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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.

EARLY CHRISTIAN ART. By Eduard Syndicus. Translated by J. R. Foster. New York: Hawthorn Books, 1962. 188 pages. Cloth. \$3.50.

The author of Vol. 121 of *The Twentieth Century Encyclopedia of Catholicism* succeeds admirably in presenting an overview of the development of Christian art, iconography, and architecture from its beginnings down to the Carolingian period, roughly A. D. 800. The translation is skillful.

Any summary must be selective in the material it discusses. For that reason, undoubtedly, certain art objects, such as the great Antioch chalice, and certain topics were overlooked. Nonetheless, this work is a significant contribution to the popular literature on early Christian art.

One or two minor facts might be noted. Page 93 refers to a nonexistent cover picture. The author supposes that the cruciform groundplan of a church is the ideal one (p. 67) and in general works with a bit too symbolic a view of architecture. Such symbolism is usually an afterthought, not original. There is no index or glossary of terms, both of which would aid the audience for which this book is intended. A second edition might well meet all these minor criticisms.

EDGAR KRENTZ

FAMILIES IN THE CHURCH: A PROTESTANT SURVEY. By Roy W. Fairchild and John Charles Wynn. New York: Association Press, 1961. 302 pages. Cloth. \$5.75.

This work will undoubtedly take its place as one of the major Protestant family studies of this decade. Already in the first months

after publication, teachers in the field of family found they had to speak its findings. In the first section of the book, the changing family of contemporary America is viewed in the light of the "Protestant heritage." The Biblical, theological, and historical perspective of the modern family is sketched. The second half of the work suspends from an extensive research project directed by the authors. Information was gathered through group discussion with some 800 parents. In all, 1,000 families completed detailed questionnaires. A questionnaire study returned by 2,645 Presbyterian ministers provided another view of the church and families from the clergyman's viewpoint. Although the study reflects values and approaches more common to Presbyterian churches, the authors attempt to relate the broader ecclesiastical and sociological studies to crosscheck their findings.

The authors provide detail after detail as these emerge from the cross-tabulation of their statistical findings. Often they document what the churchmen of today strongly suspect—the almost fatal ignorance of the faith among so many parents, their crassly nontheological view of the purpose and function of the church, the relative nonuse of much of the ecclesiastical publications efforts. Pastors themselves come in for a close scrutiny. The differences between younger and older pastors emerge quite sharply. However, differences in counseling abilities, interpretation of the task of the church with the family, and their own motivations in working with couples do not break along clean lines of age.

Seminaries, church leaders, pastors, and families at large should be grateful for this

work. For the researcher the lack of the presentation of tables indicating the statistics on which the generalizations were based stands as a serious and slightly baffling omission. In spite of the authors' disclaimers regarding the advisability of summarizing their impressions of the total area and making recommendations, this reviewer would have appreciated a sharpening of the profile. This would have provided a beginning for administrators at various levels whose task it will be to attack some of the glaring problems so ably revealed.

DAVID S. SCHULLER

FEEDING AND LEADING, by Richard R. Caemmerer. St. Louis: Concordia Publishing House, 1962. Paper. 112 pages. \$1.75.

Before a parish plans a year or starts a program, it should first know clearly what it means to *be* "the church."

This volume is a most helpful aid toward this end. It will help the parson rethink his role as pastoral administrator and help people rethink their responsibilities in the worshiping church, in parish nurture, in Christian giving, in community witness, and in world outreach.

The pastor as feeder and leader plays two roles. "He trains the Christians of the church to speak that Gospel so that they edify one another within the church and bear witness to their surrounding world so that its people give the Gospel a hearing" (p. 16). The foundation under all of this is the concept of the church as a worshiping church, people as priests toward one another, helping one another sacrifice to God and consecrating one another to God. Parish administration and liturgics are not separate tasks, rather they overlap in function. And in all the ways and through all the programs suggested in which pastor and people see life as worship, there should not be mere talking *about* worship but *worship itself*. (P. 20)

Nurture is described as feeding people who are to grow and simultaneously equipping

them to nurture *one another*. The structure of this nurture is begun and sustained by the constant proclaiming of the Once-for-All-Event that has already occurred. Each person is a saint, a servant, a minister (the commas are properly deleted from Eph. 4: 11-13) in proclaiming this truth and this life of ministry to one another. And the pastor is the energizer and guide of his people in playing this nurture role to each other. *This* is "administration" in its most literal meaning!

Caemmerer's chapter on Christian giving is a call to view giving as "a gift from God by which God puts His people to work for Him and for which He empowers them with His Holy Spirit" (p. 52). The power for giving has not come from our love for God, but from God capturing us and making us His own through Christ. Our gifts are simply a way of telling one another that we belong to God. "The pastor leads people to invest in each other's spiritual welfare; and he supervises the activity by which they lead one another to make that investment." (P. 62)

In the last two chapters we hear echoes of Caemmerer's *The Church in the World*. In the discussion of "Community Witness" and "World Outreach" the preposition is repeated: The pastor is always feeding and leading *in* worship, nurture, giving, witness, outreach. And even as the church members (not statistics, but always *people*) nurture one another, they also serve the world, living and dying for the sake of saving its people one by one. Here come the tensions of the life of the flesh against the life of the Spirit, the climactic test of suffering, and the obligation to be servant. "The Great Commission isn't stay and pay, but go and disciple." (P. 99)

The pastor is also concerned about his own person. For he not only is speaking and sharing the Gospel with his people, but also is listening to them speak it *to him*. He speaks not so much *to* his people as *with* them.

This volume is the first in the Witnessing Church series and grows out of the lectures Caemmerer presented at the Fourth Annual Parish Administration Institute at Concordia Seminary, St. Louis, in 1960. It was pointedly written for the pastor, with his view of pastoral administration in mind. In this reviewer's opinion, it should be read as well by the people of the church, particularly its leaders. For the "success" of *pastoral* administration is going to depend on their catching the vision as well.

DONALD L. DEFFNER

ORDNUNG DER KIRCHE: LEHR- UND HANDBUCH DES KIRCHENRECHTS AUF ÖKUMENISCHER BASIS. By Erik Wolf. Frankfurt-am-Main: Vittorio Klostermann, c. 1961. xviii and 832 pages. Paper. DM 60.00.

THE SACRED CANONS: A CONCISE PRESENTATION OF THE CURRENT DISCIPLINARY NORMS OF THE CHURCH. By John A. Abbo and Jerome D. Hanan. Second revised edition. Saint Louis: B. Herder Book Co., c. 1960. xxii, 817 and 936 pages; 2 volumes. Cloth. \$19.00 the set.

GESCHICHTE DES KIRCHENRECHTS. By Willibald M. Plöchl. Vol. II: *Das Kirchenrecht der abendländischen Christenheit.* Vienna: Verlag Herold, c. 1955. 499 pages. Paper. Price not given.

FATHER CONNELL ANSWERS MORAL QUESTIONS. By Francis J. Connell; edited by Engene J. Weitzel. Washington, D.C.: The Catholic University of America Press, 1959. xiii and 210 pages. Cloth. \$3.95.

In spite of the necessarily technical language, the careful documentation, and the detailed organization of the material, *Ordnung der Kirche* is a genuinely exciting and profoundly theological contribution both to interconfessional understanding and to an understanding of the nature of the necessity

for ecclesiastical law. With reference to the former, Wolf, a distinguished Evangelical jurist at the University of Freiburg-im-Breisgau, assumes the Augustinian thesis *Omnium enim Christianorum una respublica est.* With reference to the latter, he operates with a conception of the church as a Christo-cratic fraternity which confesses the faith by which it lives in its ecclesiastical law. "Ordnung der Kirche entspricht Glauben der Kirche," Wolf declares. "Das Recht der Kirche folgt der Lehre der Kirche. Nur im Recht ist ihr Glaube ein ordentlicher (*fides ordinata*), nur im Glauben ihre Ordnung gerechtfertigt (*ordo iustificatus*). Rechte Kirche hat Kirchenrecht" (p. xvii). The introduction is concerned with the prolegomena of problems, relationships, and methodology. The first major division, "Dimensions," discusses the theological, sociological, and political implications of the subject. The second major part, "Genesis," perceptively traces the historical development of church polity from the *Urgemeinde* to the threshold of the Reformation. The third part, "Roman Catholic Ecclesiastical Law," despite minor defects in detail, is a splendid overview that compresses the essential information about Roman Catholic canon law into 130 pages. The fourth part, "Protestant Ecclesiastical Law," which occupies just over half the book, begins with the Reformation, sketches the development of juridically regulated state-church relationships, describes the German provincial church establishment in the 19th and early 20th centuries, under the Weimar Republic, during the *Kirchenkampf*, and since 1945, and takes up the detailed aspects of church government in German Evangelical Christianity. A final chapter discusses the organization of the World Council of Churches genetically and analytically. While Wolf's surveys take account of Eastern Orthodoxy, the Anglican communion, extra-German and Free-Church Lutheranism, non-German Reformed bodies, and noncon-

formist groups, these otherwise receive only passing mention. Anyone concerned either theoretically or practically with the ordering of the church's life can hardly afford to ignore this important study.

The Sacred Canons, by two of American Roman Catholicism's foremost ecclesiastical jurists, one a Vatican diplomat turned professor of canon law, the other a professor of canon law who became a bishop, first came out in 1952. Now brought up to date, the new edition provides a complete commentary of every canon of the current code (with the exception of the procedural canons Nos. 1522—2194, which it condenses) and of subsequent decisions of the Vatican down to 1960. Special cognizance is taken throughout of the history and situation of American Roman Catholicism. The index is superb. Because of the far greater significance of canon law in the Roman Catholic denomination than in the Lutheran Church, this exhaustive commentary is a document of first importance for comparative theology.

Volume II of Plöchl's great history of canon law covers precisely the period of greatest interest to Lutherans, the centuries immediately before the Reformation when those abuses about which the *tota dissensio* of the early 16th century centered crept into the church, as the Augsburg Confession says, without certain authority. The era begins for Plöchl with the pontificate of Victor II and ends in that of Leo X. It is the period of the first dawn of modern Europe, of the reforming councils, of the Albigensian and Lollard heresies, and of the sedulous cultivation of canons by jurists (like Gratian) and theologians (like St. Thomas). An understanding of this side of the medieval Western Church is indispensable to a correct reading of the Augsburg Confession, of the Apology, and of the Tractatus on the Authority and Primacy of the Pope. Plöchl, always concise and generally complete, is an excellent resource for this purpose, if

read critically and with an awareness of his denominational bias. It is only occasionally that one wishes that he had included additional evidence; a case in point is his discussion of the minister of ordination (p. 261), where he limits the competence of priest-abbots to the conferring of the subdiaconate and lower ranks. This fails to take cognizance of the fact that on at least three occasions between 1400 and 1489 three popes, Boniface IX, Martin V, and Innocent VIII, authorized abbots in the grade of priest to ordain their subjects to sacred orders. The bull of Boniface IX, *Sacrae religionis*, empowers a priest-abbot to ordain candidates to the priesthood; we are further assured by the words of a later bull of the same pope, *Apostolicae sedis providentia*, which withdraws the granted privilege only on the ground that it infringed the patronage of the local ordinary, that *Sacrae religionis* did indeed intend to confer on the abbot concerned the power to ordain to the priesthood.

In the fourth title the answers of the former dean of the School of Sacred Theology at the Catholic University of America to questions on the theological virtues and the sacraments submitted by readers of the *American Ecclesiastical Review* are collected for the guidance of Roman Catholic priests and seminarians. The volume demonstrates in revealing fashion the way in which a brilliant Roman Catholic systematician applies canon law and the principles of Roman Catholic moral theology in a highly juridical manner to concrete practical cases, ranging from the pirouetting of drum majorettes before Roman Catholic marching bands to artificial insemination and from prize fighting to hearing the confessions of nuns. Quite incidentally, those who anticipate the possibility of an early *rapprochement* between Roman Catholicism and other Christian communions will do well to reflect on such statements as these: "A Christian, in the language of the Church, means, at least or-

dinarily, a [Roman] Catholic" (p. 3); "The priest who would provide a Protestant minister with altar breads to be used by the latter at his religious service would thereby perform an act of material co-operation toward a false and unauthorized cult. . . . The co-operation toward an objectively sinful religious service would be so proximate on the part of the priest . . . that it is difficult to see how there could be in normal circumstances a sufficiently grave reason to justify it" (pp. 9, 10); "If there is anything basic in [Roman] Catholic teaching, it is the doctrine that the Son of God established only one religion and imposed on all men the obligation of embracing it as a necessary means of salvation; consequently, no other religion has a real objective right to exist and to function and no individual has an objective right to embrace a non- [Roman] Catholic religion" (p. 11); "[Roman] Catholics logically believe that active participation [even by non-Roman Catholics] in a public non- [Roman] Catholic religious service is objectively an intrinsically evil act (p. 13).

ARTHUR CARL PIEPKORN

THE FAITH OF JOHN KNOX. By James S. McEwen. Richmond, Va.: John Knox Press, 1962. ix and 116 pages. Cloth. \$2.50.

McEwen is professor of church history in King's College, University of Aberdeen, Scotland. His 1960 Croall Lectures on Knox are fresh and stimulating. His insights en-

able him to place Knox in the larger context of the 16th-century movements. Knox, he says, "was no mere echo of Calvin," and "the older *Scotts Confession* of Knox's era . . . enshrines a Calvinism decidedly warmer and less rigid than Calvin's. Knox, according to McEwen, had a higher regard for the Eucharist than did Calvin. "To Knox the Sacrament is creative, and basic, for the life of the Church, in a way it is not for Calvin—or elsewhere in the Reformed world" (p. 56). Knox speaks of the predestination of the reprobates (he was an infralapsarian), but in his approach to election "Knox follows Luther's method rather than Calvin's" (p. 72). Lutheran influences on the Reformation in Scotland are recognized by McEwen. He does not, however, fully understand Luther's position, for he speaks of Luther's "consubstantiation" (pp. 51, 58); Luther's accent in the Large Catechism, for instance, on the church is not taken into account (p. 57); he does not appreciate the Lutheran doctrine of the *communicatio idiomatum* (p. 58); he speaks of Lutheran quietism (p. 95). However, it should be pointed out that his chapter on "The Bible and the Holy Spirit" in Knox's theology (excepting a sentence or two on p. 41), his beautiful exposition of Knox's love for John 17 and similar passages, his clear, direct, succinct, well-organized material, as well as the new insights referred to above, make this a significant contribution to the literature on the Scottish Reformation. CARL S. MEYER

BOOK NOTES

The Russian Idea. By Nicolas Berdyaev. Boston: Beacon Press, 1962. xx and 267 pages. Paper. \$1.95. This translation from the French first came out in 1947 and is reprinted here with a special introduction by Alexander Vucinich. In the tradition of Masaryk, Berdyaev attempted to "type" the East as distinct from the West through a semihistorical statement of great events and ideas in Russian literature. In his university

days Berdyaev was a rather outspoken Marxist. Though he had gone over to the anti-Marxist camp by 1900, his thinking retained a highly socialistic (and metaphysical) cast. Without doubt Berdyaev was a product of the humanitarian-spiritual movement in Russia that helped to produce Leninism and that was itself submerged by the patterns taken over from an older Russia by the Communists. Interestingly enough, Berdyaev insisted

that the culture of the future will be a synthesis of East and West.

The Biblical Period from Abraham to Ezra. By William Foxwell Albright. New York: Harper and Row, 1963. viii and 120 pages. Paper. \$1.35. This book is a revision and expansion of the author's classic chapter in *The Jews: Their History and Culture* (New York, 1949), edited by Louis Finkelstein. Pertinent additions concerning the 'Apiru, donkey caravans, archeological finds, Ugaritic materials, covenant treaties, the role of Samuel, and the like bring this survey up to date. In its present form this work is a concise and scholarly summary of Israel's relation to the history and culture of her day.

Literature and Theology in Colonial New England. By Kenneth B. Murdock. New York: Harper and Row, 1963 (first published, 1949). xvi and 235 pages. Paper. \$1.50. Among the important applications that came out in the wake of Perry Miller's epochal studies of 17th-century New England Puritanism was the series of lectures that Murdock delivered for the Lowell Institute in King's Chapel, Boston, in 1944. He expanded these lectures into the present work, which was first published in 1949 and is here reissued without change. It proposes to "outline the relation between the New England Puritans' fundamental theological ideas and their literary theory and practice." Murdock's thesis is that the Puritan literary artists followed a reasoned, mature, and deliberately chosen literary theory which they deemed suited to their audience and congruent with their whole intellectual scheme. Murdock's book is a good one and it is good to have it available in paperback. Notably the final chapter, "The Puritan Legacy," deserves rereading by everyone concerned about the relation between theology and contemporary art, specifically literature.

Faith Beyond Humanism. By David Rhys Williams. New York: Philosophical Library, c.1963. xvi and 223 pages. Cloth. \$5.00. Williams, himself a Unitarian minister and the son and grandson of Congregational clergymen, was originally attracted to the ministry by Dwight L. Moody, lost his faith

in college, went on to a theological seminary fortified by the social vision of Walter Rauschenbusch, entered the ministry "with no theology worthy of the name," signed the *Humanist Manifesto* in 1933, ultimately returned to a kind of experimental liberal theism, which he outlines in this book. The introduction is by Philip S. Bernstein, rabbi of Temple Berith Kodesh, Rochester, N. Y.

The Layman in the Church. Edited by James O'Gara. New York: Herder and Herder, 1962. 91 pages. Cloth, \$3.50; paper, \$1.75. The nine chapters of this revealing little book were originally printed in the lay-edited Roman Catholic journal *The Commonweal*. The authors—all laymen but two—include John Tracy Ellis, Sheed and Ward's Philip Scharper, the Liturgical Conference's John Mannion, *Cross Currents'* Joseph E. Cunneen, Herder and Herder's Justus George Lawler, and the Pentagon's Charles M. Herzfeld; except for the article by Ellis, the articles were written with special reference to Vatican II. Frank, explicit, and critical without being disloyal, they highlight the problem that the Roman Catholic layman presents to his denomination and to himself—modification of his juridical, canonical, and actual status without appearing to call into question the hierarchical structure and the divine foundation of the Roman Catholic Church as a visible organization. O'Gara's opening statement suggests the crucial nature of the question: "Ten years ago this book would hardly have been possible. Ten years from now, it can be hoped, its contents will seem hopelessly dated." (P. 7)

Who Was Who in Church History. By Elgin S. Moyer. Chicago: Moody Press, 1962. vi and 452 pages. Cloth. \$5.95. The librarian of Moody Bible Institute has here compiled biographical sketches of about 1,700 persons—all now dead—who in their generations "have made a definite contribution to the history of the Christian church since the apostolic age" (barring a few pre-Christian entries such as Aristotle, Plato, and Socrates). New Testament characters are omitted on principle (but Porcius Festus has an article on p.142). Moyer's

selection is catholic, although the criteria for inclusion and exclusion are sometimes obscure. Thus we have sketches of James Andreae and Martin Chemnitz but not of Nicholas Selnecker or David Chytraeus, Prosper of Aquitaine but not Vincent of Lérins, Charles Michael Jacobs but not Henry Eyster Jacobs or Charles Porterfield Krauth, James Joseph Jacques Tissot but not Gustave Doré, William Arndt and Walter Arthur Maier but not Theodore Graebner, Shailer Mathews but not Edgar Goodspeed, Ernst Troeltsch but not Max Weber. Umlauts cause Moyer some trouble; usually he gets them right, but they are missing, for example, in the cases of Jacob Böhme and Johann Konrad Wilhelm Löhe. Other slips noted in scanning the pages include 1545 instead of 1544 as the date of Cranmer's revised litany (p.105), the misspelling of Hans Nielsen Hauge's patronymic as "Nielson," of Liguori as "Ligouri," and of Bretten, Melancthon's birthplace, as "Bretton"; and the listing of "Hartford University" (for Harvard University) as an alma mater of Walter A. Maier (who was not a "college professor"). For quick reference this biographical dictionary will often prove useful in the absence of more compendious reference works.

The Wycliffe Bible Commentary. Edited by Charles F. Pfeiffer and Everett F. Harrison. Chicago: Moody Press, c. 1962. xv and 1525 pages. Cloth. \$11.95. This is the combined work of 45 individuals, all North Americans, all in the conservative Protestant tradition, all but three academicians in divinity schools and church-related colleges. Covenant College and Seminary, Creve Coeur, Mo., and Fuller Theological Seminary each supply four authors; Bethel College and Theological Seminary, St. Paul, three; Gordon Divinity School, Moody Bible Institute, Grace, Southwestern Baptist, California Baptist, Golden Gate Baptist, Asbury and Dallas Theological Seminaries, and Northwestern and Wheaton Colleges each two. "Neither a devotional nor a technical exegetical treatment," this commentary, according to the publisher's preface, "seeks to present the Biblical message in such a way

that the serious Bible student will find extensive help within its pages" (p.vi). On isagogical issues the authors tend in their introductions to hew to a very conservative, "orthodox" line. The bibliographies are more eclectic, but the publisher warns that the inclusion of a given title "does not mean that the [commentator] recommends it as thoroughly conservative or thoroughly accurate" (ibid.). The text used is the King James Version. The predictable denominational systematic biases come out very prominently at some points. Thus all four accounts of the institution of the Holy Communion take pains to assert the Protestant view: "The obvious meaning of the passage prevents our understanding the bread in any sense other than symbolic, for His actual body was also present. . . . These symbols were to be reminders to the disciples . . . of their absent Lord" (ad Matt. 26:26, p.978); "When Jesus said, *This is My body*, He obviously meant, 'This symbolizes My body'" (ad Mark 14:22, p. 1019); "There is no indication in His language that the bread and wine were to be physically transformed into His body and blood" (ad Luke 21:19, p.1064); "The bread was certainly not the Lord's body at the moment He said this, nor is the cup the new covenant literally. . . . The word *is* has the common sense of 'represents,' as [the] German has it, not '*das ist*,' but '*das beizt*'" (ad 1 Cor.11:24, p.1248). Baptism receives similar treatment: Matt.28:19 refers to "the symbolic rite by which one publicly acknowledges his personal commitment to the Christian message" (p.985); in John 3:5 "water may well refer to the emphasis of John the Baptist on repentance and cleansing from sin as the necessary background for, even the negative side of, the new birth" (p.1078); "The meaning" of 1 Peter 3:21 "seems to be that water baptism symbolizes spiritual cleansing" (p.1450). 1 Cor.15:24-26 and Rev.20 receive pre-millennialist interpretations.

Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. Edited by F. Stier. Vol. VIII: 1961/62. Düsseldorf: Patmos-Verlag, 1962. xii and 306 pages.

Paper. DM 48.00. This volume maintains the high standards of its predecessors. It is without a doubt the most useful index of material for Biblical research in existence.

Gypsy Sorcery and Fortune Telling, Illustrated by Incantations, Specimens of Medical Magic, Anecdotes, and Tales. By Charles Geoffrey Leland. New Hyde Park, N. Y.: University Books, c. 1962. xxxiii and 271 pages. Cloth. \$10.00. Leland (1824—1903), scholar, soldier of fortune, author of the Hans Breitmann poems that burlesqued the German-American immigrant dialect and won him an honorary master's degree from Harvard University, was also the founder and first president of the Gypsy Lore Society and the author of three works on the gypsies,

in which he incorporated 20 years of research and which still rate reference in bibliographies on the subject. The present title is the latest of the three; this reissue is an unaltered reproduction of the text of the 1891 English edition, with a new 18-page introduction by Margery Silver.

Recent Theological Literature in Switzerland. By Eduard Schweitzer. Richmond, Va.: Union Theological Seminary in Virginia, 1962. 39 pages. Paper. Price not given. This survey of current theological research by the professor of New Testament at Basel, while limited to a survey of theological developments in Switzerland, is really a review of the current state of theology in Europe. It makes for excellent reading.

BOOKS RECEIVED

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

The Dynamics of Church Growth: A Positive Approach for World Missions. By J. Waskom Pickett. New York: Abingdon Press, c. 1963. 124 pages. Cloth. \$2.50.

Medieval Mysteries, Moralities, and Interludes. Edited by Vincent F. Hopper and Gerald B. Lahey. Great Neck, N. Y.: Barron's Educational Series, c. 1962. iv and 297 pages. Paper. \$1.25.

Religion, Government and Education. Edited by William W. Brickman and Stanley Lehrer. New York: Society for the Advancement of Education, c. 1962. 292 pages. Paper. \$3.75.

Church Music in History and Practice. By Winfred Douglas and Leonard Ellinwood. New York: Charles Scribner's Sons, c. 1962. xxii and 263 pages. Cloth. \$5.95.

The First Epistle of Saint Paul to the Corinthians. By Jean Héring; translated by A. W. Heathcote and P. J. Allcock. London: The Epworth Press, c. 1962. xx and 187 pages. Cloth. 42/—.

Reinhold Niebuhr: A Prophetic Voice in Our Time. Edited by Harold R. Landon. Greenwich, Conn.: The Seabury Press, c. 1962. 126 pages. Paper. \$2.00.

Seventeenth Century Science and the Arts. Edited by Hedley Howell Rhys. Princeton, N. J.: Princeton University Press, c. 1961. 137 pages. Cloth. \$3.00.

The Brave New World of the Enlightenment. By Louis I. Bredvold. Ann Arbor, Mich.: The University of Michigan Press, c. 1961. 164 pages. Cloth. \$3.95.

Die jakobitische Kirche im Zeitalter der Syrischen Renaissance: Idee und Wirklichkeit. By Peter Kawerau. Berlin: Akademie Verlag, 1960. ix and 153 pages and plates. Paper. DM 18.00.

Terms in Their Propositional Contexts in Wittgenstein's Tractatus. By George Kimball Plochmann and Jack B. Lawson. Carbondale, Ill.: Southern Illinois University Press, c. 1962. xiv and 229 pages. Cloth. \$7.00.

Theology of the Kerygma: A Study in Primitive Preaching. By Claude H. Thompson. Englewood Cliffs, N. J.: Prentice-Hall, c. 1962. xi and 174 pages. Cloth. \$4.00.

From Empire to Nation: The Rise to Self-Assertion of Asian and African Peoples. By Rupert Emerson. Boston: Beacon Press, c. 1960. x and 466 pages. Paper. \$2.45.

Kanaanäische Mythen und Epen aus Ras Schamra-Ugarit. By Anton Jirku. Gütersloh, Germany: Gütersloher Verlagshaus Gerd Mohn, c. 1962. 141 pages. Cloth. DM 24.00.

Visible Unity and Tradition (L'unité visible des chrétiens et la tradition). By Max Thurian; translated by W. J. Kerrigan. Baltimore: Helicon Press, c. 1962. v and 136 pages. Cloth. \$3.50.

The Word, Church and Sacraments (Parole, Église et Sacrements dans le protestantisme et le catholicisme). By Louis Bouyer; translated by A. V. Littledale. New York: Desclee Company, c. 1961. 80 pages. Cloth. \$2.00.

German Catholics and Hitler's Wars. By Gordon Zahn. New York: Sheed and Ward, c. 1962. vi and 232 pages. Cloth. \$4.75.

Nationalism in Latin America Past and Present. By Arthur Preston Whitaker. Gainesville, Fla.: University of Florida Press, c. 1962. x and 91 pages. Cloth. \$3.50.

Ainu Creed and Cult. By Neil Gordon Munro; edited by Brenda Z. Seligman. New York: Columbia University Press, c. 1962. xviii and 182 pages. Cloth. \$5.50.

Readings in Natural Theology. By Jules A. Baisnee. Westminster, Md.: The Newman Press, c. 1962. xiv and 321 pages. Paper. \$2.50.

Why Christianity of All Religions? (Waarom nu Juist het Christendom?) By Hendrik Kraemer; translated by Hubert Hoskins. Philadelphia: The Westminster Press, c. 1962. 125 pages. Cloth. \$2.75.

The Catholics in Caroline England. By Martin J. Havran. Stanford, Calif.: Stanford University Press, c. 1962. xiv and 208 pages. Cloth. \$4.75.

Rational Religion: The Philosophy of Christian Love. By Wilmon Henry Sheldon. New York: Philosophical Library, c. 1962. 138 pages. Cloth. \$4.75.

The Home Front of Jewish Missions. By Albert Huisjen. Grand Rapids, Mich.: Baker Book House, c. 1962. 222 pages. Cloth. \$3.95.

Indien greift nach uns: West-östliche Begegnungen mit dem modernen Hinduismus. By Friso Melzer. Stuttgart: Quell-Verlag, 1962. 164 pages. Paper. DM 7.80.

Christen hinter dem eisernen Vorhang: Die christliche Gemeinde in der kommunistischen Welt. By Kurt Hutten. Stuttgart: Quell-Verlag, 1962. 264 pages. Paper. DM 9.80.

Let My People Go: A Journey Through Exodus. By Jack Finegan. New York: Harper and Row, c. 1963. x and 148 pages. Cloth. \$3.75.

Studies in the History of the Sanhedrin. By Hugo Mantel. Cambridge, Mass.: Harvard University Press, c. 1961. xviii and 374 pages. Cloth. \$7.75.

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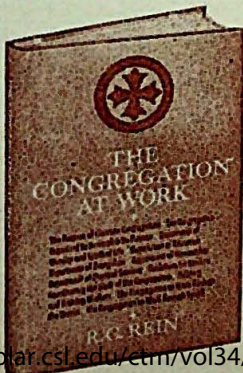
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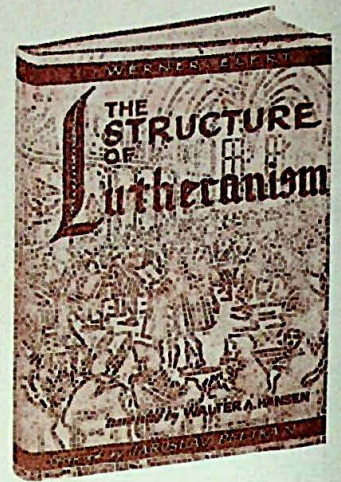
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