GREEK-ENGLISH CONCORDANCE TO THE NEW TESTAMENT:

Bible students know that concordances, listing every occurrence of a word in the Sacred Text, are exceedingly useful tools. Here we have a concordance for the Greek New Testament which tabulates alphabetically all the 5,524 individual words of the so-called Textus Receptus of the Greek New Testament (the Greek text on which Luther's translation and the KJV are based) and states in what passages they occur and what meanings the KJV assigns to them. An ingenious system is employed which quickly acquaints the student both as to the passages where the word is found and as to the rendering or renderings given it in the KJV. It is of course a well-known fact that many words have more than one meaning; the context usually determines the meaning the writer has in mind. Thus Hades is translated "hell" in the KJV (10 times); but in one passage it is translated "grave" (1 Cor. 15:35). This bit of information one obtains in a minute's time by opening the book at Hades, which is word number 86 in the concordance. If a person, knowing that the word "grave" occurs in the English Bible, would like to know in which passages it is found and what the Greek equivalent or equivalents are, he consults the English index in the second part of the work at the word "grave" and finds that there are four Greek words rendered "grave" in the KJV; their concordance numbers are submitted; the first note striking his eye is "86 Hades, one," the last number indicating that Hades is given the translation "grave" one time, while the number 86 quickly tells him where to look in the concordance.

The book is intended chiefly for people who are still in the beginner's stage as far as study of the Greek New Testament is concerned. But Dr. Metzger is right when he in the introduction says that "the technical scholar of the NT will also find certain information conveniently set forth in Smith's tabular and statistical arrangement of words, which will assist him in making a comparative study of English versions and their underlying Greek text." We hope the work will be widely used and assist in acquainting people with the treasures of our inspired Greek New Testament.

WILLIAM F. ARNDT


A joint review of these two books suggests itself for a number of reasons. As their titles indicate, they are a survey of modern research regarding the dates, authors, circumstances of composition, and the textual history of the various books of the Old Testament. Intended primarily as an orientation for the educated person in general rather than for the specialist, they succeed admirably in summarizing the majority opinion of present-day Old Testament scholarship.

Each volume is a contribution to a series of publications with a similar purpose. Kuhl furnishes the twenty-sixth volume for the Sammlung Dalp (named after Johann Dalp, founder of the Francke Verlag). The scope of this series of publications is not restricted to theology but includes all areas of scientific research. Robinson's book is the eleventh in a more strictly theological series, known as The Colf Library of Modern Christian Thought and Teaching, edited by W. R. Matthews, Dean of St. Paul's. The immediately preceding volume is a companion study of the New Testament and has the similar title: The New Testament: A Conspectus. Both authors are recognized authorities in their field. Theodore H. Robinson is emeritus professor of Semitic languages, University of Cardiff, known perhaps best as the author of Prophecy and the Prophets. Curt Kuhl, a German Evangelical pastor in the village of Nordkirchen, has achieved recognition by a number of scholarly contributions and displays a comprehensive acquaintance with the literature of Old Testament research.

While both writers staunchly adhere to the historical-critical method and accept its results in general regarding the origin of the Old Testament books, the British scholar is less dogmatic in his presentation. There is a liberal sprinkling over the pages of his book of such expressions as: "it looks as if," "sometimes it seems," "it seems likely," "we may suspect." Because Kuhl has almost twice as much space at his disposal, he can give a more complete account of the position of critical scholars regarding the origin and authenticity of the Old Testament books. He is also more positive in asserting that this view of the Old Testament is "in a measure a clear picture of the origin and the composition of its parts," although he admits in his concluding remarks that a lack of unanimity exists on a number of questions and that "much that is set forth as a conclusion is only of a hypothetical character with a more or less higher degree of probability" (p. 325).

WALTER R. ROEHRS
JUDAS ISKARIOTH IN DER GESCHICHTE DER AUSLEGUNG VON
DER REFORMATION BIS ZUR GEGENWART. By Kurth Lüthi.

This book by the Swiss theologian Kurth Lüthi is both interesting and
highly instructive. The author has read an enormous number of books
and treatises dealing with the Judas problem from Luther to Bultmann,
treatments by theologians and men of letters, by philosophers and sociol-
ogists, by believers and unbelievers. Nothing of significance has escaped
him, it seems. The material is divided into five larger sections, each com-
plete in itself, presenting by quotation and condensed report the picture
of Judas as seen by the various schools of thought since the Reformation.
Lüthi shows how the characteristic concerns and problems of each period
are reflected in the interpretation of the Gospel data on the disciple who
betrayed our Lord. The author's main aim is historical; but, pastor that
he is, he forces each reader to ask himself what God wants to tell him
through Judas as he confronts the Christ. While the book is a case study,
it serves admirably also as a review course in the history of interpreta-
tion in general from the Reformation down to our own times. We hope
that many more of such historical studies of individual problems of inter-
pretation may appear. As yet this vast field has been little cultivated.
Lüthi's book shows the value of such research for exegete, historian, and
systematnic.

VICTOR BARTLING

ST. PAUL'S JOURNEYS IN THE GREEK ORIENT. By Henri Metzger.

The chief claim of this little book on our interest and time is that it
was written by a classicist who brings his lore of ancient things to bear
on the narrative of Paul's journeys in the Greek Orient, found in the
book of Acts. The work is intended as an historical, not as a theological
treatise. Now and then a bit of fascinating information is submitted,
for instance, that the Emperor Claudius deprived a gentleman from
Lydia of his Roman citizenship because he did not know Latin (p. 21).
It must be mentioned, too, that Professor Metzger personally visited the
places of which he writes. Controversial questions are here and there
touched on, although not extensively argued. The author favors the
so-called North Galatian theory. On the famous Areopagus scene of
Acts 17 he holds that the Apostle was actually brought before the Athenian
court which bore that name, not to be tried, however, but merely to
furnish the judges some acquaintance with his teachings. The theory
favoring the Ephesian origin of the Captivity Letters is not alluded to.
A number of unusually fine photographs are reproduced and add to the
attractiveness of the booklet.

This small book has a large task, that of stating the fundamental beliefs of Christians in the language of contemporary analytic philosophy. All of the essayists in this collection of papers are English philosophers and theologians. John Wisdom, H. H. Price, and C. S. Lewis are widely known for other writings. The failure of the Christian Church in England with regard to the educated class has been partly due to a philosophy which maintains that religious statements are for the most part meaningless; or if they have a meaning, it is only an emotional meaning. The purpose of these essays is to classify the meanings of such statements as "God exists," "God loves man," "He shall come again in His glory." The essays breathe an earnest and honest desire for clear, unrhetorical answers to these questions. In view of the spreading influence of analytic philosophy in this country this might be an important work for those that must answer the questions of educated agnostics. The future will certainly bring further treatments of this problem.

DONALD P. MEYER


The jacket describes the author as a railroader, a born Mormon, holder of both the Aaronic and Melchizedek priesthoods of the Latter-Day Saints, and a sometime Foreign Mission Conference president. His disillusionized reaction against Mormonism has inspired this vehement, violent attack on the founder of the Latter-Day Saints movement, Joseph Smith. The value of the book is lessened by the author's failure to furnish documentation at some crucial points and by his imaginative re-creation of conversations and episodes involving his subject. Its major usefulness lies in the fact that it clearly indicates the points at which Mormonism is most vulnerable.

ARTHUR CARL PIEPKORN


This timely book on the age-old question of the relation of human reason and the Christian faith contains an interesting foreword by Protestant Episcopal Rector John Heuss of New York introducing the author, an Anglican theologian lately come on the American scene. The table of contents whets theological and philosophical appetites: Natural theology, the cosmological argument and its existential form, the imago Dei, the analogia entis, the question whether a man can know anything utterly, and the usefulness and grandeur of natural theology.

From the latter it is apparent that this book is neither condemnation of "graceful Reason" nor an appeal to a neo-rationalism. Dr. Casserley is
reacting from Anglicanism's broadness against the overemphasis on an existential approach via the critical philosophers that cuts to pieces any validity for a natural theology. One might almost wish that Karl Barth would read this and reply. One wonders further whether his Nein would still be so vigorous.

Surely this is a book for Lutherans to ponder, not merely because our fathers did make such a large room for a natural theology but also because we are still confronting men of reason and science, perhaps in larger numbers than ever. Casserley may help us evaluate our own heritage. His theological bases are those of a moderate Anglicanism with a great appreciation for Bishops Butler and Berkeley. In spite of Anglican broadness in trying to face in both directions at once, most Lutherans will be more sympathetic to Casserley's views than to either the liberal or the neo-orthodox wing of Reformed theology. This is a book for thinking pastors and educated laymen. Student pastors and their congregations have undoubtedly already taken notice.

HENRY W. REIMANN


The subtitle "a study of the problem of reunion in the light of history" indicates the purpose of this book. Its four chapters grew out of lectures which were given at an assembly of Anglican clergymen in Norwich Cathedral in 1950. They discuss the idea of the church, the Church of England, Nonconformity, and the present situation. Canon Edwards regards the church as a society which originates through divine power and grace. He designates faith in the Lord Jesus Christ, the Sacraments, the apostolic ministry, and liturgical worship as characteristic features of the church. He presents the Church of England as a child of the Reformation, and acknowledges the Bible, a personal faith, and a Biblical view of life as the heritage from this continental spiritual ancestry. Nonconformity resulted chiefly in three types of ecclesiastical organization, the national church with its bishops, the federal church with its presbytery, and the independent church with its congregational supremacy. An evaluation of the current situation leads the author to the conclusion: "The Papacy presents a problem of its own ... but even a reunion between Anglicanism and the rest of the Protestant world seems immensely difficult." He regretfully attributes this impasse to disregard for history and scholarship as well as to extensive rationalization of theological differences.

LORENZ WUNDERLICH


Miss Harkness, professor of applied theology at the Pacific School of Religion, Berkeley, Calif., has written more than eighteen books on theol-
ogy and innumerable articles for theological journals. An acknowledged liberal of the Methodist type, her religious thinking is now swinging somewhat toward the right in a more conservative orientation. That is no doubt a result of her ecumenical experience as a member of the Study Commission of the World Council of Churches. She professes adherence to the ancient Christian creeds, without, however, accepting the Holy Trinity, the deity of Christ, the vicarious atonement, and other Christian fundamentals in their traditional theological meaning. She uses the accepted Christian terminology, yet never quite in the sense that Christian orthodoxy understood it. She is given neither to Barthian neo-orthodoxy nor to fundamentalism. She acknowledges the Bible as the authority in religion, yet not the sole authority. Christ is the supreme revelation of God, though not His only revelation. Thus like Noah's raven she goes to and fro, vacillating between the ark of Biblical profession and the waters of so many worthless words. Yet her book, which bears the subtitle "An Examination of the Sources of Our Faith and Certainty," has value in pointing out how present-day liberals are conforming to patterns that fit them into the general scheme of an ecumenical Christendom. Valuable also is her "selected bibliography," though practically all references represent the liberal approach. 

JOHN THEODORE MUELLER


War Petrus in Rom? Heussi made this question the title of a book in 1936. It stirred up a continuing controversy among Evangelical and Roman Catholic Church historians that has lasted two decades. The University of Jena church historian who started the fire himself subsequently contributed half a dozen more fagots in the form of published studies. In this eighth and final discussion he assembles once more the evidence for denying a Roman ministry to St. Peter. Gal. 2:6 implies that St. Peter was already dead when St. Paul wrote Galatians. 1 Clement 5 ff. does not prove that St. Peter died a martyr at Rome or anywhere else. The reference in St. Ignatius' Letter to the Romans (4:3) is so late and ambiguous as to be indecisive. It is improbable that 1 Peter 5:13 refers to Rome; in any case the passage is too late to prove anything. John 21:18 f. may reflect either a fact or pure legend, but it does not prove that St. Peter was in Rome. The archaeological diggings under the Vatican Basilica failed to uncover St. Peter's grave, as Roman Catholic authorities conceded in 1951. The later legend of St. Peter's Roman activity — explicitly referred to for the first time in the correspondence of St. Dionysius of Corinth about 170 — can be accounted for on a number of probable grounds. In four brief supplementary essays Heussi discusses primitive Christian chronology, interprets τέμα τῆς δύσεως in 1 Clement
5:7 as meaning Rome and not Spain, denies that 1 Clement 6:1, 2 refers to the Neronian persecutions, and proposes a solution to the problem of "St. Anencletus I" and the memoria Petri. This little brochure is significant as demonstrating the extent to which crucial Roman Catholic claims are based upon traditions rather than on demonstrable fact.

ARTHUR CARL PIEPKORN


The author is an authority on the religious thought of later antiquity. His earlier works make one open this volume with anticipation of a feast. The volume fulfills expectations, being a worthy product of one of the most distinguished series of classical lectures in America, the Sather Classical Lectures, of which it is Volume 26.

The work really is an expansion of the first chapter of his work on Epicurean theology (Épicure et ses dieux, Paris, 1946). Festugière examines the history of personal piety as opposed to state religion. Such piety can be found on both a popular and a philosophic level. The first two chapters outline popular religion's first beginnings on the basis of Athenian drama.

Two of the following chapters give examples of popular piety from the post-Alexandrian age: Lucius, the hero of Apuleius' Metamorphoses, and the neurotic rhetorician Aelius Aristides. Both feel attached to a god by the conviction that they have been saved from guilt, called by the god to special service, been blessed with special revelations, and so stand in close contact with their god. This belief in the closeness of the divine is a characteristic feature of religion in New Testament times.

The other chapters are devoted to philosophic piety. This is based on Platonism, which tends to retire from the world and develops into mysticism and astral religion. In tracing out the history of philosophic piety Festugière sheds light on the origins of Christian monasticism, on the differences between Stoicism and Christianity, and on the origins of early Christian mysticism. His studies in the Hermetic writings make his last chapter especially valuable.

Only one technical error was noted, the omission of footnote 8 in Chapter III. Two footnotes in the text were numbered 15 to make the numbering correspond.

Festugière has produced an interesting, readable, and valuable book on the religion of the New Testament era. It stresses features of the age that can easily be overlooked by a study of handbooks on the history of New Testament times. It makes certain personalities of the age come alive (notably Aristides). We hope that it will be used not only by the classicist but also by the Christian theologian. EDGAR M. KRENTZ

Sympathetic treatments of the relationship between science and religion usually take one of two paths, finding that the two occupy different spheres and therefore do not contradict or that science is a part of a whole represented by religion. This book, written by a professor of mathematics at Oxford, takes the second of the two alternatives, an alternative that was chosen long ago by St. Augustine and has not been neglected since.

The author's criticism of the first type is rhetorical and unconvincing. But his treatment of the second alternative is intelligent and reverent. Science at its best becomes a religious activity; for the highest revelations of science seem to be given rather than self-generated, (1) because science expresses a unity in the world which points to a transcendent source, (2) because that unity has a spiritual character, and (3) because that spiritual character is personal. Revealed religion completes the picture by speaking of the Incarnation.

The book is a reproduction of the John Calvin McNair Lectures for 1954 at the University of North Carolina, established in 1857, "to prove the existence and attributes, as far as may be, of God from nature." Many less thoughtful treatments of this important problem have seen print.

DONALD P. MEYER


Ward's descriptive Outline of Buddhism, of which the present Vol. I is a revised edition, has been a popular title in Eric Waterhouse's Great Religions of the East Series since 1934. The author has been able to draw upon many years of residence in Ceylon and upon his extensive personal and literary contacts with the Buddhists of Ceylon, India, and Burma. Buddhism "is not so much a religion as a family of religions" (II, 8), and the two types represented by the two volumes are worlds apart from each other. In his discussion of Hinayāna, Ward deliberately limits himself to that which is "actually found in the Pali Pitakas or is clearly deducible from them" (I, 9). He relates as much as is certainly known of the life of Gotama and follows this with an analysis of contemporary Hinayāna ethics, psychology, and metaphysics. This system affirms as its foundation that "all the constituents of being are transitory, are misery, and are lacking in an Ego" (I, 66); denies the existence of the soul, of transmigration, creation, and the possibility of the expiation of demerits by deeds of merit; and identifies the attainment of Nirvāṇa with the achievement of the assurance that one's self is only a phantasm, that this is one's last existence, and that after death comes Parinirvāṇa (the absolute cessation of all that we can think of as existence). A brief
third part of the book is devoted to a description of Hinayana organization and administration. The bulk of the second volume deals with Sanskrit Buddhism and the evolution of Mahayana and its multifarious sects in Japan, China, and Tibet out of Hinayana to the point where "there is very little left in the Mahayana teaching that the Buddha would have recognized or acknowledged as his" (I, 9). The remainder of the volume discusses the origin and development of the doctrine of Buddhology and a comparison and contrast of Hinayana and Mahayana philosophical ideas. The best parts of both books are those concerned with Hinayana, where Ward's superior personal knowledge enables him to write with firsthand assurance. One might wish for a fuller account of contemporary Buddhism (notably Mahayana), the treatment of which takes no cognizance of the developments of the past generation, and of the sects of Buddhism that are most energetic in their efforts at evangelizing the West.

ARTHUR CARL PIEPKORN


With this title the Second Series of Texts and Studies: Contributions to Biblical and Patristic Literature, under the general editorship of C. H. Dodd, is initiated. Berlin MS. Or. Oct. 1019 is a paper manuscript in late Palestinian Syriac, copied, according to the colophon, in A.D. 1187/8 at Jerusalem. It is a complete Monothelite(!) Melkite Book of Hours which reproduces in Palestinian Syriac and with some interesting variations (notably in the troparia designed to be sung after the Beatitudes and in the structure of Lauds and the Midnight Office) the conventional horologion of Byzantine Orthodoxy. It materially increases our store of Palestinian Syriac Biblical materials (the Peshitta, which the controversial Yonan Codex represents, is Mesopotamian Syriac) — 35 new Psalms; the canticles from Exodus 15, 1 Samuel 2, Isaiah 8, 9, 26 and 38, Jonah 2, Habakkuk 3, and St. Luke 1; and the Benedictio omnia opera (Daniel 3) and the Prayer of Manasseh from the Apocrypha — all reflecting an interesting Lucianic type of Greek text, probably via a pre-Rabbulan Syriac version. In the present title, in addition to the introduction, indices, and four full-page plates of text, 306 pages are devoted to the text (in Estrangelo script), 72 pages to the translation, 27 pages to critical notes (in Biblical order), and 21 pages to vocabulary (new and rare words, meanings, and forms). In preparing this admirable edition, for which students of Syriac and Aramaic as well as of liturgy, textual criticism, and church history can well be grateful, Professor Black had the guidance and assistance of the original purchaser, the sometime director of the Oriental Seminar at Bonn, Professor Paul Kahle.

ARTHUR CARL PIEPKORN

Pieper is consciously a Middle European, a philosopher (more particularly, a philosopher of history), and a Thomist (even to the point of documenting an item in his Antichristology on p. 126 by a bald quotation from the Angelic Doctor’s Commentary on Second Thessalonians!). Three factors make his book — the title of which is obviously inspired by Kant’s similarly named essay of 1794 — interesting to theologians. For one thing, it is a carefully written, eminently readable, and provocative piece of philosophical analysis. For another, it proceeds from the thesis that, particularly in a philosophy of history, philosophy presupposes theology and that what is true in Western philosophy “is largely a fund of ‘insights’ gained by an intelligere grounded on a credere” (p. 54). For a third, in contrast to the Kantian, “enlightened,” and still prevalent idea of human perfectibility within history, it argues acutely on behalf of the traditional Western (that is, Christian) view of history that there will be an end of history and that at the end of history “there will be a real amalgamation of the fulfillment of purposive striving within history, the transposition of temporality into participation in the eternal and timeless, into an ‘eternal rest,’ and the final catastrophe within history of the reign of Antichrist” (pp. 104 f.).

ARTHUR CARL PIEPKORN


This book is one of a series being published experimentally by the Cornell Press to sketch briefly but thoroughly the history of man from his origin up to the French Revolution.

The author of the present volume begins his essay with a description of the various units of ecclesiastical authority, from the parish priest to the Papacy itself. Next he takes up the church’s influence on the lives of its members, its relations with the governments of the time, its influence in the fields of literature and art and monasticism. A large section of the book is devoted to the Papacy in its various phases of activity, together with a brief study of some of its better-known representatives. In the last section of the essay the unfortunate break between the Eastern and Western Churches is chronicled, together with notes on the Crusades and their consequences, and on the church’s operations in the Far East, particularly among the Mongolians.

As a whole, the essay is objectively written. Its brevity makes for quick reference. Another valuable feature is the three-page annotated bibliography.

PHILIP J. SCHROEDER
THE NATIONAL PASTORALS OF THE AMERICAN HIERARCHY
1954. xiii and 358 pages. Cloth. $5.00.

An unaltered reprint of the original 1923 edition, the present volume
contains the twelve pastoral letters issued by the eleven conciliar assemblies
of the Roman Catholic hierarchy in this country from 1792 to 1884,
plus the pastoral letter published by the first annual meeting of the
denomination's bishops and archbishops in September 1919. The intro­
ductive notes succeed admirably in setting the stage for each document
and in bridging the time gaps between the letters. The book thus becomes
a valuable history of Roman Catholicism in the United States and, in the
editor's words, a "commentary upon the . . . influences which have at
various epochs influenced the [Roman] Catholic life of our beloved
country" (p. viii). Not without intrinsic significance is the way in which
the same themes recur time after time—the need for adequate support
of the church; the shortage of priests; the virtues of a Christian education
received under church auspices; the value of reading authorized versions
of the Sacred Scriptures, "the most highly valued treasure of every family
library" (p. 250); the obligation devolving on priests of "preaching the
doctrines of a crucified Redeemer" (p. 46); the antagonism which the
Roman Catholic religion consistently evoked; the evils of mixed marriages
and secret societies; the vice of intemperance; the church press; home and
foreign missions. Carefully to read this chronicle of American Roman
Catholicism, written by Roman Catholic leaders for the instruction and
encouragement of Roman Catholic clergy and laity, is better to understand
how the Roman Catholic Church in America has become what it is today.

ARTHUR CARL PIEPKORN


This is the third in a series of ten volumes entitled The Oxford History
of English Art. Although it contains many plates and figures, it gives
priority to illumination, as the term is applied not only to the adornment
of letters, books, and manuscripts but also to colors and designs, including
color in the buildings of Norman England. It was in architecture that
the Normans produced their greatest achievements in the arts culture.
William, doughty Viking from Normandy that he was, considered his
invasion of Albion a crusade; and although he deposed Stigand from the
Archbishopric of Canterbury according to his promise to the Pope, he was
by no means servile to Hildebrand, whose regnal period began twelve
years after Senlac. Nevertheless, he set the pace for the erection of
300 churches and large cathedrals.

The present volume shows a plan of Durham Cathedral and other views
of this famous north-country shrine. Expert opinion is offered on the subjects of naves, elevations, capitals, along with comparisons between the much-mortared and crude type of Anglo Saxon construction and the finer chiseled work of the Normans. Esthetic theories are propounded and the influence of old sources, like Vitruvius, Boethius, and Einhard, is evaluated.

The book is for the professional rather than for the layman. It is lavishly illustrated; there is a large bibliography and a thorough index.

PHILIP J. SCHROEDER


The Third World Conference on Faith and Order, held at Lund, Sweden, from August 15 to 28, 1952, has been variously evaluated both by participants and observers. Something of a note of frustration has run through many of these evaluations, notably from those impatient Christians who see no valid argument against the establishment of immediate intercommunion among all the bodies that formally acknowledge Jesus Christ as God and Savior by their membership in the World Council of Churches. Yet—and possibly precisely because of the unabashed realism of most of the delegates to Lund in frankly acknowledging that intercommunion is not possible as long as the current degree of doctrinal dissensus exists and is aggravated by the nontheological factors that help to separate the Churches—Faith and Order is that aspect of the organized ecumenical movement most likely to attract the serious attention of members of the Church of the Augsburg Confession. Hence the importance of this volume for them. Dr. Tomkins has done his work well. The quite remarkable Report to the Churches—with its sections on Christ and His Church, continuity and unity, ways of worship, intercommunion, and the current status—is followed by a brief history of Faith and Order from Edinburgh to Lund and an adeptly prepared chronicle of the meeting, with the major addresses, papers, sermons reproduced in full. As an admirable piece of theological reporting and a stimulating compend of theological thought, this volume deserves a high place among the documentary volumes of the ecumenical movement.

ARTHUR CARL PIEPKORN


Hans Kohn is the distinguished author of The Idea of Nationalism: A Study in Its Origins and Background (1944), of Prophets and Peoples: Studies in Nineteenth Century Nationalism (1946), and of The Twentieth
Century: A Midway Account of the Western World (1949). The present study on Pan-Slavism sustains the high reputation which the author has acquired as the leading authority on nationalism in the nineteenth and the twentieth century. The range of the author’s knowledge is large; his appraisals of men and movements are penetrating.

The book is divided into three chapters: Pan-Slavism and the West, 1815—60; Pan-Slavism and Russian Messianism, 1860—1905; and Pan-Slavism and the World Wars, 1905—50. (Pages 253—335 contain the footnotes: 82 pages of notes for 252 pages of text.)

Comparatively little is said about the relationship between Pan-Slavism and the Churches, whether Roman Catholic or Eastern Orthodox or Evangelical. The author does point out: "The Greek Orthodox Russians and the Roman Catholic Poles have lived for the last three hundred years in a state of almost unbroken hostility" (p. 6). He shows the differences in the thinking of the Evangelical Slovaks and the Roman Catholic Slovaks (pp. 19—22). Cieszkowski’s chiliastic hopes (p. 34), Mickiewicz’s Messianic expectations (p. 45), the activities of Bishop Strossmayer (pp. 51—55), and the role of Sergius and Alexei in the twentieth century (p. 233) are among the relatively few references which the author makes to religious history. The careful student of the religious history of Eastern Europe in the nineteenth and twentieth centuries will nevertheless find much in this treatise that will give him a better understanding of events and church conditions in these countries during this period.

CARL S. MEYER


Those who are acquainted with the first edition of this volume will welcome the present revised edition. A wealth of useful information has been incorporated into this publication, which will be of value to those who intend to build a new church edifice as well as to those who desire to improve and enrich the corporate worship life of their parish. We regret that we cannot always agree with the author. The experience of many an organist will compel him to disagree with Mr. Ruoss when he sings the praises of the electronic organ and refers to it as being a “sensitive, durable, trouble-free, relatively inexpensive instrument for church use. The best of these almost equal the finest pipe organs in tonal range and volume of sound.” (Page 110.) In listing reputable organ builders, he omits the names of two of the very best ones in America today: Walter Holtkamp and Hermann Schlicker. The author is at his best when discussing problems of a purely liturgical character, though his remarks regarding church architecture have their value and should not be ignored. We recommend the book to our parishes.

WALTER E. BUSZIN
BOOKS RECEIVED

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

Calvin and Augustine. By Benjamin Breckinridge Warfield, ed. Samuel G. Craig. Philadelphia: The Presbyterian and Reformed Publishing Company, 1956. x+507 pages. Cloth. $4.95. This is the fourth in a series of volumes offering reprinting of significant but generally inaccessible works of Princeton's great Benjamin Breckinridge Warfield (1851—1921). The five Calvin chapters are taken from Warfield's Calvin and Calvinism (New York: Oxford University Press, 1931) and discuss the man and his work, his doctrine of the knowledge of God, his doctrine of God, his doctrine of the Trinity, and Calvinism. The three St. Augustine chapters are taken from Warfield's Studies in Tertullian and Augustine (New York: Oxford University Press, 1930) and discuss the man, his Confessions, and his doctrine of knowledge and authority. A lecture by Warfield on "John Calvin the Theologian" and an introductory foreword by J. Marcellus Kik complete the volume.


The Dark Ages. By William Paton Ker. Edinburgh: Thomas Nelson and Sons, 1955. xvi+361 pages. Cloth. $3.75. The fact that this photolithoprinted reissue of the 1904 edition of Ker's important history of European literature from 410 to 1000 A.D. came out in 1955 makes the new printing a kind of centenary monument to the author, who was born in 1855 and died in 1923. In the warmly appreciative foreword to the reissue, Provost B. Ifor Evans of London's University College hails Ker as one of "the last Renaissance scholars in the great European tradition" and approves the judgment that Ker's "was the most considerable mind to engage on academic studies in English Literature in Great Britain." Of the present work he declares that it "illustrates the strength of [Ker's] mind, his loyalties, and his approach to literary studies."


*Expository Outlines on the Whole Bible (Horae homileticae).* By Charles Simeon. Vol. 3: Judges Through II Kings. Grand Rapids: Zondervan Publishing House, 1956. viii+566 pages. Cloth. $3.95. This volume of the lithoprinted reissue of the 1847 edition of *Horae homileticae* covers Judges, Ruth, the two books of Samuel and the two books of the Kings in 122 "outlines" for as many sections of text.


