

# Concordia Theological Monthly



S E P T E M B E R   ♦   1 9 5 7

## 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.*

**THEOLOGY OF THE NEW TESTAMENT.** By Rudolf Bultmann, trans. Kendrick Grobel. Vol. II. New York: Charles Scribner's Sons, 1955. vi and 278 pages. Cloth. \$4.00.

With this volume Bultmann's *Theologie des Neuen Testaments* is completely available in English. Part III analyzes, along the lines already laid down in the author's *Das Evangelium des Johannes*, the theology of the Fourth Gospel and the Johannine Epistles, in terms of the historical position of its author ("very probably still within the first century," p. 10), its "dualism" ("the cosmological dualism of Gnosticism has become in John a *dualism of decision*," p. 21), the  $\kappa\rho\acute{\iota}\varsigma$  of the world ("the hour of the passion is  $\kappa\rho\acute{\iota}\varsigma$  . . . and means the fall of the 'ruler of this world' and his condemnation," p. 56), and faith as the hearing of the Word and as eschatological experience. In Part IV Bultmann considers the developing theology of what to him are the later documents of primitive Christianity, including Ephesians, Colossians, 2 Thessalonians, and the Pastoral Epistles, in addition to the Apostolic Fathers. In "The Rise of Church Order" he praises the insights and criticizes the defects of both Sohm and Von Harnack. He sees the gradual development of the sacred ministry to a point where it is constitutive of the church, which, in turn, has come to conceive of itself less as the eschatological people of God than as an institution of salvation. He discusses the development of doctrine in terms of the significance of Christian tradition, the development of orthodoxy, and the rise of the New Testament canon ("the canon reflects a multiplicity of conceptions of Christian faith or of its content; hence its inner unity becomes a question," p. 141). He furnishes special analyses of theology-cosmology, Christology-soteriology, and "Christian living" (ethics and church disciplines). An epilog attempts to formulate the relation between theology and kerygma and furnishes a history of (German) New Testament theology as a science, in which Bultmann's critiques of his predecessors cast significant light on his own understanding of his own position. The indices (to both volumes) cover the Greek terms used, a selective list of passages discussed, and subjects; there is no index of proper names. The vast exegetical genius of Bultmann is apparent throughout. No reader will lay the book down without having been enriched by new insights in many details. In his generalizations Bultmann is less persuasive, and a Procrustean tendency to dispose of inconvenient passages by labeling them editorial glosses is evident. It is not here that the permanent values of the book lie. But whatever the reader's attitude toward the over-all

*schema* may be, this is a book—if one takes it up at all—to wrestle with, to agonize over, and to let oneself be challenged by.

ARTHUR CARL PIEPKORN

*AN INTRODUCTION TO THE STUDY OF NEW TESTAMENT GREEK.* By James Hope Moulton. Fifth edition, revised by Henry J. Meecham. New York: The Macmillan Co., 1955. 221 pages. Cloth. \$2.50.

Since 1895, when the first edition of this beginner's book for the study of New Testament Greek appeared, it has been widely used in English circles, both in classrooms and in private study. The author was one of the great philologists and master teachers of our times. Much of our present-day understanding of the koine rests upon his tireless labors. The fifth edition of this little book has been done by another expert who has made it still more useful for its purpose. The major portion consists of a 170-page grammar, covering accidence (with complete paradigms) and syntax. This could be used as a school grammar for Greek in general. The second part of the book consists of a short First Reader in New Testament Greek, so arranged as to introduce systematically the essentials of the grammar. The student will have to possess a text of the New Testament and a lexicon. Anyone with the will and the patience to work through this reader can lay a solid foundation on which to build eventual mastery of this language. Attention may be called to the order of cases in the paradigms of declension, the accusative preceding the genitive. The student can easily adopt the more usual order of American grammars. A pocket in the rear cover contains four removable sheets giving the tables of verb paradigms—a real boon for beginners. We most heartily recommend this book to pastors who want to refresh their knowledge of Greek and are willing to work at it.

V. BARTLING

*KARL BARTH: DARSTELLUNG UND DEUTUNG SEINER THEOLOGIE.* By Hans Urs von Balthasar. Köln: Verlag Jakob Hegner, 1951. 420 pages. Cloth. DM 28.

Coming in a long succession of Roman Catholic critiques of Karl Barth and his theology that includes Karl Adam, Erik Peterson, Erich Przywara, Gottlieb Söhngen, Jérôme Hamer, and John Cornelius Groot, this analysis by Von Balthasar, six years after publication, is still certainly the most distinguished Roman Catholic contribution to the understanding of Barthianism and may in many ways claim to be one of the very best regardless of the denomination of the author. Out of twenty years of reflection on the interconfessional significance of Barth comes Von Balthasar's conviction that there are two foci to be considered: one the center of Barth's teaching about Creation, Incarnation, and Redemption (where the author finds his Calvinist subject creative, original, and joyfully occupied), and the other the center of Barth's teaching on the church, the Sacraments, and the Christian life (where Von Balthasar finds Barth less stimulating).

It is with the former focus that Von Balthasar concerns himself primarily. Eschewing the "false irenicism" that common sense condemns, Von Balthasar nevertheless offers an exposition of Barth's position that is laudably objective and passionately fair. Von Balthasar pays his subject what is or may well be an ultimate compliment by comparing him in more ways than one to St. Thomas Aquinas. Von Balthasar recognizes clearly that the picture of Barth as the "anti-Schleiermacher" fails to do justice to the primitive, pervasive, and permanent liberal strain that links him with the tradition against which he revolts. Considering the other prong of the Barthian polemic, that directed against the *analogia entis* of Roman Catholicism, Von Balthasar interestingly minimizes the significance of this doctrine in St. Thomas' own philosophy and points out that Thomism is only one among several possible and authentic Roman Catholic thought forms. In the last analysis, he holds, the difference between Barth and a Roman Catholic Christocentric theology is no greater, and more likely less, than the difference between Barth and Brunner or the difference between various Roman Catholic interpretations of the Vatican pronouncements on grace and Christology. The reader of this book will know a great deal not only about Karl Barth when he is finished with it but also about important trends in contemporary Roman Catholicism.

ARTHUR CARL PIEPKORN

*ESSAYS PHILOSOPHICAL AND THEOLOGICAL.* By Rudolf Karl Bultmann, trans. James C. G. Greig. New York: The Macmillan Company, 1955. xi and 337 pages. Cloth. \$4.75.

*PRIMITIVE CHRISTIANITY IN ITS CONTEMPORARY SETTING.* By Rudolf Karl Bultmann, trans. Reginald H. Fuller. New York: Meridian Books, 1956. 240 pages. Paper. \$1.25.

In 1931, the year in which the first of the sixteen essays assembled in the former title (out of the second volume of *Glauben und Verstehen*) was originally published, Bultmann was 47, his *Der Stil der paulinischen Predigt* had already been out for 21 years, his *Die Geschichte der synoptischen Tradition* for ten, and his epochal *Jesus* for five. The last of the published essays (and the fourteenth in this volume), his disturbing analysis of "The Christological Confession of the World Council of Churches" (1951), came out almost simultaneously with the second volume of his *Die Theologie des neuen Testaments*. (The two final essays appeared for the first time in *Glauben und Verstehen*.) Thus these essays produced over a period of more than two decades, are samples of the great exegete's mature reflection, as well as evidences both of his amazing versatility and of the basic consistency of his humanistic liberalism through the years.

Anyone who wants an authentic introduction to Bultmann's systematic thought, but for whom the two volumes of *The Theology of the New Testament* are too formidable, will find it in *Primitive Christianity*. The

"contemporary setting" of the new religion is developed in terms of the Old Testament heritage, as modified by postexilic Judaism, and the classic Greek heritage of politics, science, and philosophy as modified by the Stoicism, fatalism, cultism, and Gnosticism of the Hellenistic world. Once primitive Christianity had come out of its Palestinian environment and become immersed in the Hellenistic community, it "ceased to be dominated by the eschatological expectation" and "developed a new pattern of piety centered in the cultus" (p. 176), becoming, "by and large, a remarkable product of syncretism" (p. 177) which interpreted "the person of Jesus in terms of the Gnostic redemption myth" (p. 196). Behind these contemporary masks, however, the permanently significant insight of Christianity remained its "understanding of Christian existence as a life in which God is always One who comes and as a life which is always a future possibility" (p. 186). What Bultmann would understand as the implications for our own time is not explicitly stated, but is nevertheless clear. The English version supplements the bibliographies and the references in the notes of the original with significant works in English.

ARTHUR CARL PIEPKORN

*GOD, MAN AND THE UNIVERSE: A CHRISTIAN ANSWER TO MODERN MATERIALISM. (Essai sur Dieu, l'Homme, et l'Univers).*

Edited by Jacques de Bivort de La Saudée; translated from the 3d French edition. New York: P. J. Kenedy and Sons, 1953. xvi and 421 pages. Cloth. \$7.50.

Despite the publisher's disclaimer, this theological-philosophical-historical-scientific symposium is Roman Catholic apologetics and polemics of the most revealing sort. This synthesis of the work of ten Frenchmen, three Belgians, two Englishmen, two Germans, and a Spaniard has as its primary antagonist Marxist dialectical materialism. Non-Roman Catholic readers should be warned that this book will damage, if not destroy, many of their cherished stereotypes of what a Roman Catholic necessarily is, particularly if these are largely determined by the 1907 condemnation of Modernism and the early definitions of the Pontifical Biblical Commission. Many readers will find here an unsuspected openness to the discoveries of science in the realm of cosmogony, biology, anthropology (both as a scientific discipline and as a Biblical-theological locus), and psychology, a full awareness of the problems presented by Catholic Christology, and a laudable sensitivity to nontheological factors in church history. Lutherans will legitimately complain that, despite valiant efforts, Joseph Duhr's "The Origins of the Protestant Reformation" has not succeeded in stating blessed Martin Luther's theological position in its wholeness and in its balance. They will also observe that while the University of Salamanca may have been the first (1561) to include in its syllabus the teaching of Copernicus' *De revolutionibus* (p. 41), it was a Lutheran prince who sponsored its publication, a Lutheran theologian who wrote the preface that made it

palatable, a Lutheran mathematician and protégé of Copernicus who saw the work through the press, and that at blessed Martin Luther's University of Wittenberg two members of the philosophy faculty (Rhaeticus and Reinhold) and a theologian (Cruciger) were professing Copernicans half a generation earlier. The common elements of the two denominational traditions and the common attitude toward Marxism that Lutherans and Roman Catholics share will enable Lutheran theologians and educators to read this work with profit; where convictions diverge, their reading will at least be rewarded with increased insight.

ARTHUR CARL PIEPKORN

*HOW TO BUILD A CHURCH LIBRARY.* By Christine Buder. Saint Louis: The Bethany Press, 1955. 60 pages. Paper. \$1.00.

This little volume gives an excellent introduction to the mechanics of setting up and maintaining a good church library. Using the procedures suggested here, any reasonably intelligent person can go about organizing and cataloguing a congregational library. Since such organization will make any collection of books much more usable, the author has done a real service in making available this little manual of library techniques. It should prove of great aid to many congregations.

EDGAR M. KRENTZ

*SAINT HILARY OF POITIERS: THE TRINITY (DE TRINITATE) (THE FATHERS OF THE CHURCH, Vol. 25),* trans. Stephen McKenna. New York: Fathers of the Church, 1954. xix and 555 pages. Cloth. \$4.50.

The Lutheran Symbols quote the *De Trinitate* of St. Hilary of Poitiers (315?—367?) twice: once in Melancthon's *Tractatus* (29) to show that "upon this rock I will build My church" does not refer to St. Peter's person (V, 28, 29); once in the Formula of Concord (SD VIII 22) to illustrate the patristic use of both *communio* and *unio* to affirm a Catholic Christology (IX). Two additional quotations from the work are found in the Catalog of Testimonies. It is St. Hilary's *magnum opus* and his chief claim to fame as a theologian. The publishers have rendered the whole church a service by making a good contemporary English translation of this important but sometimes obscure anti-Arian polemic available in a separate volume. McKenna has done a difficult job exceedingly well.

ARTHUR CARL PIEPKORN

*MISSIONARY HEALTH MANUAL,* ed. Paul E. Adolph. Chicago: Moody Press, 1954. 136 pages. Paper. Price not given.

This useful volume by a medical instructor at Moody Bible Institute who formerly served with the China Inland Mission as a medical missionary, is so well regarded by the Lutheran Medical Missions Association that it presents a gift copy to every foreign missionary in the service of our church. It is not, of course, as the Association is careful to point out,

intended to take the place of personal consultation with the doctor as the need arises.

The foreign missionary must somehow strike a healthy balance between neglecting his health and neglecting his work. Dire results can follow the failure to observe ordinary precautions; yet it is impossible for the missionary to identify himself with the people if he gives the impression of constantly seeking to avoid contamination. A well-adjusted missionary will take care of himself and his family but will not try to live in germ-proof cellophane.

WILLIAM J. DANKER

*THE PASTOR AT PRAYER.* By Adalbert R. Kretzmann. Minneapolis: Augsburg Publishing House, 1957. 49 pages. Cloth. \$1.50.

Lord, keep me from my Self, 'tis best for me  
Never to own my Self if not in Thee.

The words of Francis Quarles are both introductory and explanatory for this beautiful book. What is your sacristy like before a celebration of the Holy Eucharist, before baptisms, marriages, confirmations, sick visitations, burials?

Is it mostly a place for you? Or does it have something to do with fitting you for your place?

This is a book to help you change your sacristy from a place to a preparation. Here are prayers in preparation for the service for one minister or for two or more, as well as prayers before baptisms, confirmations, marriages, sick calls, burials. Also included are prayers before self-communion. Here are forms for employing silence in invocation and confession — and all in a printed format itself devotional.

GEORGE W. HOYER

*THE CRIME OF GALILEO.* By Giorgio de Santillana. Chicago: The University of Chicago Press, 1955. xv and 339 pages. Cloth. \$5.75.

The distinguished professor of the history and philosophy of science at the Massachusetts Institute of Technology struck on the happy idea for this volume while preparing the first English translation of Galileo's *magnum opus* in three centuries. De Santillana's thesis, abundantly documented and most readably — sometimes wittily — expounded, is that it was not the Roman Catholic Church itself that persecuted Galileo but a powerful cabal of ecclesiastical conspirators which compelled (without torture!) the septuagenarian mathematician to abjure his Copernicanism and which forced the Holy Office to sentence him to formal prison. Non-Roman Catholics may have some difficulty in following de Santillana's sinuities as he defends Galileo's recantation, but they will probably be grateful for the insight which a fellow Italian and a fellow scientist can give them in penetrating the mystery. On any count *The Crime of Galileo* makes fascinating reading for every theologian who is or feels himself confronted with the task of pronouncing upon scientific matters.

ARTHUR CARL PIEPKORN

*THE LIFE OF JESUS CHRIST.* By J. W. C. Wand. New York: Morehouse-Graham Co., 1955. 208 pages. Cloth. \$3.40.

The Bishop of London, perhaps best known through his interesting paraphrase of *The New Testament Letters* (1946), has written this new little book "for the sake of the young student and the general reader." His aim is "to present clearly what is the present position of historical scholarship with regard to the life of Christ." In this he is quite successful and reaches, in general, conservative conclusions. The author says: "It is in the last resort impossible to write a life of Jesus Christ without making it clear whether you believe Him to be the Son of God." He leaves the reader in no doubt as to his own faith, and this endears him to the reader who may be unable to adopt all his interpretations. The space to which he has limited himself allows the writer to present little more than a sketch of the life and teachings of Jesus Christ as given in the Gospel sources. The bishop has the knowledge and the literary skill to deal with his great subject on a larger scale. One might wish that he would undertake such a task.

V. BARTLING

*CHRISTIAN WORSHIP: SOME MEANINGS AND MEANS.* By George Hedley. New York: The Macmillan Company, 1953. xiii and 306 pages; six full-page plates. Cloth. \$4.50.

In this important contribution to the literature of the Protestant worship revival in America the prolific chaplain of Mills College interprets in a highly effective way for contemporary Protestant readers the problems, the history, the significance, the techniques, and the methods of traditional Christian worship. Lutherans may find the book so much on the eclectic side as to appear a bit syncretistic in spots, but they can learn a great deal from it. A few slips need to be corrected, including the assertion that blessed Martin Luther relegated Revelation to "the appendix of his German Bible along with the Apocrypha" (p. 153); he did not. On p. 195 there is a whole series of misstatements. "Transubstantiation" antedates the Council of Trent; it does not "reflect what most of the Church had taken for granted from the beginning"; blessed Martin Luther never rejected, but explicitly affirmed, the view that in the Holy Eucharist "the bread and wine, consecrated in the service," is "the veritable body and blood of Christ"; he never "held firmly to what was called 'consubstantiation,'" nor is it "Luther's expression"; the linkage of "consubstantiation" with *homoousios* in this connection is utterly irrelevant. In general, however, Hedley has achieved a remarkable degree of accuracy.

ARTHUR CARL PIEPKORN

*SOME MODERN RELIGIONS.* By J. Oswald Sanders and J. Stafford Wright. London: The Tyndale Press, 1956. 63 pages. Paper. 2/—.

Though designed with British readers in mind, this hard-hitting little critique of contemporary para-Christian cults from the standpoint of conservative evangelical scholarship is one of the best tracts on its subject to



be had anywhere. Full-dress reviews — somewhat imperfectly documented, alas — are accorded to Christian Science, Seventh-Day Adventism, Jehovah's Witnesses, Spiritualism, Christadelphianism, Theosophy, and Mormonism. Brief notes take up Rudolph Steiner's Anthroposophy; Baha'i; "Cooneyites" (an antiecclesiastical, nonpublishing British sect that promotes the "Jesus Way"); "I Am"; New Thought; the Swedenborgian "New Church"; Unitarianism; and the Unity School of Christianity.

ARTHUR CARL PIEPKORN

*RECONCILIATION IN CHRIST.* By G. W. H. Lampe. London: Longmans, Green and Co., 1956. 120 pages. Cloth. 6/6.

Lampe here reproduces, with minor additions, his Maurice Lectures, delivered in 1955 at King's College, London, in which he discusses the meaning of atonement in relation to justification. He concludes that in the Epistles of St. Paul or elsewhere in the New Testament there is no instance of any expression of the idea that Christ's superlative merits have earned pardon for sinful people, nor is there any indication of what he calls the later doctrine of the imputation of those merits to sinners. Man escapes condemnation, not because merit is credited to him, or because Christ has undergone the punishment due to man, or has paid man's debt due from him to God, but because by an act of totally unmerited grace and mercy man is taken by Christ into union with Himself and enabled, in Him, to die to sin and rise to the new life in the Spirit. This is the way, he believes, in which Christ's work of reconciliation is applied to the believer. Lampe takes pains to insist on the *sola gratia*, but it seems that even greater pains must be taken so as not to confuse the comfort of the Christ for us with the glory of the Christ in us, or, to put it another way, the forgiveness of sin with the Christian's sanctified life. L. W. SPITZ

*BISKOPSTILLSÄTTNINGAR I SVERIGE 1531—1951.* By Sven Kjölleström. Lund: C. W. K. Gleerup, 1952. 248 pages. Paper. Price not indicated.

In this patiently documented study of a significant aspect of church-state relations Kjölleström traces the history of episcopal and archiepiscopal selection in the Church of Sweden from the first Lutheran primate, Lars Peterson, to the present. Important stages are the legislation of 1571, the varied encroachments of royal prerogative on the process of election and appointment, the gradual displacement of the *consistorium regni* as the electoral college by the clergy of the respective diocese (except the primatial see of Uppsala), the constitutional provisions of 1720, and the regulations of 1759, which are generally still in effect. The clergy of the diocese, gathered in their respective deaneries, select three candidates, of whom the king chooses one; candidates for the primatial see are similarly chosen by the clergy of the archdiocese plus the cathedral chapters of all the other dioceses. Efforts at giving the laity a greater voice in the

election of the bishops — theoretically the king has represented them — were put forth with considerable energy from 1868 on, but since 1925 no such proposal has been able to secure a majority in the *Kyrkomöte*.

ARTHUR CARL PIEPKORN

*THE HARVARD DIVINITY SCHOOL: ITS PLACE IN HARVARD UNIVERSITY AND IN AMERICAN CULTURE*, ed. George Huntington Williams. Boston: The Beacon Press, 1954. xvi and 351 pages. Cloth. \$5.00.

Six men — Conrad Wright, Sydney E. Ahlstrom, Levering Reynolds, Jr., Willard Learoyd Sperry, Ralph Lazzaro, and the editor — collaborated in producing this history of the Harvard Divinity School, all of them scholars and all of them connected at some time with this school. The result is three essays which trace the history of the school, expertly co-ordinated with an introduction and conclusion by the editor, interspersed by a chapter on student relations, and followed in Part II with two supplementary essays and an "excursus."

The three conflicts which the editor highlights and which the contributors document are the conflicts between general and professional education, between reason and revelation, and between the university and the state.

The Harvard Divinity School was Unitarian, nondenominational, liberal. It made its contributions to Biblical criticism, the social gospel, and other religious movements in America between 1811 and 1953. Hence its history is not and cannot be the history of one school within a university. It must reflect the changes within the religious scene of this country and reflect the influences which have come from abroad. Skillfully and competently this volume does all of that.

This study is of value to students of American culture, to those interested in the history of education, and to those concerned about the professional education of church workers.

CARL S. MEYER

*CHRISTIAN DEVIATIONS: ESSAYS IN DEFENCE OF THE CHRISTIAN FAITH*. By Horton Davies. New York: Philosophical Library, 1954. 126 pages. Cloth. \$2.75.

The distinguished Oxford church historian describes this slender volume of his as "a modest attempt at Christian Apologetics . . . by distinguishing the historic Christian faith from those systems which imitate it and yet distort it" (p. 7). The book takes up ten of these rivals of Christianity. Davies sees "Judaic" perversions in the case of Seventh-Day Adventism, Jehovah's Witnesses, British-Israel and Mormonism, and "Gnostic" heresies in the case of Theosophy, Spiritism, and Christian Science. His primary objection to Moral Rearmament is its dangerous apathy to Christian doctrine and to the wider fellowship of Christ's church; astrology and nature worship (he calls it "Open-Air Religion") are recrudescences of pagan superstition and credulity in an increasingly secularized age. The

point of view is mildly ecumenical and British, but not to such an extent that it seriously impairs the book's value. Davies' basic position is expressed in the words: "Our faith, our ethics, our liturgy are inescapably Biblical" (p. 82). Here and there the reader will dissent from some theological implication or from a factual inaccuracy (for example, would that the statement on page 17 were really true throughout the Church of the Augsburg Confession: "Lutherans never . . . ordain women to any rank of the sacred ministry"! ). Practical parsons who might plan to use the book as the basis for a series of sermonic lectures will be grateful for the ready-made Biblical text with each chapter heading.

ARTHUR CARL PIEPKORN

*THE FORMATION OF THE PAULINE CORPUS OF LETTERS.* By C. Leslie Mitton. London: The Epworth Press, 1955. 80 pages. Cloth. \$2.00.

This little volume aims to acquaint British readers with the views of Goodspeed and Knox on the publication of the Pauline correspondence. Both challenge the traditional view that Paul's letters gradually trickled into circulation, and Mitton urges his readers to give consideration to their proposal that the Pauline Corpus should be viewed as a deliberate act of publication, which brought the letters out of obscurity between the years 85 and 95.

FREDERICK W. DANKER

*THE DIVINE LOVE.* By Hugh of St. Victor, translated from the Latin by a Religious of the Community of St. Mary the Virgin. London: A. R. Mowbray and Co., 1956. 38 pages. Paper. 2/6.

Hugh was a twelfth-century Saxon, the oldest son of the Count of Blankenburg, an Augustinian Canon Regular who lived in the Abbey of St. Victor in Paris for twenty-two years, and a prodigiously prolific writer who earned for himself the name of "second Augustine." Here we have a forthright English translation of two of his mystical treatises, *De laude caritatis* and *De amore sponsi ad sponsam*, the latter a commentary on Canticle 4:6-8. These two little-known works are a good introduction to Hugh's sober and unecstatic mysticism.

ARTHUR CARL PIEPKORN

*DEMYTHOLOGIZING AND HISTORY (ENTMYTHOLOGISIERUNG UND KIRCHE).* By Friedrich Gogarten, trans. Neville Horton Smith. New York: Charles Scribner's Sons, 1955. 92 pages. Cloth. \$2.50.

Even with the subtly altered English title, this is theological infighting and no mistake about it, with Göttingen's Gogarten — ex-Kierkegaardian, ex-Barthian, ex-*Deutscher Christ*, now unqualifiedly a pro-Bultmannian — lashing away at the 1952 symposium edited by Ernst Kinder, *Ein Wort lutherischer Theologie zur Entmythologisierung*. His opponents' "medieval conception of history" is "based upon the metaphysical interpretation of the Christian faith, which received its classic form in the christological and trinitarian dogma of the ancient Church through the work of the Church

Fathers and the first four general councils" (p. 24). This "metaphysical" thought has been superseded by authentic historical thought, in the presence of which "such chimeras and phantasmagorias as 'objective factuality' and 'objectively real events' [in the Biblical record] will quite automatically disappear" (p. 89). To Gogarten one must be grateful for drawing the lines so explicitly; to his diligent translator one must be just as grateful for struggling so valiantly with the deliberately used "untranslatable ambiguities" and "private verbs" (p. 64, n. 1) and "the rich metaphorical texture" (p. 88, n. 1) of existentialist discourse.

ARTHUR CARL PIEPKORN

*TEXTBUCH ZUR DEUTSCHEN SYSTEMATISCHEN THEOLOGIE  
UND IHRER GESCHICHTE VOM 16. BIS 20. JAHRHUNDERT.*

Volume I: 1530—1934. By Richard H. Grützmacher; 4th edition by Gerhard G. Muras. Gütersloh: C. Bertelsmann Verlag, 1955. xx and 370 pages. Cloth. DM. 16.00.

Grützmacher designed the first edition not as a "textbook" but as a compendium of quotations to illustrate his lectures on the history of theology. Within its rather broadly defined scope—German systematic theology interpreted to include Kant and Kierkegaard and extended (in the case of Horst Stephan) down to 1952—this is a highly useful anthology that testifies to the skill of the successive editors in choosing, organizing, and abridging their materials without slavishly following a Procrustean formula. Roughly one sixth of the contents antedate Schleiermacher; the bulk of the volume is devoted to the era from the latter's *Über die Religion* to the second edition of Barth's *Römerbrief*, although the period between the World Wars is adequately represented. Volume II will bring the account up to date. For those who read German here is a splendid introduction to the thought of 87 theological writers who have exerted abiding influence on evangelical thought. Those who cannot read German will have to wait for the promised English translation.—It is regrettable that the citations from the Lutheran Symbols are by pages in the 12th edition of J. T. Mueller, rather than by document, article, and paragraph.

ARTHUR CARL PIEPKORN

*THE PRESBYTERIAN CHURCH IN THE OLD SOUTHWEST, 1778—1838.* By Walter Brownlow Posey. Richmond: John Knox Press, 1952. 192 pages. Cloth. \$2.50.

The Presbyterian Church was the most strongly organized church in this country at the close of the Revolutionary War. The Scotch-Irish Presbyterians crossed the Appalachians; Tennessee and Kentucky were occupied by them. The Great Revival (1799—1805) caused a split among the Presbyterians; Baptists and Methodists made inroads.

The concern of the Presbyterians for an educated ministry led to the founding of many academies and colleges; their emphasis on education is

of prime importance for the culture of the Old Southwest. Their missionary work among the Indians and Negroes is a significant phase of their efforts.

Dr. Posey, whose previous study was entitled *The Development of Methodism in the Old Southwest, 1783—1824*, in both studies has made scholarly contributions to an understanding of American church history.

CARL S. MEYER

*EVANGELIUM UND CHRISTENGEMEINSCHAFT*, ed. Wilhelm Stählin. Kassel: Johannes Stauda-Verlag. 1953. 156 pages. Paper. DM 9.

Six theologians study the origin and rise, and render their verdict on the validity of, the German movement known as "Anthroposophy." By means of an allegorical interpretation of Scripture a superearthly mode of existence is posited simultaneously with the earthly, involving authority and source of knowledge beyond Scripture, a cultus of seven "sacraments," and a service of "human consecration" incorporating the scaffolding of the Latin Mass. While the significance of the movement is slight in America, the seriousness of this volume is instructive, both for its careful theological criticism of Anthroposophy and its recognition of the frailties of German evangelical Christianity which could spawn it.

RICHARD R. CAEMMERER

*THE WENDS OF TEXAS*. By Anne Schmidt Blasig. San Antonio: The Naylor Company, 1954. ix and 123 pages. Cloth. \$3.50.

In 1854 some 588 "Old Lutheran" Wends under the leadership of the Rev. Jan Kilian—a friend and classmate of Carl Ferdinand Wilhelm Walther—established the first Wendish settlement in the United States at Serbin, near Giddings, Tex. This book by the daughter of the last Lutheran clergyman to use Wendish, the Rev. Hermann Schmidt, for 25 years pastor of St. Paul's Church, Serbin, is in the nature of a centennial tribute. It is more popular and more restricted than George C. Engerrand's *The So-Called Wends of Germany and Their Colonies in Texas and in Australia* (Austin: The University of Texas, 1934), which, strangely enough, does not occur in the otherwise quite comprehensive bibliography. Mrs. Blasig furnishes a great deal of homely detail, carefully documented, about the emigrants' concern for religious liberty, about Pastor Kilian, about the settlers and their first difficult years, culminating in the dedication of St. Paul's Church; about their daily life, from wedding customs to the superstitious use of the sign of the holy cross and the invocation of the Holy Trinity in order to cure sick livestock; about the Serbin parish church and its branches; and about the subsequent gradual but almost complete acculturation of the Wends to their environment. Fourteen pages of line drawings and halftones reproduce pertinent maps, woodcuts, documents, and photographs.

ARTHUR CARL PIEPKORN

*THE PRESBYTERIAN LITURGIES: HISTORICAL SKETCHES.* By Charles W. Baird. Grand Rapids: Baker Book House, 1957. viii and 266 pages. Cloth. \$3.00.

The anonymous publication in New York during 1855 of *Eutaxia, or the Presbyterian Liturgies, Historical Sketches* was in a sense the beginning of the worship revival in the Presbyterian churches of this country and Great Britain. The following year *Eutaxia* was published in a second edition in London under the title *A Chapter on Liturgy*. It is this edition which is reproduced by the photolithoprint process in the present volume, supplemented by a two-page commendatory preface by Martin Monsma of Calvin Seminary. Baird discusses Calvin's Genevan Liturgy, John Knox' Scottish Liturgy, liturgical developments in early English Calvinism, notably in connection with Baxter's Reformed Liturgy, and the worship of the Reformed churches of Holland and the Palatinate. Two final chapters make the application to the situation of American Calvinism of a hundred years ago. It is interesting to remember that in the mid-nineteenth century it was necessary to appeal for a restoration of the Our Father, the Decalog, the Apostles' Creed, the regular reading of the Sacred Scriptures in divine service, and congregational participation in worship, at least to the extent of "an audible *Amen* at the close of each prayer" (p. 266), to the worship of the Presbyterian Church in this country.

ARTHUR CARL PIEPKORN

*THIS REVOLUTIONARY FAITH.* By Floyd Shacklock. New York: Friendship Press, 1955. 171 pages and a reading list. Cloth. \$2.00.

The author has been a missionary, international relief worker, and professor of missions at Drew Theological Seminary. Now he is executive for the NCCCUSA Committee on World Literacy and Christian Literature. The book reviews the political and ideological upheaval engrossing especially the Eastern world. He notes the challenges of nationalism and communism but seeks to outline an even greater potential in Christianity for bringing freedom, stilling hungers, and achieving fellowship. While the scope of the discussion is sweeping, the book brings many concrete illustrations and summons to personal participation in the attack of Christianity on the world's problems.

RICHARD R. CAEMMERER

*CONSIDER HIM: MEDITATIONS ON THE PASSION OF OUR LORD.* By Olive Wyon. New York: Abingdon Press, c. 1956. 64 pages. Cloth. \$1.00.

Miss Wyon, since 1951 principal of St. Colm's, the Church of Scotland Women's Missionary College, has added to her stature as a theologian with this sensitive, yet profound addition to Lenten devotional literature. The author has enriched her book with Lenten prayers and devotional gems from liturgies and saints of all ages. Appended are two acts of worship using verses from Psalms, Isaiah, Hebrews, and Revelation. In line with

her own conviction, the author neither simplifies nor sentimentalizes the Gospel facts. "We can only look at them steadily and try to see what they are" (p.43). So we see Jesus moving deliberately and calmly as the Lord of time in the Upper Room. So we see the hard-won but quiet victory of Gethsemane. Above all we see the glory of the cross, the completion of the sacrifice.

HENRY W. REIMANN

*NO CROSS, NO CROWN: A STUDY OF THE ATONEMENT.* By William J. Wolf. Garden City: Doubleday & Company, 1957. 216 pages. Cloth. \$3.00.

This study offers an analysis of the various theories of the Atonement, without, however, insisting on any single one of them. In presenting such an analysis it merely challenges the theologian to re-evaluate these theories and to find one which will appeal to the understanding of the modern Christian. The reader who believes in the unity of the Old and New Testaments as a mark of God's infallible authorship of the entire Bible should not find it too difficult to reach a more positive conclusion. A book like Leon Morris' *The Apostolic Preaching of the Cross*, published by the Tyndale Press, would be helpful in reaching such a conclusion.

L. W. SPITZ

*CO-OPERATION WITHOUT COMPROMISE.* By James De Forest Murch. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956. 220 pages. Cloth. \$3.50.

Dr. Murch, editor and manager of *United Evangelical Action*, tells the story of the National Association of Evangelicals and explains its functions. No one is better qualified to do this. He modestly puts it thus: "This book is pioneer work. In it, for the first time in a more or less comprehensive and definitive form, we have endeavored to write the history of the NAE." His endeavor has resulted in an authoritative history of this association of Christian churches.

L. W. SPITZ

*WILHELM LOEHE ALS KATECHET UND ALS SEELSORGER.* By Hans Kressel. Neuendettelsau: Freimund-Verlag, 1955. 151 pages, plus appendixes, bibliography, indexes. Boards. Price not given.

Previous studies by the same author concerned Löhe's preaching, liturgical theory and practice, mission activity, and biography. The treatment in this volume is eminently skillful, crowded with detail adequately documented. Kressel rates Löhe's preaching ability above the catechetical. In his cure of souls chief attention is given to the care of the sick and dying and to the confessional. Vital are the sections on the universal priesthood, and the application of Law and Gospel in pastoral care. Among the appendixes are a close study of the oral pastoral announcements to Sunday congregations and a remarkable set of theses drafted for a young pastor's wife.

RICHARD R. CAEMMERER

*THE WESTMINSTER HISTORICAL ATLAS TO THE BIBLE.* Edited by George Ernest Wright and Floyd Vivian Filson. Revised edition. Philadelphia: The Westminster Press, 1956. 130 pages. Cloth. \$7.50.

Much of the original—and excellent—1945 edition is reproduced page for page and word for word, but the inclusion of recent archeological discoveries, notably in the chapters on "The Political History of Israel and Judah" and "The Great Empires of Israelite Times," makes this new edition an excitingly fresh reading experience. Though some of the views expressed in the book will scarcely be termed traditional, the quality of scholarship pervading it is high. "Motes" are few. If he uses only the Revised Standard Version, the reader may think that the editors have missed "Emekkeziz" in the index, but a check with the King James Version will lead him to the listing "Keziz, Valley of." Again, the reader of the Revised Standard Version at Joshua 19:29 will also look in vain in the index for the conjectural reading "Mahalab." Those who have seen the Church of the Holy Sepulchre and then looked at a photograph of the church in the 1945 edition may rest assured that their eyes did not deceive them; the reversal of the photograph has been corrected for this new edition at fig. 79. Even at the increased price, all that is new plus the old that was so good makes this atlas one of the soundest book investments of the year.

F. W. DANKER

*WE WITNESS TOGETHER.* By Robert T. Handy. New York: Friendship Press, 1956. 274 pages. Cloth. \$4.00.

In the introduction to this volume Hermann N. Morse calls this "the story of the growth of organized co-operation in the field of home missions from the turn of the century to the date of the organization of the National Council of Churches." Mr. Handy recounts the work of the Home Missions Council, the Council of Women for Home Missions, and the Home Missions Council of North America that resulted from the merger of the two first named. Appended references invite to a further study of the home missions enterprise.

L. W. SPITZ

*CHAPEL TIME.* By Gerhard E. Frost and Gerhard L. Belgum. Minneapolis: Augsburg Publishing House, 1956. 149 pages. Boards. \$1.75.

Two members of the staff of Luther College, Decorah, Iowa, contribute to a volume of 27 chapel talks. To each is appended a footnote indicating the situation or school tradition suggesting the treatment. The talks are devised to catch the interest of young college people and weld them into a worshipping group. They reflect Christian convictions and the Gospel, as well as a resourcefulness of varied expression which might well be emulated both in scholastic and in parish communities.

RICHARD R. CAEMMERER



*JOY IN BELIEVING.* By Henry Sloane Coffin, edited by Walter Russell Bowie. New York: Charles Scribner's Sons, 1956. 243 pages and index. Cloth. \$2.95.

Under fourteen headings concerning aspects of faith, the revelation of God in Christ, Christian callings and duties, and the nurture of the spiritual life, Walter Russell Bowie groups selections of the late Henry Sloane Coffin's discourses and prayers hitherto unpublished. They read exceedingly well, are crowded with skillful quotation and epigram, and reveal a deeply religious person. The cross achieved its power for him most frequently in its appeal to conscience. Much concern is evident for the reasonableness of the Christian faith and the church. Many evangelical accents, however, appear and are movingly expressed.

RICHARD R. CAEMMERER

#### 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.)

*Introduction to the Symbolical Books of the Lutheran Church.* By J. L. Neve and George J. Fritschel. Second edition. Columbus: The Wartburg Press, 1956. 454 pages. Cloth. \$3.50. The subtitle describes this work as "a historical survey of the oecumenical and particular symbols of Lutheranism, an outline of their contents, and an interpretation of their theology on the basis of the doctrinal articles of the Augsburg Confession." After a lapse of three decades, this is still one of the best introductions to Lutheran symbolics in English. The new edition is a photolithoprinted reissue of the second edition, with some of the typographical errors of the original printing corrected.

*With Christ in the Upper Room: Sermons on the Fourteenth, Fifteenth and Sixteenth Chapters of the Gospel of John.* By Alexander Maclaren. Grand Rapids: Baker Book House, 1956. xii and 379 pages. Cloth. \$2.95. The thirty-four sermons of Maclaren published in London in 1890 under the title *Holy of Holies* are here presented in a photolithoprinted reissue.

*The School of Calvary; For Sharing His Suffering.* By John H. Jowett. Grand Rapids: Baker Book House, 1956. 126 pages. Cloth. \$1.50. A photolithoprinted reissue of the original London edition of 1911.

*Pilgrim's Progress From This World to That Which Is to Come, Delivered Under the Similitude of a Dream.* By John Bunyan. Chicago: Moody Press. 191 pages. Paper. 50 cents. A great religious classic in paper-back format.

*The Miracles of Our Lord: Expository and Homiletic.* By John Laidlaw. Grand Rapids: Baker Book House, 1956. 388 pages. Cloth. \$3.50. Originally published in 1890, the present edition is a photolithoprinted reissue of the 1900 London printing in the publisher's "Reprint Library" series.

*Finney's Life and Lectures*, ed. William Henry Harding. Grand Rapids: Zondervan Publishing House, 1956. 130 pages. Price not given. The present edition is a reprinting of the 1943 edition of this title, in which Harding published half a dozen lectures of Charles Grandison Finney (1792—1875), three on revivals and three on prayer. The editor annotated them and prefaced them with a sixteen-page sketch of Finney's career.

*The Art of Real Happiness*. By Norman Vincent Peale and Smiley Blanton. Second edition. Englewood Cliffs: Prentice-Hall, 1956. vii and 280 pages. Cloth. Price not given. This is an enlarged, revised, and reset version of the original 1950 edition. It describes the effort of the clinic of the Marble Collegiate Church, now the American Foundation of Religion and Psychiatry, to weld religion and psychiatry "into a powerful therapy for the ills that rack the human spirit."

*Continuing in His Word 1850—1950: The History of the Evangelical Lutheran Joint Synod of Wisconsin and Other States*, ed. A. P. Voss, with the assistance of a committee. Milwaukee: Northwestern Publishing House, no date. viii and 268 pages. Cloth. \$2.50. A reprinting of the illustrated centennial history of the Wisconsin Synod.

*Anglicanism: The Thought and Practice of the Church of England, Illustrated from the Religious Literature of the Seventeenth Century*, ed. Paul Elmer More and Frank Leslie Cross. New York: The Macmillan Company, 1957. lxxvi and 811 pages. Cloth. \$6.75. A perennially valuable anthology of Anglican theological opinion from a period crucial for that denomination's doctrinal development. First published in 1935, it is now in its third reprinting. A similar anthology of materials from Lutheran sources of the same period is long past due.

*An Essay on Mankind*. By Gerhard Hirschfeld. New York: Philosophical Library, 1957. xii and 144 pages. Cloth. \$3.75.

*Biblical Criticism*. By Wick Broomall. Grand Rapids: Zondervan Publishing House, 1957. 320 pages. Cloth. \$4.95.

*Beichtlehre für evangelische Christen*. By Wolfgang Böhme. Stuttgart: Evangelisches Verlagswerk, 1956. 112 pages. Cloth. DM 6.80.

*American Churches and the Negro: An Historical Study from Early Slave Days to the Present*. By W. D. Weatherford. Boston: The Christopher Publishing House, 1957. 310 pages. Cloth. \$3.50.

*The Two Cities: A Study of God and Human Politics*. By John A. Hutchinson. Garden City: Doubleday and Company, 1957. 190 pages. Cloth. \$3.50.

*Studien zur frühchristlichen Trinitätstheologie*. By Georg Kretschmar. Tübingen: J. C. B. Mohr (Paul Siebeck), 1956. viii and 247 pages. Paper. DM 22.50.

*Der Stil der Jüdisch-Hellenistischen Homilie*. By Hartwig Thyen. Göttingen: Vandenhoeck und Ruprecht, 1955. 130 pages. Paper. DM 9.80.

*The Sacrifice of Christ*. By C. F. D. Moule. Greenwich: The Seabury Press, 1957. 58 pages. Paper. \$1.25.

*Rhetoric in Graeco-Roman Education* By Donald Lemen Clark. New York: Columbia University Press, 1957. xiii and 285 pages. Cloth. \$4.50.

*Religion and the Christian Faith*. By Hendrik Kraemer. Philadelphia: The Westminster Press, 1956. 461 pages. Cloth. \$6.00.

*Promise and Fulfilment: The Eschatological Message of Jesus (Verheissung und Erfüllung)*. By W. G. Kümmel; trans. Dorothea M. Barton. 3d ed. Naperville: Alec R. Allenson, 1957. 168 pages. Paper. \$2.50.

*Essays on Typology*. By G. W. H. Lampe and K. J. Woolicombe. Naperville: Alec R. Allenson, 1957. 80 pages. Paper. \$1.50.

*Die Oskirche im Lichte der protestantischen Geschichtsschreibung von der Reformation bis zur Gegenwart*. By Ernst Benz. München: Verlag Karl Alber, 1952. xii and 424 pages. Cloth. DM 25.—.

*The Mystery of the Cross*. By J. E. L. Oulton. Greenwich: The Seabury Press, 1957. 64 pages. Paper [3/6].

*The Old Religion: An Examination into the Facts of the English Reformation*. By J. L. C. Dart. New York: The Macmillan Company, 1957. xii and 210 pages. Cloth. \$3.50.

*Language and Religion: A Semantic Preface to a Philosophy of Religion*. By Ben F. Kimpel. New York: Philosophical Library, 1957. 153 pages. Cloth. \$3.75.

*An Introduction to the Philosophy of Education*. By D. J. O'Connor. New York: Philosophical Library, 1957. viii and 148 pages. Cloth. \$3.75.

*Inspiration and Interpretation*, ed. John W. Walvoord. Grand Rapids: William B. Eerdmans Publishing Company, 1957. 280 pages. Cloth. \$4.50.

*Huldigung für Paul Gerhardt*. By Kurt Ihlenfeld. Berlin: Verlag Merseburger, 1956. 182 pages. Cloth. DM 8.50.

*The Church Is There*. By Leslie E. Cooke. Greenwich: The Seabury Press, 1957. 59 pages. Paper. 95 cents.

*The Myth of the All-Destructive Fury of the Thirty Years' War*. By Robert Ergang. Pocono Pines: The Craftsmen, 1956. 40 pages. Paper. Price not given.

*God's Fool*. By George N. Patterson. Garden City: Doubleday and Company, 1957. 251 pages. Cloth. \$3.50.

*English and Welsh Crucifixes, 670—1550*. By J. E. Hunt. London: Society for Promoting Christian Knowledge, 1956. 92 pages. Cloth. 25/—.

*Georg Spalatin, 1484—1545: Ein Leben in der Zeit des Humanismus und der Reformation*. By Irmgard Höss. Weimar: Hermann Böhlau, 1956. xvi and 467 pages. Cloth. DM 27.

*This Is Japan*. By William Axling. New York: Friendship Press, 1957. 24 pages. Paper. 50 cents.

*The Covenant: An Old Testament Course*. By Colin Ayles. New York: Cambridge University Press, 1957. xiii and 134 pages. Cloth. \$1.50.

*Extinct Languages*. By Johannes Friedrich. New York: Philosophical Library, 1957. x and 182 pages. Cloth. \$5.00.

*Activities of the Puritan Faction of the Church of England, 1625—33*, ed. Isabel M. Calder. New York: The Macmillan Company, 1957. xxiv and 155 pages. Cloth. \$4.25.

*A Popular History of the Reformation*. By Philip Hughes. Garden City: Hanover House, 1957. 343 pages. Cloth. \$4.00.

*From the Stone Age to Christianity: Monotheism and the Historical Process*. By William Foxwell Albright. Second edition. Garden City: Doubleday and Company, 1957. viii and 432 pages. Paper. \$1.45.

*The Medieval Library*. By James Westfall Thompson. A reprint. New York: Hafner Publishing Company, 1957. viii and 702 pages. Cloth. \$12.50.

*The Geography of the Bible: A Study in Historical Geography*. By Denis Baly. New York: Harper and Brothers Publishers, 1957. xiv and 303 pages. Cloth. \$4.95.

*The Text of the Old Testament: An Introduction to Kittel-Kalble's Biblia Hebraica (Der Text des alten Testaments)*. By Ernst Würthwein, trans. P. R. Ackroyd. New York: The Macmillan Company, 1957. xii and 173 pages. Cloth. \$3.20.

*Studies in Ephesians*, ed. F. L. Cross. London: A. R. Mowbray and Company, 1956. 121 pages. Cloth. 12/6.

*The Eastern Schism: A Study of the Papacy and the Eastern Churches During the XIth and XIIth Centuries*. By Steven Runciman. New York: Oxford University Press, 1955. viii and 189 pages. Cloth. \$3.40.

*Documents on Christian Unity*, ed. G. K. A. Bell. New York: Oxford University Press, 1948. xii and 300 pages. Cloth. \$2.60.

*The Birth of Civilization in the Near East*. By Henri Frankfort. Garden City: Doubleday and Company, 1956. xvi and 142 pages. Paper. 85 cents.

*Theologie als kirchliche Wissenschaft*. By Herman Diem. Band II: *Dogmatik: Ihr Weg zwischen Historismus und Existentialismus*. München: Chr. Kaiser Verlag, 1955. 318 pages. Paper, DM 13. Cloth, DM 15.

*The Temple of Jerusalem. (Ninive et l'Ancien Testament.)* By André Parrot; translated from the second French edition by Beatrice E. Hooke. New York: Philosophical Library, 1955. 112 pages. Cloth. Price not given.

*Is There a Conflict Between Genesis I and Natural Science? (Beschouwingen over Genesis I.)* By N. H. Ridderbos, trans. John Vriend. Grand Rapids: William B. Eerdmans Publishing Company, 1957. 88 pages. Boards. \$1.50.

*Oriental Magic*. By Sayed Idries Shah. New York: Philosophical Library, 1957. xviii and 206 pages. Cloth. \$7.50.

*Meister Eckehart: Deutsche Predigten und Traktate*, trans. and ed. Josef Quint. München: Carl Hanser Verlag, 1955. 547 pages. Cloth. DM 17.80.

*When the Time Had Fully Come: Studies in New Testament Theology*. By Herman Ridderbos. Grand Rapids: William B. Eerdmans Publishing Company, 1957. 104 pages. Boards. \$1.50.

*Luthers Briefe*, ed. Reinhard Buchwald. Stuttgart: Alfred Kröner Verlag, 1956. xv and 275 pages. Cloth. DM 8.

*Jahrbuch der hessischen kirchengeschichtlichen Vereinigung*, ed. Hugo Grün. Volume 6. Darmstadt: Verlag der Hessischen Kirchengeschichtlichen Vereinigung, 1955. 145 pages. Paper. No price given.

*Responsible Protestantism: The Christian's Role in a Secular Society*. By Cecil de Boer. Grand Rapids: William B. Eerdmans Publishing Company, 1957. 247 pages. Cloth. \$3.50.

*Doctrinal Declarations: A Collection of Official Statements on the Doctrinal Position of Various Lutheran Bodies in America*. St. Louis: Concordia Publishing House, 1957. 116 pages. Paper. No price given.

*Aurelii Augustini contra academicos de beata vita necnon de ordine libri*, ed. Wilhelm M. Green. Utrecht: Spectrum, 1955. 148 pages. Paper. No price given.

*Evangelisches Kirchen-Lexikon*. Fascicles 18 and 19: *Kamerun-Kirchenmusik*. Edited by Heinz Brunotte and Otto Weber. Göttingen: Vandenhoeck und Ruprecht, 1957. 128 two-column pages. Paper. DM 9.60.

*The Chastising of God's Children and the Treatise of Perfection of the Sons of God*, ed. Joyce Bazire and Eric Colledge. Oxford: Basil Blackwell, 1957. x and 359 pages. Cloth. 42/—.

*The Kingdom Beyond Caste*. By Liston Pope. New York: Friendship Press, 1957. xvii and 170 pages. Paper, \$1.35; cloth, \$3.00.

*Die Christologie in Luthers Liedern*. By Klaus Burba. Gütersloh: Carl Bertelsmann Verlag, 1956. 72 pages. Paper. DM 5.80.

*Insight: A Study of Human Understanding*. By Bernard J. F. Lonergan. New York: Philosophical Library, 1957. xxx and 785 pages. Cloth. \$10.00.

*The Tragic Philosopher: A Study of Friedrich Nietzsche*. By F. A. Lea. New York: Philosophical Library, 1957. 354 pages. Cloth. \$6.00.

*Europäische Lieder in den Ursprachen*, ed. Josef Gregor, Friedrich Klausmeier, and Egon Kraus. Volume I: *Die romanischen und germanischen Sprachen*. Darmstadt: Verlag Carl Merseburger, 1956. xiv and 224 pages. Paper. DM 4.80.

*Freedom of the Will*. By Jonathan Edwards, ed. Paul Ramsey. New Haven: Yale University Press, 1957. xii and 494 pages. Cloth. \$6.50.

*Hamann-Studien*. By Fritz Blanke. Zürich: Zwingli-Verlag, 1956. 127 pages. Paper. Sw. Fr. 16.

*The Reluctant Abbess: Angélique Arnauld of Port Royal (1591—1661)*. By Margaret Trouncer. New York: Sheed and Ward, 1957. x and 277 pages. Cloth. \$3.75.

*The Style of J. S. Bach's Chorale Preludes*. By Robert L. Tusler. Berkeley: University of California Press, 1956. 76 pages. Paper. \$2.00.

*Thine Is the Kingdom: The Church's Mission in Our Time*. By J. S. Stewart. New York: Charles Scribner's Sons, 1957. 74 pages. Cloth. \$2.50.