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# Concordia Theological Monthly



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ARCHIVES

## 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.*

**MARTIN LUTHER: "BY FAITH ALONE."** By Willem J. Kooiman, translated by Bertram Lee Woolf. London: Lutterworth Press, 1954. 218 pages. \$2.52.

The translation of Dr. Kooiman's popular work, *Maarten Luther, Doctor der Heilige Schrift*, into German was so well received that this translation is now offered to the English-speaking world with some revisions and additions by the author to bring it up to date.

The style is simple, direct, and to the point. Though occasionally one may note that the present edition is a translation, it is unusually fluent and readable. The author shows good judgment in the selection of materials and a high degree of fairness and objectivity in his evaluation of Luther and his contemporaries.

Dr. Kooiman wrote this biography of Martin Luther with the laity of his parish in mind. Content and style are geared to the needs of the general reader rather than to those of the specialist. Our pastors will find it a good popular book to recommend to Sunday school teachers and lay workers in the congregation. However, both they and their parish school teachers will find it useful in the preparation of addresses or topics in the area of the Lutheran Reformation.

ARTHUR KLINCK

**HUNDERT JAHRE WITTENBERGER BIBELDRUCK, 1522—1626.**

Von Dr. Hans Volz. Goettingen: Verlag Dr. Ludwig Haentzschel, 1954. 168 pages. Paper. DM 10.—.

All who are interested in Luther and Reformation research will be pleased with the increasing evidences that this work, so sadly interrupted by the two World Wars, is again resumed. Some months ago the revival of the *Verein fuer Reformationsgeschichte* and the *Archiv fuer Reformationsgeschichte* was noted in the *C.T.M.* (XXIII, 317). The above title marks the first number in the new series of the *Arbeiten aus der Staats- und Universitaetsbibliothek Goettingen*. In the introduction the publisher of this pamphlet points out that it aims to be a contribution toward a complete Luther bibliography, which to the present time is lacking. It is fair that again (as in E. G. Schwiebert, *Luther and His Times*, *C.T.M.* XXII, 76) the importance of Wittenberg and especially the University of Wittenberg for the history of the Reformation is stressed; it was the very center of the entire movement. And so it was also the center of Bible production. In the little town (village, rather) of Wittenberg, from 1534, when the

first edition of the Bible in Luther's translation appeared, until 1626 no fewer than a hundred editions of the complete Bible were printed—an estimated number of 200,000 copies—not counting the many editions of Bible sections. The only rival of Wittenberg was Zurich; 95 editions of the Bible were issued there from the printshop of the Froschauers.—The author of this pamphlet, Dr. Hans Volz, is at present a member of the committee in charge of preparing a new volume of the Weimar Edition of Luther's Works, which is to contain Luther's translation of the Old Testament.—The booklet shows evidence of an enormous amount of research work; the footnotes in small type cover more space than the text; and despite much statistical material it is not dry reading, but really interesting.—Beyond the direct purpose of the book it indicates the intense activity of Luther in correcting and improving the translation in each succeeding edition. Above all, it proves that there was a huge demand for the German Bible, a demand that the press could not satisfy; ever new printers undertook the work.

THEO. HOYER

*ISRAEL AND THE NEW COVENANT.* By Roderick Campbell. Philadelphia: Presbyterian and Reformed Publishing Co., 1954. 336 pages, 6×9. \$3.75.

The author of this interesting book is a learned and zealous Reformed layman who believes, as Dr. Oswald T. Allis puts it in his "Foreword," that "the Christian Church has for centuries failed to take seriously and carry out fully the Great Commission." He therefore describes in six longer "parts" the essence and objective of the New Christian Covenant, which he presents from the historical Calvinistic view against a generally legalistic background. The book is well written, and the reader has reason to admire the great seriousness of the manifestly consecrated author. He will also appreciate the numerous admonitions addressed to a church which does not take seriously enough its great task of preaching the divine Word. But the Lutheran believer, who is rooted in evangelical freedom, is hardly able to agree with the legalistic pattern which is here delineated.

J. T. MUELLER

*CALVIN: A LIFE.* By Emanuel Stickelberger, translated by David Georg Gelzer. Richmond: John Knox Press, 1954. Cloth. \$2.75.

In a moving fashion the artist-author tells the story of the founder of his faith and the faith of many Americans and Europeans—the extent of Calvinism should not be minimized. We can learn to know John Calvin, the man, from this friendly biography; John Calvin, the theologian, is neglected. The author has relied heavily on the seven-volume work of Doumergue and the older work of d'Aubigne; frequently he refutes Calvin's Roman Catholic biographer, Kampschulte. The documentation (neatly arranged at the end of the book) reveals that Stickelberger has also used original sources. Considerable space is devoted to Servetus.

Stickelberger confesses, "I have allowed an unduly large space for the Servetus episode in this biography" (p.133). The author has a flair for dramatizing various events in Calvin's life. The description of the first dramatic meeting between Farel and Calvin gives the author one of his finest opportunities to display his powers. Stickelberger is weak when he seeks to minimize Calvin's mixing of church and state, sympathetic in his characterization of Calvin, generous in his evaluation of the reformer. Gelzer's translation is smooth, making the book more readable.

CARL S. MEYER

*GO PREACH!* Edited by Theodore O. Wedel and George W. R. MacCray. Greenwich, Conn.: The Seabury Press, 1954. xiii and 242 pages. \$3.50.

This handsome volume is interesting for presenting a cross-section of the sermons of outstanding preachers of the Episcopal Church in America. It is likewise noteworthy because of its purpose. The Episcopal Church officially sponsors the office and activity of the lay reader, who is licensed by the church to conduct the service where a clergyman is not available and to assist a resident rector. Only with special license is the reader authorized to preach his own composition; normally he is to read sermons authorized for the purpose. According to the introduction to this volume, the Episcopal Church now has 7,233 clergymen and 7,750 readers. Beginning in 1944 a service was begun to mail specially prepared sermons to readers applying for them, which now distributes sermons to over 2,500 subscribers. This volume has been compiled from the sermons contributed to that service, by Canon Theodore O. Wedel of Washington Cathedral and George W. R. MacCray, one of the directors of the Presiding Bishop's Committee on Laymen's Work. Of the 30 sermons here published, 18 are for days or seasons of the church year. The others are on special subjects or for special causes. The sermons carefully, sometimes glowingly, acknowledge the supremacy of Christ. Many leave it quite ambiguous whether the Cross is only the way of life that Christ taught or the redeeming act by which He became the Way.

RICHARD R. CAEMMERER

*THE REFORMATION ERA.* By Harold J. Grimm. New York: The Macmillan Co., c. 1954. xii and 675 pages. \$6.50.

Here is a volume which is destined to become an indispensable manual for church people, lay or professional. It achieves its stature through a fortunate combination of essentials. The book is soberly printed, with no illustrations; but it is supplied with eight specially prepared maps. The format is compact. There are no footnotes, either by the page or appended to chapters; yet there is a remarkable air of thoroughness and professional competence, achieved through a straightforward style that bristles with novel or colorful detail and through biographical articles totaling nearly

40 closely printed pages. The historiographer's dilemma, especially in a field as profusely documented as this, is to give account to the multitude of facets of his period, yet not to bog down in a clutter of subheads. Mr. Grimm has organized his story under four major sections: A. Europe on the Eve of the Reformation; B. The Reformation in Germany; C. Spread of Protestantism and Revival of Catholicism; and D. Religious Conflicts and Consequences. Four of the twelve massive chapters are devoted to Section D, and the last chapter is entitled "The Legacy of the Reformation," with sections on Western thought, the scientific outlook, the spirit of the age, education and the writing of history, literature, art, and music. Before that comes the depiction of the preparatory situations and movements, the account of Lutheran, Reformed, and dissenting reformatory processes, the Roman Catholic Counter Reformation, and a unique Chapter XI on "The Secularization of European States." This summary will indicate the area of major accomplishment in Mr. Grimm's work: it is not a recital of *a* or *the* Reformation, but it is just to its title, *The Reformation Era*. The art of setting forth history in terms of organic epochs is one, exemplified hitherto chiefly overseas, which makes demands on basic and detailed research coupled with the historian's instinct to find perspective and organize cause and effect. Mr. Grimm acknowledges his models carefully, among them Gerhard Ritter, *Die Neugestaltung Europas im 16. Jahrhundert*. It should be said that as president of the American Society for Reformation Research and co-editor with Ritter, Roland H. Bainton, and Heinrich Bornkamm of the *Archiv fuer Reformationsgeschichte* he is a colleague of high historical craftsmen. One of the most remarkable effects of the book is its surmounting of any Lutheran or Calvinistic provincialism or loss of perspective. The total sweep of the period becomes clear, and with it an increased, rather than diluted, appreciation for processes with which the given reader may feel himself kin. At the same time the book is a useful corrective for a trend of thought unhappily prevalent because of the current accent on the Reformation as not congruent with the Renaissance and in some respects in conflict with it, namely, that the Reformation was a straw fire with no central and lasting impact. This book makes it clear that the Reformation was epochal. It was the turning of the history of western civilization. It helped to loose some of its own worst enemies and contributed to conflict, but it provided judgments and spiritual powers that still man the battle.

RICHARD R. CAEMMERER

*THE APOSTOLIC SUCCESSION IN THE FIRST TWO CENTURIES OF THE CHURCH.* By Arnold Ehrhardt. London: Lutterworth Press, 1953. 168 pages. Cloth. 16/-.

The immensely learned author, who until 1935 — when Hitler deposed him — was lecturer in Roman and Civil Law first at Freiburg and later at Frankfurt, and who has since become a priest of the Church of England,

enters a scholarly, closely reasoned, persuasively written, and amply documented dissenting vote in the discussion evoked by Bishop Kirk's 1946 symposium, *The Apostolic Ministry*. He urges that the idea of a priestly succession as such is older in the church than the idea of an Apostolic succession, and that the latter doctrine, which originated in the second century (although Ephesus and the border districts of East Syria had not embraced it by the end of the century), "was formed of two elements, one being the idea of a succession to the ancient priesthood of Israel, the other the idea of succession to the traditions of the Apostolic teaching" (pp. 6, 7). The laying on of hands is associated with the former and was carried out by the presbyters. He finds that in the New Testament "remarks about appointment to the ministry and descriptions of the several ministries have proved to be only casual, and the idea of succession, in so far as it is found at all, is capable of more than one interpretation" (p. 35). Only two results are firmly established: First, already in the canonical Acts of the Apostles the interest in the constitutional development of the church at Jerusalem is far greater than that shown in the constitutions of the Gentile churches, and in Codex D this interest is increased to a definite claim of primacy for St. James and his presbyters; second, "presbyter" is a term originating in Palestinian Jewry. Turning to the early episcopal succession lists, he concludes that they were mere lists of names, compiled in the second half of the second century to demonstrate that the sees were occupied without interruption and closely analogous to the succession lists of the postexilic Jewish high priests (which had been compiled out of special eschatological considerations based on Daniel 9:24 ff.). There were other types of succession in the early Christian Church, such as that of the Christian prophets which was brought to an end because of the Montanist troubles, and, less prominently, of Christian teachers, the former modeled on Jewish, the latter (at least partly) on pagan precedents. "Out of these various and somewhat disparate elements Irenaeus created the doctrine of the Apostolic succession, which was further developed by his pupils Hippolytus and Tertullian. . . . Both Irenaeus and Origen held that the Apostolic succession cannot be detached from the Apostolic tradition, because the first—and for Origen the most important—duty of Christian priests is the ministry of the Word." (Page 159.)

A curious error occurs on page 97, where the author describes the Roman Catholic and Lutheran Jewish-Christian congregations formed by the Christians among the inmates of Hitler's extermination camp at Theresienstadt. Here, according to Ehrhardt, "the self-appointed leader of the Lutherans administered the Sacraments—in accordance with article 67 of Luther's *Smalcaldic Articles* of 1536—38—although he had not even the necessary elements, but was compelled to use tea instead of wine." There is, of course, no "article 67" in the *Smalcald Articles*. The author probably has in mind paragraph 67 of Philip Melancthon's

*Tractatus de Potestate et Primatu Papae* of 1537, although the words can only by an unconscionable distortion of meaning be held to justify the action of the Theresienstadt leader.

ARTHUR CARL PIEPKORN

*PLAIN CHRISTIANITY AND OTHER BROADCAST TALKS.* By J. B. Phillips. New York: The Macmillan Company, 1954. 87 pages. Cloth. \$1.65.

*APPOINTMENT WITH GOD: SOME THOUGHTS ON HOLY COMMUNION.* By J. B. Phillips. New York: The Macmillan Company, 1954. 61 pages. Cloth. \$1.75.

The gifted translator of *Letters to Young Churches* and *The Gospels* bids fair to become as prolific and popular an author of little books about theology and religion as his famed fellow countryman Clive Staples Lewis. In *Plain Christianity* Phillips is at his very best. He provides two addresses on the title of the collection, designed to show that "the lives of plain Christians" furnish the most persuasive apologetic for their faith. This is followed by an illuminating account of the problems confronting a person engaged in the modern translation of the New Testament. The argument of an earlier book, *Your God Is Too Small*, is summarized in "A God Big Enough." In "A Sense of Sin" he develops the idea that "we can do nothing to manufacture a safe approach to God," but that in the Incarnation and the Atonement God came personally "to offer a Way out of the sin-death-fear complex in which the world is involved." The other subjects treated are "What Is Worship?" "The Holy Spirit," "A Thing Most Wonderful" (the Crucifixion), and "The First Portrait of Jesus" (an outline of the Gospel according to St. Mark). The Anglican Evangelical bias, notably in the implied competence of man to "accept" the Lord Jesus, is present, but not so obtrusive as seriously to vitiate the book's otherwise great merit.

The Anglican Evangelical bias is much more prominent in *Appointment with God*. This book is a series of fourteen Lenten addresses delivered to the people of his parish, St. John's, Redhill, Surrey, plus an "envoy" that incorporates an urgent appeal to Anglicans not to "exclude from the Lord's Table in our Church those [of other denominations] who are undoubtedly sincere Christians" (p. 61). There is an appealing simplicity of the right sort; an abundance of useful and valid insights into the Eucharistic mystery that would be of value to communicants of any denomination (including our own); an energetic rejection both of any theory that would make the Sacrament of the Altar a propitiatory sacrifice and of the sterile Protestantism that is "so busy saying what the Holy Communion is *not*" that very little positive doctrine is left; and a constructive stress on the fact that the Eucharist is more than a "bare memorial." On the positive side Philipps can speak of Christ's "real Presence in the Sacrament" (p. 22). He asserts: "Of the bread [Christ] said, 'This is My Body,' and of the wine He said, 'This is My Blood,' and it was

so" (p. 24). Again: "It is no mere piece of bread or sip of wine that I receive—I receive the very Body and Blood of Christ into my own imperfect self" (p. 36). Yet, Phillips implies, the Words of Institution are not to be taken as "absolute literal truth"; only "in a mystical sense . . . can the words be taken at their face value." Our Lord "did in fact say, 'This is My body,' but He was not speaking, indeed cannot have been speaking, literally" (p. 16). Less significant is the fact that Phillips is unwarrantedly positive in asserting that "the very word 'hocus-pocus' is a corruption of part of the Consecration words of the Latin Mass, '*hoc est enim corpus meum*'" (p. 12).

ARTHUR CARL PIEPKORN

#### BOOKS RECEIVED

*A Complete Bible Commentary: Short Comments on Every Chapter of the Holy Bible.* By Matthew Henry, Thomas Scott, and others. Chicago: Moody Press, 1954. 1,024 pages. Cloth. \$6.95. This is a reissue of a long out-of-print explanatory, devotional, and practical commentary on the whole of Sacred Scripture (less, of course, the Apocrypha). While the sources are not identified, approximately one half of the comments are from the pen of the distinguished nonconformist divine Matthew Henry (1662—1714), while the remainder comes from the works of others, notably Thomas Scott (1747—1821), the Calvinistic Anglican who so profoundly influenced John Henry Cardinal Newman.

*Modern Science and God.* By P. J. McLaughlin. New York: Philosophical Library, 1954. 89 pages. Cloth. \$2.75. On November 22, 1951, Pius XII delivered a famous address to the members of the Pontifical Academy of Science, in which he urges the point that recent scientific discoveries strengthen rather than weaken the traditional arguments for God's existence which have a physical basis. Of particular interest is the assertion that the universe is approximately "five milliard," that is 5,000,000,000 (by American reckoning), years old. The present title is a carefully analyzed and annotated English translation of this significant address, first published in 1952 and reprinted late last year.

*Resource Materials for Elementary Science. Series I: Biology for Teachers of Upper Elementary Grades.* By C. O. Keller, Herbert H. Gross, John W. Klotz, Herman W. Schaars, E. G. Garske, Walter G. Gerth, and Theodore L. Handrich. St. Louis: Concordia Publishing House, 1954. vii and 202 pages. \$2.25. This is the second volume to appear in the important and useful "Elementary Science for Christian Schools" series of textbooks described in the announcement of the first volume in CONCORDIA THEOLOGICAL MONTHLY, Volume XXV, No. 12 (December, 1954), page 958.

*The Doctrine of Holy Scripture Respecting the Atonement.* By Thomas J. Crawford. Fourth edition. Grand Rapids: Baker Book House, 1954. x and 538 pages. Cloth. \$4.00. A photolithoprinted reissue in the publishers' "Co-Operative Reprint Library" of the second edition (1874) of an important nineteenth-century discussion of the Atonement. The author—at the time of writing the present title Professor of Divinity in the University of Edinburgh—holds that our sins were imputed to



Christ, that the sufferings of Christ were sacrificial, vicarious, and penal in their character; that the Atonement originated in the love of God and secured sanctification as well as pardon; that the death of Christ is a satisfaction to divine justice; that the mediatorial work of Christ is complete and of unfailing efficiency; and that the benefits of the Atonement are freely offered to all who will receive them.

*The Church in the Roman Empire before A.D. 170.* By William M. Ramsay. Grand Rapids: Baker Book House, 1954. 510 pages. Cloth. \$4.20. A photolithoprinted reissue (in the publishers' Co-Operative Reprint Library) of the fifth (1897) edition of the author's scholarly and informative Mansfield College Lectures of 1892.

*The Life of Our Lord upon the Earth, Considered in Its Historical, Chronological, and Geographical Relations.* By Samuel J. Andrews, with a biographical introduction by Wilbur M. Smith. Grand Rapids: Zondervan Publishing House, 1954. 651 pages. Cloth. \$5.95. Apart from the admirable thirteen-page biographical introduction by Professor Smith, the present edition is an unaltered photolithoprinted reissue of the revised edition of 1891. The author, who was born in 1817 and died in 1906, was one of the most distinguished American leaders in the Catholic Apostolic Church, founded in England by Edward Irving. Dr. Smith asserts in his biographical introduction: "It is true that we have had books devoted exclusively to the life of Christ, such as Fahling, Wood, Henry Ward Beecher and Lyman Abbott, but none of them can compare in scholarly worthiness with Andrews."

*Are the New Testament Documents Reliable?* By F. F. Bruce. Grand Rapids: William B. Eerdmans Publishing Company, 1954. 122 pages. Cloth. \$2.00. The first edition of this conservative apology of the credibility of the New Testament on historical and philological grounds appeared in 1943; by 1953 it had gone through four editions in England and had been translated into German. The author discusses the date and attestation of the New Testament documents, the New Testament canon, the Synoptic Gospels, the Gospel according to St. John, the Gospel miracles, the evidence of the writings of SS. Paul and Luke, and the contributions of archeology, Jewish writings of the early Christian period, and early Gentile writers on the subject of his study.

*Commenting and Commentaries.* By Charles Haddon Spurgeon. Revised edition. Grand Rapids: Kregel Publications, 1954. 220 pages. Cloth. \$2.00. This reprint of Spurgeon's catalog of over fourteen hundred commentaries and expositions, unchanged except for the substitution of the names of the American publishers in the case of editions that have been recently reprinted, includes, in addition to the author's comments on commentaries, two lectures on commentaries and on commenting and a textual index of over twenty-eight hundred sermons which the author delivered during his ministry at the New Park Street Chapel and the Metropolitan Tabernacle.

*Dictionary of Last Words.* Compiled by Edward S. LeComte. New York: Philosophical Library, 1955. xxix and 267 pages. Cloth. \$5.00.

A carefully documented, alphabetically organized compendium of dying statements that will furnish almost endless illustrations to preachers who purchase it. The volume begins with the beautiful dying prayer of Bishop Robert Abbot of Salisbury and ends with Ulrich Zwingli's defiant valedictory: "You can kill the body, but you cannot kill the soul." In between are the dying words of Martin Bucer ("He governs and disposes all"), Warren Gamaliel Harding ("That's good. Go on. Read some more."), Heinrich Himmler ("I am Heinrich Himmler"), Dwight L. Moody ("Doctor, I don't know about this. Do you think it best? It is only keeping the family in anxiety."), Friedrich von Schiller ("Judex!"), Archbishop James Ussher ("But, Lord, in special forgive my sins of omission"), Woodrow Wilson ("Edith"), and some eighteen hundred others. The twenty-page preface is an interesting essay on this genre of historiography, with valuable bibliographical references.

*The Gospel-Mystery of Sanctification.* By Walter Marshall. Grand Rapids: Zondervan Publishing House, 1954. viii and 264 pages. Cloth. \$3.95. The first edition of this title is dated 1692; the work went through at least a dozen editions during the next two centuries. The present edition, newly reset throughout, reproduces the fourth impressions, printed in Edinburgh in 1744, and includes Marshall's sermon, "The Doctrine of Justification, Opened and Applied," together with an appendix, consisting of a short biographical sketch of Marshall with appreciations by contemporaries as well as by James Hervey, William Cowper, and Thomas Chalmers. The author of this great classic was a minister of the Church of England, who lost his parish when he declared himself for Presbyterianism in 1662.

*The Lutheran Annual 1955.* Edited by O. A. Dorn and Armin Schroeder. St. Louis: Concordia Publishing House, 1954. 352 pages. Paper. 50 cents. The familiar *Annual* is made increasingly valuable by the new style of presenting the location of churches and preaching stations, by indicating the time of Sunday services, and by the addition of telephone numbers to the alphabetical listing of pastors and teachers.

*The Oxford Cyclopedic Concordance, Containing New and Selected Helps to the Study of the Bible.* New York: Oxford University Press, 1947. 378 pages, and 12 pages of colored maps. \$3.00. A selection of materials from the *Oxford Helps to the Study of the Bible*, including summaries of all the books of the Sacred Scriptures, arranged in a single alphabetical order, thus obviating the necessity of referring to an index, together with thirty-four illustrations and an indexed atlas to the Holy Bible.

*Treasury of Philosophy.* Edited by Dagobert D. Runes. New York: Philosophical Library, 1955. xxiv and 1280 pages. Cloth. \$15.00. With "about ten thousand men and a score of women who have some claim to be classed as philosophers," there will inevitably be some individuals who will quarrel with Dr. Runes over the choice of the slightly fewer than four hundred individuals from whose works he has reproduced representative excerpts. In general, however, the discerning reader will approve the editor's selections. The sequence is alphabetical; the amount of space

devoted to each philosophy—from a few paragraphs to as much as twenty-two pages (Plato)—depends on the relative importance of the author. Typical choices include Peter Abelard on "Sin," Baal Shem-Tov on "The End-All of Knowledge," George Boole on "The Place of Mathematics in the System of Human Knowledge," Chuang Chou on "Excursions into Freedom," Benedetto Croce on "The Humanity of History," Etienne Gilson on "Will and Knowledge," Ibn Tufail on "The Improvement of Human Reason," V. I. Lenin on "The Three Sources of Marxism," George Edward Moore on "What Is Good?" Josiah Royce on "Immortality," Rabindranath Tagore on "Love as the Development of Life," the beginning of Ludwig Wittgenstein's "Tractatus Logico-Philosophicus," Joaquin Xirau Palau on "The Metaphysical Background of the Crisis of Civilization," and Yu-Lan Fung on "Philosophy of Contemporary China." The sources are carefully identified, although, regrettably, page references are missing. The index covers not only the philosophers cited, but also other individuals referred to in the admirably brief and comprehensive biographical notes which precede each quotation.

*The Confessions of Jacob Boehme.* Compiled and edited by W. Scott Palmer, with an introduction by Evelyn Underhill. New York: Harper and Brothers, 1954. 188 pages. Cloth. \$2.25.

*A Treasury of Hymns.* Selected and edited by Maria Leiper and Henry W. Simon, with notes by Wallace Brockway and decorations by Frank Lieberman. New York: Simon and Schuster, 1953. 383 pages. Cloth. \$6.00.

*American Liberty and "Natural Law."* By Eugene C. Gerhart, with an introduction by Roscoe Pound. Boston: The Beacon Press, 1953. 212 pages. Cloth. \$3.00.

*Channels of Spiritual Power.* By Frank C. Laubach. Westwood: Fleming H. Revell Company, 1954. 186 pages. Cloth. \$2.50.

*Agobard of Lyons, Churchman and Critic.* By Allen Cabaniss. Syracuse: Syracuse University Press, 1953. xii and 137 pages. Cloth. \$2.50.

*The Sun and the Umbrella.* By Nels F. S. Ferre. New York: Harper and Brothers, 1953. 156 pages. Cloth. \$2.00.

*Higher Education and the Human Spirit.* By Bernard Eugene Meland. Chicago: The University of Chicago Press, 1953. ix and 204 pages. Cloth. \$4.00.

*Paul the Apostle.* By Giuseppe Ricciotti, translated by Alba I. Zizzamia. Milwaukee: The Bruce Publishing Company, 1953. xi and 540 pages. Cloth. \$7.50.

*The Philosophy of Jacques Maritain.* By Charles A. Fecher. Westminster: The Newman Press, 1953. xiv and 361 pages. Cloth. \$5.00.

*Free Churches and Christian Unity: A Critical View of the Ecumenical Movement and the World Council of Churches.* By Marion John Bradshaw. Boston: The Beacon Press, 1954. xiv and 225 pages. Cloth. \$3.50.

*Sören Kierkegaard*. By Johannes Hohlenberg, translated by T. H. Croxall. New York: Pantheon Books, 1954. x and 321 pages. Cloth. \$5.00.

*20 Stewardship Sermons*. By Pastors of the Evangelical Lutheran Church. Minneapolis: Augsburg Publishing House, 1954. 227 pages. Cloth. \$3.00.

*Lutheran Cyclopedia*. Edited by Erwin L. Lueker. St. Louis: Concordia Publishing House, 1954. 1,160 pages. Cloth. \$7.50.

*Life of Jesus (Kindergarten Outline Series)*. Cincinnati: The Standard Publishing Company, 1953. 52 pages. Paper. 25 cents. This booklet consists of twenty-six simple pictures to color, perforated for class or individual use.

*The Irish and Catholic Power: An American Interpretation*. By Paul Blanshard. Boston: The Beacon Press, 1953. viii and 375 pages. Cloth. \$3.50.

*The Third and Fourth Books of Maccabees*. Edited and translated by Moses Hadas. New York: Harper and Brothers, 1953. xii and 248 pages. Cloth. \$4.00.

*Religion for the Hardheaded*. By Alice Franklin Bryant. New York: Dodd, Mead and Company, 1953. 116 pages. Cloth. \$2.00.

*The Recovery of Family Life*. By Elton and Pauline Trueblood. New York: Harper and Brothers, 1953. 127 pages. Cloth. \$1.50.

*Hunted Heretic: The Life and Death of Michael Servetus, 1511 to 1553*. By Roland H. Bainton. Boston: The Beacon Press, 1953. xii and 270 pages. Cloth. \$3.75.

*What Is Religion?* By Alban G. Widgery. New York: Harper and Brothers, 1953. xi and 330 pages. Cloth. \$5.00.

*Customs and Cultures: Anthropology for Christian Missions*. By Eugene A. Nida. New York: Harper and Brothers, 1954. xiv and 306 pages. Cloth. \$4.00.

*The Person and Work of the Holy Spirit*. By René Pache, translated by J. D. Emerson. Chicago: Moody Press, 1954. 223 pages. Cloth. \$3.00.

*An Introduction to the Pauline Epistles*. By Edmond Hiebert. Chicago: Moody Press, 1954. 383 pages. Cloth. \$4.50.

*The Episcopal Church: Its Message for Men of Today*. By George Harkin Atwater. Revised edition. New York: Morehouse-Gorham Company, 1953. 190 pages. Cloth, \$2.50; paper, \$1.50.

*Preach the Word of God*. By Frederick M. Morris. New York: Morehouse-Gorham Company, 1954. 157 pages. Cloth. \$2.50.

*What Is the Priesthood?: A Book on Vocation*. By John V. Butler and W. Norman Pittenger. New York: Morehouse-Gorham Company, 1954. 221 pages. Cloth. \$3.00.

*The Anglican Pulpit To-day: Representative Sermons by Leading Preachers of the Anglican Communion.* Edited by Frank D. Gifford. New York: Morehouse-Gorham Company, 1953. 235 pages. Cloth. \$3.50.

*The Atonement in Our Time* (British title: *The Hope of Glory*). By Martin Jarrett-Kerr. New York: Morehouse-Gorham Company, 1953. xxi and 164 pages. Cloth. \$2.25.

*The Christian Attitude to Other Religions (The Hulsean Lectures for 1949).* By E. C. Dewick. New York: Cambridge University Press, 1953. x and 220 pages. Cloth. \$5.00.

*Natural Religion and Christian Theology—First Series: Science and Religion (The Gifford Lectures for 1951).* By Charles E. Raven. New York: Cambridge University Press, 1953. vii and 224 pages. Cloth. \$4.00.

*Natural Religion and Christian Theology—Second Series: Experience and Interpretation (The Gifford Lectures for 1952).* By Charles E. Raven. New York: Cambridge University Press, 1953. vii and 227 pages. Cloth. \$4.00.

*The History and Character of Calvinism.* By John T. McNeill. New York: Oxford University Press, 1954. x and 466 pages. Cloth. \$6.00.

*Smoke on the Mountain: An Interpretation of the Ten Commandments.* By Joy Davidman. Philadelphia: The Westminster Press, 1954. 141 pages. Cloth. \$2.50.

*Children's Sermons.* By Kenneth Brakeley Welles, edited by Dorothy B. Fritz. Philadelphia: The Westminster Press, 1954. 128 pages. Cloth. \$2.00.

*The Altar Fire: Reflections on the Sacrament of the Lord's Supper.* By Olive Wyon. Philadelphia: The Westminster Press, 1954. 125 pages. Cloth. \$2.00.

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