

Concordia Theological Monthly



OCTOBER

♦

1958

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.

DYNAMICS OF ADULT CHRISTIAN EDUCATION. By Robert S. Clemmons. New York: Abingdon Press, 1958. 143 pages. Cloth. \$2.50.

During the past decade three major movements have come together to create a new forward thrust in Christian adult education: (1) the use of the principles of group dynamics; (2) the demand for new opportunities and procedures in adult education; and (3) the lay movement, which is reassessing the meaning of the Christian faith and finding new roles of leadership in the church.

Against this background, Clemmons attempts to define and apply the dynamics of Christian adult education. In essence, he endeavors (1) to describe how to plan and carry out adult work in the church in such a way that the message of Christ is truly communicated; (2) to show how to make the love of God a spiritual force in the lives of people in groups; and (3) to define how the group becomes the kind of group in which persons feel the healing power of a redemptive Christian fellowship.

Admittedly, good things happen in groups when people interact and participate dynamically in valid educational experiences. Much of the theory and fact of human relationships as presented in the book has meaning for the Christian fellowship and what happens when this fellowship is spiritually motivated and active. Yet, the dynamics of the group can never become a means of grace or the group itself a redeeming power, as the often used phrase "redemptive fellowship" would imply. For example, the author states: "The adult group in the church school needs to become a laboratory in which we test the power to create the good and to redeem human life. The sinner, the alcoholic, and the condemned need the healing power of a redemptive Christian group to help them become whole again" (p. 18). Again: "We will dare to believe that men and women who are sensitive to the spiritual influences of other Christians can change under their own self-direction from selfishness to service, from fear to trust in God, from hatred to love toward others." (P. 26)

The forgiveness of Christ is described in a sample lesson which the author wrote for the International Lesson Series. The question, "How does Jesus deliver us from sin?" is answered: "Physically overwhelmed, Jesus upon the cross uttered, 'Father, forgive them; for they know not what they do.' This statement was a continuation of his previous acts

of forgiveness . . . He knew that men would need a new spiritual center for life so that they could make a new start in their spiritual development. In this way he saved us from the implacable web of evil into a new beginning in life." (Pp. 85, 86)

One may learn here how the group provides the motivation and climate for spiritual growth, how learning is person to person in the frame of meaningful participation, and why Christians in fellowship are to relate spiritually for mutual edification. Unfortunately, the redeeming power of Christ through Word and Sacrament is absent as the basic dynamic. It is regrettable that frequent overstatements of the case for group dynamics on the human level lead the author into questionable theology and limit the usefulness of the book.

HARRY G. COINER

THE SCROLLS AND THE NEW TESTAMENT. Edited by Krister Stendahl. New York: Harper and Brothers, 1957. ix and 308 pages. Cloth. \$4.00.

Christoph Burchard's recent Dead Sea Scrolls bibliography lists over 1,500 items for the first decade of research. It is impossible for the interested parish pastor to keep abreast of this volume of material. Stendahl has picked a number of important studies discussing early Christianity and the scrolls. The contributors include Protestants, Roman Catholics, and one Jew. The stature of the contributors in the world of scholarship is high, e. g., Oscar Cullmann, K. G. Kuhn, Paul Davies, and W. H. Brownlee.

Many facets of the life and thought of Jesus and the early church are compared to the Qumran community. Messianism and eschatology, John the Baptist, the sacraments, church government, and Pauline theology all crisscross these pages. While the contributors often disagree on minor points of interpretation, several general emphases stand out: (1) The book underscores the fact that Christ and the early church are grounded firmly in the thought of contemporary Judaism; even the Gospel of John is seen to use Palestinian (not Greek) imagery and thought patterns. (2) The Qumran community is closer to New Testament thought than any other early Jewish sect. Its literature needs to be ransacked for the information it contains. It will serve as a useful corrective for vague theorizing in exegesis. (3) The unique nature of Christianity is made more clear. "The basic difference between the two theologies is Christ" (p. 195). "In spite, however, of all the historical and theological lines of contact, the difference remains in the Person, Teaching, and Work of Jesus, and in the role played by his death in the theological thinking of the early church" (p. 31). "Christianity is too unique to be classed as any earlier 'ism.'" (P. 205)

This volume is a good answer to the popular sensationalism of such authors as Edmund Wilson and A. Powell Davies. Do not expect, however, to dash through it in an evening. The scholarship, detailed and meticulous, presupposes some acquaintance with first century Palestine.

The publisher has made the going still tougher by putting the fifty pages of notes at the end of the volume, an endless frustration when some of the most valuable material is in the notes. The proofreading was poorly done. It has an author index and an index of passages, but no subject index (a real lack). For anyone who is willing to plough the rocky soil, many nuggets of gold will turn up. The book deserves a sequel — and that before another ten years.

EDGAR KRENTZ

THE RELIGIONS OF MAN. By Huston Smith. New York: Harper and Brothers, 1958. xi and 328 pages. Cloth. \$5.00.

This book developed out of the author's programs on the Religions of Man broadcast over the National Educational Television Network. Smith does not attempt a critical evaluation of the religions treated, but rather endeavors to awaken in his readers an understanding of the main tenets undergirding Hinduism, Buddhism, Confucianism, Taoism, Islam, Judaism, and Christianity. This "safe" approach, however, dictated originally by the television medium, hardly gives the beginning student in the history of religions a completely fair appraisal of the religions involved. It is one thing to eliminate from a consideration of Christianity the abuses and perversions practiced in the name of Christianity. It is quite another thing to fail to note that the very nature of Hinduism and Buddhism, for example, is contrary to a serious grappling with the historical situation, and that the malnutrition of millions is directly traceable to major religious propositions.

Much of the treatment on early Christianity is arrestingly conceived, but the author appears out of his element in the treatment of later developments. The term "Catholic" is not always clearly qualified. The introduction of Pius IX's comments on membership in the Church Visible in a section devoted to clarifying basic Christian concepts is not especially illuminating (p.284 f.), and the discussion of inspiration (p.305) does not evidence a first-hand acquaintance with more recent writings in this area. Certainly it is an oversight which has Paul say: "Faith without works is dead." (P.323, n.16)

But despite these defects, the reader will find this book a source of much valuable and accurate information, effectively and clearly formulated.

W. J. DANKER

WILLIAM WAKE: ARCHBISHOP OF CANTERBURY, 1657—1737.

By Norman Sykes. Cambridge: The University Press, 1957. 2 volumes: xiii and 366 pages; 289 pages. Cloth. \$15.00.

This comprehensive account of the life and times of William Wake, Bishop of Lincoln and Archbishop of Canterbury, presents a masterly survey of the period of Queen Anne and George I. Wake was an able historian, a defender of the Anglican church, and a strong proponent of ecumenicity. "The Union of Protestants," as Sykes labels it, a concern which occupied the primate greatly, will be the topic which will

evoke the regard of many readers of this work. Lutherans will appreciate especially the long account of the correspondence between Wake and Jablonski. It is, however, only one of the noteworthy features of this scholarly contribution to an understanding of the early eighteenth century. Here Sykes has, indeed, added most. However, he touches on the relations between Ziegenbalg and Plütschau with the English. He tells about the Trinitarian Controversy, the Bangorian Controversy, the Charity School Movement, the exhaustive researches into the question of the validity of Anglican orders, and the state of the Reformed churches throughout Europe. Even this does not complete the varied topics dealt with.

The author's sympathies are with Wake in his union negotiations; he favors his insistence on the restoration of the episcopacy and his latitude of opinion in matters not regarded as fundamental to salvation. The work is well-documented; the bibliography is useful, but the index is not altogether adequate. This will long remain the standard biography of Archbishop Wake.

CARL S. MEYER

PICTORIAL HISTORY OF PROTESTANTISM: A PANORAMIC VIEW OF WESTERN EUROPE AND THE UNITED STATES. By Vergilius Ferm. New York: Philosophical Library, 1957. 368 pages. Cloth. \$10.00.

"Come, Charlie, look at the nice picture book. It's entertaining and you will learn something of the history of Protestantism from its thousand pictures. A picture, you know, is worth a thousand words." "Does it take the place of a million words, then?" asked Charlie. So Charlie was introduced to Ferm's compilation. As he began paging through the book he became critical, and his friend rebuked him. "Now, Charlie," he said, "look at all the pictures on Luther and the German Reformation; many of them are really good." "That's true," said Charlie, "but just what place has a picture of the Council of Trent in this book?" As he continued paging through the book, Charlie noticed (he would!) that the date of Cranmer's death was given as 1586 instead of 1556. "Look," he fairly shouted, when they came to the pictures about The Lutheran Church—Missouri Synod, "what poor totypes! And gypping us with only three pages. The Little Church around the Corner got four pages of pictures; the Mormons, eight; the Swedish Evangelical Mission Covenant, eight. They don't deserve all that space." "Now, Charlie, don't be resentful," his friend said. "I'm not," Charlie hoped out loud, "but a man can't help wondering. Ferm simply included pictures, it seems, without too much thought. Why does he label a wedding as a baptism? And look, it isn't fair to blame the Wisconsin Synod for the *Gnadenwahlstretit*. Do you think that Aimee McPherson was pretty?" "That's enough for this time," Charlie was told, "you don't seem to want to say too much good about this book."

CARL S. MEYER

FOR THE SAKE OF HEAVEN: A CHRONICLE (GOG U-MAGOG).

By Martin Buber; tr. by Ludwig Lewisohn. New York: Meridian Books, 1958. xvi and 316 pages. Paper. \$1.45.

During the Napoleonic wars, several of the Hasidic *tsaddiqim* actually attempted by means of the Practical Cabalah, that is, by magic activities, to make of Napoleon the "Gog out of the land of Magog" of whom Ezekiel speaks and whose wars were believed to usher in the Messianic age. Other Hasidic *tsaddiqim* opposed these efforts with the warning that no outward gesture or events but only an inner return of the entire human being to God could prepare the approach of redemption. *For the Sake of Heaven* is the legend of the mortal conflict of these rabbis, sensitively reinterpreted by a brilliant Jewish author whose frank sympathy for the Hasidic way has found frequent expression elsewhere. Lewisohn's translation preserves the charm of Buber's narrative admirably. Christian readers will inevitably be reminded of the novels of Charles Williams. Fascinating reading on its own account, *For the Sake of Heaven* also supplies instructive insights into the creative process as well as into the moral concerns of the Jewish philosopher-theologian who has more profoundly influenced contemporary Protestant theology than any other individual of his race and religion.

ARTHUR CARL PIEPKORN

FRANZ XAVIER: SEIN LEBEN UND SEINE ZEIT. Von Georg Schurhammer. Band I: *Europa, 1506—1541.* Freiburg: Verlag Herder, 1955. xxx and 743 pages. Cloth. Price not given.

Francis Xavier is remembered as the Jesuit who went into the Far East and attained phenomenal success as a missionary. This first volume of his life tells the story down to April 7, 1541, his thirty-fifth birthday, when he set sail from Lisbon for India. The volume is divided into five books. The first recounts the youth of Xavier (1506—1525). The review of the years he spent in Paris as student (1525—1536) occupies the pages of the second book. The third book deals with the years spent in Italy (1536—1538). Then Schurhammer takes up the Society of Jesus (1538 to 1540). The last book tells about Xavier's journey to and sojourn in Portugal (1540—1541).

The work is thoroughly and painstakingly documented, full of fascinating details, factual, authentic. Much more is said about the "times" than the "life" of Xavier. The years spent in Paris, for instance, are the years during which Christian humanism and Lutheranism formed a movement against Romanism there. Schurhammer even investigates the authorship of Cop's rectoral address. The first *auto da fe* of the Portuguese inquisition took place when Xavier was in Portugal, September 26, 1540; Schurhammer tells about the Inquisition in detail.

Schurhammer is a Jesuit writing about one of the founders of his order and a saint. To him Luther is a heretic and Erasmus not much better. But who else would write such an extensive biography of Xavier?

The author's bias can easily be discounted; his enormous scholarship cannot. Spain, France, Switzerland, Italy, Portugal saw Xavier during these thirty-five years. Schurhammer gives us many insights into these countries during those exciting years of the first half of the sixteenth century.

CARL S. MEYER

THE ABSURDITY OF CHRISTIANITY AND OTHER ESSAYS. By Archibald Allan Bowman, edited by Charles W. Hendel. New York: The Liberal Arts Press, 1958. xxxiii and 62 pages. Paper. 75 cents.

Bowman (1883—1936), successively a Princetonian logician and a Glaswegian moral philosopher, published only one book during his lifetime and that a very slender one, here reproduced as the 37-page title essay. In it he frankly concedes that Christianity is and must remain absurd from the scientific point of view, while at the same time he interprets the spiritual nature and significance of human experience and provides a highly original explication of the meaning of some characteristic Christian ideas or beliefs. Three shorter essays offer an unpublished lecture, "The Paradox of Job," a chapel address on "Religion as the Quest of the Eternal," and a very brief excerpt from his posthumous *A Sacramental Universe*, "Eternal Spirit and Incarnation." Hendel provides an appreciative introduction.

ARTHUR CARL PIEPKORN

RELIGIOUS DRAMA 2. By E. Martin Browne. New York: Meridian Books, 1958. 317 pages. Paper. \$1.45.

Twenty complete English mystery plays are brought together in this inexpensive volume. They represent a full cycle of the genre from the creation to the last judgment and give an excellent sampling of the medieval religious drama, both as to its quality and scope. The play of the birth of Christ which comes from the York cycle and was developed by the tile-thatchers' guild is particularly beautiful. The morality play, *Everyman*, which is "a treatise how ye high Father of Heaven sendeth Death to summon every creature to come and give account of their lives in this world" concludes the anthology.

The value of the book is greatly enhanced by Browne's introduction, which traces the history and development of mystery plays. He has also added an appendix offering good suggestions to all who wish to produce medieval drama today.

ALFRED O. FUERBRINGER

IN THE ARENA. By Isobel Kuhn. Chicago: Moody Press, 1958. 222 pages. Cloth. \$3.00.

"God hath set forth us . . . last . . . for we are made a spectacle unto the world" (1 Cor. 4:9). A missionary, or any dedicated Christian, is propelled into the arena to become a gazingstock for the world, so that Christ may be revealed.

This story of inward and outward adventures will challenge and cheer

everyone whom faith in Christ has thrust into the arena. Out of agnosticism Isobel Kuhn was called to be a Christian and a missionary to China. This is the account of her odyssey. W. J. DANKER

FAITH AND ETHICS: THE THEOLOGY OF H. RICHARD NIEBUHR.

Edited by Paul Ramsey. New York: Harper and Brothers, 1957. xiv and 306 pages. Cloth. \$5.00.

His contemporaries may debate his precise place in current American Protestant theology, but it will be generally conceded that Yale Divinity School's "radically monotheistic" author of *The Social Sources of Denominationalism* (1929), *The Kingdom of God in America* (1937), *The Meaning of Revelation* (1941), and *Christ and Culture* (1951) has, in Liston Pope's words, "profoundly affected and altered the theological thought of his time." The present symposium, written for the most part by the subject's past and present associates and colleagues (Pope, Hans W. Frei, James Gustafson, Ramsey, George Schrader, Waldo Beach, Julian Hartt, Carl Michalson, and Robert S. Michaelson), is an effective exposition of the major concerns of this theologian's theology—Christian social ethics, a Christian value theory, race relations, the Christian's responsibility for the kingdom of God. This reader found Frei's two essays on Niebuhr's theological background and Niebuhr's own theology particularly good. Niebuhr's literary productivity is attested by an 11-page bibliography compiled by Raymond P. Morris.

ARTHUR CARL PIEPKORN

TRUTH FOR OUR TIME. By Geoffrey R. King. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1958. 140 pages. Cloth. \$2.00.

WANTING THE IMPOSSIBLE. By George B. Duncan. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1958. 126 pages. Cloth. \$2.00.

With these two volumes Eerdmans launches a new series of sermons on the "Bible Message for Our Time" under the general title, "Preaching for Today." While the first two preachers represent England, future volumes will present American evangelicals.

King, minister of Spurgeon's Tabernacle, West Croydon, is a conservative preacher with better than average abilities. His preaching evidences a serious dealing with a Scriptural text, a useful Christocentric approach, and a consciousness of what will hold the attention of the modern hearer. The freshness and clarity of his structure will be particularly appreciated. The sermons are grouped into four loose categories, one of which includes sermons on five of the major festivals of the church.

Duncan is the vicar at Christ Church, Cockfosters. As in the first case, the sermons are textual rather than topical, although Duncan tends to employ texts limited to one sentence in length. A critique which can be leveled at much conservative preaching is a failure to be skillful in

analyzing and diagnosing the problems with which it deals. Its strength and its weakness is the assurance with which it strikes hard at the surface of the problem with both divine judgment and prescription. In both of these volumes one misses a sensitivity to the more subtle ways in which sin works itself out in human life.

Duncan, nevertheless, does establish a warm, personal relationship with the group to whom he is speaking. Lutheran preachers of this country will sense a kinship of spirit and approach with these two men.

DAVID S. SCHULLER

NEWMAN: HIS LIFE AND SPIRITUALITY (NEWMAN: SA VIE ET SA SPIRITUALITÉ). By Louis Bouyer, translated by J. Lewis May. New York: P. J. Kenedy and Sons, 1958. xvii and 391 pages. Cloth. \$7.50.

John Henry Newman (1801—1890), tractarian of the Oxford Movement within the Church of England, later a Cardinal of the Roman Catholic Church, educator, poet ("Lead Kindly Light"), and famed autobiographer (*Apologia pro vita sua*), is one of the more important figures on the religious scene of the nineteenth century. Since Bouyer is, like Newman, both a member of the Oratory and a convert, a sympathetic handling of the subject is to be expected. The author places great stress on Newman's search for light, his inner life, his sensitiveness, and the "sense of the apostolate of truth." About eighty per cent of the book deals with the period up to 1858. Some matters are glossed over, among them Newman's position on papal infallibility (before 1870). Occasionally hints are made that Newman deserves canonization. The period before 1845 in particular is treated with considerable understanding. All in all, this is a warm, "spiritual" biography.

CARL S. MEYER

ORIENTAL MAGIC. By Sayed Idries Shah. New York: Philosophical Library, 1957. 205 pages. Cloth. \$7.50.

While most of this book will be of relatively little interest to readers of this journal, the chapters on Jewish, Egyptian, and Babylonian magic do have some relevance to Biblical studies. In general, the subject is of somewhat more interest to exegetes now than it was previously, because many modern scholars place considerable stress on the "primitive" character of much Old Testament thought, certain aspects of which they have termed "magical." The present author specifically avoids a theological evaluation of his subject matter but he has achieved his limited purpose of assembling and presenting much magical practice throughout the world, a subject which even anthropology has slighted. A great deal of the material has not been presented before. A good bibliography is included. The price asked for the volume seems inordinately high.

HORACE HUMMEL

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.)

Follow Me: A Harmony of the Gospel Accounts of the Life of Jesus Christ in Chronological Order. Compiled and translated by Martin J. Hasz. 3rd edition. Bridgeton: The Author, 1957. 140 pages. Mimeographed. \$2.00.

Jeremiah: Prophet of Courage and Hope. By J. Philip Hyatt. Nashville: Abingdon Press, 1958. 128 pages. Cloth. \$2.00.

Immortality of the Soul or Resurrection of the Dead?: The Witness of the New Testament. By Oscar Cullmann. New York: The Macmillan Company, 1958. 60 pages. Cloth. \$1.25.

Worship and the Modern Child. By John G. Williams. New York: The Macmillan Company, 1958. x and 214 pages. Cloth. \$2.50.

Beyond the Gospels. By Roderic Dunkerley. Baltimore: Penguin Books, 1957. 170 pages. Paper. 85 cents.

The Old Testament Prophets. By E. W. Heaton. Baltimore: Penguin Books, 1958. 187 pages. Paper. 85 cents.

Civilization on Trial and The World and the West. By Arnold Toynbee. New York: Meridian Books, 1958. 348 pages. Paper. \$1.45.

Among the Mormons: Historic Accounts by Contemporary Observers. Edited by William Mulder and A. Russel Mortensen. New York: Alfred A. Knopf, 1958. 510 pages. Cloth. \$6.75.

The Case for Religious Naturalism: A Philosophy for the Modern Jew. By Jack J. Cohen. New York: The Reconstructionist Press, 1958. 316 pages. Cloth. \$3.75.

The Crucial Task of Theology. By E. Ashby Johnson. Richmond: John Knox Press, 1958. 222 pages. Cloth. \$5.00.

The Letter and the Spirit. By R. M. Grant. New York: The Macmillan Company, 1957. viii and 163 pages. Cloth. \$3.50.

The Ontological Theology of Paul Tillich. By R. Allan Killen. Kampen: J. H. Kok, 1956. vii and 284 pages. Paper. \$7.90.

The Bible When You Need It Most. By T. Otto Nall. New York: Association Press, 1958. 127 pages. Paper. 50 cents.

Denominations — How We Got Them. By Stanley Irving Stuber. New York: Association Press, 1958. 127 pages. Paper. 50 cents.

Questions and Answers on Religion. By Jack Finegan. New York: Association Press, 1958. 128 pages. Paper. 50 cents.

Modern Man Looks at the Bible. By William Neil. New York: Association Press, 1958. 128 pages. Paper. 50 cents.

Religion and Health: A Symposium. Edited by Simon Doniger. New York: Association Press, 1958. 127 pages. Paper. 50 cents.

Ten Makers of Modern Protestant Thought. Edited by George L. Hunt. New York: Association Press, 1958. 126 pages. Paper. 50 cents.

Religion and Culture. By Christopher Dawson. New York: Meridian Books, 1958. v and 225 pages. Paper. \$1.25.

Luther on Worship (Die Theologie des Gottesdienstes bei Luther). By Vilmos Vajta, translated by U. S. Leupold. Philadelphia: Muhlenberg Press, 1958. xii and 200 pages. Cloth. \$3.25.

Eleven Years of Bible Bibliography: The Book Lists of The Society for Old Testament Study 1946—56, ed. H. H. Rowley. Indian Hills, Colo.: The Falcon's Wing Press, 1958. vii and 804 pages. Cloth. \$7.50.

The Sacrament of Confirmation in the Early-Middle Scholastic Period. By Kilian F. Lynch. Volume I: *Texts.* St. Bonaventure, New York: The Franciscan Institute, 1957. lxxv and 256 pages. Paper. Price not given.

The Church's Understanding of Itself: A Study of Four Birmingham Parishes. By R. H. T. Thompson. London: SCM Press (USA distributor: Alec R. Allenson, Naperville), 1957. 105 pages. Paper. 8/6.

The King's Two Bodies: A Study in Mediaeval Political Theology. By Ernst H. Kantorowicz. Princeton, New Jersey: Princeton University Press, 1957. xvi and 568 pages. Cloth. \$10.00.

Corpus Papyrorum Judaicarum, Vol. I, ed. Victor A. Tcherikover and Alexander Fuks. Cambridge, Mass.: Harvard University Press, 1957. xx and 294 pages. Cloth. \$12.00.

The Principles of Semantics. By Stephan Ullmann. 2d ed. New York: Philosophical Library, 1957. 349 pages. Cloth. \$10.00.

Catholic Viewpoint on Censorship. Garden City, New York: Hanover House, 1958. 192 pages. Cloth. \$2.95.

Revelation in Christ. By William Nicholls. London: SCM Press, 1958. 158 pages. Cloth. 15/—.

The Zadokite Documents, ed. Chaim Rabin. 2d ed. New York: Oxford University Press (Oxford: Clarendon Press), 1958. xvi and 101 pages. Cloth. \$4.00.

Jonathan Edwards and Evangelism, ed. Carl J. C. Wolf. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1958. xi and 137 pages. Cloth. \$2.00.

Andrew, Brother of Simon Peter: His History and His Legends. By Peter M. Peterson. Leiden: E. J. Brill, 1958. 71 pages. Cloth. 12 guilders.

Religion and Learning at Yale: The Church of Christ in the College and University, 1757—1957. By Ralph Henry Gabriel. New Haven: Yale University Press, 1958. xi and 271 pages. Cloth. \$4.00.

Messiasfrage und Bibelverständnis. By Georg Fohrer. Tübingen: J. C. B. Mohr (Paul Siebeck), 1957. 47 pages. Paper. DM 3.80.

Unitarianism on the Pacific Coast: The First Sixty Years. By Arnold Crompton. Boston: Beacon Press, 1957. 188 pages. Cloth. \$4.50.

The Road to Reunion. By Charles Duell Kean. Greenwich, Conn.: The Seabury Press, 1958. xiii and 145 pages. Cloth. \$3.50.

Richard Baxter and Puritan Politics. By Richard Schlatter. New Brunswick, N. J.: Rutgers University Press, 1957. 180 pages. Cloth. \$4.50.

Moral, Aesthetic, and Religious Insight. By Theodore Meyer Greene. New Brunswick, N. J.: Rutgers University Press, 1957. 141 pages. Cloth. \$2.75.

The Court and the Castle: Some Treatments of a Recurrent Theme. By Rebecca West. New Haven, Conn.: Yale University Press, 1957. 391 pages. Cloth. \$3.75.

Jesus: Lord and Christ. By John Knox. New York: Harper & Bros., 1958. x and 278 pages. Cloth. \$4.00. This title gathers into one volume the author's three small earlier books that form a natural trilogy, *The Man Christ Jesus* (1941), *Christ the Lord* (1945), and *On The Meaning of Christ* (1947). The revisions made in the original texts are slight. As Knox himself observes, the three volumes "do not constitute, of course, a systematic study of New Testament Christology; but among them they do touch on the major themes in such a study" (p. ix). Each of the three volumes had its own significance as the expression of a distinguished modern American New Testament scholar's conviction; together, each assumes new meaning from the other two.

Der Verfassungsentwurf des Ezechiel (Kapitel 40—48) traditionsge-schichtlich untersucht. By Hartmut Gese. Tübingen: J. C. B. Mohr (Paul Siebeck), 1957. viii and 192 pages. Paper. DM 23.80.

An Augustine Synthesis, ed. Erich Przywara. New York: Harper & Bros., 1958. xii and 496 pages. Paper. \$1.95.

Christian Unity in North America: A Symposium, ed. J. Robert Nelson. St. Louis: The Bethany Press, 1958. 208 pages. Cloth. \$3.00.

Christian Faith and Natural Science. By Karl Heim. New York: Harper & Bros., 1957. 256 pages. Paper. \$1.25.

Die Tradition und der Charakter des ersten Johannesbriefes, zugleich ein Beitrag zur Taufe im Urchristentum und in der alten Kirche. By Wolfgang Nauck. Tübingen: J. C. B. Mohr (Paul Siebeck), 1957. viii and 192 pages. Paper. DM 18.60.

The Greek Testament with a Critically Revised Text, A Digest of Various Readings, Marginal References to Verbal and Idiomatic Usage, Prolegomena, and a Critical and Exegetical Commentary. By Henry Alford. Revised edition by Everett Harrison. Chicago: Moody Press, 1958. Volume I: ccxlii and 1,666 pages. Volume II: cxxvii and 1,199 pages. Cloth. Price not given.