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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.*

### CHRISTIAN ORIGINS AND JUDAISM.

By W. D. Davies. Philadelphia: The Westminster Press, 1962. 261 pages. \$5.00.

This book, a collection of 10 essays written between 1948 and 1960, is a real service to Bible scholars. In a general way each essay relates to the theme of the volume, although the last two chapters have very little to say about Judaism.

The first chapter is a strong rejection of Bultmann's kerygmatic demythologization of the New Testament. "The neglect of the historical Jesus left the house of the Kerygma empty for the entry of things other than the words and works of Jesus." Davies insists that any approach to the New Testament must take very seriously the historical milieu of the period and the historicity of the words and works of Jesus. The general thesis of Davies' studies over the past years has been that Jesus Christ is not fully or correctly understood unless He is understood against the background of His own days. "The life of Jesus must appear a strange Kerygmatic 'oddity' unless it be rooted in its native soil, where alone it can be understood in its proper relations."

The danger in this emphasis is that it can make Jesus fully understandable only to experts in the New Testament world, which is vast and confusing anyway. This statement is intended to suggest that the theological message and interpretation of Scriptures is always something different from and greater than its historical characteristics, even though it is closely related to them. It is not intended to disparage the value of such studies. The current emphasis of men like Davies is still needed to counterbalance the unhistorical, "mechanical dictation" approach

to Scripture which has marked some Protestant students. Studies in the New Testament world are of extreme value in helping the pastor proclaim more vigorously the essential and unique elements in the work of Jesus.

Chapter III contains a very valuable study of Matt. 5:17f. in which Davies suggests that the resolution of the apparent contradiction in the words of our Lord is to be found in Jesus' view of His death in relationship to the Law. He cites Gal. 3:13; 2:21; Eph. 2:13; Col. 2:14; Gal. 5:11; etc., to demonstrate that Paul understood Jesus as having preached that His resurrection would end the period of the Law in the sense of Torah. The phrase *ἕως πάντα γένηται* is to be understood as a reference to His death.

Chapter V, "The Dead Sea Scrolls and Christian Origins," although written in 1957, is still a valuable program for using the Dead Sea scrolls in the study of Christian origins.

For this reviewer the two most valuable chapters were the eighth, "A New View of Paul — J. Munck: *Paulus und die Heilsgeschichte*," and the ninth, "A Normative Pattern of Church Life in the New Testament?" In Chapter VIII Davies presents a valuable summary of the main points of Munck's work, which is so rich in missionary motivation and in interesting parallels with the thought of Georg Vicedom's *Missio Dei*. Along with Schoeps' *Paulus* this promises to influence Pauline studies profoundly. The summary is followed by a sympathetic critique of Munck's position. In Chapter IX Davies reviews the question of ministry vs. hierarchy vs. enthusiasm in the early church. He surveys the views of important scholars on this question since 1880, basically follow-

ing Linton, *Das Problem der Urkirche in der neueren Forschung*, a book which deserves to be better known than it seemingly has been and might serve as a very reliable introduction to burning questions being asked today concerning the nature of the Christian ministry. In general Davies endorses Street-er's view that there was no normative pattern in the New Testament, although a trend is observable. Davies rejects the Roman Catholic and the Anglo-Catholic positions as well as the views of the Congregationalists and other Free Church writers. He rightly stresses that questions of diverse form and practice did not disturb the unity of the church which had been given to it by Christ and was therefore above all human disturbances. He cites Manson's comment: "We talk glibly about our 'unhappy divisions'; but, in truth, so long as we are under one supreme Head, our divisions must remain essentially unreal." Davies also cautions against finding a normative liturgical pattern in the New Testament or insisting that the celebration of the Eucharist was the center of the worship life of every early community.

In the final chapter, "Light on the Ministry from the New Testament," Davies maintains that the ministry as an office has a double responsibility to teach and to preach. The primary emphasis in this study is that the church has only one ministry, the ministry of Jesus Christ, and that this primary ministry is preserved in the *διακονία* which individual Christians render to people.

The other chapter titles are "Apocalyptic and Pharisaism," "Reflections on Archbishop Carrington's *The Primitive Christian Calendar*," "Knowledge' in the Dead Sea Scrolls and Matthew 11:25-30," and "Paul and the Dead Sea Scrolls: Flesh and Spirit."

The value of the book is enhanced by the annotated bibliographical references found on every page.

HERBERT T. MAYER

**HARPER'S BIBLE COMMENTARY.** By William Neil. New York: Harper & Row, 1963. 544 pages. Cloth. \$5.95.

As the author emphatically insists, this commentary is designed to accompany a careful reading of the Bible itself. A fleeting glance may fill one with skepticism that a book so brief can offer anything but skim milk. The author succeeds, however, in offering an amazing amount of informed comment, especially on problem areas. Interlarded, however, among marvels of compact exposition are items of pure nonsense, such as the suggestion that the five loaves in Mark 6 "surely" suggest the five books of the Law (see a concordance to the Old Testament under the word "five"). In connection with Mark 8:1-9, the number seven, as Lagrange observed in a critique of Loisy (*Évangile selon Saint Marc*, rev. ed.; Paris, 1947, p. 203), may just as well be Jewish in orientation. FREDERICK W. DANKER

**ZUM HERMENEUTISCHEN PROBLEM IN DER THEOLOGIE: DIE EXISTENZIALE INTERPRETATION.** By Ernst Fuchs. Tübingen: J. C. B. Mohr (Paul Siebeck), 1959. viii and 365 pages. Cloth. DM 21.00.

"Call to identity" might be a suitable title for this salmagundi of essays and addresses on the general theme of relevant communication of the Gospel to modern man. The basic anxiety running through these pages is that modern man may be tempted to confuse agreement with an intellectual statement of the faith with faith itself. To counteract this temptation the preacher, according to Fuchs, must invite the hearer to affirm what he really is in Jesus Christ, who in obedient and suffering love fulfills the Father's purpose. Once we learn to know ourselves in the receipt of God's gift, and are repeatedly called through the Word of preaching to the recognition of the fact, anxiety to maintain our own existence apart from God evanesces in obedience to the First Commandment,

which summons us to love for the neighbor and to thoughtful concern for his real existence.

Imbedded in passages of a rhapsodic theological-philosophical nature, not always of the clearest variety, are frequent gems of pregnant expression, such as this: "God is after the person who cannot live without His gifts" (p. 330). This sentence is part of a compelling exposition of the Third Article, concentrating on Luther's phrase, "The Holy Ghost has called me by the Gospel," with accent on the word *has*, stressing the event which prompts the joyful expression of faith.

Both exegetes and homileticians must ponder seriously the admonitions and the guidelines expressed in these selections, even if the author's heavy dependence on Dilthey is not shared.

FREDERICK W. DANKER

**THEOLOGY IN THE LIFE OF THE CHURCH.** Edit. by Robert W. Bertram. Philadelphia: Fortress Press, 1963. vi and 282 pages. Cloth. \$5.00.

Fifteen years have passed since the Conference of Lutheran Professors of Theology first published *What Lutherans Are Thinking*. Vast changes have taken place in American Lutheranism in the intervening half generation. Beyond the mergers and new exploratory relationship of the churches to the surrounding culture, theology itself stands in a different relationship to the churches. It is more crucial, more appreciated, and more suspect. This new volume is presented in the same spirit of ecumenical Lutheranism as the earlier symposium, to which it is the successor.

The 14 essays are edited under four section heads that can be read together as a single sentence: "What is life for theology" "Is life for the church," "And the church for life" "Is the church for theology."

The first section focuses on the sources of formulated theology in Bible, tradition, and history. Churchmen who have granted to theology only a conserving function may

enter into honest dialog with Pelikan as he details the necessity for a "catholic" and "critical" task as well. Similarly those who have settled the problems of the Scripture and tradition with easy 19th-century formulae will appreciate the critical, historical interpretations given to the Bible and tradition by Quanbeck and Allbeck. Thiele's essay on "History and Eschatology" completes the first section.

If the power of Christ breathes through the church in her theology, then the church will respond in worship, the cure of souls, the celebration of the sacraments, and outreach into the world. Grady Davis does a deft job in delineating the relationship between the priestly office of our Lord and the corporate worship of His people. Every "practical" theologian appreciates the danger of professing one theology from the pulpit while operating with a sharply opposed series of socio-psychological presuppositions in counseling. Hulme performs an admirable service in exploring anew the theological undergirding of pastoral theology. Fendt discusses the implications of the Lutheran view of the sacraments, which he characterizes as "evangelical" and "ecclesiastical." How refreshing to find an elected church official, Fredrik Schiotez, president of The American Lutheran Church, in the group of theologians presenting his paper on "The Mission of the Church"!

Theology must speak pertinently to life. Missouri Synod churchmen will ponder the arguments which Karl Hertz marshals in his discussion of "The Church and Social Action." In this essay and in Carson's on education one is impressed with the consistently theological methodology employed by the men. This is also true of the second half of Carl Reuss's discussion of the family.

The circle is completed in the presentations of the final section, where the ministry, polity, and the ecumenical movement are investigated. In our day when "high" and "low" views of the church and ministry ac-

cent in turn service and the laity, order and authority, Caemmerer's Biblical-historical overview of the ministry of the Word strikes hard in revealing the pitfalls which have kept "ministers" from serving the church more effectively. Those free spirits who would eliminate all order and the institutionalized church itself should listen closely to the old Puritan whom Marty quotes: "If you would see disorder, go to hell." Working from a strongly confessional base, he concludes that church polity is not "arbitrary but organic." Karl Mattson closes the volume in the same spirit of Lutheran ecumenicity that permeates the entire book.

This reviewer is deeply appreciative of this book. It is almost uniformly scholarly without being pedantic. It is fresh and courageous without being self-consciously radical. It is unabashedly theological, yet passionately pastoral. It is a volume that will stimulate much honest discussion among those who find themselves at some points apart from their brethren.

DAVID S. SCHULLER

*JEWS, GOD, AND HISTORY.* By Max I.

Dimont. New York: Simon and Schuster, 1962. 463 pages. Cloth. \$7.50.

Lutheran pastors and theologians can be expected to prick up their ears when they hear the title of Dimont's book, *Jews, God, and History*. We hope they will pick up the book and read it. Not that they will agree with all that the author has written but that they will have a better understanding of that people to which Abraham, David, Isaiah, Paul, and our Lord Himself belonged. Jewish reviewers are finding fault with this work; Christian reviewers will likewise point to some flaws in it. Historians will say that it is a "popular" work, not written by a "scholar" but by a businessman. All of this ought to convince some readers of this review that the book will be an exciting one. It is that both because of the author's style and because of the subject matter.

The survival of the Jews in the Egypt of the Pharaohs, during the conflicts of the great powers in the B.C. era, despite the destruction of Jerusalem by the Romans, in the midst of ghetto isolation, and in the face of the Nazi efforts to annihilate them is a story that can easily be told in terms of persecutions. Max Dimont chooses to tell it in terms of the preservation of a culture and the progression of ideas from period to period. The history of a people during 4,000 years is not an easy one to tell in 400 pages. Dimont's telling, however, is not a shallow one. He has committed himself to the proposition "A society without ideas has no history." The ideas of the Jews, he maintains, created their history.

These ideas came in conflict with Hellenistic thought, Christian thought, Islamic thought. Talmudic learning degenerated into "biblioscrosis." The new humanism of Eastern Europe and the new Babylon of the United States of America provided climates for Jewish thought. What shall one add about the murder of 4,500,000 Jews by the Nazis? Or what will the judgment be of Zionism?

Whatever the answers to these questions are, the Lutheran theologian will not forget that Luther was not anti-Semitic and that Paul loved his fellow Jews.

CARL S. MEYER

*GOD'S COVENANT OF BLESSING.* By

John P. Milton. Rock Island: Augustana Press, 1961. xii and 234 pages. Cloth. \$3.95.

Although Milton's latest book professes to be a study of the covenant concept in the Old Testament, it is in reality an extensive presentation of the writer's theological understanding of Gen. 12:1-3.

Much of the book covers familiar ground on the subject. The summary of covenant theology in chapter 9 is helpful, but the omission of any reference to the work of Eichrodt in this connection is unfortunate.

The writer's obsession with the Abraham covenant has led to a lamentable neglect of the significance of the Sinai covenant, which is dominant throughout the Old Testament. One chapter is devoted to the battle of the substantial historicity of the patriarchal narratives. Form-critical analyses of covenant and covenant-renewal pericopes are not treated, the question of covenant-renewal ceremonies and festivals is not broached, and the recent research of Mendenhall and others is considered secondary. To a large extent the book is an attempt to understand the acorn of Abraham's faith in terms of the oak tree of the New Testament. For the layman particularly the work is helpful, but the reader will not find a discussion of the problems which recent Old Testament scholarship has raised in this area.

NORMAN C. HABEL

**THE OLD TESTAMENT: ITS FORMATION AND DEVELOPMENT.** By Artur Weiser. New York: Association Press, 1961. xv and 492 pages. Cloth. \$5.95.

This volume is a translation of Artur Weiser's *Einleitung in das Alte Testament* (4th ed., 1957), which is widely used in Germany. In format the book follows the classical lines of an Old Testament introduction. The first major section presents a succinct analysis of the various literary forms of the Old Testament. The isagogical treatment of the Biblical books proper is comprehensive and critical. There follows a brief study of the canon, text, and version of the Old Testament, a fresh and informative introduction to the Old Testament apocryphal and pseudepigraphical books, and a summary description of the Qumran community and scrolls.

There is nothing especially exciting or new for the scholar in this work. Although Weiser takes Von Rad to task for his theory concerning the growth of the Pentateuch, the author's own portrait of the Yahwist

from a prophetic line of the Solomonic era, his discussion of Deuteronomy as the outgrowth of Josiah's lawbook of reforms, his dating of the priestly code in the fifth century under Ezra, and his tracing of the Pentateuchal sources through Joshua represent little change from the position of scholarship a generation ago. A similar consideration of the composite character of most of the prophetic materials is tempered only by his appreciation of the role of oral tradition. This book, however, does not answer the need for a detailed scholarly English introduction to the Old Testament which incorporates all of the recent research both in English and in foreign tongues.

NORMAN C. HABEL

**SOUNDINGS: ESSAYS CONCERNING CHRISTIAN UNDERSTANDING.** Edit. Alexander R. Vidler. New York: Cambridge University Press, 1962. xii and 268 pages. Cloth. \$3.95.

Ten authors, all Anglican theologians, nine of them Cantabrigians, contribute to this seminar. The unity of the resultant work lies in a general radicalism, a common sense that the issues in question ought to be raised in the 1960s, and an overall reluctance to propound a new orthodoxy. "In terms of our title," editor Vidler says in behalf of his colleagues, "we are thankful all to be in the same ship; whatever we do not know, we know that the ship is afloat; and the fact that we make these soundings is evidence of our conviction that there is a bottom to the sea" (p. xv). Howard Eugene Root sees as "the best text-books for contemporary natural theologians not the second-hand theological treatises but the living works of artists who are in touch with the springs of creative imagination" (p. 18). John Stapylton Habgood criticizes both those who blur the discontinuity of science and theology, Teilhard de Chardin for instance, and those who "seem to imagine prematurely that by

stating a distinction they have solved all the problems" (p. 40). George Fredrick Woods furnishes a perceptive analysis of the idea of the divine transcendence and the problems of its linguistic expression. In the essay "Theology and Self-Awareness," Harry Abbott Williams ranges in his search for relevant data from Freud to St. John of the Cross and Thomas Cranmer and takes up the bearing of the issue on the incarnation, the Passion, and the resurrection, as well as on the atonement, forgiveness, and Mariology. Roderick Ninian Smart's synopsis concludes: "These remarks indicate that other faiths" among the world religions "contain truth and that Christian theology needs translating as far as possible into existing Eastern concepts" (p. 104). The late Joseph Newbould Sanders summarizes the dogmatic presuppositions in the interpretation of the New Testament and urges for the contemporary interpretation of the New Testament a recognition that its authority is intrinsic and that "if we make the choice of faith, the New Testament will seem to us the Word of God, and infallible in the sense that we are prepared to follow its guidance in matters of faith and morals, though there are some things in the New Testament that belong to faith and morals which its own central or highest testimony corrects" (p. 141). Vidler adds a note to this essay on "'Authority' and 'Liberty' in the Church" that ends: "While there is a proper pastoral care in the Church to avoid scandalizing simple believers, there should be an equal care to avoid scandalizing the erudite and the educated" (p. 145). Hugh William Montefiore sees Chalcedonian Christology, useful as it once was, as raising acute difficulties in our time; after attempting to read a contemporary theological consensus he voices his preference for Donald Baillie's suggestion that "the paradox of grace provides the best analogy whereby we may conceive of the union of divine and human in Jesus" (pp. 171, 172). Geoffrey

William Hugo Lampe sees defects both in legalism and in the theory of penal substitution and would make Christ's atoning death "the supreme expression of the love of God" (p. 190). A second paper by Woods considers the grounds of Christian moral judgments and stresses "the essential bond between Christian morality and Christian doctrine" (p. 217). John Burnaby's paper on "Christian Prayer" by way of climax makes the Holy Eucharist, "the Church's central act of worship," a safeguard against misunderstanding and misusing prayer "which no defects in verbal expression can altogether remove" (p. 237). Vidler's closing essay on "Religion and the National Church" suggests that there may be future virtue in a continuation of "a nexus between church and state" (p. 262). While we may be justly skeptical of some of the solutions proposed in this volume, it has posed issues with which theologians in every denomination must be ready to wrestle seriously.

ARTHUR CARL PIEPKORN

*THE REFORMATION: A REDISCOVERY OF GRACE.* By William Childs Robinson. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1962. xiii and 189 pages. Cloth. \$5.00.

Robinson, professor of church history at Columbia Theological Seminary, Decatur, Ga., here presents a systematic treatment of Reformation theology, not a historical one. Grace he defines as the heart of the Reformation. The significance of the Reformation is shown in Luther's rediscovery of a gracious God. The all-sufficient Christ, all-sufficient in His threefold office, is the Gospel of the Reformation. Justification, the article of the Reformation, is relevant, the author shows adequately, for our day as it was for the 16th century. Jean Calvin is for Robinson "the theologian of the Reformation" and "interpreter of God's Word." The tribute to Calvin ought not obscure the

fact that there are other theologians of the Reformation. They, too, preached the Word, the instrument of the Reformation. Nor is the Evangelical Church the only root and fruit of the Reformation.

The author documents his lectures. Too often the references are to secondary authorities instead of primary sources. His citations in instances (e. g., p. 3, n. 4; p. 6, n. 8; p. 27, n. 71; et al.) should be more complete; since a bibliography is lacking, the footnotes should contain full bibliographical data the first time a work is cited. The work lacks an index.

For all that, there are passages in these lectures that attest to the author's insights into Reformation theology. "The Reformers wove the Church's doctrine of the Person of Christ into the web of justification," he states (p. 14). Again: "There is no doubt in faith, but there is doubt in believers" (p. 27). Or: "The God of the Bible is the God of grace" (p. 35). In his lecture on the preached Word he said: "Not only is the Word to be considered primarily as a means of grace; it is the primary means of grace" (p. 134). He does not give sufficient emphasis to the sacraments. Occasionally the author sounds like a Calvinist—which he is. More often he finds the common emphases of all the Reformers and makes them his own. This is the particular merit of his volume.

CARL S. MEYER

#### *THE CHURCH AND SOCIAL WELFARE.*

By Alan Keith-Lucas. Philadelphia: The Westminster Press, c. 1962. 84 pages. Paper. \$1.25.

As a prominent member of the social work profession, the author, a Christian layman, is trying to help his fellow laymen—and probably their pastors—to think theologically about some of the social welfare problems confronting the church today. Though not advocating a return to the position of the church in the Middle Ages as the sole

dispenser of what is now known as social welfare, he reminds the church of its social welfare obligations even where the state has taken over much of that responsibility. The questions appended for study should prove helpful for round-table discussions of various troublesome questions facing church members and Christian citizens in social welfare.

LEWIS W. SPITZ

*THE CHURCH'S CONFESSION UNDER HITLER.* By Arthur C. Cochrane. Philadelphia: The Westminster Press, c. 1962. 317 pages. Cloth. \$6.50.

This work on the Barmen Confession of 1934 has its roots in an Edinburgh doctoral thesis begun in 1936 on Barth's relation to the historic creeds and confessional standards of the church. Presbyterian systematician Cochrane continued his inquiry during a year of research in 1957—58. "Fully persuaded that the Barmen Declaration is the most significant Church document that has appeared since the Reformation Confessions of the sixteenth and seventeenth centuries," writes Cochrane, "and oppressed by the knowledge that the present generation of theological students was completely ignorant of it, and indeed of the Church Struggle itself, I resolved . . . to concentrate upon the history and prehistory of the synod" (p. 14). Paul Althaus, Hans Asmussen, Karl Barth, Joachim Beckmann, Dietrich Bonhoeffer, Otto Dibelius, Werner Elert, Wilhelm Frick, Adolf Hitler, Herman Hesse, Joachim Hosensfelder, Karl Koch, August Marahrens, Hans Meiser, Ludwig Müller, Martin and Wilhelm Niemöller, Wilhelm Niesel, Hermann Sasse, K. D. Schmidt, Heinrich Vogel, Ernst Wolf, Theophil Wurm, and scores of others who played roles big and little, glorious and ignominious, as protagonists and as foes, appear on these pages. Cochrane masks neither his sympathies nor his antipathies (which include Lutheran confessionalism), but his effort to produce an in-



telligible and comprehensive chronicle of events and a lucid interpretation of their significance deserves grateful recognition. Cochrane discusses National Socialism as the sinister background of Barmen, the era from 1917 to 1933, the rise of the "German Christians," the German Evangelical Church of 1933, the Pastors' Emergency League, the revolt against *Reichbischof* Müller's "Muzzling Order" of Jan. 4, 1934, and the Barmen Synod itself. He concludes with a chapter on the nature of a confession of faith as illustrated from the theology and history of Barmen. The book ends with 60 pages of documents, 17 pages of notes, and 13 pages of bibliography.

ARTHUR CARL PIEPKORN

*ECUMENICAL BEGINNINGS IN PROTESTANT WORLD MISSION: A HISTORY OF COMITY.* By R. Pierce Beaver. New York: Thomas Nelson & Sons. 327 pages. Cloth. \$5.00.

One of America's outstanding professors of missions has here written a definitive history of comity which no mission board or missionary can afford to ignore. If missions were the most important factor giving rise to the ecumenical movement, then comity was the bedrock of the unity that was achieved on the mission fields of the world and reflected to the sending churches.

Beaver thoroughly explains comity, the circumstances that gave rise to it, and the resultant denomination by geography. Today a whole series of new stresses is being exerted on past comity arrangements, among them urbanization, mobility, the multiplication of noncooperative fundamentalist missionaries who enter into fields assigned to other churches, partisan strife, ambitions of the non-Western churches. In the old days it was always possible for different denominations to get out of each other's way on the mission field. Today there are no more regions into which to withdraw. In some

areas it is already a case of "cooperate or quit."

Beaver holds that the only kind of mission work that will be healthy and will make sense today is one in which Christians of all denominations move beyond comity to full cooperation. Whatever may be the situation in this country, he contends, confessional churches in the flexible situation overseas can often make their most effective witness from within rather than from without. In his view the body of Christ can no longer work effectively abroad in a dismembered condition. An organ of the body need not deny its essential nature as an organ in order to affirm its connection with the body, Beaver feels. He thinks that as a matter of fact it thereby affirms its own health and function as a member. An organ will have trouble, however, if it gets delusions of grandeur and thinks that it alone is the body. WILLIAM J. DANKER

*THE EPISTLES TO THE THESSALONIANS.* By Harold J. Ockenga. Grand Rapids, Mich.: Baker Book House, 1963. 142 pages. Cloth. \$2.75.

This is a volume in the *Proclaiming the New Testament series*. Ockenga is pastor of Park Street Church (Congregational) in Boston. *Epistles to the Thessalonians* is basically a rehashing of an earlier book, *The Church in God*. The 24 studies serve the purpose of combining knowledge of the Thessalonian epistles with the understanding and application of their basic doctrines. The author allows for the possibility of a millennium in 1 Thess. 4 and 5. In each study there are many fine insights into the text, but applications and illustrations must be supplied by the preacher himself for obvious reasons. The impact of preaching on one book of the Bible for several months, providing there is a unified theme, should be stimulating for both pastor and people.

LESTER E. ZEITLER

## BOOK NOTES

*Wrestlers with God: Prayers of the Old Testament.* By Clarence Edward Macartney. Grand Rapids, Mich.: Baker Book House, 1963. ix and 207 pages. Cloth. \$2.95. The thirteen sermons in this volume were preached on Wednesday evenings in the First Presbyterian Church of Pittsburgh around 1930, the date of the first edition, here reproduced by photolithography without alteration.

*The Upanishads.* Translated by F. Max Müller. New York: Dover Publications, 1962. ci, 320, lii and 350 pages (2 vols.). Paper. \$2.00 each vol. The two volumes of this classic English translation of the eleven principal Upanishads to which Shankara appeals in his great commentary on the Vedānta Sūtras first appeared in the series *The Sacred Books of the East* in 1879 and 1884 respectively. Reproduced in the present reissue by photolithography without abridgement, this scholarly version still requires consideration even in view of such newer translations as, for example, those of Sarvepalli Radhakrishnan (1953), Swami Premananda (1955), Swami Prabhavananda and F. Manchester (1957), and Swami Nikhilananda (1949 to 1959).

*The Vedānta Sūtras of Bādarāyana, with the Commentary by Sankara.* Translated by Georges Thibaut. New York: Dover Publications, 1962. cxxviii, 448 and 508 pages (2 vols.). Paper. \$2.00 each vol. These two volumes are in a sense a companion-piece to the previous title. Like it, they are unabridged—but slightly corrected—photolithographic reproductions of a classic English translation that first appeared in the series *The Sacred Books of the East*, part I in 1890 and part II in 1896. The Vedānta Sūtras are widely regarded as the most important interpretation of the Upanishads.

*The Texts of Taoism.* Translated by James Legge. New York: Dover Publications, 1962. xxii, 364, vi and 340 pages (2 vols.). Paper. \$2.00 each vol. This is an unabridged and unaltered reproduction of the original 1891 edition in the series *The Sacred Books*

*of the East.* Taoism is "the great mystical religion that for millennia has formed a counter-balance to the official Confucianism of the Chinese state religion."

*Pointing the Way.* By Martin Buber; edited and translated by Maurice S. Friedman. New York: Harper and Row, 1963. xvi and 239 pages. Paper. \$1.45. It is an evidence of the growing influence of Buber that this collection of 29 essays, which chart the development and dimensions of his thought between 1909 and 1954, has had to be republished as a paperback. Buber's American editor and biographer, Sarah Lawrence College's Friedman, contributes a 6-page "editor's introduction" to this edition that newcomers to Buber will find highly helpful. This reprint acquires added interest from the fact that the Buber volume in Paul Arthur Schilpp's series *The Library of Living Philosophers* is scheduled for publication in 1963.

*The Power of Positive Thinking.* By Norman Vincent Peale. Greenwich, Conn.: Fawcett Publications, 1963. 224 pages. Paper. 60 cents. In the ten years following its first publication in 1952, this famous title went through 23 hard-cover printings, sold over two and a quarter million copies, was translated into 14 languages and occupied a place on the best-seller lists for three and a half years. This paperback edition is likely to give it a new impetus.

*Religious Conceptions of the Stone Age and Their Influence upon European Thought.* By G. Rachel Levy. New York: Harper and Row, 1963. xxxii and 349 pages. Paper. \$1.95. Miss Levy is a classicist and something of a poet as well as an erudite archaeologist; this explains the original title of the 1948 edition of this book, *The Gate of Horn*, an allusion to the passage in the sixth book of the Aeneid: *Sunt geminae somni portae, quarum altera fertur/Cornea, qua veris facilis datur exitus umbris.* The present edition, unaltered except in the title, is prefaced by a perceptive 5-page review of the volume which Henri Frankfort wrote for the *Journal*

of *Near Eastern Studies*. "The value of Miss Levy's work," says Frankfort, "lies in a combination of great learning with intuitive sight."

*European Literature and the Latin Middle Ages (Europäische Literatur und lateinisches Mittelalter)*. By Ernst Robert Curtius, translated by Willard R. Trask. New York: Harper and Row, 1963. xvi and 656 pages. Paper. \$2.95. This monumental study by a renowned European medievalist was first published in 1948. The Bollingen Foundation sponsored its appearance in English in 1953; it is this edition which is here reproduced without alteration. Its publication as a paperback has put everyone interested in the history of Western culture—which should surely comprise every Lutheran clergyman—profoundly in the publishers' debt.

*The Soul-Winner: How to Lead Sinners to the Saviour*. By Charles Haddon Spurgeon. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1963. 319 pages. Paper. \$1.75. This work, first published posthumously in 1895 and here reproduced without change by photolithography, receives a cordial recommendation in a 6-page foreword by the University of Hamburg's Helmut Thielicke, who confesses that the dogmatic system behind Spurgeon's spiritual meditations is different from his own but affirms: "I can see that fresh and unpolluted water springs forth in Spurgeon's preaching" (p. 6).

*St. Paul*. By Arthur Darby Nock. New York: Harper and Row, 1963. 256 pages. Paper. \$1.45. This is an unaltered reissue of the 1938 work that William David Davies has called "the most satisfying [modern] biography" of the apostle. It has become a standard item in Pauline bibliography.

*Faith, Hope and Charity (Enchiridion de fide, spe et caritate)*. Part I, 63 pages; part II, 68 pages. By St. Augustine, translated by Bernard M. Peebles. *Answer to Skeptics (Contra Academicos)*. Parts I and II; 77 pages each. By St. Augustine, translated by Denis J. Kavanagh. Boston: Daughters of St. Paul. Paper. 50 cents each part. These

pamphlets, put out by the enterprising Daughters of St. Paul, reproduce from volumes 1 and 2 of the series *Fathers of the Church*, of which Roy J. Deferrari is editorial director, the introductions, English translations, and footnotes of two important and astonishingly contemporary tractates by the great Western Church Father in handy form. This series of reprints deserves a cordial welcome.

*Christian Doctrine*. By J. S. Whale. New York: Cambridge University Press, 1963. 197 pages. Paper. \$1.25. This paperback edition is the tenth impression of the lectures delivered in the 1940 Michaelmas term of the University of Cambridge to some 600 men and women students of all faculties. Since their first publication in 1941 they have become one of the classic British Protestant summaries of the Christian faith in terms designed to engage the attention of educated men and women.

*Peace On Earth (Pacem in Terris)*. By John XXIII. Boston: Daughters of St. Paul, 1963. 61 pages. Paper. 25 cents. This is the National Catholic Welfare Conference translation of the audacious encyclical for which the late Roman Catholic leader is most widely remembered.

*Kant's Introduction to Logic and His Essay on the Mistaken Subtlety of the Four Figures*. Translated by Thomas Kingsmill Abbott. Second Edition. New York: Philosophical Library, c. 1963. \$3.75. Kant published his *Introduction to Logic*, which he used as a textbook for his own lectures on logic, in 1800, four years before his death. The 16-page tract *On the Mistaken Subtlety of the Four Syllogistic Figures* first came out in 1762. Abbott's translation of the two works (with a page of notes from Samuel Taylor Coleridge's copy of Kant's *Logik* preserved in the British Museum), which came out in 1885, is here reproduced by photolithography without alteration.

*Lectures on Ethics*. By Immanuel Kant, edited by Paul Menzer and translated by Louis Infield. New York: Harper and Row, 1963. xix and 253 pages. Paper. \$1.75.

The lectures in this volume were preserved for 150 years in the notebooks of three of Kant's students, by (or possibly for) whom they were transcribed around the late 1770's. In 1924 Menzer combined the three versions into one and published the lectures on the occasion of the 200th anniversary of Kant's birth. In 1930 Methuen and Company of London put them out in Infield's translation, here reproduced with a few changes in the footnotes and with Macmurray's original introduction. In addition, this Torchbook edition has a five-page foreword by the University of Rochester's Lewis White Beck. The *Lectures*, as Beck points out, are not only of considerable belletristic and ethical interest but are also of value in tracing the development of Kant's ethical views.

*The Church and Public Opinion.* By Richard Cushing. Boston: Daughters of St. Paul, 1963. 35 pages. Paper. 25 cents. This is the 1963 Good Shepherd Sunday pastoral letter of the Roman Catholic cardinal archbishop of Boston, addressed "to the clergy and faithful of the Archdiocese of Boston and to men of good will in every tradition." Thoughtfully written, it continues the tradition of his pastorals of 1960, *The Christian and the Community*, and of 1961, *Moral Values and the American Society*.

*Jesus: A Dialogue with the Saviour (Jésus: Simple regards sur le Sauveur).* By a Monk of the Eastern Church, translated by a Monk of the Western Church. New York: Desclee Company, 1963. 185 pages. Cloth. \$3.50. "Some forty short meditations, without any apparent order, recapture the words and scenes of the Gospel," is the way in which Oratorian Louis Bouyer describes this little volume in his introduction. "There is no eloquence, no dissertation, no evocation whatever to bog them down. Rather, we find always a direct contact with the soul of the Saviour who speaks to the soul of the reader. 'Follow thou Me!' This statement, about which the anonymous writer of these pages has some very decisive words, pervades everything he says." (Pp. 2, 3)

*The Characteristics of Charity.* By Naz-

arene Morando. Boston: Daughters of Saint Paul, 1963. 106 pages. Cloth. \$2.00. A member of the Roman Catholic society of the Daughters of St. Paul provides sixteen meditations on "the marks of this queen of virtues as outlined by the Apostle Paul" in 1 Corinthians 13 on the basis of a late 18th-century treatise of the same title by James Joseph Duguet.

*How to Converse Continually and Familiarly with God.* By Alphonsus de Liguori, translated from the Italian by L. X. Aubin. Boston: Daughters of St. Paul, 1963. 75 pages. Cloth, \$1.00; paper, 50 cents. Founder of the Congregation of the Most Holy Redeemer, for thirteen years bishop of Sant' Agata dei Goti, and a doctor of the Roman Catholic Church, the author of this tract is best known as a moral theologian who advocated a middle course between too great rigor and too great laxity. The present volume is a mirror of 18th century Roman Catholic Italian piety. An 11-page appendix lists short prayers and ejaculations to which indulgences of 300 to 500 days have been attached.

*Religion in Essence and Manifestation (Phänomenologie der Religion).* By G. Van der Leeuw. New York: Harper and Row, 1963. 714 pages; 2 vols. Paper. \$1.95 per vol. This is the *magnum opus* of the best all-around phenomenologist of religion in the twentieth century. The German original was published in Tübingen in 1933. A one-volume English translation was published in 1938 by Allen and Unwin, London, and is reproduced in these two volumes with appendices incorporating the additions of the second German edition by Hans H. Penner. Van der Leeuw is a man of faith who gives full value both to the horizontal dimension in which man seeks to understand in order to dominate, and to the vertical pathway on which what Otto termed the "numinous" traverses man's horizontal road to power. As a phenomenologist Van de Leeuw tries to see the empirically observable data and then to understand the structure of meaning within which they appear.

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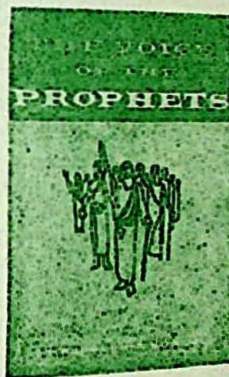
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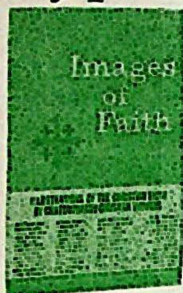
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