

Concordia Theological Monthly



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ARCHIVES

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

WITH PAUL IN GREECE. By Robert S. Kinsey. Nashville: The Parthenon Press, 1957. 203 pages. Cloth. \$2.50.

From the standpoint of pure reading experience this is one of the most thoroughly enjoyable books we have read in a long time. The author, a Lutheran minister, but an archaeologist by avocation, retraces St. Paul's steps and with infectious delight and exuberant abandon recreates scenes and situations described or alluded to in the Acts of the Apostles and in St. Paul's correspondence with his Greek congregations. If Pastor Kinsey waxes somewhat overenthusiastic in the course of some of his etymological excursions, he makes ample atonement by his refusal to be dull. Happy are all such, for they shall inherit the reading public. Pastors can read this book with profit, and laymen will thank them for recommending it.

FREDERICK W. DANKER

ANCIENT ROMAN RELIGION. Edited by Frederick C. Grant. New York: The Liberal Arts Press, 1957. xxxv and 252 pages. Paper, \$1.75; cloth, \$3.50.

The judicious selection of texts that this book offers from writings reflecting ancient Roman religious views and practices should greatly interest the Bible student who desires to get a surer feel of the New Testament's pulse. One who reads, for example, the quotations dealing with apotropaic rituals designed to avert the displeasure of the spirit world will gain a new appreciation of the impact St. Mark's Gospel must have had on his Roman readers, who could not fail to note that here was One who could successfully encounter the most sinister demonic forces — without gibberish! Conflict with the pretensions of the imperial cultus, as suggested by the inscriptions translated on pp. 173 ff., underscores the competitive strategy in the lofty titles accompanying the mention of Jesus on the pages of the New Testament. This book, like its companion volumes in "The Library of Religion" series, cannot fail to enrich.

FREDERICK W. DANKER

GEORGE WHITEFIELD: WAYFARING WITNESS. By Stuart C. Henry. New York: Abingdon Press, 1957. 224 pages. Cloth. \$3.75.

Henry, associate professor of religion at Southern Methodist University, might have titled his book on the great 18th-century evangelist *George Whitefield: From the Tavern to the Tabernacle*, for it contains a biographical sketch of the man who was initiated to the world and its culture while

serving ale and gin in a public house, but who made such an impact on the culture of his day that nearly 200 years after his death the name of this Calvinian Methodist is still spoken with reverence and amazement. Persistent in holding to the decrees—because his own life seemed such persuasive evidence for the doctrine—Whitefield broke with John Wesley, only to have the contemporary Arminian eulogize him in death. In a little over 30 years Whitefield preached 18,000 sermons and made seven trips to America. He is buried at Newburyport, Mass. With burning zeal he preached to crowds numbering thousands in field and moor, undeterred by opposition and unafraid of consequences. In a day in which Terpsichore graces even congregational bulletins, it is encouraging to read that the Philadelphia Dancing Academy "folded up" because of lack of patronage in consequence of Whitefield's preaching.

Henry covers both the faith and the theology of Whitefield adequately. The grace-good works controversy between the Wesleys and Whitefield is well treated, and the selection of sources to illustrate the controversial points is a good one. There are many notes, a chronology, a bibliography, and an excellent index.

PHIL J. SCHROEDER

THE THREE WORLDS OF ALBERT SCHWEITZER. By Robert Payne. New York: Thomas Nelson & Sons, 1957. 252 pages. Cloth. \$3.50.

Robert Payne is a noted writer of biographies. His style carries the reader along; his subject is an arresting one. To him Schweitzer is the "Hero of Africa," a continent still imperfectly understood by Europeans. Schweitzer's mission, according to Payne, "was nothing less than to revive by his writing and by his example the lost purposes of western civilization" (p. 240).

Although Payne has a fine understanding of Schweitzer's work as a medical missionary at Lambaréné, his analysis of Schweitzer's theological concepts must be regarded as particularly precise. His presentation of Schweitzer's thought in *The Quest of the Historical Jesus* is sympathetic and authentic. Payne's explanation of Schweitzer's idea of *Ehrfurcht*, primitive and mysterious, more than "reverence," on pp. 128 ff. is noteworthy. Disagreement with Schweitzer's theological position does not lessen this reviewer's readiness to acknowledge the clearness of the author when presenting those views. Payne's appreciation of Schweitzer as musician does justice to this aspect of Schweitzer's activities.

This biography will rank as an outstanding presentation of the life of an outstanding figure of the twentieth century.

CARL S. MEYER

NIETZSCHES IDEEN ZUR GESCHICHTE DES CHRISTENTUMS UND DER KIRCHE. By Ernst Benz. Leiden: E. J. Brill, 1956. vi and 180 pages. Cloth, 18 guilders; paper, 15 guilders.

Nietzsche, a foe of Christ and His church, believed that the original purposes of Jesus of Nazareth were entirely perverted in the subsequent history of the church. As the philosopher followed by leaders among the

Nazis, he had a sinister effect on the religious life of Germany in the 20th century. He in turn was influenced in his thinking by Schopenhauer, Lagarde, Heinrich Heine, Karl Marx, and others. With meticulous detail and careful documentation Benz treats Nietzsche's ideas in the first part of his monograph; the *Anreger*, the stimulators of his thought, in the second. A concluding chapter brings an excellent summary of the content of the book. Benz has rendered a valuable service by his investigations on the restricted topic of this book.

CARL S. MEYER

CHRISTIAN ESSAYS IN PSYCHIATRY. Edited by Philip Mairet. New York: Philosophical Library, 1956. 187 pages. Cloth. \$4.50.

Resulting from a series of meetings in England over a period of two years, this symposium is a statement about psychiatry from the Christian point of view, written by Christian—Anglican, Roman Catholic, and Methodist—doctors for pastors, theologians, and teachers.

There is an overview of the problem, followed by a series of chapters discussing different psychiatric approaches. Two concluding chapters discuss the difference in concepts of guilt between psychiatry and theology, and religious symptoms in mental illness.

The authors freely admit that many differences were not reconciled, although these are mostly differences within psychology, and not between psychology and Christianity. Some differences that should have been brought out, e. g., determinism, are either ignored or too easily disposed of.

The pastor still may be interested in the volume, however, for what it mainly purports to be, that is, an introduction to psychiatry for the clergy by Christian psychiatrists.

K. H. BREIMEIER

THE USE OF MUSIC IN CHRISTIAN EDUCATION. By Vivian Sharp Morsch. Philadelphia: Westminster Press, 1956. 171 pages. Cloth. \$3.00.

"More doctrine and theology are taught through hymns and songs than through sermons or Sunday church school lessons. . . . We need only to step into the average Sunday church school department and listen to the listless, toneless singing to realize that little if any plan or thought has gone into the use and integration of the music into the church school program." The awareness of the need which these statements imply underlies Mrs. Morsch's completely down-to-earth blueprint for integrating music into the whole program of Christian education and worship.

One of the chief values of the book is the wealth of suggestions for creative experiences in singing, choral speaking, listening, and using rhythmic devices and instruments. There are seven pages of suggestions for a phonograph-record library in the church; a selection of anthems for children's, youth, and adult choirs; and a list of 25 "hymns to grow on" for use with everyone from the primary department on up.

Although there may be some difference of opinion in regard to the

choice of suggested musical titles, this will not detract from the usefulness of this book for the discriminating musical director.

Choir directors, pastors, Christian day school teachers, Sunday school teachers, and others who have a concern for the right use of music in Christian education and worship will appreciate the 18 chapters of this book.

HARRY G. COINER

RELIGION IN CRISIS AND CUSTOM. Anton T. Boisen. New York: Harper & Bros., 1955. 260 pages. Cloth. \$4.00.

A survey of sociological factors in denominational development in the United States, this volume asserts the thesis that in periods of crisis groups arise which show special fervor in their worship. As the crisis subsides, the denomination matures to a more settled and ordered form of worship.

Original investigations of several small holiness groups and a survey of religious attitudes of every individual of a small town are the features of this pioneer study.

While conclusions may represent the bias of the author more than the objective data would warrant and more than theological formulations might allow, the book is interesting to read and opens up possibilities for similar investigations.

K. H. BREIMEIER

THE LIFE AND TEACHING OF JESUS CHRIST. By Jules Lebreton. Translated from the French. New York: The Macmillan Co., 1956. xxxix and 853 pages. Cloth. \$7.00.

Splendid scholarship that has read widely, also in Protestant literature; superb literary skill which survives translation from French into English; undisguised devotion to the Lord; confidence in the reliability of the record of Jesus' words and works in the four Gospels; loyalty to distinctive Roman Catholic tenets—these and other characteristics have, since 1930, won wide acclaim for this Jesuit scholar's work. A Protestant, to be sure, would often dissent from his interpretation; but for method of treatment, aiming at widest possible appeal, he could learn much. Unfortunately the absence of an index to the Gospel texts treated detracts here from the usefulness of this book for reference purposes.

VICTOR BARTLING

ARCHAEOLOGY AND THE OLD TESTAMENT. By J. A. Thompson, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957. Cloth. 121 pages. \$1.50.

By any standard, Thompson's contribution here is knowledgeable and respectable. A tremendous amount of useful information has been packed into its few pages. As a result the style is not always the most readable, but especially if one reads and uses this work concurrently with some larger archaeological manual, one will not regret adding it to one's shelves.

Developments and changes sometimes come fast and furious in the archaeological field these days, and there are already certain significant

finds which Thompson will wish to include in any future edition of his work. On the whole, however, his footnotes point to the recent and readily available works of Albright and others. Albright's chronology is followed in substance throughout, including the late date for the Exodus (but why is 586 given in the preface as the date for the fall of Jerusalem?).

Wisely, we believe, the author has limited himself to pre-exilic times in this account. Since it is true that "there is such a wealth of important material from the postexilic period as to warrant treatment in a similar volume at a later date" (p. 5), we can only hope that this date will not be too long delayed.

HORACE D. HUMMEL

THE HEBREW ILLAD: The History of the Rise of Israel Under Saul and David. Transl. by Robert H. Pfeiffer, with commentary by William G. Pollard. New York: Harper and Brothers, 1957. 154 pages. Cloth. \$2.50.

To understand what this book is all about, the average reader had better review what Pfeiffer or some other modern introduction to the Old Testament has to say about the "former prophets," especially 1 and 2 Samuel. The introduction provided here to the documentary hypotheses and to other assumptions underlying the work is too brief to state many evidences (either pro or con) for that viewpoint or to give other details.

What is here compared to Homer's Iliad is what is otherwise known in Old Testament scholarship as "The Early Source of Samuel." Pfeiffer thinks this epic may best be attributed to Ahimaaz, the son of David's priest Zadok, who then deserves the title "Father of History," rather than Herodotus. Pfeiffer has provided new translations of this presumed epic (and a few closely related narratives), while Pollard, echoing Pfeiffer, has written the introductory material. A similar work on *The Hebrew Odyssey*, reflecting "The Yahwist Source of the Pentateuch," is contemplated.

Even assuming that no theological issues were involved, one finds here the same infuriating and frustrating cocksureness and definiteness which marks Pfeiffer's other writings, along with not a little of the old, crass, "scissors and paste" manifestation of literary criticism, now becoming increasingly discredited. At the same time, while some details of Pfeiffer's translation itself are, of course, moot, it is on the whole fresh and readable.

The book seems to be intended more for secular students of the humanities than for students of the Sacred Scriptures. One might have hoped that Pollard would have compensated more for Pfeiffer's palpable lack of theological concern; but on this point the reader is only referred to a bit of contemporary literature on the subject and assured that "an adequate solution to this problem does exist—so that the uniqueness and reality of the revelation which really took place within this culture becomes strikingly clear and evident" (p. 11). Pollard also concedes that

"the contrasts outweigh the similarities" (p. 18) between the Greek and the Hebrew "epics."

At best, a huge question mark should be placed after this work. Perhaps campus pastors especially need to be alerted to help their students place works of this sort in their proper context. HORACE D. HUMMEL

ARAMAIC DOCUMENTS OF THE FIFTH CENTURY B. C. By G. R. Driver. Oxford: Clarendon Press, 1957. 106 pages. Cloth. 35/—.

This work is a reprint and slight revision of the 1954 *editio princeps*. The plates have been omitted, thus bringing the volume within the reach of the average purchaser, and certain other features of general interest have been included. It concerns itself with 13 letters written in *Reichs-aramäisch* from about the same period as the famous Elephantine papyri. All contain instructions from a Persian satrap (or other high official) to subordinates, mostly in Egypt.

These matters are treated in the historical introduction, followed by the texts themselves and probable translations. Nearly half of the book is devoted to "philological notes," characterized by that exhaustive and painstaking detail for which Driver is famous. An appendix discusses other Accadian, Aramaic, and Greek documents dealing with the affairs of, presumably, the same Arsham who figures so prominently in these letters. A glossary and index of Biblical references conclude the work.

The nearly 200 Biblical references given are themselves sufficient to justify the review of so specialized a work in this theological journal. Careful study of these documents will be most rewarding, naturally, to the student of Biblical Aramaic. However, possible light is shed on many other portions of the Old Testament where Aramaic influence was strong, either in their original composition or in their subsequent transmission. Furthermore, the very fact that these letters shed some light, exiguous though it is, on an obscure but crucial period in the formation of the Old Testament canon should suffice to arouse the attention of some serious students of Scripture among our pastors.

HORACE D. HUMMEL

THE PROPHETS—PIONEERS TO CHRISTIANITY. By Walter G. Williams. New York: Abingdon Press, 1956. 233 pages. Cloth. \$3.50.

"Another book on the prophets!" Ordinarily, one would make that exclamation with rising inflection and full commendation (for, by almost any standards, the Old Testament prophets have much to say to our day). In this case, nevertheless, we are almost forced to use a falling inflection and turn thumbs down.

The author, professor at Iliff School of Theology, Denver, says very little here that others have not already said—and said better. The work teems with gross oversimplifications, and only rarely is there any indication that anything less than total unanimity is to be found among scholars.

Apparently very few foreign sources were consulted, and not even all of the latest and best American ones. In general the author seems to be rather uncertain to whom he writes and for what purpose.

What Williams means by "revelation" is not articulated and is evidently almost synonymous with "religious experience." The book's title is misleading; in just what sense the prophets were "pioneers to Christianity" is never spelled out, except in some vague chronological or evolutionary sense, and there certainly is no deep concern with such problems as prophecy-fulfillment or the unity of the two Testaments.

To be sure, a few interesting or valuable tidbits may be culled here or there, especially if the field is an unfamiliar one (for instance, the priesthood is not denigrated, as in many earlier works of this nature, and an interesting reconstruction of Hosea's marital experience is suggested), but the "law of diminishing returns" sets in all too soon! We suggest some *other* book on the prophets.

HORACE D. HUMMEL

THE STUDY OF MISSIONS IN THEOLOGICAL EDUCATION. By Olav Guttorm Myklebust. Volume II: 1900—1950. Oslo: Forlaget Land Og Kirke, 1957. 413 pages. Paper. N.K. 29.50.

With this second volume Myklebust concludes his thorough and definitive report on the study of missions in theological education. He describes the historical process by which missions in the 20th century emerged as an independent theological discipline, building on the pioneering labors of the 19th century described in Volume I.

For seven long chapters he is the disciplined, restrained academic historian, but this gives all the more weight to the "significant conclusions" that finally come at the very end of Volume II.

"That Christian missions has something of importance to contribute to Christian theology is the central contention of this work," the author announces in his preface to the second book. Theology, as a whole, has been slow to take cognizance of this, Myklebust feels, because it still presupposes a static rather than a missionary church. Yet he finds cause for satisfaction that by 1950 there were 71 full-time professorships for missions in North America and Continental Protestantism, with the Presbyterians leading all the rest in the number of mission chairs.

If theology is a *scientia ad praxin*, this Norse missiologist argues, then all its disciplines come to a focus in missions. If missions is the concern of the whole church, then each pastor, wherever he serves, has a global ministry and ought to be trained to fulfill it. Should this training be given by integrating missions with all the various disciplines of theology or by devoting an independent chair to the subject? In Myklebust's judgment, the answer is not independence *or* integration, but independence *and* integration.

Theological professors in every discipline as well as administrators of

seminaries and of church colleges will want to refer frequently to this study and its important conclusions. Although seminaries in the younger churches are not included in this study, it is a fair guess that, ironically enough, missions is generally given little attention in "mission" seminaries.

W. J. DANKER

THE COMMUNITY OF THE FUTURE. By Arthur E. Morgan. Yellow Springs, Ohio: Community Service, 1957. 166 pages. Cloth. \$3.00.

Writing in a warm quiet style, Morgan reminds modern man that in the basic core of human culture there are values which are fundamental to human life. Present trends discernible in the political, economic, educational, and religious life of urbanized America are jeopardizing the preservation of these values. Although Morgan recognizes the fact that some will call it visionary, he describes with simplicity the conditions he sees as necessary for both the community of the future and the future of community. This community is neither the metropolis of today nor simply a village. It is a "community" in the deepest and finest sense of the term. It makes use of the advances of technology, but, most important, it is a setting for the fundamental, creative, wholesome intercourse of human beings.

Morgan is a veteran writer in the area of the small community. He has lived a long vigorous life as a noted civil engineer, former college president, and the first chairman of the TVA. Christian readers will be dismayed by the critical, though restrained, attitude he displays toward revealed religion. Although he discusses "Religion in the Community of the Future," he seems to associate all but a vague creative piety as coercive and destructive of freedom. Revelation, he feels, comes from very human sources. The book is best when he speaks of that which he knows.

DAVID S. SCHULLER

DAVID LIVINGSTONE: HIS LIFE AND LETTERS. By George Seaver. New York: Harper and Brothers, 1957. 650 pages. Cloth. \$6.95.

While much missionary biography tends to run to uncritical hagiography, the Livingstone here portrayed has that full measure of human frailties which it takes to make his heroic virtues believable.

Livingstone was lucky that he lived in the 19th century. He would have been a misfit in the 20th. In no sense a team player or—perish the thought—an "organization man," he was a poor administrator and a rugged individualist, at his best when he disappeared into the bush for several years with a few faithful blacks and virtually no equipment. He is an excellent illustration for Max Weber's thesis of Calvinism's Protestant ethic as an inner asceticism.

The author for the most part contents himself with excerpts from Livingstone's famous exploration journals, arranged in chronological order and interlarded with illuminating observations and summaries. Although

this methodology is open to criticism, Seaver has done a very able and thorough job. It is a worthy companion piece to his well-known *Albert Schweitzer: The Man and His Mind*.

As a missiologist, Livingstone was in advance of many in his time and, for that matter, our own, when he remonstrated against using missionaries as settled local pastors and urged, instead, wide itineration. However, in advocating "native agency," the employment of natives with mission funds to serve as evangelists and church workers, he helped fix a harmful colonial mold on the church's mission.

It is sad irony, moreover, that Livingstone's heroic missionary explorations prepared Africa to be carved up like a Thanksgiving turkey at the hands of Europe's covetous colonial powers. Today this has led to a nationalistic ferment in Africa that often sees Communism or Islam as its only live options.

Yet in an age when even frontier missionaries, to say nothing of the rest of us, can attach undue importance to the amenities of civilization, it is a wholesome corrective to read this unvarnished tale of a stubborn man constrained by the love of Jesus to slog wearily year after year across the unknown face of Africa, to drink from water holes polluted with buffalo urine, to sleep on wet ground for weeks when the rains came, to eat vile native foods or to starve when he was refused even these, to shake with fever, and to ruin a superb Scottish constitution that should by all rights have broken much earlier.

He was a missionary, and he was a man. In the troubled days before it, the church will need many of whom both things can be said.

W. J. DANKER

CALVIN'S DOCTRINE OF THE WORD AND SACRAMENT. By Ronald S. Wallace. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957. 253 pages. Cloth. \$3.00.

The Scottish Presbyterian author gives Calvin's doctrine of the Word and Sacrament a sympathetic hearing in a scholarly way, by letting Calvin's writings on the subjects speak for themselves. Many of the quotations are in the original Latin or French. Unfortunately the book has no index.

Though his words often sound quite Lutheran, Calvin does not want to have his doctrine on the Word and Sacrament identified with that of the Lutherans. His rationalism appears in such syllogisms as the following: "A doctrine carrying many absurdities with it is not true. The doctrine of the corporeal presence of Christ is involved in many absurdities; therefore it follows that it is not true" (page 221). To Calvin the doctrine that the body of Christ is given with the bread even to unbelievers is such an absurdity. Wallace's book is a direct guide to the wide gulf which separates Calvinism and Lutheranism in the doctrine of the Word and Sacrament and, it should be added, in Christology.

L. W. SPITZ

LEARNING TO LIVE AS A WIDOW. By Marion Langer. New York: Gilbert Press, 1957. 255 pages. Cloth. \$3.95.

For over seven million women living in the United States, widowhood has been an unmarked road. The journey has been severely complicated by intense and conflicting emotions: detachment, grief, hate, anxiety, uncertainty, anger, and shock. Dr. Langer, herself a widow, is thoroughly at home in modern psychiatric research. While drawing her material from her own clinical experience in dealing with bereavement, she writes in a warm and sensitive manner. The book is entirely neutral in the presentation of any positive spiritual help. But this is not its task. It does an admirable job of discussing the widow's emotions, finances, work, social life, the problems faced by her children, and possible remarriage. Extensive resource appendixes will aid the widow in gaining personal and family counseling. A parish pastor will want to read a book of this type and pass it on to the more literate woman attempting to rebuild life after the death of her husband.

DAVID S. SCHULLER

CHRISTIAN DOGMATICS (Christliche Dogmatik). By Francis Pieper. Vol. IV: *Index*, prepared by Walter W. F. Albrecht. St. Louis: Concordia Publishing House, 1957. 1,025 pages. Cloth. \$7.50.

This is more than a mere index. Arranged according to subject matter, authors, and Scripture passages, it is a kind of digest of Pieper's monumental dogmatics. Published between 1917 and 1924 in three volumes, *Christliche Dogmatik* distilled four decades of classroom teaching, lecturing, and writing by a systematician who was thoroughly familiar with the theology of the past and of his own time. The English translation, published between 1950 and 1953, likewise appeared in three volumes, totaling 1,689 pages. Much of the translating was done by Professor Albrecht, who has now put the reader under added obligation by preparing this index. For the reader who has the original German edition, Ernst Eckhardt's *Index* (1928) is an invaluable aid. For the owner of the three volumes in English the present *index* is indispensable. To appreciate the tremendous contribution that the compiler, with the help of his students, has made to the study of sound Lutheran theology by preparing this *Index*, one must see the book. Indeed, *Lutheran* theology! That is symbolized by the fact that the quotations from Luther fill 35 columns in the authors' section. At present price of books this handsomely bound volume is a bargain.

L. W. SPITZ

AMERICAN CHURCHES AND THE NEGRO: AN HISTORICAL STUDY FROM EARLY SLAVE DAYS TO THE PRESENT. By W. D. Weatherford. Boston: Christopher Publishing House, 1957. 310 pages. Cloth. \$3.50.

The title is slightly misleading. With the exception of the last two chapters, the book deals exclusively with the attitude of various denominations — Episcopal, Quaker, Methodist, Baptist, Lutheran, Presbyterian,

Congregational, and Roman Catholic—during the days of slavery. Its method is simple: it presents lengthy sections of quotations from the church documents of that period. Reading between the footnotes, however, one has an uneasy feeling that the research was not exhaustive and that this is the material which was most readily available rather than that which was necessarily representative. Thus the section on the Lutheran Church—probably the weakest in the book—is unusually sketchy. In the chapter on present activities the “work of the Lutheran Churches” is covered in three scant pages, all describing the program of the United Lutheran Church.

The author's main thesis is challenging. He interprets the churches of the slavery period as seeing in the Negro “a possible son of God who had every privilege of the church” but as not offering political and economic equality. Our day has reversed this attitude. “We claim that the Negro has full rights to economic, civil, and political freedom, but we are sure that socially and religiously he must be completely separate and segregated.”

DAVID S. SCHULLER

GLORY AWAITS ME. By William Goulooze. Grand Rapids: Baker Book House, 1956. 112 pages. Cloth. \$2.00.

Goulooze, former professor of historical theology at Western Theological Seminary, Holland, Mich., died of cancer in 1955. During his illness—from 1946 on—he wrote four books which testify to the grace of God in the midst of affliction and suffering. *Glory Awaits Me* is the last. The author states: “The urge to write this particular volume came from the marvelous hope which God gave to my heart in terms of the glory which we now share and which awaits us for all eternity.”

Ten meditations, based on Scripture with expository background and meditation-type applications, communicate in person-to-person style. This is a book of consolation and cheer for the Christian who faces the end of his earthly road. The pastor who ministers to one who faces death or who faces a waiting period of sickness and suffering, will find abundant resources here. The book will make a splendid gift to the right person.

HARRY G. COINER

PASTORAL MINISTRY TO FAMILIES. By John Charles Wynn. Philadelphia: The Westminster Press, 1957. 214 pages. Cloth. \$3.75.

The main thrust of this book proposes that the whole ministry of the parish be organized around the family. The underlying assumption is that relationships in the home are so crucial for the spiritual life that every activity of the church—its worship, its preaching, its religious education, its pastoral counseling, its leadership training, its programs of fellowship and recreation—ought to be oriented to strengthening the Christian life of families. The role of the pastor in preparing young people for marriage receives strong emphasis with good down-to-earth counsel. There is also a recognition of the knotty problems which many families face in con-

nection with aged parents or relatives and with handicapped children. Although the book draws on a large body of resource materials and in general is carefully documented, in a number of instances the author, in order to emphasize his point, seems to draw assumptions which are unsupported by factual data or Scriptural teaching.

Pastors will welcome this book. Admittedly, a plethora of literature has been published on the subject of the family. This is a book we heartily recommend to the pastor who desires basic understanding of familial relationships and a tool for sharpening his ministry to families.

HARRY G. COINER

GROWING IN FAITH: Units in Religion for Lutheran Schools, Book II (Teacher's Manual). By Frederick Nohl and William A. Kramer. St. Louis: Concordia Publishing House, 1956. 174 pages. Plastic ring binder. \$1.35.

BUILDING FOR ETERNITY: Units in Religion for Lutheran Schools, Book II (Teacher's Manual). By William A. Kramer. St. Louis: Concordia Publishing House, 1956. 146 pages. Paper. \$1.35.

All the units in this new series cover Christian doctrine and life in such a manner that certain important aspects are treated each year. A special effort is made to include also some of the areas that are easily overlooked in teaching by the Bible-history-and-catechism method. The topics are treated from a different angle each year, so that, while the principle of review is observed, the pupil will not feel he is needlessly repeating Bible stories and Catechism lessons.

The Bible, the Catechism, and *The Lutheran Hymnal* are the source books for all the units, though in some units also other materials are suggested for study or reading. The entire Catechism is taught at least once in the intermediate grades and once in the upper grades, and nearly all units contain some Catechism study. Two entire units, one in the intermediate grades and one in the upper grades, are devoted to a study of the Bible in chronological form. The memory work—Bible passages, Catechism, hymns—is part of the regular course of instruction and is in all cases related to the theme of the unit.

Lutheran elementary schools that wish to use the unit approach as a method of teaching and want to organize various activities and experiences around a central theme will find these units a ready tool for systematizing the instruction more pointedly and for focusing both method and materials toward the attainment of specific goals.

The writers of the units recognized the importance of discussion, judgment, and decision on the part of the pupil if religion is to become a living thing for him. The units constitute an effort to extend the practical experiences and to challenge the abilities of the pupils. Tests are provided for a proper evaluation of the pupils' growth and learning.

HARRY G. COINER

LUTHER'S WORKS. Edited by Jaroslav Pelikan. Vol. 22: *SERMONS ON THE GOSPEL OF ST. JOHN, CHAPTERS 1—4*. Translated by Martin H. Bertram. St. Louis: Concordia Publishing House, 1957. 558 pages. Cloth. \$6.00.

This is the fourth volume of the 55-volume "American edition" of Luther's works being issued jointly by Concordia Publishing House and Muhlenberg Press.

The Gospel of St. John belongs to Luther's "inner canon" and receives frequent consideration in his thought.

In the summer of 1537, John Bugenhagen, pastor of the Wittenberg parish church, went to Denmark by invitation of Christian III. Luther occupied Bugenhagen's pulpit during the latter's absence, and the material in this volume is the result of that work. The sermons were transcribed by George Roerer, Gregory Solinus, and a third, anonymous scribe, and collated by Luther's famulus, John Aurifaber.

This volume is prepared with the same meticulous care as the preceding volumes. The translator shows exceptional skill in presenting the thought and idiom of Luther in modern communication. The notes concisely present historical backgrounds, explain difficulties, and refer to other sections in Luther's writings.

Luther is often regarded as an outstanding expositor of St. Paul's writings. In the work before us he demonstrates his ability in bringing the thoughts of St. John into the life of his hearers. He reveals that he is capable of following not only the careful logic of St. Paul but also "peculiar expressions, uncommon in any language" (p. 115), and by the grace of our Lord Jesus Christ he can look toward the mysterious heights and depths. Hence this volume assumes primary importance in the study of St. John.

The first chapters especially reveal the pedagogical skill of Luther. He has a penetrating insight into the minds of hearers. As a result he does not divide theology into compartments for the learned and unlearned, but seeks to bring the complete message of St. John to all in their own language. Thus his "rather plain and crude" illustrations (p. 6 ff.) often sound depths beyond which neither the wise nor the simple intellect can advance. Through these he seeks to bring his listeners to a plateau whence they can appreciate the marvels of God, and then he points onward and upward with such statements as: "But just as God, the Lord and Creator of all creatures, is immeasurably superior to poor, miserable man, who is earth and dust, so there is no analogy between the word of mortal man and the Word of the eternal and almighty God. There is a wide gulf between the thoughts, discussions, and words of the human heart, and those of God. . . . But although our word cannot be compared to His Word, it affords us a faint idea." Thus Luther seeks to open the channels of communication for his generation, and the channels are still flowing for those who live 400 years later.

Luther seeks to apply the Gospel of St. John to the total life of his people. Hence the book abounds with sympathetic admonition, comfort, encouragement, exhortation. Whoever reads the words experiences their warmth almost as though he were in a pew at Wittenberg.

The pastor cannot give his heart to these sermons without having his own life and preaching affected, and the layman will surely be edified by the reading.

The index, prepared by Walter A. Hansen, reveals the broad foundations of Luther's thought and the wealth of insights contained in the volume.

To summarize with a quotation from the jacket: "The Reformer's discourses on the first four chapters of the Gospel according to St. John come from the heart and go to the heart. They reveal scholarship that penetrates to the core of the Biblical words. At the same time they are couched in language anyone can understand. Luther is a master of the art that conceals art."

E. L. LUEKER

FAITH, REASON AND EXISTENCE: AN INTRODUCTION TO CONTEMPORARY PHILOSOPHY OF RELIGION. By John Hutchison. New York: Oxford University Press, 1956. x and 306 pages. Cloth. \$4.50.

"Unthinking faith," observes Columbia's Hutchison, "is a curious offering to be made to the creator of the human mind" (p. viii). As a professional philosophical theologian, who frankly confesses greater sympathy with his former preceptors, Tillich and Reinhold Niebuhr, than with European "neo-Orthodoxy," he sees his task as the critical articulation and appraisal of the religious ideas that in a human generation have given a new shape to the theological scene. While the present result of his effort is unashamedly a textbook for a course in the philosophy of religion in a contemporary key, it is an uncommonly readable one. The solid chapters on "Symbols, Language, and Faith," "What Is Man?" "Religion and Culture," and "Science and Religion Reconsidered" are particularly stimulating.

ARTHUR CARL PIEPKORN

SOCIAL RESPONSIBILITY IN FARM LEADERSHIP: AN ANALYSIS OF FARM PROBLEMS AND FARM LEADERSHIP IN ACTION. By Walter W. Wilcox. New York: Harper & Bros., 1956. xi and 194 pages. Cloth. \$3.00.

Seventh in the series of studies published by the Department of the Church and Economic Life of the National Council of the Churches of Christ in the U. S. A. with a view to a better understanding of the ethics and economics of our society, this study by the former editor of the *Journal of Farm Economics* considers the economics of agriculture in our country in terms of everything from price stabilization, surpluses, migratory workers, land tenure, and soil conservation to farmers' organizations, government intervention, and foreign trade. What is more, he asks some pointed questions about the ethical aspects of these hotly debated issues. Pastors and church planners who have the rural church to consider will find their frame of reference considerably expanded by a reading of Wilcox' book.

ARTHUR CARL PIEPKORN

DIE ABENDMAHLSLEHRE BEI LUTHER UND CALVIN: EINE KRITISCHE UNTERSUCHUNG. By Hans Grass. Second edition. Gütersloh: C. Bertelsmann Verlag, 1954. 285 pages. Paper. DM 24.

Among the most conscientious modern European efforts at describing the Eucharistic doctrine of Luther and of Calvin — both in terms of the relation of their Eucharistic teaching to their respective systems and in terms of the two Eucharistic doctrines that they represent — must be counted the work of the Erlangen systematician Grass, here offered in a comprehensively revised second edition. Grass comes to the conclusion that Luther always taught the real presence of Christ's body and blood in the elements, peripherally at first and more centrally after the symbolic interpretation began to assert itself aggressively. The Lutheran position, he declares, depends in the final analysis on the correctness of the Lutheran exegesis of the institution account, an exegesis that is not without some internal and systematic problems. He finds that Luther's doctrine of thoroughly objective means of grace is Biblically and soteriologically more tenable than Calvin's, but that this implies that the locus of Christ's presence in the Eucharist is not the elements but the "meal action" which the elements constitute. He acknowledges his sympathy for Calvin's personalistic conception of the Real Presence, but sees both the Real Presence and the unity of Christ's person jeopardized by the localization of the body of Christ in heaven. He rejects Calvin's *modus manducationis* as tending toward a subjectivization of the Eucharist. He insists that precisely the extensive systematic differences that are hereby underlined need as much consideration in the ongoing interconfessional discussion as the exegetical issues that have recently bulked so large. Even the theologian who dissents from some of Grass's theses will acknowledge his grasp of the primary sources and will find himself deeply indebted to Grass on this score alone.

ARTHUR CARL PIEPKORN

THE FOURTH GOSPEL: AN INTRODUCTION WITH COMMENTARY AND NOTES ON THE GREEK TEXT. By C. K. Barrett. New York: The Macmillan Company, 1955. xii and 531 pages. Cloth, \$10.00; boards, \$4.75.

Barrett does for our generation what Brooke Foss Westcott in 1881 and John H. Bernard in 1928 did for theirs, that is, provides an interpretation of the Fourth Gospel that is a summary of the present state of thought on almost every point of Johannine scholarship. His book seems certain to be the point of departure in Johannine discussion for the next quarter century. The publisher (obviously one with a conscience) has issued the book in an edition that brings it within the reach of most pastors' purses.

In 1955 Barrett demonstrated his mastery of the modern literature on John by reissuing W. F. Howard's *Fourth Gospel in Recent Criticism and Interpretation*. The present commentary reveals philological competence and a reverent, though critical, approach. As a critic Barrett believes that John is theologically rather than historically oriented; that is, one cannot use John to write a life of Christ or to establish a chronology. He holds that John used Mark, correcting him where he felt him to be in error,

although such differences must not be exaggerated. Thus John provides a theological interpretation of the data of the synoptics. The author, according to Barrett, is a pupil of John the Apostle (as were also the authors of Revelation and the Johannine epistles). The book was produced somewhere between A. D. 90 and 140, probably about 96. Its place of origin likely is Ephesus.

Barrett puts little stock in theories implying dislocations of the text; only John 7:53—8:11 is treated at the end. He finds the major source of John's thought to be the Old Testament as mediated through Judaism. While he gives Greek philosophy and Hermetic literature its due (*pace* Dodd), he returns to the Old Testament time and again to find the background of John's thought. All this is to the good. He finds an allusion to the sacraments in John 19:34, sacramental language and influence in John 6 and 15. In points of individual interpretation Barrett presents the evidence fairly; sometimes, however, one feels he has underestimated a position he rejects. For instance, is the evidence for the Johannine authorship as weak as he supposes? This reviewer is not convinced. This commentary deserves wide study. Although no one will agree with it entirely, no one can come away from it without spiritual refreshment.

EDGAR KRENTZ

UNTERSUCHUNGEN ZUR MENSCHENSOHN-CHRISTOLOGIE IM JOHANNES-EVANGELIUM. By Siegfried Schulz. Göttingen: Vandenhoeck und Ruprecht, 1957. 182 pages. Paper. DM 18.60.

This volume is notable for three things: its exhaustive bibliography for the Gospel according to St. John; its description of 13 different methodologies applied at various times to the interpretation of the Fourth Gospel; and its application of a 14th method, called "thematic," to the Son-of-Man passages in St. John.

Schulz's method may possibly be best illustrated by his handling of John 1:51. In this section he calls attention to the fact that the evangelist combines some features from Daniel's vision of the Son of Man with the account of Jacob's dream at Bethel. John does this, says the author, in the interest of saying that the chief characteristics of the apocalyptic view of the Son of Man apply to the earthly Jesus.

The author discusses in some detail each of the 12 occurrences of the term "Son of Man" in the first 13 chapters of St. John. Among these is John 5: 27*b*, where the absence of the article has intrigued many commentators. Numerous explanations have been given for the omission of the article. None is so simple and plausible as Schulz's suggestion that the article is missing here because the evangelist proposed by an exact verbal correspondence with Dan. 7:13 to strengthen his case for the authority of the Son of Man as the final judge of all men. Although this volume was written for professional exegetes, pastors can find in the last half of the book some very significant insights into the theological sig-

nificance of John's use of the term "Son of Man." They will discover the evangelist's theological concerns in his varied and studied application of a particular nomenclature. The matter presented in this volume makes a good case for the necessity of being familiar with both Hebrew and Greek to get the full benefit of what the Biblical authors are really saying.

MARTIN H. SCHARLEMANN

ORDER AND HISTORY. By Eric Voegelin. Volume I: *Israel and Revelation*. Baton Rouge: Louisiana State University Press, 1956. 533 pages. Cloth. \$7.50.

A reviewer is rarely tempted to give a "rave" notice to a book with which at the same time (and almost in the nature of the case) he often disagrees and in the margins of which he places many question marks. Yet this is that sort of book. It is the first in a projected six-volume "Order and History" series, climaxing in a study of "The Crisis of Western Civilization."

Hardly "the first intellectual history of Israel ever to be written," as the publisher claims, it remains a tremendously impressive work nevertheless. Although the author is no professional theologian or Biblical scholar, but a teacher of political philosophy, he obviously knows and has scrutinized carefully the best sources. The influences of Buber and von Rad are most evident. More attention is paid to the "tradition-historical" studies of Egnell and other contemporary Scandinavian scholars than in many another work by a presumed specialist, and only the important researches of some modern Roman Catholic scholars seem to be neglected (many of which Voegelin would find quite congenial).

Voegelin begins by contrasting the "cosmological order" of the surrounding nations with Israel's "historical order" and then attempts to show how the latter gradually took shape and achieved its final form. Along the line there are helpful digressions on the present state of Biblical criticism, contemporary interpretation of the Psalter, etc. Due caution is usually indicated where specialists are in dispute, and the reader can hardly help being tremendously stimulated, even where he feels the wrong choice has been made.

While the author writes, on the whole, out of the mainstream of modern Biblical criticism, the conservative trend of modern scholarship is also very apparent. While unwilling to forgo the results of literary criticism, he stresses repeatedly that this is not an end in itself. He espouses the principle that "a tradition must be accepted as long as there is no conclusive evidence against it" (p. 234, n. 10). Biblical history he describes as "paradigmatic" (events becoming "paradigms of God's way with man in this world," p. 121), not "pragmatic," and he takes great care in attempting to determine the "symbolic forms" essential to its meaning. The Bible's "historical form, understood as the experience of the present under God, will appear as subjective only if faith is misinterpreted as a 'sub-

jective' experience" (p. 130). Repeatedly the author warns against the dangers of positivistic and humanistic approaches to Biblical history (*pace* Toynbee in particular).

The author, of course, does not address himself in this volume primarily to the connection between the Testaments, and yet he makes the Old Testament's theological incompleteness so obvious (particularly in its general inability to disassociate the physical or national aspects of the Kingdom from the spiritual) that the reader gains new insights into the New Testament's repeated assertions that all these things "must be fulfilled" in the sacred events which it records.

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.)

Zondervan Publishing House, Grand Rapids, Michigan, is photolithographing a number of volumes, long out of print, of considerable interest for the history of various theological disciplines in English and not without some surviving practical value for day-by-day contemporary use.

In the "Classic Commentary Library" series *Notes on the Epistles of St. Paul, Based on the Greek Text from Previously Unpublished Commentaries*, by Joseph Barber Lightfoot, 1957. x and 336 pages. Cloth. \$4.50. Reproduces the 1895 posthumously published edition of those *Notes* of the Bishop of Durham on the text of 1 and 2 Thessalonians, 1 Corinthians 1—7, Romans 1—7, and Ephesians 1:1-14, which "in the opinion of the Trustees of the Lightfoot Fund [were] sufficiently complete to justify publication," collated (except in the case of the fragment of the Epistle to the Ephesians) with notes taken by Lightfoot's students while he was lecturing.

In the same commentary series, the *Commentary on the First Epistle of St. Paul to the Corinthians* by Frédéric L. Godet (1812—1900), a Swiss Zwinglian clergyman and professor of the New Testament at the University of Neuchâtel, translated from the French original by A. Cusin, has been reprinted in two volumes (Vol. I, *Chaps. 1—8*, 1957, viii and 428 pages; Vol. II, *Chap. 9 through End*, 1957, ii and 492 pages; cloth; \$5.95 a volume, \$9.90 the set) from the 1886 edition, published by T. and T. Clark.

Of *Fairbairn's Imperial Standard Bible Encyclopedia: Historical, Biographical, Geographical, and Doctrinal*, edited by Patrick Fairbairn, the first volume, *Aaron-Chedorlaomer* (1957; lxx and 368 pages; cloth; \$4.95), and the second volume, *Cheese-Gennesaret* (1957; 356 pages; cloth; \$4.95), are now available. The remaining three volumes (each of approximately the same compass) contained in the 1891 edition, here reproduced without change, can be expected shortly. The first volume contains the 48-page essay by Principal C. H. Waller, "The Authoritative Inspiration of Holy Scripture (as Distinct from the Inspiration of Its Human Authors) Acknowledged by Our Lord and Saviour Jesus Christ," to which the then Anglican Bishop of Liverpool, John Charles Ryle, wrote a 10-page introduction.

Another set in process of publication is *The Life of the Lord Jesus Christ: A Complete Critical Examination of the Origin, Contents and Connection of the Gospels* (*Das Leben Jesu nach den Evangelien*), by John Peter Lange, translated by Sophia Taylor, J. E. Ryland, and M. G. Huxtable, and edited by Marcus Dods. This famous Reformed biography of Christ was first published at Heidelberg between 1844 and 1847. The three volumes of the German became four in the 1872 English translation, of which the first (1958; viii and 544 pages; cloth; \$3.95) and the second (1958; 504 pages; cloth; \$3.95) volumes are now again available. These cover the introductory "first book" and the "historical delineation of the life of Jesus" (second book) to the verge of His going up to Jerusalem for His Passion.

The Apostles' Doctrine of the Atonement by the Scottish theologian George Smeaton (1957; x and 548 pages; cloth; \$5.95) is the new title given to the reissued 1870 edition of *The Doctrine of the Atonement as Taught by the Apostles: The Sayings of the Apostles Exegetically Expounded*. The 66-page "historical appendix," which traces the history of the doctrine of the atonement down to the early 17th century, is happily included.

Christ and Adam: Man and Humanity in Romans 5. By Karl Barth, trans. from the German by T. A. Smail. New York: Harper & Bros., 1957. 96 pages. Cloth. \$2.00. This is a completely reset, hard-cover American edition of the same title, first published at Edinburgh in 1956 and reviewed in CONCORDIA THEOLOGICAL MONTHLY, XXVIII, No. 8 (August 1957), p. 627, with a 12-page introduction by one of Barth's earliest American interpreters, Wilhelm Pauck.

Promise and Fulfillment: The Eschatological Message of Jesus (*Verheissung und Erfüllung*). By Werner Georg Kümmel; translated by Dorothea M. Barton from the third German edition of 1956. Naperville: Alec R. Allenson, 1957. 168 pages. Paper. \$2.50. The present title reproduces in English the author's *Verheissung und Erfüllung*, reviewed in CONCORDIA THEOLOGICAL MONTHLY, XXVIII, No. 2 (February 1957), p. 140.

John Calvin on the Christian Faith: Selections from the Institutes, Commentaries, and Tracts, ed. John T. McNeill. New York: The Liberal Arts Press, 1958. xxxiv and 219 pages. Paper. 95 cents. A 24-page introduction by McNeill is followed by a selected bibliography, excerpts from Books I—IV of the *Institutes* in John Allen's translation, selections from the 18th-century Edinburgh version of the commentaries on Genesis, Isaiah, the Psalms, St. John's Gospel, and Romans, and J. K. S. Reid's translation of *The Reply to Sadolet*.

Portals of Prayer (February 22 to April 14, 1958). By Richard Jesse, Justus Kretzmann, and Thomas Coates. St. Louis: Concordia Publishing House, 1958. 64 pages. Paper. 10 cents.

Tägliche Andachten: Die Liebe unsers Heilandes (February 22 to April 14, 1958). By Albert Rubbert. St. Louis: Concordia Publishing House, 1958. 64 pages. Paper. 10 cents.

A Christian View of Freemasonry (Lutheran Round-Table Pamphlet

No. 5). By Theodore F. Nickel and James Manz. St. Louis: Concordia Publishing House, 1957. 31 pages. Paper. 35 cents.

The Manual of Discipline, ed. by P. Wernberg-Møller. Grand Rapids: William B. Eerdmans Publishing Co., 1957. 180 pages. Cloth. \$6.00.

Evangelisches Kirchen-Lexikon, ed. Heinz Brunotte und Otto Weber. Fascicles 24 to 27: *Meditation-Ozeanien*. Göttingen: Vandenhoeck und Ruprecht, 1957. 206 pages. Paper. DM 19.20. Cloth cover for Volume II, DM 3.50.

Unitarian Christianity and Other Essays. By William Ellery Channing, ed. Irving H. Bartlett. New York: The Liberal Arts Press, 1958. xxxii and 121 pages. Paper. 80 cents.

Probleme der Ostkirche: Untersuchungen zum Wesen und zur Geschichte der griechisch-orthodoxen Kirche. By R. A. Klostermann. Göttingen: Weltergren och Kerbers Förlag, 1955. 434 pages. Paper. Swedish Kronor 45.

The Church: An Introduction to the Theology of St. Augustine. By Stanislaus J. Grabowski. St. Louis: B. Herder Book Co., 1957. xviii and 673 pages. Cloth. \$9.50.

The Great Crisis in American Catholic History, 1895—1900. By Thomas T. McAvoy. Chicago: Henry Regnery Company, 1957. xi and 402 pages. Cloth. \$6.00.

Testament of Vision: Reflections on Literature and Life, Education and Religion. By Henry Zylstra. Grand Rapids: William B. Eerdmans Publishing Co., 1958. 234 pages. Cloth. \$3.50.

Second Isaiah's Message. By P. A. H. De Boer. Leiden: E. J. Brill, 1956. 126 pages. Cloth. Dutch Guilders 21.

The Right Road. By Richard E. Kadletz. Boston: The Christopher Publishing House, 1958. 179 pages. Cloth. \$3.00.

Essentials of Physical Science. By John De Vries. Grand Rapids: William B. Eerdmans Publishing Co., 1956. 375 pages. Cloth. \$6.95.

Why Baptize Infants?: The Ancient Christian Practice of Infant Baptism Explained for the Layman. By Harry Hutchison. New York: Greenwich Book Publishers, 1957. 85 pages. Cloth. \$2.50.

Abraham: His Heritage and Ours. By Dorothy B. Hill. Boston: The Beacon Press, 1957. xvi and 208 pages. Cloth. \$3.95.

The Gift of Conversion. By Erik Routley. Philadelphia: Muhlenberg Press, [1958]. 144 pages. Cloth. \$2.50.

Der Ausgang der altkirchlichen Christologie. By Werner Elert, ed. Wilhelm Maurer and Elisabeth Bergsträsser. Berlin: Lutherisches Verlagshaus, 1957. 361 pages. Cloth. DM 22.50.

Faith for Personal Crises. By Carl Michalson. New York: Charles Scribner's Sons, 1958. 184 pages. Cloth. \$3.50.

The Meaning in Your Life. By Samuel Rosenkranz. New York: Philosophical Library, 1958, 146 pages. Cloth. \$3.00.

Principles of Christian Worship. By Raymond Abba. New York: Oxford University Press, 1957. xii and 197 pages. Cloth. \$2.75.

The Doctrine of the Trinity. By Cyril C. Richardson. Nashville: Abingdon Press, 1958. 160 pages. Cloth. \$3.00.

Das Problem der Parusieverzögerung in den synoptischen Evangelien und in der Apostelgeschichte. By Erich Grässer. Berlin: Verlag Alfred Töpelmann, 1957. viii and 234 pages. Paper. DM 34.

Adventures in the Nearest East. By Cyrus H. Gordon. Fair Lawn: Essential Books, 1957. 192 pages; 24 plates. Cloth. \$6.00.

Visible Glory: The Scriptural Meaning of World Events Today. By Fred Zollicoffer Browne. New York: Greenwich Book Publishers, 1957. 133 pages. Cloth. \$2.50.

The Philosophy of All Possible Revelation. By Robert Matheson. New York: Greenwich Book Publishers, 1957. 100 pages. Cloth. \$2.50.

Have We No Right—?: A Missionary Asks Some Questions. By Mabel Williamson. Chicago: Moody Press, 1957. 126 pages. Paper. 35 cents.

The Ladder of Perfection. By Walter Hilton; trans. Leo Sherley-Price. Baltimore: Penguin Books, 1957. xxiii and 256 pages. Paper. 85 cents.

Pious and Secular America. By Reinhold Niebuhr. New York: Charles Scribner's Sons, 1958. viii and 160 pages. Cloth. \$3.00.

God's Provision for Holy Living. By William Culbertson. Chicago: Moody Press, 1957. 112 pages. Cloth. \$2.00.

In the Arena. By Isobel Kuhn. Chicago: Moody Press, 1958. 222 pages. Cloth. \$3.00.

The Pilgrim's Progress in Pictures. By John Bunyan, adapted by Ralph Kirby. Chicago: Moody Press, no date. 128 pages. \$2.50.

The Baptist Church in the Lower Mississippi Valley 1776—1845. By Walter Brownlow Posey. Lexington: University of Kentucky Press, 1957. viii and 166 pages. Cloth. \$5.00.

Frontier Bishop: The Life and Times of Robert Richford Roberts 1778 to 1843. By Worthy Marion Tippy. Nashville: Abingdon Press, 1958. 207 pages. Cloth. \$3.50.

Christian Social Responsibility, ed. Harold C. Letts. Vol. I, *Existence Today*. ix and 166 pages. \$1.50. Vol. II, *The Lutheran Heritage*. ix and 190 pages. \$1.75. Vol. III, *Life in Community*. ix and 227 pages. \$2.25. Philadelphia: Muhlenberg Press, 1957. Paper.

Prayer Book Studies. By the Standing Liturgical Commission of the Protestant Episcopal Church in the United States of America. Vol. VIII, *The Ordinal*. vii and 57 pages. 65 cents. Vol. IX, *The Calendar*. xix and 154 pages. \$1.30. New York: Church Pension Fund, 1957. Paper.

The Essence of the Bible. By Paul Claudel. New York: Philosophical Library, 1957. 120 pages. Cloth. \$3.00.

Geist und Leben der Ostkirche. By Ernst Benz. Hamburg: Rowohlt-Verlag, 1957. 203 pages. Paper. DM 1.90.

Our Marching Orders in Evangelism. By J. Clyde Yates. New York: The American Press, 1957. 152 pages. Cloth. \$2.75.

Preaching and Teaching the New Testament. By P. B. Fitzwater. Chicago: Moody Press, 1957. 622 pages. Cloth. \$7.95.

Spätjüdisch-häretischer und frühchristlicher Radikalismus: Jesus von Nazareth und die essenische Qumransekte. By Herbert Braun. Tübingen: J. C. B. Mohr (Paul Siebeck), 1957. Volume I: *Das Spätjudentum*; 161 pages. Volume II: *Die Synoptiker*; 152 pages. Paper. Price not given.

The Tragic Vision and The Christian Faith, ed. Nathan A. Scott, Jr. New York: Association Press, 1957. 346 pages. Cloth. \$4.50.

Bible Difficulties: An Examination of Passages of the Bible Alleged to Be Irreconcilable with Its Inspiration. By William Arndt. St. Louis: Concordia Publishing House [c. 1932], 1957. v and 176 pages. Paper. \$1.50. A paperback reissue of the 1932 edition.

Does the Bible Contradict Itself? By William Arndt. 5th ed. St. Louis: Concordia Publishing House, 1955. xxi and 173 pages. \$1.50.

The Church: The Gifted and the Retarded Child. By Charles F. Kemp. St. Louis: The Bethany Press, 1958. 189 pages. Cloth. \$3.50.

Deep Furrows: Goals, Methods and Results of Those Who Work Toward a Brighter Tomorrow. By I. W. Moomaw. New York: Agricultural Missions (156 Fifth Avenue), 1957. xii and 192 pages. Cloth. \$2.50.

Delinquency: Sickness or Sin? By Richard Vincent McCann. New York: Harper and Brothers, 1957. xii and 179 pages. Cloth. \$3.00.

Dictionary of Hymnology: Setting Forth the Origin and History of Christian Hymns of All Ages and Nations, ed. John Julian. New York: Dover Publications, 1957. Vol. I; xviii and 876 pages. Vol. II; 893 pages. Cloth. \$15 per set.

The Doctrine of Eternal Punishment. By Harry Buis. Grand Rapids: Baker Book House, 1957. xi and 148 pages. Cloth. \$2.75.

Luthers Streit mit den Schwärmern um das rechte Verständnis des Gesetzes Mose. By Hayo Gerdes. Göttingen: Göttinger Verlagsanstalt, 1955. 130 pages. Paper. DM 6.80.

Religious Poems for the Church Year and Other Occasions. By Adam Schreiber. New York: Greenwich Book Publishers, 1957. 50 pages. Cloth. \$2.50.

In Search of Reality. By Viscount Samuel. New York: Philosophical Library, 1957. viii and 229 pages. Cloth. \$7.50.

Ethics. By P. H. Nowell-Smith. New York: Philosophical Library, 1957. 283 pages. Cloth. \$7.50.

Introduction to the Books of the Bible. By Christopher F. Drewes. Saint Louis: Concordia Publishing House, 1929. 236 pages. Paper. \$1.50. An unaltered paperback reprint of the 1929 edition, in form largely a reproduction of a series of Bible class studies of ten years earlier.

Great Days in the Life of Luther: A Reformation Worship Service with Tableaux for Children and Adults. By Walter H. Hartkopf and Adalbert R. Kretzmann. St. Louis: Concordia Publishing House, 1958. 16 pages. Paper. 10 cents each; \$8.00 per 100.

The Challenge of Children. By the Co-operative Parents' Group of Palisades Preschool Division and Mothers' and Children's Educational Foundation. New York: William Morrow & Co., 1957. 192 pages. Cloth. \$3.75.