effort to disprove its contentions at every point. His method involves profuse footnoting in which primary and secondary sources are sometimes jumbled. The nine pages on "Communists in Religious Organizations" refrain from mentioning any American churchmen by name as communists or sharers in the communist front; but the materials draw heavily on J. B. Matthews and on publications of the House Committee on

Un-American Activities. The book is useful as a study in the basic purposes and ideology of current Russian communism.

RICHARD R. CAEMMERER

FREE MEN: MEDITATIONS ON THE BIBLE TODAY. By Suzanne de Dietrich. Philadelphia: The Westminster Press, 1961. 127 pages. Cloth. \$2.75.

Translated by Olive Wyon (who supplies a preface "On Studying the Bible"), this small book is a most useful exercise, accessible to the nonprofessional and useful to the trained preacher and teacher, on the Biblical theology of Christian freedom. Twenty units are grouped in three categories: Moving Towards Liberty, The Liberator, and The Liberty of the Christian. The studies range over the whole Bible, give ample attention to the chief sections, and grapple with the current secular facets of the question. This is a useful book for group study.

RICHARD R. CAEMMERER

A HISTORY OF FORMAL LOGIC (Formale Logik). By I. M. Bochenski. Translated and edited by Ivo Thomas. Notre Dame, Ind.: University of Notre Dame Press, 1961. xxii and 567 pages. Cloth. \$20.00.

A history such as this was not possible before our time because of the gross misunderstanding and lack of appreciation of what Aristotle offered in his *Prior Analytics* and of what medieval scholasticism and Indian Niyayikas (5th and 6th centuries) and Buddhists (4th and 5th centuries) have actually contributed to formal logic. Bochenski's purpose is to trace the four systems of logic which have really made contributions throughout history: the Greek variety of logic (beginning with Aristotle and the Megarian-Stoic School), the scholastic variety of logic (developed by Abélard, Albert the Great, Kilwardby, Ockham, Burleigh, Paul of Venice, and others), the mathematical variety of logic (that of, among others,

Leibnitz, Frege, Pierce, and Russell), and the Indian variety of logic. Bochenski's history does not discuss men primarily, but offers a documented history of problems; it is thus a material history of everything of importance in the development of formal logic.

A number of significant conclusions are to be drawn from this erudite inquiry. The study of the four forms of logic offers no evidence that logic is relative. Rather we have in these forms different *varieties* of *one* logic. Of significance, furthermore, are Bochenski's summary statements concerning the Indian form of logic, of which until lately little has been known (due to lack of manuscripts and translations). Here formal logic developed, the same problems were raised, and the same answers were reached, without the influence of Western thought. In fact, the Indian logic developed a doctrine of formal implication and a theory of negation which was not fully developed in the West till Frege and Russell.

Like Bochenski's other books this volume is a model of brevity and lucidity. His conclusions are conservative, and his evidence is vast. Appended is the first attempt at a comprehensive bibliography for the history of logic.

This book will prove very useful not only for students of logic and philosophy but also for historians and philologists.

ROBERT D. PREUS

FOUNDATIONS FOR RECONSTRUCTION. By Elton Trueblood. Revised edition. New York: Harper and Brothers, 1961. 109 pages. Cloth. \$2.50.

First issued in 1946, this book appears with a foreword relating the material to current problems like the supremacy of science and the vanishing morality of business. Each chapter deals with one of the Ten Commandments, setting forth its inescapable impor-

tance, sometimes with interesting common-sense apologetics, and its demand for obedience. In the latter area, despite Trueblood's recognition of contemporary ethical instability, he seems to be optimistic that the simple affirmative of the commandment provides its own motivation. This is a useful volume for group study in which the motivation from the Atonement is thoroughly applied.

RICHARD R. CAEMMERER

THROUGH THE VALLEY OF THE KWAI. By Ernest Gordon. New York: Harper and Brothers, 1962. 257 pages. Cloth. \$3.95.

In the prisoner of war camp in the Kwai valley civilized British soldiers soon were reduced to cunning, callous beasts of the jungle. Every man for himself, and the devil take the hindmost, said reason and the instinct of self-preservation. This prudential approach brought the camp to the depths of disorganization, despair, and death. Young men were glad to die and get out of the hell of a prison camp made more hellish by man's selfishness.

Then the wind of God's Spirit blew through the death camp where men were reduced to living skeletons that symbolized an inner spiritual emaciation. Men now gave up their lives for their brothers. They helped one another live. The foolishness of Christian faith and sacrificial love brought hope and life where reason and logic had wrought devastation and destruction.

An agnostic Scottish officer who almost died in the camp by the Kwai found new life and faith. Today he, the author, is dean of the chapel at Princeton University. He was called to the ministry in the "church without walls" in the death camp where reason failed the acid test and the Christian faith came through. This is a tract for our times which every Christian could read with profit.

W. J. DANKER

WILDERNESS AND PARADISE IN CHRISTIAN THOUGHT: *The Biblical Experience of the Desert in the History of Christianity; The Paradise Theme in the Theological Idea of the University.* By George H. Williams. New York: Harper and Brothers, 1962. x and 245 pages. Cloth. \$4.50.

"Ah, Wilderness were Paradise enow!" is a famous line from a Persian poet. It finds no place, of course, in Williams' *tour de force*, which ranges wide and into deep recesses in pursuit of the meaning of the wilderness theme in the development of the churches and the garden motif in the education of divines. The dead of the wilderness of the Talmudic legend (also outside Williams' kaleidoscopic presentation) returned to stillness in the desert desolation after the

blasphemous cry of rebellion. The desert or the wilderness bred rebellion as well as obedience. Edgar Allen Poe can sing of his "kingdom by the sea," but Walt Whitman, withdrawing to himself, the hermit, "sings by himself a song," a "song of the bleeding throat, Death's outlet song of life." To accompany Williams on his physical and his metaphysical quest is to enter new doors; the mapping of it doubtlessly gave much satisfaction to the author. Martyrs and mystics, radicals and reformers enliven the pages. In Part II the encounter with the Mathers dominates the scene. To agree with all that Williams says is not necessary or even desirable. For sharing with us paths and by-paths which few could venture on or even find, our thanks to the urbane teacher of ecclesiastical history of Harvard's Divinity School.

CARL S. MEYER

BOOK NOTES

The Augsburg Confession. St. Louis: Concordia Publishing House [1962]. 38 pages. Paper. 25 cents. A reprint of the English translation of the German (without a translation of the Latin) version of the Augsburg Confession from the 1959 Muhlenberg Press edition of *The Book of Concord*. Useful as it is to have an inexpensive English version of the Augsburg Confession available, it is greatly to be regretted that an English translation of the equally authentic and authoritative Latin text, with its sometimes highly significant divergences and its uniformly illuminating parallels, was not herein printed out along with the translation of the German version. The original Muhlenberg Press format, which has the translations of both versions on one page, is superior to the present reprint.

A History of the Jews. By Cecil Roth. New York: Schocken Books, 1961. vi and 440 pages. Paper. \$1.95. This is a slightly updated, photolithographed paperback reissue of *A Bird's-Eye View of Jewish History*, published in 1954 under the auspices of the American Union of Hebrew Congregations.

The new edition, at a very moderate price, makes available what is certainly one of the best one-volume histories of Judaism across the 3,300-year span from the birth of the Hebrew people to the beginning of the seventh decade of our century. Oxford-taught and an Oxford teacher, Roth states: "The author has deliberately attempted to write this work in a secular spirit; he does not think that his readers can fail to see in it, on every page, a higher immanence." (P. 424)

The Lord's Prayer: Its Character, Purpose, and Interpretation. By Ernest F. Scott. New York: Charles Scribner's Sons [1962]. viii and 126 pages. Paper. \$1.25. Scott, British-born teacher at Queen's University in Canada and at Union Theological Seminary in New York, died in 1954. The present title is a reissue of the 1951 edition of his well-known critical and historical study of the Our Father.

Redemption Accomplished and Applied. By John Murray. Grand Rapids, Mich.: William B. Eerdmans [1961]. 192 pages. Paper. Price not given. Murray is professor of systematic theology at Westminster Seminary, Philadelphia. The present edition is a reprint

of the 1955 edition. His conservative Calvinism finds expression in his doctrine of a "definite," that is, nonuniversal, atonement.

The Essence of Judaism. By Leo Baeck; translated from the German by Victor Grubenwieser and Leonard Paul; edited by Irving Howe. New York: Schocken Books [1961]. 287 pages. Paper. \$1.65. Baeck was one of the leaders of the German-Jewish community between the two world wars, and under Hitler he was condemned to the Theresienstadt concentration camp. *The Essence of Judaism* first came out in 1922 as a reply to Harnack's *Das Wesen des Christentums*. The present edition is a slightly corrected reissue of Howe's 1948 reworking of the Grubenwieser and Paul translation of 1936. The fact that occasionally Baeck misinterprets an aspect of Christianity does not detract from the great value of the book as a penetrating and comprehensive analysis of Judaism.

Our Knowledge of God. By John Baillie. New York: Charles Scribner's Sons [1962]. viii and 263 pages. Paper. \$1.45. This work first came out in 1939. The present printing is an unaltered paperback reissue of the 1959 hard-cover edition reviewed in this journal. (XXXI [May 1960], 329)

The Irony of American History. By Reinhold Niebuhr. New York: Charles Scribner's Sons [1962]. xiv and 174 pages. Paper. \$1.25. A paperback reissue of Niebuhr's provocative study of the American past first published in 1952.

The Screwtape Letters and Screwtape Proposes a Toast. By Clive Staples Lewis. New York: The Macmillan Company, 1962. xviii and 172 pages. Paper. 95 cents. Half a million copies of the work that introduced Lewis as one of England's ablest lay theologians have been sold in the United States alone. These 31 letters are obviously wine of such goodness that it needs no bush. At this price and in this format, with the bonus of a typically Lewisian preface and a reprint of the famed *Satevepost* article, "Screwtape Proposes a Toast," there is no longer any reason for borrowing a friend's copy.

Missionary Methods: St. Paul's or Ours? By Roland Allen. Sixth edition. Grand

Rapids, Mich.: Wm. B. Eerdmans Publishing Co., c. 1962. xi and 179 pages. Paper. \$1.65. First published half a century ago and republished at least four times since then prior to the present edition, Allen's provocative work should be required reading for every pastor. Bishop Lesslie Newbigin provides a brief introductory appreciation to this new reissue.

Harper's Topical Concordance. Compiled by Charles R. Joy. Revised edition. New York: Harper & Brothers [1961]. ix and 628 pages. Cloth. \$8.95. This handy reference work, useful for clergyman and layman alike, was first published in 1940 and has been reprinted eight times since then. This new second edition adds 625 new topics, giving a new total of 2,775 and more than 8,000 new texts, bringing the new total to 33,200. The work is based on the King James Version, but the cross-indexed entries include such thoroughly contemporary (although not King James Version) categories as ambition, audacity, aspiration, golden age, materialism, and responsibility.

A Theological Word Book of the Bible. Edited by Alan Richardson. New York: The Macmillan Company, 1962. 290 pages. Paper. \$1.95. An inexpensive, full-size, paperback reissue of the original (1950) edition of this widely used, concise, alphabetically arranged, and cross-indexed guide to the conclusions of modern Biblical theology, written by 31 British and American scholars and edited by the professor of Christian theology in the University of Nottingham.

The Book of Mormon—True or False? By Arthur Budvarson. Grand Rapids, Mich.: Zondervan Publishing House, c. 1959. 63 pages. Paper. \$1.00. The major merit of this brochure is that it furnishes full-page reproductions of 16 significant pages of the 1830 edition of the *Book of Mormon* in order to provide ocular proof of the extensive textual changes that have been made in later editions.

Sumerian Mythology: A Study of Spiritual and Literary Achievement in the Third Millennium B. C. By Samuel Noah Kramer. Revised edition. New York: Harper & Brothers, c. 1961. xiv and 130 pages, plus 19 full-page

plates. Paper. \$1.45. This work has been a standard resource in its field since 1944; four pages of supplementary notes bring this paperback edition up to date by calling attention to new sources and studies. One does not have to be a specialist to appreciate the superb illustrations and the careful, objective scholarship.

The Exploration of the Inner World: A Study of Mental Disorder and Religious Experience. By Anton T. Boisen. New York: Harper & Brothers [1962]. x and 322 pages. Paper. \$1.75. This paperback reproduces the 1952 edition of a work that more than one scholar since its first publication in 1936 has likened favorably to William James' *Varieties of Religious Experience* and that will long stand as a classic in the psychology of religion.

Sing With Spirit and Understanding: The Story of the Hymn Society of America. By William Watkins Reid. New York: The Hymn Society of America, c. 1962. 85 pages. Paper. Price not given. An illustrated account of the 40-year history of an important inter-confessional society of scholars of more than passing interest to Lutherans.

The Mind of the Church. By Luther Dotterer Reed. St. Paul, Minn.: The Lutheran Society for Worship, Music and the Arts, 1962. 19 pages. Paper. Price not given. The Lutheran Society for Worship, Music and the Arts begins its new pamphlet series by making available in handy reprint form an abbreviated version of the important introductory chapter in the revised edition of *The Lutheran Liturgy* by the "grand old man" of Lutheran liturgiology.

One Jump Ahead. By Byron P. Hovey. New York: Exposition Press, 1962. 45 pages. Cloth. \$2.50. You will be two jumps ahead if you disregard this book. You will be saving the cost of a grossly overpriced book; and you will be saving the time it takes to read the inconsequential memoirs of this Yankee preacher.

A History of the United States from 1865 to the Present. Edited by Frank W. Klingberg. Cleveland: The World Publishing Co., c. 1962. 571 pages. Paper. \$1.95. This big

Meridian Books paperback original, the second volume of a two-volume general history of the United States, is an exciting, although excessively secular, thematic chronicle of the last century in our country's life, from the raising of the Stars and Stripes over Fort Sumter on April 14, 1865, to the announcement of our intention to resume high-altitude nuclear tests on March 2, 1962. It is told in *ipsisimis verbis* of 275 contemporary documents, linked together by the editorial commentary of the capable professor of history at the University of North Carolina.

Faith and Understanding in America. By Gustave Weigel. New York: The Macmillan Company, c. 1962. 191 pages. Paper. \$1.45. A paperback reissue of a collection of essays and lectures by a Jesuit spokesman for American Roman Catholicism, first published in 1959 and reviewed in this journal in Vol. XXXI, No. 1 (January 1960), pp. 61 and 62.

Whitehead's Philosophy of Civilization; xi and 211 pages. *Whitehead's Theory of Reality;* xiii and 267 pages. By A. H. Johnson. New York: Dover Publications, c. 1962. Paper. \$1.50 each. Johnson is head of the Department of Philosophy at University College, University of Western Ontario. The first of these two titles was originally published in 1952, the second in 1958, by the Beacon Press of Boston. Theologically minded readers will find the fourth chapter, "God," in the latter work, and the third and sixth chapters, "Religion" and "Critical Comments," of the former, of special interest. The bibliographies of both works have been brought up to date in this new edition.

Problems of Ethics (Fragen der Ethik), by Moritz Schlick, trans. David Rynin. New York: Dover Publications, c. 1962. xviii and 217 pages. Paper. \$1.45. Schlick (1882 to 1936) was one of the leaders of the Austrian logical positivist movement. His *Fragen der Ethik* (1930) was part of the series *Schriften zur wissenschaftlichen Weltauffassung*. The first edition of the English translation came out in 1939. Rynin has provided this reissue with a new seven-page introduction.

The English Hymn: Its Development and Use in Worship. By Louis F. Benson. Rich-

mond, Va.: John Knox Press, 1962. xvii and 624 pages. Cloth. \$6.50. *The English Hymn* has no rival as a mine of accurate information about the development and use of English and American hymns and hymn-books," writes Henry Wilder Foote, himself no mean hymnologist, in his *Three Centuries of American Hymnology*. He goes on: "Its range of knowledge and breadth of view marked its author as the pre-eminent hymnologist of his day." Neither the day of Benson (1855—1930) nor the date of the first edition of *The English Hymn* (1927, although his survey extends barely a decade past the 19th century) is so far past as to make Foote's judgment a mere archaeological accolade. It is good to have this long out-of-print volume available once more.

Good and Evil: Two Interpretations (Bilder von Gut und Böse), by Martin Buber, trans. Ronald Gregor Smith. New York: Charles Scribner's Sons [1962]. viii and 143 pages. Paper. \$1.25. Buber describes this volume, here reproduced as an unaltered paperback reissue of the 1953 edition, as "a contribution to the foundation of an ontological ethics." Part I, "Right and Wrong," a commentary on Psalms 12, 14, 82, 73, and 1, in that order, concerns itself with the place of good and evil in man's observation of the human world. Part II, "Images of Good and Evil," proceeds from what Buber calls "several Old Israelitic and Old Persian myths"—the tree of knowledge, the Cain account, the Flood, the Zend-Avesta account of creation, the saga of King Yima—to describe the place of good and evil in the place of the individual man.

A Chosen Vessel: Studies in the Acts of the Apostles, Part Two. By C. F. D. Moule. New York: Association Press, 1961. 79 pages. Paper. \$1.00. A well-known British scholar takes his readers through the major stages of Paul's life as depicted in the Book of Acts. Brief and interestingly written—just right for junior and adult Bible classes.

Zen Dictionary. By Ernest Wood. New York: Philosophical Library, c. 1962. 165 pages. Cloth. \$4.75. Wood, an Englishman and (like his wife) a Buddhist, has been in-

terested in Zen for over 40 years. About 300 articles, ranging in length from a line or two to several pages, cover—in addition to biographical and historical subjects—such themes as abstractions, Buddhism and Zen, *baiken* poetry, liberation, *prajñā*, silence, the tea ceremony, the unconscious, *yang* and *yin*, and the three requirements for Zen.

Who Cares? By Janette T. Harrington and Muriel S. Webb. New York: Friendship Press, 1961. 160 pages. Paper. \$1.75. *Who Cares?* is a useful guide to further study of persons with special needs. Full of fascinating cases and statistics, this booklet should encourage women's study groups in particular to delve further into their responsibilities toward less fortunate people. Also included are worship outlines, suggested exploratory trips into the community, and sensible helps so that the churchgoer may acquire some understanding of the problems of narcotics addicts, the mentally retarded, alcoholics, the aging, the physiologically handicapped, and others in need of our concern and care.

New Insights into Scripture: Studying the Revised Standard Version. By J. Carter Swaim. Philadelphia: The Westminster Press, 1962. 206 pages. Cloth. \$3.95. Through the use of hundreds of illustrations taken directly from the Revised Standard Version, Swaim tempts his readers to derive fresh understanding of the Biblical message. Here is promotion of the new version packaged in a knowledgeable and attractive form. Unfortunately a line or two has dropped out on p. 57.

You and the Ecumenical Council. No. 1: *The Purpose—The Meaning*. No. 2: *How the Council Functions*. No. 3: *The Catholic World (The Inner Renewal)*. No. 4: *The Mission Apostolate—The Laity*. No. 5: *The Outer Renewal (Christian Unity)*. No. 6: *The Pope Speaks*. New York: Paulist Press, c. 1962. 16 pages each. Paper. Price not given. A series of colorfully illustrated booklets designed to interpret the Second Vatican Council, its organization, its objectives, and its place in Roman Catholicism, to Roman Catholics. Members of other denominations will find these pamphlets enlightening in more ways than one.

The History of Salvation, by Leonard Johnston. *What Is God Like?* by J. Edgar Bruns. *The Hope of Israel*, by Frederick L. Moriarity. *The Church in the New Testament*, by Thomas L. Sheridan. *The Eucharist*, by Neal Flanagan. *Confirmation: The Gift of the Spirit*, by Marian Bohlen. *Extreme Unction*, by Joseph E. Krause. *Christian Marriage*, by J. Richard Quinn. *Life in Christ*, by Barnabas Mary Ahern. *Morality and the Love of God*, by Charles E. Curran. *What Is the Liturgy?* by Joseph V. Gallagher. *What Is Faith?* by Joseph Cahill. *Prayer*, by James C. Turro. *Death for a Christian*, by Stanley B. Marrow. New York: Paulist Fathers, 1962. 24 pages each. Paper. 15 cents a pamphlet. The Paulist Fathers—officially the Missionary Society of St. Paul the Apostle—are an order founded to convert America to Roman Catholicism by means of every type of communication, with special emphasis upon the printed page. In time the Paulist Fathers have made their mission to fellow Roman Catholics almost as important as their mission to those outside their denomination. The titles listed above, all in the Society's *Doctrinal Pamphlet Series*, are by secular priests, Jesuits, a Paulist, a Marist, a Passionist, a sister. Each is designed for study clubs, with questions for dis-

cussion and a bibliography. Clear and concise, these tracts by their very documentation illustrate the impact that modern Biblical theology has had on Roman Catholic thinking.

The Evolution of the Monastic Ideal. By Herbert B. Workman. Boston: Beacon Press, 1962. 268 pages. Paper. \$2.25. After 50 years this is still one of the very fine treatments of the development of a most important institution. Workman, who died in 1951, was an English Methodist preacher and scholar. Two chapters of this book deal with the "ideal," and the other five with the history, of monasticism: before Benedict, the Benedictines, Celtic monasticism, Cluny, and finally the friars. Perhaps the most serious defect in the book is the relative neglect of Eastern, and especially of Russian, monasticism. Dom David Knowles has written a special introduction for this reissue.

Aristotle. By John Randall. New York: Columbia University Press, 1962. vii and 309 pages. Paper. \$1.60. Originally published in 1960 by Columbia University's Randall, this reprint emphasizes the philosophical rather than the philological questions in Aristotle's thought. Randall succeeds in elucidating those areas where Aristotle is still relevant to modern philosophical concerns.

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)

Religion in American Public Schools. By R. H. Dierenfeld. Washington, D. C.: Public Affairs Press, c. 1962. x and 115 pages. Cloth. \$3.25.

Looking Toward the Council: An Inquiry Among Christians. Edited by Joseph E. Cunneneen. New York: Herder and Herder, c. 1962. 154 pages. Paper. \$1.95.

The Search for Being: Essays from Kierkegaard to Sartre on the Problem of Existence. Edited and translated by Jean T. Wilde and William Kimmel. New York: Twayne Publishers, c. 1962. 556 pages. Cloth. \$7.95.

Who Is Ayn Rand? An Analysis of the Novels of Ayn Rand. By Nathaniel and Bar-

bara Branden. New York: Random House, c. 1962. 239 pages. Cloth. \$3.95.

Christian Faith and Other Faiths: The Christian Dialogue with Other Religions. By Stephen Neill. New York: Oxford University Press, c. 1961. vii and 241 pages. Cloth. \$4.25.

Mystics of Our Times: The Lives of Ten Great Modern Mystics of the Catholic Church. By Hilda Graef. New York: Doubleday and Company, c. 1962. 238 pages. Cloth. \$4.50.

The Story of the Good News: An explanatory Paraphrase of the Four Gospels. By Arthur H. Voerman. New York: Exposition Press, 1962. 279 pages. Cloth. \$4.50.

God Who Redeems: Perspectives in Biblical Theology. By Eric H. Wahlstrom. Philadelphia: Muhlenberg Press, c. 1962. x and 198 pages. Cloth. \$4.00.

Library of Christian Classics. Vol. XVI: Luther: Early Theological Works. Edited by James Atkinson. Philadelphia: The Westminster Press, c. 1962. 380 pages. Cloth. \$6.50.

The Place of Bonhoeffer: Problems and Possibilities in His Thought. Edited by Martin E. Marty. New York: Association Press, c. 1962. 224 pages. Cloth. \$4.50.

A Razor for a Goat: A Discussion of Certain Problems in the History of Witchcraft and Diabolism. By Elliot Rose. Toronto: University of Toronto Press, c. 1962. 257 pages. Cloth. \$4.95.

Reason and Faith in Modern Society: Liberalism, Marxism and Democracy. By Eduard Heimann. Middletown, Conn.: Wesleyan University Press, c. 1961. x and 342 pages. Cloth. \$6.50.

The Episcopate and the Primacy (Episcopat und Primat). By Karl Rahner and Joseph Ratzinger; translated by Kenneth Barker, Patrick Kerans, Robert Ochs, and Richard Strachan. New York: Herder and Herder, c. 1962. 135 pages. Paper. \$2.25.

Buddhism and Christianity: Some Bridges of Understanding. By Winston L. King. Philadelphia: The Westminster Press, c. 1962. 240 pages. Cloth. \$5.00.

The Christ of the Fourth Gospel. By E. M. Sidebottom. London: S. P. C. K., c. 1961. x and 230 pages. Cloth. 27/6.

Christology and Personality. By Surjit Singh. Philadelphia: The Westminster Press, c. 1961. 206 pages. Cloth. \$4.50.

Mitre and Sceptre: Transatlantic Faiths, Ideas, Personalities, and Politics 1689—1775. By Carl Bridenbaugh. Philadelphia: The Westminster Press, c. 1962. xiv and 354 pages. Cloth. \$7.50.

My Land and My People: The Memoirs of His Holiness the Dalai Lama of Tibet. By the Dalai Lama of Tibet. New York: McGraw-Hill Book Co., c. 1962. 271 pages. Cloth. \$5.95.

The Church in Anglo-Saxon England. By C. J. Godfrey. New York: Cambridge University Press, c. 1962. xii and 529 pages. Cloth. \$10.00.

From First Adam to Last. By C. K. Barrett. New York: Charles Scribner's Sons, c. 1962. x and 124 pages. Cloth. \$2.95.

An Introduction to Existentialism. By Robert G. Olson. New York: Dover Publications, c. 1962. xiv and 221 pages. Paper. \$1.45.

New Testament Commentary: Philippians. By William Hendriksen. Grand Rapids, Mich.: Baker Book House, c. 1962. 218 pages. Cloth. \$5.95.

The Layman's Bible Commentary. Volume 8: Ezra, Nehemiah, Esther, Job. By Balmer H. Kelly. 152 pages. Volume 15: Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. By James H. Gailey, Jr. 144 pages. Volume 17: Mark. By Paul S. Minear. 136 pages. Volume 24: Hebrews, James, I and II Peter. By John Wick Bowman. 176 pages. Richmond, Va.: John Knox Press, c. 1962. Cloth. \$2.00 a volume.

The Realities of Faith: The Revolution in Cultural Forms. By Bernard E. Meland. New York: Oxford University Press, c. 1962. x and 368 pages. Cloth. \$6.50.

The Rebirth of the Laity. By Howard Grimes. New York: Abingdon Press, c. 1962. 176 pages. Cloth. \$3.50.

Religious Trends in English Poetry. Volume V: 1880—1920, Gods of a Changing Poetry. By Hoxie Neale Fairchild. New York: Columbia University Press, c. 1962. 663 pages. Cloth. \$10.00.

American Protestantism. By Winthrop S. Hudson. Chicago: University of Chicago Press, c. 1961. x and 198 pages. Cloth. \$3.95.

Catholics and the American Revolution: A Study in Religious Climate. By Charles H. Metzger. Chicago: Loyola University Press, c. 1962. xii and 306 pages. Cloth. \$5.00.

A Christian in Politics. By Luther W. Youngdahl. Minneapolis: T. S. Denison, c. 1955. 384 pages. Cloth. \$3.50.

The Massacre of Saint Bartholomew (La Saint Barthelemy). By Henri Noguères; translated by Claire Elaine Engel. New York: The Macmillan Company, c. 1959. Cloth. No price given.

The Parables of Conflict in Luke. By J. Stanley Glen. Philadelphia: The Westminster Press, c. 1962. 160 pages. Cloth. \$3.50.

Psychology and the Teaching Church. By Jesse H. Ziegler. New York: Abingdon Press, c. 1962. 125 pages. Cloth. \$2.75.

The Christian in Politics. By Walter James. New York: Oxford University Press, c. 1962. x and 216 pages. Cloth. \$5.00.

Of Time, Work and Leisure. By Sebastian de Grazia. New York: The Twentieth Century Fund, c. 1962. vi and 559 pages. Cloth. \$6.00.

Shout for Joy: A Book of Prayers Faintly Echoing the Voices of Heaven. By David Head. New York: The Macmillan Co., c. 1961. 156 pages. Cloth. \$1.95.

The Society of the Streets. By Walter E. Ashley. New York: The Ford Foundation, 1962. 50 pages. Paper. No charge.

We Dissent. Edited by Hoke Norris. New York: St. Martin's Press, c. 1962. xii and 211 pages. Cloth. \$4.95.

Basic Christian Doctrines: Contemporary Evangelical Thought. Edited by Carl F. H. Henry. New York: Holt, Rinehart and Winston, c. 1962. x and 302 pages. Cloth. \$6.00.

The Glories of Our Lord. By H. C. Hewlett. Chicago: Moody Press, no date. 128 pages. Cloth. \$2.50.

The Moderns: Molders of Contemporary Theology. By William C. Fletcher. Grand Rapids, Mich.: Zondervan Publishing House, c. 1962. 160 pages. Cloth. \$3.00.

Robert Moffat: Pioneer in Africa 1817 to 1870. By Cecil Northcott. New York: Harper and Brothers, c. 1961. 357 pages. Cloth. \$7.50.

Science and Religion: An Interpretation of Two Communities. By Harold K. Schilling. New York: Charles Scribner's Sons, c. 1962. xiii and 372 pages. Cloth. \$4.50.

The Scroll of the War of the Sons of Light Against the Sons of Darkness. By Yigael Yadin; translated by Batya and Chaim Rabin. New York: Oxford University Press, c. 1962. xx and 387 pages. Cloth. \$10.10.

Die Sprache und das Wort. By H. R. Müller Schwefe. Hamburg: Furche-Verlag, 1961. 268 pages. Cloth. DM 28.00.

The Vatican Council and All Christians. By Claud D. Nelson. New York: Association Press, c. 1962. 126 pages. Cloth. \$3.00.

How to Publicize Church Activities. By William J. Barrows, Jr. Westwood, N.J.: Fleming H. Revell, c. 1962. 62 pages. Paper. \$1.00.

How to Recruit and Keep Sunday School Teachers. By John R. Scotford. Westwood, N.J.: Fleming H. Revell, c. 1962. 62 pages. Paper. \$1.00.

A Little Exercise for Young Theologians (Kleines Exerzitiium für Theologen). By Helmut Thielicke; translated by Charles L. Taylor. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, c. 1962. xv and 41 pages. Paper. 95 cents.

Rewriting Russian History. Edited by Cyril E. Black. Second revised edition. New York: Random House, c. 1962. xv and 431 pages. Paper. \$1.95.

The Christian Message in a Scientific Age. By Albert N. Wells. Richmond, Va.: John Knox Press, c. 1962. 160 pages. Cloth. \$3.75.

Come Out of the Wilderness: The Story of East Harlem Protestant Parish. By Bruce Kenrick. New York: Harper & Brothers, c. 1962. x and 220 pages. Cloth. \$3.95.

The Earliest Records of Jesus. By Frank W. Beare. New York: Abingdon Press, 1962. 254 pages. Cloth. \$6.50.

How to Organize Your Church Office. By Clara Anniss McCartt. Westwood, N.J.: Fleming H. Revell, c. 1962. 63 pages. Paper. \$1.00.

Soundings: Essay Concerning Christian Understanding. By A. R. Vidler, ed. New York: Cambridge University Books, c. 1962. xii and 268 pages. Cloth. \$3.95.

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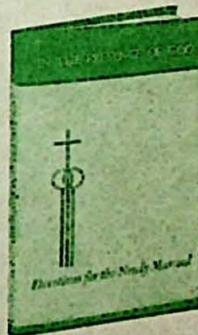
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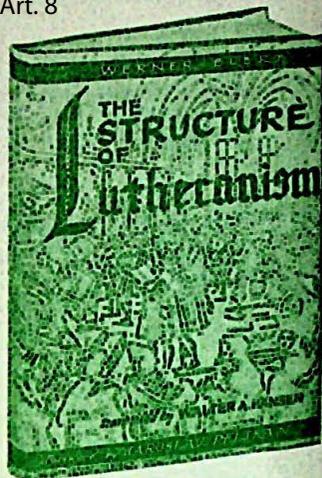
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