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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.

BOOK NOTES

(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 Quiet Battle: Writings on the Theory and Practice of Non-Violent Resistance. Edited by Mulford Q. Sibley. New York: Anchor Books, 1963. 390 pages. Paper. \$1.45. A well-edited selection of writings on the theory and practice of nonviolent resistance is here offered. Sibley traces the tradition of nonviolence from ancient religious statements drawn from Jewish, Christian, and Taoist writings down to the Norwegian resistance to the Nazis during World War II. His book includes case studies drawn from South Africa, the United States, and the U. S. S. R. Sibley argues that there is an alternative to violence both for the purpose of a country's external defense and in correcting social injustice.

The Literary Impact of the Authorized Version. By Clive Staples Lewis. Fortress Press: Philadelphia, 1963. x, 34 pages. Paper. 75 cents. Lewis concludes that the influence of the Authorized Version on English literature is much less than often supposed and that the prospects that authors will in the future depend on the Scriptures for literary phrasing are very dim.

The Prophets and the Promise. By Willis Judson Beecher. Grand Rapids, Mich.: Baker Book House, 1963. xii, 427 pages. Cloth. \$3.95. This is an unaltered reissue of the original 1905 edition, of which the Presbyterian author said: "The presentation . . . is essentially a restatement of the Christian tradition that was supreme fifty years ago. . . . My conclusions are simply the old orthodoxy, to some extent transposed into the forms of modern thought, and with some new elements introduced." (P. v)

Apologetics and the Biblical Christ. By Avery Dulles. Westminster, Md.: The Newman Press, 1963. xii, 76 pages. Paper. \$1.50. Upon analysis a considerable fraction of the concern with which many conservative Christians in all denominations view modern Biblical studies arises from a very intelligible human fear of the impact of these studies upon Christian apologetics. At this point Lutherans and Roman Catholics stand very close together. Dulles, professor of fundamental theology at Woodstock College, faces up to this problem with commendable frankness and competent scholarship in the present series of five lectures (originally delivered at the 1961 Glen Ellyn Summer Biblical Institute for Priests and now published as No. 6 of the *Woodstock Papers: Occasional Essays for Theology*): "The Apologetics of Historicism"; "The Gospels and Scientific History"; "The Gospels as Confessional Documents"; "The Resurrection: History and Confession"; and "The Divinity of Christ: History and Confession." The reading of this presentation of issues by a Jesuit priest is likely to be of real help to many Lutheran clergymen in achieving an objective clarification of their concerns in this area.

Stories of God (Geschichten vom lieben Gott). By Rainer Maria Rilke, translated by M. D. Herter Norton. New York: W. W. Norton and Company, c. 1963. 139 pages. Paper. \$1.25. Rilke's own attitude to this work of his first period was curiously ambiguous as the years unfolded, but his readers have given it an unqualified cachet of approval. Twelve printings appeared during

Rilke's own lifetime, and it has been translated into at least eight European languages. The present translation is a revision (on the basis of the definitive text of the 1904 reworking in Vol. VI [1961] of Rilke's *Sämtliche Werke*) of the 1932 version prepared by Norton with the collaboration of Nora von Purtscher-Wydenbruck. Rilke buffs will be grateful for it; many of those to whom Rilke is only the name of a New Romantic poet about whom literary critics are still of various minds will find these artlessly artful "pre-prose" tales of the restless 24-year-old author profoundly perceptive.

Reinhold Niebuhr. By Nathan A. Scott, Junior. Minneapolis: University of Minnesota Press, c. 1963. 48 pages. Paper. 65 cents. Scott, associate professor at the University of Chicago Divinity School, has dedicated this little brochure to two Lutheran theologians "who share my admiration of Reinhold Niebuhr" — Jerald Brauer and George Forrell. The work itself is an account of Niebuhr's course through life, marked by the milestones of his major books from *Does Civilization Need Religion?* to *The Structures of Nations and Empires*. Scott holds that Niebuhr's "deepest conviction has been that the Christian estimate of man is truer and profounder than any secular alternatives, whether classical or modern; and his chief concern has been to accomplish such a transvaluation of modern secularity as might disarm his contemporaries into a fresh apprehension of the cogency and relevance to their condition of the analysis of the human quandary that is implicit in Biblical faith" (p. 6). At the same time Scott finds Niebuhr's theology impaired chiefly by the "vagueness which characterizes his rendering of the doctrine of redemption" and by "his failure to develop systematically the doctrines of the Holy Spirit and of the Church." (p. 45)

Darwin and the Modern World View: The Rockwell Lectures, Rice University. By John C. Greene. New York: New American Library of World Literature, c. 1963. 126 pages. Paper. 60 cents. Greene, professor of history at Iowa State University, is re-

membered for his prize-winning book *The Death of Adam*. In the present volume he deftly describes the impact of Darwinism on Christian and secular thought in terms of Darwin and the Bible, Darwin and natural theology, and Darwin and social science. He concludes: "Although Darwin contributed powerfully toward shaping the dominant world view of the twentieth century, he settled nothing in either philosophy or theology" (p. 116). Clergymen will find Greene's exposition helping mightily in many cases to clarify their own thinking.

Documents of the Christian Church. Edited by Henry Bettenson. Second edition. New York: Oxford University Press, 1963. xx, 489 pages. Cloth. \$3.00. For two decades Bettenson's *Documents* has served as an invaluable resource book for clergymen and students, offering as it does within the compass of less than 500 pages a superb selection in English of the most important primary documents for the development of the Western Christian tradition through 19 centuries. This second edition expands the first edition with selections from the Savoy Declaration (1658) (the section number should read "III" not "I"); from the reply of the Archbishops of the Church of England to Leo XIII's *Apostolicae curae (curiae* in the title on p. 454 is an error); from the Church of Scotland Act of 1921; from *Rerum novarum* (1891), *Quadragesimo anno* (1931), and *Manifestissimus Deus* (1950); from the agreed statement of the Joint Doctrinal Commission appointed by the Anglican Archbishop of Canterbury and the Old Catholic Archbishop of Utrecht on intercommunion (1931); from the Church of South India's Basis of Union (1946); and from the constitution of the World Council of Churches (1948; 1962). An effort has also been made to bring the bibliography up to date, although Luther in English is still misrepresented by Wace and Buchheim's *Luther's Primary Works* of 1896; the Bologna Istituto per le Scienze Religiose volume, *Conciliorum oecumenicorum decreta* (1962), might well have been added to the listing of Schwarz' *Acta conciliorum oecumenico-*

rum. At the low price no pastor's library need lack this important and useful tool.

The Growth of the Old Testament. By H. H. Rowley. New York: Harper and Row, 1963. 192 pages. Paper. \$1.25. This laudably compressed compendium of contemporary Old Testament scholarly opinion on its subject was first published in 1950. Subsequent hard-cover reprintings brought the selected and annotated 5-page bibliography up to date as of 1958. Rowley, himself a highly capable scholar, belongs to the moderate wing of contemporary Old Testament scholarship and as a reporter strives to be meticulously fair to all schools.

The Drama of Atheist Humanism (Le drame de l'humanisme athée). By Henri de Lubac, trans. by Edith M. Riley. Cleveland: World Publishing Co., 1963. In the original French this book by the distinguished Lyonais Jesuit theologian is 20 years old; the English translation here reproduced came out in 1950. It represents a major contribution to the growing bibliography on Western atheism as a Christian heresy, and as such its availability in paperback form is to be noted with gratitude. Using Feuerbach, Marx, Nietzsche, "Kierkegaard the believer" (p. 49), Comte, and Dostoevsky, "the prophet of the other life" (p. 245), as his sources, de Lubac shows an authentic Christian concern for what Marxism, Nietzscheanism, and positivism have to say to the church, insisting meanwhile that atheist humanism is inevitably and ultimately antihuman and that even in the secular world a humanism that depends on faith in God and faith in Christ offers the only hope of genuine progress.

The English Free Churches. By Horton Davies. Second edition. New York (London): Oxford University Press, 1963. viii, 208 pages. Cloth. \$1.70. "The English Free Churches (that is, the Baptists, Congregationalists, Methodists, and Presbyterians) have contributed largely to fashioning those spiritual links and values that bind the English-speaking nations. . . . To read the history of the English Free Church is, in part, to understand the roots of the transatlantic *entente cordiale*" (pp. vii, viii). The

second edition of this well-written work, which the author (now professor of religion in Princeton University) sends on its way with the words quoted, reproduces the first edition (1952), with a few amendments and additions in the text and a completely revised bibliography. The book is Vol. 220 in the publisher's *Home University Library of Modern Knowledge*.

Die erste Sitzungsperiode des Zweiten Vatikanischen Konzils: Ein Rückblick. By Joseph Ratzinger. Cologne: Verlag J. P. Bachem, 1963. 63 pages. Paper. DM 2.80. Ratzinger is professor of fundamental theology in the Roman Catholic theological faculty of the University of Münster. His frank chronicle and his sober and objective interpretation of the first phase of Vatican II rest upon his personal participation in the council as a member of the staff of the Cardinal-Archbishop of Cologne and upon his discussions with other participants. This report to his own coreligionists provides valuable information on the opening of the council, the unexpected self-assertion of the bishops in connection with the election of the commissions, and the debates concerning the schemata on the liturgy and the sources of revelation. His epilog warns that the council will neither reform the Roman Catholic Church for all time nor result in the immediate reunion of the Roman Catholic Church even with Eastern Orthodoxy, let alone with the churches that emerged from the continental reformations of the 16th century.

Foresight and Understanding: An Enquiry into the Aims of Science. By Stephen Toulmin. New York: Harper and Row, 1963. 117 pages. Paper. \$1.15. This book is the essence of a series of learned lectures which a university press published in hard-cover form in 1961 and which then achieved the accolade of a Torchbook paperback reissue in a bare two years. To read the book is to know why. Toulmin manfully attempted a difficult task, "to focus on the aims of science something of the insider's judgment and the outsider's breadth of vision alike" (p. 13). As one might expect from a scien-

tist-historian-philosopher-mathematician, he discharged his task with laudable success and with a commendable economy of words. Even more, as Jacques Barzun reassures the reader in his foreword, Toulin is "a lucid and lively writer." For the theologian, to whom science is always a partner with which he must carry on a dialog, this is a good book to have read.

God in Action. By Karl Barth, translated from the German by Elmer G. Homrighausen and Karl J. Ernst. Manhasset, L. I., N. Y.: Channel Press (Round Table Press), 1963. xxix, 143 pages. Cloth. \$3.00. The lectures in what Homrighausen calls Barth's "little Dogmatics"—on revelation, on the church and theology, on the ministry of the Word of God, and on the Christian as a witness (the last with an appended summary of the lively afterlecture discussion)—were delivered in Switzerland in 1934 and published in the present English translation in 1936. Homrighausen prefaces the unaltered reissue with an introduction which traces the influences of Barth upon American Christianity during the generation that elapsed between the two editions and appraises the impact of Barth's 1962 visit to this country. The book is a good introduction to the "middle" Barth, a Barth who has gone beyond his *Römerbrief* days but who has not yet attained to the breadth and depth of his full maturity.

Luther. By John Osborne. New York: New American Library of World Literature, 1963. 125 pages. Paper. 60 cents. A Lutheran is likely to react to Osborne's play about the Great Reformer somewhat like a Roman Catholic contemplating Hochhuth's *Der Stellvertreter*. The power of both plays as theater cannot be gainsaid, but both the Lutheran and the Roman Catholic respectively will regret the choice of the particular historic figure that the dramatist has used to project what are after all his own—rather than his subject's—convictions. A common device of anti-Lutheran polemicists has been the production of a caricature of Luther by the careful abstraction and isolation of every earthy reference that they could find in his collected works; their offense was distortion

of the truth by an unbalanced presentation. Osborne's *Luther*, which seems to have no obvious polemic purpose (one suspects that at times Osborne even likes his intestinally oriented Luther as a kind of epitome of his own look-back-in-anger rebelliousness), is, however, not wholly documentable Luther. The play is here nevertheless, and a Lutheran pastor ought at least to have read it simply for his own information and protection.

Masterpieces of Christian Literature in Summary Form. Edited by Frank N. Magill. New York: Harper and Row, 1963. xxix, 1193, v pages. Cloth. \$9.95. This is the kind of work that should be appreciated for the virtues that it possesses without expecting everything that the jacket promises. The book is one of twins. The other is entitled *Masterpieces of Catholic Literature in Summary Form*. The dust jacket of the volume before us describes it as "the central ideas of 300 influential works on which Protestant Christianity is grounded," from First Clement (ca. 96) to H. D. Lewis' *Our Experience of God* (1959). (Keep in mind that "grounded" as you note in the table of contents John Henry Cardinal Newman's *Apologia pro vita sua*, Jean Jacques Rousseau's *The Creed of a Savoyard Priest*, Ludwig Feuerbach's *The Essence of Christianity*, St. John of the Cross' *The Dark Night of the Soul*, the autobiography of St. Teresa of Avila, St. Francis of Sales' *Introduction to the Devout Life*, and *Science and Health with Key to the Scriptures* by Mary Baker Eddy!) In purposing to examine the 300 words "from the Protestant viewpoint" the work presumably is intended to include Lutheranism. Indeed, we find descriptions of four titles by Luther (*De servo arbitrio* and the three major works of 1520; the choice is significant!), Melancthon's *Loci communes*, and the *Magdeburg Centuries* out of the 16th century. From then until the beginning of our own century the only works produced by members of the Lutheran Church deemed important enough for inclusion are *True Christianity* by John Arndt (described as an antiorthodox forerunner of Pietism!), Jakob Boehme's *The Way to Christ*, the *Journals* of Henry Melchior Müh-

lenberg, four titles by Søren Kierkegaard, and Hans Lassen Martensen's *Christian Dogmatics*. The individual essays are roughly 2,000 words apiece. The heading of each briefly identifies the author of the original, the type of work, the date, and the principal ideas advanced. Each essay comments on the author of the original and describes the work. About one third of the titles antedate the 16th century. While the authors of the individual essays are not identified, the list of contributors includes two Lutherans, Clarence L. Lee and Theodore G. Tappert, both of the Lutheran Theological Seminary in Philadelphia. Used with appropriate critical caution that allows for the different authors' biases and prejudices, this work should be of considerable help in identifying in a general way the contents of an unfamiliar work on which a parson may stumble in his reading. A set of very useful indexes make the contents of the work easily accessible.

Naught for Your Comfort. By Trevor Huddleston. New York: The Macmillan Company, 1963. 188 pages. Paper. \$1.45. Huddleston's book first came out in 1956. The author, an Anglican "Mirfield Father," had been in South Africa for a baker's dozen of years as priest and teacher. *Naught for Your Comfort* is the story of his work in the colored district of Johannesburg and of his own developing insight that "the way of apartheid is a denial of the very foundation of the Gospel itself" (p. 186). In the last 7 years the book has sold 150,000 copies, and while the cover may exaggerate when it says that it "stirred the conscience of the world," it must have helped to give a wholesome share of unease to the consciences of its readers. Now the Anglican bishop of Masasi, Huddleston expresses in a new introduction to this otherwise unaltered paperback reissue his conviction that "the very fact of South Africa's existence in the same continent, as she now is, is a hindrance and a stumbling block to all European effort in other parts of the vast land mass which is Africa. It is a degradation to us all." (p. 9)

One Way for Modern Man: The Gospel of John in Modern English. Translated by

J. B. Phillips. New York: American Bible Society [1963]. 77 pages. Paper. 15 cents. This is the first of a new series of "Bible portions" to be published by the American Bible Society with the explicit purpose of attracting those who have not previously been interested in the Bible. The format is that of a digest-type magazine. Twenty full-page, down-to-earth photographs of life in contemporary cities were chosen from 1,200 taken by Gordon Stromberg and Richard Crane. The text of the Fourth Gospel in the appealing paraphrase of J. B. Phillips is printed like a modern book. This promising program will probably meet the needs of many pastors and parishes looking for new ways to reach out to the Biblical illiterates of the community.

Peter and the Church: An Examination of Cullmann's Thesis. By Otto Karrer, translated from the German by Ronald Walls. New York: Herder and Herder, 1963. 142 pages. Paper. \$2.25. The original is part three of *Um die Einheit der Christen*; the English translation is Vol. 8 in the important series *Quaestiones disputatae*. Although Cullmann's *Peter* is the immediate occasion for Karrer's reflections, the latter surveys not only the Cullmann thesis (that St. Peter was primus only at the beginning and was superseded by St. James and that the Roman Catholic idea of the apostolic succession is inadequately supported), but pretty much the whole of recent non-Roman-Catholic literature on the issues of Petrine primacy and the contemporary Roman Catholic version of the doctrine of apostolic succession. The virtue of the work lies not in the accumulation of additional evidence, which was not to be expected, but in the conspicuous charity with which Karrer offers his rejoinder to the non-Roman-Catholic criticism of the crucial Roman Catholic tenet that divides Christendom. This charity may make it possible for Lutheran readers really to hear this exposition of the Roman Catholic view where a more polemic approach would only have further deafened them. Since a dialog involves communication, such a hearing is indispensable to further conversation.

Protestanten-Katholiken Kulturkampf: Studien zur Kirchen- und Geistesgeschichte des neunzehnten Jahrhunderts. By Andreas Lindt. Zürich: EVZ-Verlag, 1963. 196 pages. Paper. Sw. Fr. 13.80. The word *Kulturkampf* usually evokes memories of the conflict between the emerging German Empire and the Roman Catholic Church in the days of Bismarck. Actually the *Kulturkampf* affected the whole of German-speaking Europe; in Switzerland it covered the better part of the 19th century, from the 1828 anniversary of the Reformation in Bern to the election of the first Roman Catholic Conservative Party member to the Swiss *Bundesrat* in 1891. Involved were such prestigious names as Jeremias Gotthelf, Gottfried Keller, Jacob Burckhardt, Alexander Schweizer, Alois Emanuel Biedermann, Alexandre Vinet, Karl Rudolf Hagenbach, Friedrich Nippold, and Hyacinth Loyson. Mindful of the altered interconfessional climate, Reformed church historian Lindt patiently, instructively, and in a genuinely ecumenical and objective spirit reconstructs from contemporary sources the great theological-political battle that divided his homeland in the previous century.

Reincarnation: The Ring of Return. Edited by Eva Martin. New Hyde Park, N.Y.: University Books, 1963. xi, 306 pages. Cloth. \$5.00. The book begins with a 24-page introduction, in which the author defends her belief in reincarnation. In 6 chapters—an introduction, followed by 5 chapters covering the pre-Christian era, the first 5 post-Christian centuries, the period from the 6th through the 17th centuries, 1700—1900, and the 20th century to 1927 (when the book was first published)—she assembles more or less explicit testimonies of others to the persistent belief in metempsychosis. She identifies, but does not document, her sources; in some cases the texts must be strained to the point of distortion to fit the author's purpose.

Selbstzeugnisse August Hermann Franckes, geboren 1663, aus Verkündigung und Lebensberichten ausgewählt. Edited by Erich Beyreuther. Marburg-an-der-Lahn: Francke-

Buchhandlung, 1963. 158 pages. Cloth. DM 7.50; paper, DM 5.50. The tercentenary of August Hermann Francke's birth has been the occasion for many commemorative articles, books, and celebrations. In this admirably conceived volume Francke's most competent contemporary biographer furnishes the reader with a splendid introduction to the life and work of this farsighted, diligent, generous, and compassionate Lutheran theologian. Four *Berichte* and a dozen sermons are drawn on in five chapters, each with its own editorial introduction: Call to decision, your neighbor, temptations, the experience and the obedience of faith, and the praise of God in our life. The work concludes with a postscript addressed to the theological reader and a little over two pages of notes that also serve as a bibliography.

Speaking in Tongues. By H. J. Stolee. Minneapolis: Augsburg Publishing House, 1963. x, 142 pages. Paper. \$1.95. When this work was first published back in 1936 it bore the title *Pentecostalism: The Problem of the Modern Tongues Movement*. It is being reissued without change—except for a three-page introduction by O. G. Malmin—at this time because of the increased interest in glossolalia in the Protestant Episcopal Church and some branches of the Lutheran Church on this continent, "in the hope that its scriptural approach to a difficult subject and its irenic spirit may serve to keep the discussion of speaking in tongues in proper perspective and may even lead to a God-pleasing understanding of the true meaning of the fullness of the Spirit." (p. viii)

Test-Tube Theology. By Paul L. Maier. St. Louis: Concordia Publishing House, 1963. 12 pages. Paper. 15 cents. Maier, campus pastor and lecturer in history at Western Michigan University, Kalamazoo, provides some optimistic comments on the future dialog between scientists and theologians. The roles of science and theology are carefully—though somewhat tersely—delimited. Scoring false views such as "science is wrong," "religion is wrong," or "simply compartmentalize," Maier calls for recognition that both

true religion and true science are ultimately correct.

Not Many Wise: A Reader on Religion in American Society. Boston: The Pilgrim Press, c. 1962. vi, 169 pages. Paper. \$2.25. Members of the American Academy of Political and Social Science who save their copies of the Academy's *Annals* will already have the 11 essays in this collection on their shelves, since they are reprinted from the November 1960 issue of the *Annals*. Other students of American religious phenomena—such as trends in church membership, historic waves of religious interest, theology and the present-day revival, church and laity among "Protestants," Roman Catholics and Jews, the church as a human institution, religion and education, religion and politics, minority religions, and sects and cults—should welcome this handy reprint. The chapter on sects and cults is by Martin E. Marty.

The Quimby Manuscripts. Edited by Horatio W. Dresser. New York: The Julian Press, 1961. xv, 446, xvi pages. Cloth. \$8.00. "If it had not been for P. P. Quimby there would have been no Mrs. Eddy and if it had not been for Mrs. Eddy we should never have known of Quimby" (p. xiv), says Ervin Seale in this new reprinting of the second edition of *The Quimby Manuscripts*. These documents illustrate the extent to which Mrs. Eddy was dependent upon Phineas Parkhurst Quimby and his "silent method

of divine healing"—less than some of her detractors have insisted, much more than her followers have been ready to concede. First published in 1921, these valuable materials have been edited by the son of the Quimby disciple who lent to Mrs. Eddy the copybooks that made her acquainted with the Quimby manuscripts. The first two chapters sketch Quimby's life and the history of the manuscripts. In the documents themselves, which begin with Quimby's account of his own restoration to health, Dresser carefully identifies his own comments, bridges, introductions, and interpretations. An appendix lists Quimby's published articles between 1859 and 1865 and provides a chronicle of the "Quimby-Eddy controversy." The index is followed by 16 pages of photographic reproductions of parts of the manuscripts.

The Pocket Aquinas: Selections from the Writings of St. Thomas. Edited by Vernon J. Bourke. New York: Washington Square Press, 1960. xxvi, 372 pages. Paper. 60 cents. Bourke is a topnotch Thomistic scholar. He introduces his work with a general introduction and a good select bibliography. Each of the eight sections—knowledge and method, nature and philosophy, man and psychology, reality and first philosophy, moral life and ethics, society and political philosophy, beauty and art, and revelation and theology—has its own foreword and recommended readings. Here is a good, inexpensive introduction to St. Thomas.

BOOKS RECEIVED

Adventures in Evangelism. By Elmer A. Kettner. St. Louis: Concordia Publishing House, c. 1964. 133 pages. Paper. \$1.50.

Authority in the Church. By Thomas Coates. St. Louis: Concordia Publishing House, c. 1964. 98 pages. Paper. \$1.50.

Christ's Preaching— and Ours. By Michel Philibert. Richmond, Va.: John Knox Press, c. 1964. 55 pages. Paper. \$1.00.

Concise History of Israel: From Abraham to the Bar Cochba Rebellion (Geschiedenis van Israel). By M. A. Beek, translated by Arnold J. Pomerans. New York: Harper and

Row, Publishers, c. 1963. x, 224 pages. Cloth. \$4.95.

The Condition of the Christian Philosopher. By Roger Mehl, translated from the French by Eva Kushner. Philadelphia: Fortress Press, 1963. 221 pages. Cloth. \$4.50.

Constitution on the Sacred Liturgy: Second Vatican Council. Collegeville, Minn.: The Liturgical Press, 1963. 67 pages. Paper. 50 cents.

Dramatic and Symbolic Elements in Gregorian Chant. By Marie Pierik. New York: Desclee Company, 1963. 136 pages. Cloth. \$3.50.

The Primitive Church (Jesus et les origines du Christianisme). By Maurice Goguel, translated by H. C. Snape. New York: The Macmillan Company, c. 1964. 610 pages. Cloth. \$14.95.

Scripture Services: Fifteen Bible Themes, Edited for Group Use. By John Gallen. Collegeville, Minn.: The Liturgical Press, c. 1963. 108 pages. Paper. 45 cents.

The Signs of the New Covenant (Les signes de la nouvelle alliance). By Aimé Georges Martimort. Collegeville, Minn.: The Liturgical Press, c. 1963. xiv, 320 pages. Cloth. \$4.75.

Sunday Mass Book: A Missal in Simple Wording. Edited by Sisters of Mission Helpers of the Sacred Heart. Collegeville, Minn.: The Liturgical Press, c. 1963. 251 pages. Paper. 85 cents.

Trinitarian Faith and Today's Mission. By Lesslie Newbiggin. Richmond, Va.: John Knox Press, c. 1963. 78 pages. Paper. \$1.25.

Your Mass in Rhythmed Reading, Edited for Group or Parish Participation: Introductory Stage. By Basil Doyle. Collegeville, Minn.: The Liturgical Press, c. 1963. 80 pages. Cloth. \$1.00.

Einleitung in das Neue Testament. By P. Feine and J. Behm. Heidelberg: Quelle und Meyer GmbH, c. 1963. xvi, 458 pages. Cloth. DM 29.00.

For the Living. By Edgar N. Jackson. Great Neck, N. Y.: Channel Press, c. 1963. 95 pages. Paper. \$1.50.

How the Reformation Came (Wie kam es zur Reformation?). By Joseph Lortz, translated by Otto M. Knab. New York: Herder and Herder, 1964. 115 pages. Cloth. \$2.95.

Learning to Read the Bible (Wie lerne ich Bibellesen?). By Pius Parsch, translated by H. E. Winstone. Collegeville, Minn.: The Liturgical Press, c. 1963. 20 pages. Paper. 15 cents.

A Life of Rabban Yohanan Ben Zakkai. By Jacob Neusner. Leiden: E. J. Brill, 1962. x, 200 pages. Cloth. 30 guilders.

The Parish Bible-Class (Wie halte ich Bibelstunde?). By Pius Parsch, translated by

H. E. Winstone. Collegeville, Minn.: The Liturgical Press, c. 1963. 63 pages. Paper. 40 cents.

The Philosophy of Law in Historical Perspective. By Carl Joachim Friedrich. Chicago: University of Chicago Press, 1963. xii, 296 pages. Cloth. \$6.50.

Aufklärung und Erweckung. By Max Geiger. Zürich: EVZ-Verlag, c. 1963. 619 pages. Cloth. Sw. Fr. 48.00.

The Character of Danger. Vol. III: *Psychiatric Symptoms in Selected Communities; the Stirling County Study of Psychiatric Disorder and Sociocultural Environment*. By Dorothea C. Leighton and others. New York: Basic Books, c. 1963. xiii, 545 pages. Cloth. \$10.00

The Church and Urban Power Structure: Christian Perspectives on Social Problems. By George D. Younger. Philadelphia: The Westminster Press, c. 1963. 88 pages. Paper. \$1.25.

The Gospel According to St. Mark. By Alan Cole. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1961. 263 pages. Cloth. \$3.00.

The Lamb and the Blessed: A Series of Sermons for Lent and Easter. By William H. Eifert and Daniel A. Brockhoff. St. Louis: Concordia Publishing House, c. 1964. 86 pages. Paper. \$1.50.

A New Harmony of the Gospels: The Gospel Records of the Message and Mission of Jesus Christ. By Albert Cassel Wieand. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1961. 268 pages. Cloth. \$4.50.

The Modeling of Mind: Computers and Intelligence. Edited by Kenneth M. Sayre and Frederick J. Crosson. Notre Dame, Ind.: University of Notre Dame Press, c. 1963. xi, 275 pages. Cloth. \$7.95.

Sketches of Jewish Social Life: In the Days of Christ. By Alfred Edersheim. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1960. viii, 342 pages. Cloth. \$3.50.

Early Democracies in the Low Countries: Urban Society and Political Conflict in the

- Middle Ages and the Renaissance.* By Henri Pirenne, translated from the French by J. V. Saunders. New York: Harper Torchbooks, 1963. xxviii, 250 pages. Paper. \$1.65.
- Steps to Revolution.* By Meryl Ruoss. New York: Institute for Strategic Studies, 1963. 15 pages. Paper. Price not given.
- England in the Age of Wycliffe, 1368 to 1520.* By George Macaulay Trevelyan. New York: Harper Torchbooks, 1963. xvi, 380 pages. Paper. \$1.95.
- The Eternal Message of Muhammad.* By 'Abd-al-Rahman 'Azzam, translated from the Arabic by Caesar E. Farah. New York: Devin-Adair Company, c. 1964. xxi, 297 pages. Cloth. \$4.95.
- The First Epistle of Paul to the Corinthians.* By Leon Morris. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1963. 249 pages. Cloth. \$3.00.
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