

Concordia Theological Monthly



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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.

STUDIES IN THE FOURTH GOSPEL. Edited by F. L. Cross. London:

A. R. Mowbray and Company, 1957. 112 pages. Cloth. 12/6.

The lectures contained in this volume are in certain respects a sequel to *Studies in Ephesians* (1956). In the first essay, C. H. Dodd seeks to emphasize the heart of worship as the expression of wholehearted allegiance. God initiates a conversation (in the Word made flesh) in which man is ultimately a participant. In "The Fourth Gospel—An Act of Contemplation," Barnabas Lindars attempts to break down the Gospel into structural patterns consisting of three points (in varying sequence): statement, witness, and sign. His view that the Prolog is the whole Fourth Gospel in miniature has also been advanced by F. C. Grant (*The Gospels*, 167 ff.), except that the latter excises vv. 6-8. G. D. Kilpatrick brings with him a wholesome critical breeze in his discussion of "The Religious Background of the Fourth Gospel." Cautious statistical analyses suggest that not the *Hermetica* but the Septuagint is the principal source of the writer's concepts and expressions. In "Repentance and the New Birth" C. J. Barker alerts us to the fact that μετανοεῖν and its nominal cognate do not appear in the Fourth Gospel. Karl Barth's equilibrical approach to the Reformed and the Lutheran Christological emphases in connection with 1:1 is the burden of the fifth lecture, followed by Ernest Evans' new approach to the words ἀγαπᾶν and φιλεῖν in 21:15 ff. In answer to the question "Who Was the Disciple Whom Jesus Loved?" J. N. Sanders replies "Lazarus," suggesting that 13:23 and 20:2 contain two different verbs (ἀγαπᾶν and φιλεῖν) and that therefore two different persons are implied. In the former instance Lazarus is meant, and in the latter Papias' John the Elder. We doubt whether this identification will become a landmark in N.T. criticism. Aside from other material considerations, it is quite improbable that the writer of the Fourth Gospel should have ignored the tradition that only the twelve apostles shared the intimacy of Jesus' last hours (cp. Luke 22:14), and the presence of a disciple at the cross is not at all improbable in view of Simon Peter's boldness (John 18:15) written large also in the Synoptists. An instructive philological study of verbs of seeing in the Fourth Gospel is followed by the concluding essay on "Eternal Life in the Fourth Gospel." In this last occurs a strange statement that "most apocalyptic records, including the Synoptic Gospels," use "the interim state [between death and the last Judgment, presumably]

for progressive purgation and illumination" (p. 107). Evidence from the Synoptists is not presented.

FREDERICK W. DANKER

UNKNOWN SAYINGS OF JESUS. By Joachim Jeremias. Translated from the German by Reginald H. Fuller. New York: The Macmillan Company, 1958. viii and 110 pages. Cloth. \$2.00.

You will find this an interesting book as well as a first-rate piece of historical work. Out of the mass of purported sayings of our Lord preserved in apocryphal literature, patristic authors, and Egyptian papyri Jeremias has culled 21 sayings or short narratives that he feels "have as high a claim to authenticity as the sayings recorded in our four Gospels" (p. 30). He bases his selection on external attestation, the primitive form and Palestinian color of the language, and the similarity to the teaching of Jesus in the Gospels. He gives an interesting exegesis of each saying, casting light on numerous New Testament passages by the way. It was surprising to find no evaluation of the pericope *de adultera* (John 8) in the book. It has attestation as good as saying 3, the addition of Codex Bezae after Luke 6:5. The translation is excellent but for one lapse on page 35, where the sentence beginning on line 5 is incomplete. These sayings deserve close study. A reading of this book will sharpen one's appreciation of the canonical Gospels; in some cases it will also convince the reader that some of these extra-Biblical sayings are our Lord's own words indeed.

EDGAR KRENTZ

THE EPISTLES TO THE GALATIANS AND TO THE PHILIPPIANS.

By Kenneth Graystone. Naperville: Alec R. Allenson, (London: The Epworth Press) 1957. 116 pages. Cloth. \$2.35.

Graystone's commentary on Galatians and Philippians is the fourth in a series known as the Epworth Preacher's Commentaries. As such it is designed to fulfill the special needs of the *preacher*. Each volume has the distinct value of presenting quickly and concisely the pertinent exegetical information on the major passages in a book. The Methodists of England have put their best exegetes to work on this series. The results are most commendable. They contain the finest in solid Biblical scholarship in such a way as to save the busy preacher much time. All four that have appeared so far (Romans; Amos, Hosea, and Micah; Mark; and the present one) receive our unqualified endorsement. We only regret that our own church has not put its exegetes to work on a commentary of this kind.

MARTIN H. SCHARLEMANN

THE PASTORAL EPISTLES: An Introduction and Commentary. By Donald Guthrie. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957. 228 pages. Cloth. \$3.00.

In his comment on 1 Tim. 4:6, Guthrie says "that the best refutation of error is a positive presentation of truth is a principle which the Church in every age needs constantly to learn." His own commentary shows that

he has learned the lesson well. His exposition of the Pastoral Letters, in which he proceeds on the assumption that they are really Pauline, is excellent. He clearly shows that while the Pastoral Letters are directed to specific problems in their own day, they have great relevance for us in the 20th century. It is notable that he most often agrees in his interpretation with Spicq, the most recent Roman Catholic commentator on these letters. Guthrie's commentary is probably to be commended as the best on the market to put into the pastor's library and the layman's hands. Theologically it is conservative without being obscurantist.

EDGAR KRENTZ

INDEBTED TO CHRIST'S RESURRECTION. By C. W. Gault. New York: Pageant Press, 1956. 237 pages. Cloth. \$3.00.

In this fascinating anthology the author, a Presbyterian pastor, brings to bear the best of conservative scholarship on every Gospel verse dealing with the resurrection of Christ. While not ignoring the critical, he provides in this book an inspiringly devotional treatment of the fact, meaning, and power of Christ's resurrection. In this age of religious confusion and uncertainty literature of this kind is needed to inform the inquirer and confirm the Christian. A devotional gem and valuable source book for laymen, teachers, and pastors.

A. G. MERKENS

THREE DIMENSIONS OF PUBLIC MORALITY. By Herbert W. Schneider. Bloomington: Indiana University Press, 1956. 166 pages. Cloth. \$3.00.

Schneider, head of the division of philosophy and humanistic studies attached to UNESCO's Department of Cultural Activities, finds empirical realities in the faith of the Enlightenment (liberty—equality—fraternity) and holds that "the isolation of any one from the three-dimensional continuum of public life produces abstractions in theory and abominations in practice" (p. 159). In the examination of the triad a utilitarian approach is often apparent. Liberty, equity, and human rights are "predicated of man not in view of his nature or essence but in view of his cultural context" (p. 55).

Rights are personal, social, and public (p. 67). These are based on universal judgment (p. 77) and international conscience (p. 79). Public morality is not identical with religious morality, the former being the relation between men and the latter between man and God. Liberty and justice are correlative (p. 86). Equality is insurance for social security (p. 110). Fraternity is not necessarily a unity of aims or values but a unity of rights, duties, and needs (p. 136). The author considers religious charitableness important for international fraternity, but his theses are not derived from religious convictions, which occasionally receive critical treatment.

E. L. LUEKER

THE BIBLICAL DOCTRINE OF JUSTICE AND LAW. By Heinz-Horst Schrey, Hans Hermann Walz, and W. A. Whitehouse. Naperville: Alec R. Allenson (London: SCM Press), 1955. 208 pages. Cloth. \$1.75.

This study reflects primarily the findings of a conference conducted by the World Council of Churches' Study Department at Treysa (Germany) in 1950. An introductory chapter examines legal, philosophical, and theological conceptions of justice and law. The authors hold that the sacred writers know nothing of a life divided into two halves, a "spiritual" half and a "secular" half which has little or nothing to do with the claim and promise of God (p. 48). The righteousness of God must be taken "as the source of our knowledge of the nature, origin, validity, and function of justice in all its human manifestations" (p. 57). "The relationship which is always in view when the Bible speaks of God's righteousness is a covenant which He has made with human partners; a covenant by which He has committed Himself to establish mankind in an existence which secures the honour of both parties" (p. 51). Thus righteousness becomes a gift which at the same time makes demands (pp. 73 ff., 89 ff.). The "making righteous" is not a legal fiction but an effective act (p. 99). This righteousness can be manifested only in the church (p. 108). Yet the sanction of creation in government which operates through vitiated nature is not overridden by justification, and Christianity should maintain a sustained critique of the legal element (p. 117). Civil law is subordination to Christ and participates in the encounter of God with His creation (p. 123). The Christian does not create patterns of law but denounces mistaken notions of just dealing (p. 125).

E. L. LUEKER

WOMAN IN THE CHURCH: A RESTUDY OF WOMAN'S PLACE IN BUILDING THE KINGDOM. By Russell C. Prohl. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957. 86 pages. Cloth. \$2.00.

The author, a clergyman of The Lutheran Church—Missouri Synod, dissents radically from the position of his church body on the status of woman in the church. He holds that Scripture would permit women the right to be voting members of parishes, to hold any office in the church, to teach the Word publicly in the church, and to receive ordination as pastors. His arguments are not new: (1) The prohibitions of 1 Corinthians 11 and 14 and 1 Timothy 2 apply only to married women; (2) these prohibitions were to be enforced only in the "open meetings" to which nonmembers were admitted; (3) these restrictions were based upon customs that are not observed in our culture and therefore have no validity today.

It is the reviewer's opinion that the study fails to distinguish properly between the creative and redemptive orders and does not take into account

that the activity of women in the church is not a question of custom alone but also one of sphere.

The unwary reader may be misled by the conclusions which are drawn if he is not careful to verify and to validate the assumptions which the author tends to make on sometimes questionable and sometimes improper Scriptural interpretation. For example, *διάκονος* and *προστάτης* in Rom. 16:1-2 are boldly interpreted to make Phoebe emerge as ruler and full-fledged pastor in the church. Again, in Rom. 16:7, *Ἰουνιᾶν* (Junia or Junias, the accusative case of both is the same) is derived as a woman's name, and she is made out to be an apostle. A few minutes' study of these two examples, and of other similar cases, will reveal that the author is building much of his castle upon sand. Therefore this reviewer suggests to the reader that if he would quote this book, let him first check the evidence for himself.

As diligent as Prohl's search of the literature on the subject appears to be, the author's subjectivism and his employment almost exclusively of those evidences which serve to make his point will hardly escape the reader. This reviewer fears that this work, unfortunately, will do more to muddy the waters of this problem than to clear them. HARRY G. COINER

EARLY MEDIEVAL THEOLOGY. Edited by George E. McCracken and [James] Allen Cabaniss. Philadelphia: The Westminster Press, 1957. 430 pages. Cloth. \$5.00.

SPIRITUAL AND ANABAPTIST WRITERS: DOCUMENTS OF THE RADICAL REFORMATION AND EVANGELICAL CATHOLICISM AS REPRESENTED BY JUAN DE VALDÉS. Edited by George Huntston Williams and Angel M. Mergal. Philadelphia: The Westminster Press, 1957. 421 pages. Cloth. \$5.00.

These two volumes, IX and XXV of the Library of Christian Classics, bracket the Middle Ages in fascinating fashion. The exceedingly capable scholarship of Drake University's classicist McCracken and the University of Mississippi's historian Cabaniss gives the systematician and historian of dogma sections of the *Commonitory* (434) of St. Vincent of Lérins, the major documents in the Eucharistic controversy between St. Paschasius Radbert (died about 865) and Ratramnus (died after 868) of Corbie, and *A Reply to Three Letters* ascribed to Remigius of Lyons (died 875) and centering in the Saxon stormy petrel Gottschalk. The exegete, meanwhile, can be reading selections from a number of the great commentators—the *Moralia* on Job of St. Gregory the Great (540?—604), Bl. Alcuin of York (735?—804) on Titus, Claudius of Turin (died about 827) on Galatians (with excerpts from his fragmentary and sarcastic *Defense and Reply to Abbot Theodemir*), and Rupert of Deutz (died about 1130) on St. John, plus parts of *On the Victory of God's Word* by the last-named—while the practical theologian can busy himself with *How a Sermon Ought to Be Made* by Guibert of Nogent (1053—1124),

sample some actual sermons of the period—five by Bl. Rhabanus Maurus (776?—868), two by St. Ives of Chartres (1040?—1115), and the only surviving sermon of Agobard of Lyons (769—840) (plus his tract *On Divine Psalmody*)—or be edified by the anonymous ninth(?) century *Exhortation to Priests*, the *Precepts to the Priests of His Diocese* by Theodulph of Orleans (died 821), and the biographical sketch of Saint Aidan (died 651) in the *Ecclesiastical History* of St. Bede the Venerable (673—735). Except for the selections from Ratramnus and from SS. Vincent, Gregory, and Bede, these selections appear in English for the first time in this volume.

To undergird the new understanding of the Radical Reformation, Harvard church historian Williams gives us in the second volume illuminating excerpts of actual Anabaptist, Spiritualist, and Evangelical Rationalist teaching done into excellent English and prefaced with an illuminating 20-page general introduction. Here are reminiscences of Swiss Anabaptist George Blaurock (1480?—1529), including an account of the first rebaptism, from the Hutterite *Chronicle*; the famed sermon of Thomas Münzer (1489?—1525) on Daniel 2 before Duke John of Saxony, his son, and various Saxon officials in 1524; two letters from Conrad Grebel (1498? to 1526) and his Revolutionary Spiritualist (this and subsequent classifications are Williams') circle at Zurich in 1524; the inquiry of the Contemplative Anabaptist John Denck (died 1527) into God's responsibility for evil; *On the Freedom of the Will* (1527) by the Evangelical Anabaptist Balthasar Hubmaier (1485—1528); the account of the trial and execution of Michael Sattler (1490?—1527) by the papalist authorities of Rottenburg in Austria; the 1531 letter of Rationalist Spiritualist Sebastian Franck (1499—1543) to the apostate-Lutheran-turned-Unitarian John Campanus (died 1575); *An Answer to Luther's Malediction* (1544) by Evangelical Spiritualist Caspar Schwenckfeld von Ossig (1489—1561); *The Ordinance of God* (1530), illustrative of the exegesis of its author, the first North German Anabaptist, Melchior Hoffmann (1498?—1543?); *A Confession* by the "disillusioned Melchiorite" Obbe Philips, in which his memory goes back almost 30 years to recall the rise of the radical reform between 1533 and 1536; the section on the Church of God from the first Mennonite systematics, the *Enchiridion* (ca. 1560) of Obbe's younger brother, Dietrich (Dirk) Philips; a discussion of the ban from the *Sommige Vragen* (1551) of Menno Simons (1496—1561); an abbreviated version of the instructions on sin, excommunication, and the community of goods by the Moravian Hutterite *Vorsteher* Ulrich Stadler from about 1537. This section can well serve as a commentary on Article XII of the Formula of Concord. The second section of the volume offers *A Dialogue on Christian Doctrine*, excerpts from *One Hundred and Ten Considerations*, and *The Christian Alphabet Which Teaches the True Way to Acquire the Light of the Holy Spirit* (with Giulia Gonzaga,

duchess of Trajetto participating) by the versatile and influential Hispano-Italian reformer Juan de Valdés (1500?—1541) edited and introduced by a Puerto Rican evangelical theologian. Among those who acknowledged Valdés' influence upon them were Bernardine Ochino and Peter Martyr Vermigli, Cranmer's associates in the English Reformation, and Peter-Paul Vergerio, the bishop of Capo d'Istria and papal nuncio who later became a Lutheran. Introductions, annotations, and indexes in both volumes are up to the high standard of the series. ARTHUR CARL PIEPKORN

JESU VERHEISSUNG FÜR DIE VÖLKER. By Joachim Jeremias. Stuttgart: W. Kohlhammer Verlag, 1956. 69 pages. Paper. DM 7.80.

In his 1953 Franz Delitzsch Lectures at the Institutum Judaicum Delitzschianum at the University of Münster, Göttingen's famous New Testament exegete follows up a suggestion of Bengt Sundkler and addresses himself to the apparent contradictions in Our Lord's attitude toward the evangelization of the Gentiles. On the one hand, Jeremias points out, He criticized severely Jewish proselytism, forbade His disciples to evangelize the Gentiles during His lifetime, and restricted His own activity to Israel. On the other hand, He banished the desire for revenge from the eschatological expectation, promised the Gentiles a part in His salvation, and described His Saviorhood and Lordship as embracing the Gentile world no less than Jewry. Jeremias resolves the tension by stressing, on the one hand, the prominent role that the Old Testament conception of the Gentile world making pilgrimage to Zion played in Our Lord's eschatological utterances and, on the other, by making the event of Easter the point at which the promises to the Gentile world began to be carried out, so that it is one of the glories of the church's missionary activity that it represents a palpable element in the realization of the promised fulfillment.

ARTHUR CARL PIEPKORN

PRIMITIVE MAN AS PHILOSOPHER. By Paul Radin. Second edition. New York: Dover Publications, 1957. xli and 456 pages. Paper. \$2.00.

This inquiry by Brandeis University's well-known anthropologist has been a standard work ever since the first edition came out in 1927. In it Radin interprets the thought of so-called primitive peoples in various parts of the world on the relation of individuals to one another, the purpose of life, marriage, death, resignation, the nature of reality, the structure of human personality, belief in deity and related issues. The present edition reproduces the first edition unchanged, but with addition of an introductory chapter on methods of approach in the study of aboriginal philosophy and an appendix that rehearses the story of the Winnebago Indian John Rave, one of the most energetic promoters of the Peyote cult.

ARTHUR CARL PIEPKORN

THE PHILOSOPHIES OF F. R. TENNANT AND JOHN DEWEY: A COMPARATIVE STUDY IN EMPIRICISM. By J. Oliver Buswell, Jr. New York: Philosophical Library [1958]. xvi and 516 pages. Cloth. \$6.00.

In a photolithoprinted, unaltered reprint of the original 1950 edition, Buswell's technical, incisive, and competent critical comparison of two brilliant 20th-century empiricists once more becomes available. Against the background of "Tennant's inadequate realism and Dewey's *a priori* negations" (p. viii) Buswell attempts to outline an integrated system of theistic metaphysics and epistemology that regards as "really true" the truth that *Christus vere resurrexit*.

ARTHUR CARL PIEPKORN

ROGER WILLIAMS: HIS CONTRIBUTION TO THE AMERICAN TRADITION. By Perry Miller. Indianapolis: The Bobbs-Merrill Co., 1953. xviii and 273 pages. Cloth. Price not given.

Its publication in the "Makers of the American Tradition" series determined to some extent the emphasis of this illuminating work on one of the important figures in the history both of American politics and of American Christianity. Standing at the threshold of our country's becoming, Williams has been influential more as a symbol of a complex of ideas than by reason of the impact of his religious and political thought. The great virtue of this volume is that in interpreting Williams' role in 17th-century colonial America Miller has rescued the very words of his subject from the almost utter oblivion into which they have fallen. That the author is a professor of American literature at Harvard rather than a church historian detracts not one whit from the book's theological interest or value.

ARTHUR CARL PIEPKORN

DOING THE TRUTH: A SUMMARY OF CHRISTIAN ETHICS. By James A. Pike. Garden City: Doubleday and Co., 1955. 192 pages. Cloth. \$2.95.

Pike's superb legal-theological mind finds ideal subject matter in this "extended footnote on the 'therefore' which is St. Paul's transition from the recital of the mighty acts of God to the charge to live as becomes them." Although he modestly describes this work as "frankly an exercise in communication," it is at many points a paradigm in communicating the whys and hows of moral theology in practical and contemporary terms.

ARTHUR CARL PIEPKORN

THE MYTH OF THE ALL-DESTRUCTIVE FURY OF THE THIRTY YEARS' WAR. By Robert Ergang. Pocono Pines: The Craftsmen, 1956. 40 pages. Paper. Price not given.

The devastating effects of the Thirty Years' War for a century and more in the social and economic life of Germany have been built into a myth by many writers of the 19th and of the 20th centuries. In a careful, scientific, scholarly fashion the distinguished historian of New York Uni-

versity, Robert Ergang, analyzes the four basic factors which went into the making of this myth (exaggeration, readiness to generalize on limited data, the failure to realize the fictional nature of Grimmelshausen's *Simplicissimus*, and the failure to recognize the economic decline of Germany in the last half of the 16th century). He scrutinizes the writings of historians who helped create the myth; he evaluates the revisionists carefully. As a result of this study no sober historian can any longer make sweeping, all-inclusive statements regarding the destructive fury of the German religious wars from 1618 to 1648.

CARL S. MEYER

THE VARIETIES OF HISTORY FROM VOLTAIRE TO THE PRESENT. Edited by Fritz Stern. New York: Meridian Books, 1956. 427 pages. Paper. \$1.45.

The nature and method of history is here presented in excerpts from some of the outstanding historians since the 18th century. To list their names and the titles of their contributions selected for this volume would be of little value. Nor can the reviewer in a brief overview point out the many telling points of view presented. The mere fact that a book publisher has published a compendium of historiography for a popular price is of some significance. It ought to be of considerable consequence to professional men whose heritage is rooted deep in history.

CARL S. MEYER

HAMANN-STUDIEN. By Fritz Blanke. Zurich: Zwingli-Verlag, 1956. 127 pages. Paper. Sw. Fr. 16.

This book is a collection of essays previously published by the author. In the first essay he treats Hamann's four basic principles: (1) Everything spiritual must have a form or body, perceptible by the senses, in order to be perceptible to man; (2) Creation is unified, and, as a result, man is a part of nature and dependent on its laws; (3) When God reveals Himself He does so in the form of a servant; (4) We are sinners as long as we live and are righteous only by faith in the Word of forgiveness.

Hamann regarded the Enlightenment as a departure from Luther. He was a lifelong student of Luther and recovered insights which had been lost. He was the most penetrating critic of Lessing (and also Kant) in his day.

The last two chapters describe Hamann's youth, his conversion, his relation to Amalie von Gallitzin, and his death as a Lutheran among Roman Catholic friends.

E. L. LUEKER

BAPTISM: ITS MODE AND ITS SUBJECTS. By Alexander Carson. Grand Rapids: Baker Book House, 1955. xx and 237 pages. Cloth. \$3.95.

Alexander Carson (1776—1844) first issued this book some 140 years ago. At the age of 18 he entered the Presbyterian ministry at Tubbermore in Northern Ireland. After exhaustive study he came to the conclusion that the church was in error on Baptism, both as to the mode of

application and as to the inclusion of infants. With prodigious industry he roamed the field of classical and Hellenistic literature, as well as the New Testament, in an effort to provide definitive and incontestable proof (in more than 100 pages of fine print) that (1) *baptizo* means "immerse" and that it can mean nothing else; and (2) that it is anti-Scriptural, unconscionable, and wicked to baptize any but "believers," that is, adults. Aside from his antipaedobaptist and immersionist views, Carson follows a strict and consistent Calvinism in his attitude toward Baptism as a means of grace. For him there is no *vis effectiva*. In addition to a false or tendential exegesis of many texts, including Romans 6 and Colossians 2, the author's thesis runs counter to the entire New Testament and the spirit of the Gospel, as well as the authenticated practice of the post-apostolic orthodox church. When the whole argument seems to hinge on the quantity of water required, the real point of God's redemptive dealing with man is missed. Augsburg Confession IX and XIII provide a classic and adequate answer.

HERBERT J. A. BOUMAN

EVANGELISM FOR TOMORROW. By Charles B. Templeton. New York: Harper & Bros., 1957. 175 pages. Cloth. \$3.00.

In an easy to read style, Templeton presents to the church a challenge to win men to Jesus Christ. Drawing on his experience as an evangelistic preacher, he comments on the various methods of evangelism which have been used in the past and considers them in the light of the work which must be done in the years to come. Against the background of our times he presents the work of both laity and clergy in the God-given task of winning men for Christ. He points out that *evangelism seeks more than a single decision*; it seeks a life committed to Christ. The work is especially useful as an approach to the entire problem of evangelism.

PHILIP J. SCHROEDER

THE SOCIETY OF THE FUTURE. By H. Van Riessen. Translated by David Hugh Freeman. Philadelphia: The Presbyterian and Reformed Publishing Co., 1957. 320 pages. Cloth. \$4.95.

This book could have been written only in Europe. The academic background of its author, a professor at the Institute of Technology of Delft in the Netherlands, and his personal participation in the actual political, social, and economic movements in Holland are phenomenal. He discusses with ease and critical insight the social theories of several generations of thinkers on both sides of the Atlantic and unabashedly mixes theology with sociology, economics, and politics. One should add that he works with a solid Reformed theology; his analysis of the conflict between freedom and security in the modern day involves more than vague references to a spiritual community. He sees modern society passing through a "structural revolution . . . of fundamental and far-reaching significance" (p. 166). The main characteristic of this revolution is organization. Its high priests are the planners. Its method is that of science. Its mood is one of naive

arrogance. Its end result will be a bovine existence in a collectivistic community in which freedom is destroyed.

Van Riessen demolishes the dulled enjoyment of the type of properous security which we are all learning to take for granted. One need not agree with all of his theology or specific applications to sense that his is a voice which quietly irritates our smugly comfortable existence in America. And it is salutary to be irritated once in a while! DAVID S. SCHULLER

THE BIRTH OF CIVILIZATION IN THE NEAR EAST. By Henri Frankfort. Garden City: Doubleday and Co., 1956. 142 pages. Paper. 85 cents.

Frankfort, now dead, is well known for his contributions to our understanding of ancient Near Eastern civilization. This paperback reprint summarizes and popularizes his various viewpoints.

In Chapter I he subjects Spengler and Toynbee to a searching analysis, scoring both for failing to view ancient civilizations in their own light and for imposing modern forms and ideals upon them. Frankfort instead proposes to ascertain for each individual civilization both its "form" (defined on p. 3 as a sort of *élan vital*, "a certain consistency in its orientation") and its "dynamics" (the sum total of the factors which subject it to change). The philosophical orientation in this method is betrayed, *inter alia*, by the quotation from Whitehead in the preface, p. vi.

Chapters II and III apply these principles to Mesopotamia and Egypt respectively, beginning with the earliest paleolithic evidences and carrying the investigation down roughly to the end of the third millennium B.C. In an appendix Frankfort sketches the evidence for the strong influence which the Protoliterate (Jemdet Nasr) period of Mesopotamian culture apparently exercised upon Egyptian art, architecture, and writing at the end of the fourth millennium.

The author himself does not make Biblical comparisons, but from the discussion the reader will inevitably obtain a better knowledge of that matrix into which (in a Canaanite mutation) it pleased God to pour many of His first revelations of Himself. The addition of 51 plates of illustrations and a map makes the book an absolute steal at its price.

HORACE HUMMEL

AN INTRODUCTION TO THE APOCRYPHA. By Bruce M. Metzger. New York: Oxford University Press, 1957. 274 pages. Cloth. \$4.00.

Except for a recollection that Luther spoke of them as *doch nützlich und gut zu lesen* and that some quotations from them appear in the propers of *The Lutheran Liturgy*, even many a parson today knows practically nothing of the contents and importance of the Old Testament Apocrypha.

In this introduction of the Revised Standard Version of the Apocrypha, Metzger, professor of the New Testament at Princeton Seminary, gives the historical background, probable date, and a sketch of the contents of each of the apocryphal books. Their relation to the canonical writings as

well as the development of the canon itself is treated in such a way that surely no Lutheran will object. Chap. XVI ("The Apocrypha and the New Testament") ought to be made required reading (quibble though one might about details) for anyone who believes that the label "apocrypha" excuses their neglect, or that it is possible to understand and interpret accurately the New Testament and its relationship to the Old without a thorough consideration of these and other developments of the intertestamental period.

Perhaps most fascinating to this reviewer was the author's account (in connection with each individual book and in two final chapters) of the "pervasive influence" of the Apocrypha on Christian exegesis, praxis, and fine arts (including hymnody). Two appendixes discuss "Current English Translations of the Apocrypha" and "New Testament Apocrypha." The pseudepigraphical literature is also allowed some space in passing.

All of this is done in such a popular and thoroughly readable fashion that the book may also be recommended for laymen, whose breadth and depth of understanding of the faith will certainly be enhanced by its perusal.

HORACE HUMMEL

THE GOSPELS: THEIR ORIGIN AND GROWTH. By Frederick C. Grant. New York: Harper & Bros., 1957. viii and 216 pages. Cloth. \$3.75.

In this discerning study Grant alerts his readers to see the Gospels as living documents growing out of a theological, intellectual, and social context.

The first six chapters deal with the Gospels in general, including a study of the motives behind the production of gospels. The introduction to synoptic criticism in ch. 4, with its initial graphic chart on page 39 illustrating the complex synoptic interrelationships, is extremely helpful. Ch. 5 provides an especially good example of Prof. Grant's critical approach. Though he himself is an exponent of *Formgeschichte*, he cautions against methodological excesses and suggests that instead of first breaking up the Gospel into its component parts, and then attempting to reconstruct out of these parts the development of the Gospel tradition, it would be preferable to "work backward from the finished gospels to their underlying written sources, and then on this basis to construct a hypothesis of the oral traditions that preceded them" (p. 55).

In his analysis of the Gospels he aims to show that Mark is probably constructed out of "controversy sources" derived from early anti-Jewish polemics. The ethical and religious outlook in Mark is conditioned by the need for encouragement in time of persecution. The apocalyptic Messianism reflected in Matthew represents a midpoint in the church's developed *kyrios* theology. The prolog to John's Gospel is really a hymn written to be sung and provides the clue to John's interpretation of the whole tradition of the life of Christ.

To criticize this excellent work is somewhat gratuitous, but one may be permitted a few observations. Though the author makes out an instructive case for purely Hellenistic origins of the Fourth Gospel, it is not clearly indicated how an obscure writer or editor could manage so successfully to present material at such variance with the established tradition. If this writer was not of the Johannine circle, the lack of clear patristic reference to such an original thinker is all the more striking. Moreover, the correspondences between John's material presentation and that of the Synoptists appear too lightly dismissed. Such things as the remarkable coincidence in characterization of the principal personalities that cross the pages of the Synoptic and the Fourth Gospels, as well as correspondence in a little matter like the $\mu\alpha\theta\eta\tau\eta\varsigma$ relationship (cf. Rengstorff in *Theologisches Wörterbuch z. N.T.*, IV, 446) must be accounted for. In any event, the Palestinian milieu of this Gospel does not appear as questionable as Grant suggests on p. 175, and the reader should consult C. K. Barrett's introductory chapters in *The Gospel According to St. John* (New York: Macmillan Co., 1955) as well as Raymond E. Brown's study on "The Qumran Scrolls and the Johannine Gospel and Epistles" in *The Scrolls and the New Testament* (ed. Krister Stendahl; New York: Harper and Brothers, 1957), pp. 183—207. The exclusion from John 1 of vv. 6-8 as "structurally unnecessary," p. 170, strikes one, to use the phrase employed by the author a few pages later, as a case of the wish fathering the thought. The presentation does not often lack in clarity, but the discussion on the relative ease or difficulty of identifying sources in Luke-Acts (pp. 121 and 127) seems to contain a conflict.

This work cannot fail to stimulate and be a rich source of fruitful discussion. The detailed outlines of the Gospels and the selective bibliographies at the end of the volume should help make this book a serviceable aid in any seminary-level course in New Testament introduction.

FREDERICK W. DANKER

FROM THE STONE AGE TO CHRISTIANITY. By William Foxwell Albright. Garden City: Doubleday and Company, 1957. 432 pages. Paper. \$1.45.

One may perhaps not style this work *aere perennius*, but neither is its significance at all ephemeral. The first edition (1940) was reprinted three times and translated into German, French, and modern Hebrew. The present edition reproduces the original text, while in a new introduction the author indicates changes in his thought and brings us up to date on some basic bibliography. A new chronological table appears (p. 404). Cloth-bound copies of the new edition are obtainable.

Albright first proposes what he deems a correct methodology in approaching the history of Israel (an "organismic philosophy of history," the correct use of archaeology, philology, sociology, anthropology, and other disciplines, etc.,) and then comprehensively surveys and interprets

Biblical history itself from the earliest times through the New Testament. Opinions are expressed in areas where much new light will doubtless be shed in the future and on a host of controversial subjects where theologians and members of other disciplines will often disagree. However, the book is to be highly recommended as a most stimulating survey of the field and its problems.

Albright's influence on Biblical studies has been incalculable, not the least of the reasons for which are his archaeological contributions and his conservative emphases anent Scriptural interpretation. This work has almost been the Bible (*sit venia verbo!*) of the "Baltimore school" of his students and followers, among whom are many of the best-known names in American Biblical scholarship today. The present reviewer also received the bulk of his advanced training from Albright and has been deeply influenced by many of the approaches expressed in this work, for which reason (without attempting a further review, for which he might be neither sufficiently objective nor competent) he is especially happy to be able to call the attention of serious students of his church to this important reissue.

HORACE HUMMEL

SPECULATION IN PRE-CHRISTIAN PHILOSOPHY. By Richard Kroner. Philadelphia: The Westminster Press, 1956. 256 pages. Cloth. \$5.75.

This is volume one of a three-volume history of thought. Kroner feels that the relation between speculation and revelation is the nerve center of Western thought. Speculation, "man's adventure," is concerned with the search for impersonal truth, uses reason as its tool, and yet proceeds on the basis of a sort of intuitive inspiration. On the other hand, revelation, the work of God, can never be passively received and is concerned with the undemonstrable, personal truth. Kroner traces the inevitable dialog between these two in Western culture. The present volume traces this history from Thales to the Stoics. In doing so Kroner omits Pyrrhonism, the later Academy, and the Epicureans. This is a significant omission, for Skepticism represents a third Greek attitude that repudiates both revelation and the gifts of reason. In all the other schools Kroner finds traces of the intuitional-religious. In Socrates (the "most Christian figure in the pre-Christian world"), Plato, and Aristotle (whose theology is "superb and sublime") Greek thought reaches its culmination.

This finding of prefigurations of Christian thought is as old as Minucius Felix. What is new is the assurance that Kroner seems to feel that the human mind at its best can approach to Biblical revelatica (p.151). This may be caused by a rather fuzzy definition of revelation, which seems to include anything that man gains by intuition under revelation. Again, at times it looks as though anything ethical must be religious. This was not so obvious to the Greeks as it is to Kroner. Greek religion was not primarily ethical.

In spite of these comments, Kroner's book is valuable. Theology has never moved in a vacuum. Philosophy, for good or ill, has acted with and upon it. Kroner's work underscores this interaction.

EDGAR KRENTZ

THE NEW TESTAMENT. By James A. Kleist and Joseph L. Lilly. Milwaukee: The Bruce Publishing Company, 1954. xii and 690 pages. Cloth. \$5.00.

ENGLISH VERSIONS OF THE BIBLE. By Hugh Pope. St. Louis: B. Herder Book Co., 1952. ix and 787 pages. Cloth. \$10.00.

The translation of the New Testament is based on the text of Joseph M. Bover's *Novi Testamenti Biblia Graeca et Latina* (Madrid, 1943). James Kleist, for many years professor of classical languages at St. Louis University, is responsible for the translation of the four Gospels and Joseph Lilly for the rest of the New Testament writings. Each book of the New Testament is prefaced by a brief introduction. These introductions generally reflect traditional views on authorship. The translation, though not equally felicitous in all its parts, is vigorously original and, generally speaking, in contemporary American. On the whole, the translation of the Gospels appears to evidence a more congenial absorption of the spirit of the original. The format of the book is most attractive and might well serve as a model for Bible translations. The comments on individual verses, averaging about two per page, are chiefly concerned with matters of harmony, archaeological detail, and theological clarification.

The final revision of the second volume, following Pope's death in 1946, was done by Sebastian Bullough, who has also included a valuable chapter on the private versions of the English Bible published in the 17th, 18th, and 19th centuries. As the title indicates, this work is a survey study of English Bible translations, in whole and in part. Much that is curious and much that is otherwise unattainable except with great effort may be found here.

It is to be expected that the Rheims-Douay Version should receive special notice from this writer and the editor, but the King James Version appears shortchanged.

An evident attempt is made to appraise fairly the relative merits of the various versions, but consideration of less favorable aspects of the character of non-Roman Catholic translators sometimes casts a shadow of prejudice on the history and analysis of the versions themselves. No one would quarrel with the proposition that "there is no proof" that the churchmen in Tyndale's day were "as a body opposed to having the Bible circulated in English" (p. 149), but this does not diminish the fact that Tyndale's version met a need not otherwise met. A more generous treatment here and elsewhere would not have diminished the signal contributions made by Roman Catholic versions.

Despite deficiencies such as these the author's work should win the

gratitude of all who have the will to know their heritage. There is here painstaking industry and much in both these volumes that can contribute to a truly Catholic understanding.

FREDERICK W. DANKER

INTRODUCING NEW TESTAMENT THEOLOGY. By Archibald M. Hunter. Philadelphia: The Westminster Press, 1958. 160 pages. Cloth. \$2.50.

The pastor who aims to keep informed in the area of New Testament theology and yet must get his information on the run will find this little volume especially advantageous. Written in the pungent style we have learned to expect from Hunter, this book provides a concise summary and analysis of leading New Testament concepts. The book is divided into three parts. Part I presents the Gospel data on "the fact of Christ." The broader themes of the kingdom of God and the ministry of Jesus, the Gospel of the Kingdom, and the resurrection are treated here. The discussions include such topics as the fatherhood of God and the Messianic self-consciousness of Jesus. Part II discusses the earliest church's interpretation of the Gospel data, and Part III presents the interpretations of those data by St. Paul, St. Peter, the author of Hebrews, and St. John. There is little here that the most conservative preacher would quarrel with; there is much here to stimulate and refresh his own presentation of "the fact of Christ."

FREDERICK W. DANKER

HARPER'S NEW TESTAMENT COMMENTARIES: THE ACTS OF THE APOSTLES. By C. S. C. Williams. New York: Harper and Bros., 1958. xvi and 301 pages. Cloth. \$4.00.

HARPER'S NEW TESTAMENT COMMENTARIES: THE EPISTLE TO THE ROMANS. By C. K. Barrett. New York: Harper and Bros., 1958. viii and 294 pages. Cloth. \$4.00.

If these two volumes are prophetic of things to come in the Harper's New Testament Commentaries series, bookshelves reserved for commentaries should see some lively competition. The commentaries tread a middle course between detailed philology and popular interpretation. The original and lucid translations preceding each section of commentary help the English reader use these commentaries with the assurance that he, too, can enjoy the very latest in New Testament scholarship. Undoubtedly it was with this aim in mind that the Greek words employed in the commentary on Acts were transliterated. In the volume on Romans, however, Greek letters are used. A uniform procedure would appear desirable.

Both commentaries contain an Introduction to specific problems in the Biblical writings, but C. S. C. Williams seems to have the edge in describing and clarifying issues. With sure step he guides the reader through ancient critical ruins and modern theoretical underbrush. He does not by any means solve all the problems, but the reader has sufficient material to form an independent judgment. Students who have used his revised

edition of A. H. McNeile's *Introduction* will immediately recognize this characteristic procedure. Barrett's introduction is much briefer and deals in detail only with one major critical issue, the literary problem. In the case of Romans, a brief overview of the argumentative pattern would have earned the reader's gratitude.

References to authoritative literature keep the reader alerted to significant discussions, but Williams has much more of this than Barrett. Both commentators attempt to maintain a positive and helpful pace rather than engage in personal speculation.

With respect to the commentary on Acts, it is doubtful whether the reader will catch any explicit definition of the relevance of Acts for the contemporary church, as the dust jacket promises. This does not mean that the commentary is irrelevant, but that it avoids the irrelevance of subjectivity. The homiletician will find here all the raw material he needs for relevant preaching, but the commentary does not relieve him of salutary mental disciplines.

Barrett's *Romans* aims to come to grips with the logical structure of St. Paul's masterpiece, and with marked success. Summaries and recapitulations help the reader keep up with St. Paul's rapid change of pace. As in his work on the Fourth Gospel, Barrett betrays a fine awareness of theological overtones, and his discussion on the forensic aspects of justification is a joy to read. However, his spiritualization of Jewish moral deficiencies in Romans 2:17 ff., in line with his view that the "good" in ch. 2:10 does not consist in "'works of law,' but in patient seeking, in looking beyond human activity to its divine complement" (pp. 56 ff.) is not convincing, and appears to oversimplify the problem raised by Paul's suggestion in 2:14. More space might have been devoted to Paul's treatment of predestination.

There are other areas in which this commentary and its companion invite challenge, but the reader will find this a part of the delight in studying these most scholarly and readable volumes. We look with anticipation to the publication of the volumes in preparation on the Gospels.

FREDERICK W. DANKER

THEOLOGY OF THE OLD TESTAMENT. By Paul Heinisch; translated by William G. Heidt. Collegeville: The Liturgical Press, 1955. Paper. \$1.95.

This English translation of Paul Heinisch's *Theology of the Old Testament* was first published in 1950. The first printing included a long section on collateral reading and an index of Scripture texts (pages 336—381). This new reprint omits both the collateral reading and the Scripture text index. Instead of these the closing section of the book includes three papal encyclicals on the Bible, together with an index to them. The paperback edition will be welcomed by those whose funds are restricted. The in-

clusion of the encyclicals will be appreciated by those who are interested in the renewed emphasis on Biblical studies in the Roman Church.

ALFRED VON ROHR SAUER

ABRAHAM TO THE MIDDLE EAST CRISIS. By G. Frederick Owen.

Fourth edition. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1957. 429 pp. Cloth. \$5.95.

Abraham to the Middle East Crisis is a revision and an enlargement of the author's *Abraham to Allenby*. Properly he begins the history of Palestine with Abram of Ur of the Chaldees and comes down to David Ben-Gurion. The book therefore gives an overview of 4,000 years of Near Eastern history. Of the 42 chapters 18 deal with the history of Palestine down to the fall of Jerusalem in A.D. 70; 12 deal with the history of Palestine since A.D. 1914. The section dealing with Old Testament history is based on primary sources, largely the Hebrew Scriptures; after that secondary sources are used almost exclusively.

Several errors in typesetting have been noted, e. g., the summons to the Council of Clermont by Urban II did not occur in 1905 but in 1095 (p. 187); Togrul Beg died in 1063, not 1603 (p. 185); Gregory of Nyssa came to Jerusalem in 380, not in 830 (p. 172). The army of Frederick Barbarossa had more than 15 knights (p. 225); Ben Yehouda became a hero, not a her (p. 344).

The author writes in a very readable fashion. Occasionally he intrudes with a literalist interpretation of the prophecies; e. g., on p. 350 he finds the newly planted forest of Israel as a fulfillment of Is. 55:13, and at the close of his last chapter he cites with evident approval Ben Gurion's interpretation of Isaiah 35. This is not a prominent feature of the work, however. The author's fidelity to Scripture, his style, and the reliability of his authorities combine to make this an extremely useful summary.

CARL S. MEYER

FAMILY LIFE SOURCEBOOK. Compiled by Oliver E. Byrd. Stanford University Press, 1956. 371 pages. Cloth. \$7.50.

Prepared under the auspices of the American Social Hygiene Association, this volume presents the distillation of a decade of family thinking and research. The editor and his staff read 4,000 articles dealing with family life which appeared in professional journals during the period from 1945 to 1955. The *Sourcebook* is a brief condensation of 400 of the most significant of these articles. Though brief, each article contains sufficient background so that it can be read as a separate unit. While primarily sociological, the sources include material from medical, psychiatric, and social-hygiene journals. Courtship and marriage, childhood and adolescence, old age and family health, broken homes and community relationships are included. Of value for enriching your background for insightful family counseling.

DAVID S. SCHULLER

THE LIFE OF ROBERT SOUTHWELL: POET AND MARTYR. By Christopher Devlin. New York: Farrar, Straus and Cudahy, 1956. x and 367 pages. \$5.00.

Robert Southwell served for six years as a Roman missionary priest in England during the reign of Elizabeth I; after almost three years' imprisonment he was hanged in 1595 at but 34 years of age. His devotion, intelligence, and personality made him an effective emissary for the Roman Church, a prime target for Topcliffe, the persecutor, and a revered victim of Tyburn's Tree. Southwell was also a poet and, according to Devlin, may even have "roused Shakespeare to a loftier conception of the divine spark within him" (p. 273). Although there are points which might be challenged in this biography, it is an appealing portrait that Devlin has given us. It adds to our understanding of the Elizabethan Age, its literature and its religious life, its politics and its social life.

CARL S. MEYER

ADOLESCENT DEVELOPMENT AND ADJUSTMENT. By Lester D. Crow and Alice Crow. New York: McGraw-Hill Book Co., 1956. 555 pages. Cloth. \$5.50.

The authors have avoided the two dangers of books on adolescents: they do not lose themselves in the forests of psychological and statistical investigations, nor do they give cheap advice. The book is a rich blend of the factual and the functional. In four major divisions they discuss adolescent experiences, development, behavior motivations, and adjustments. One sees the adolescent in his relationship to his peers, sympathizes with his need for adult guidance even while rebelling against adult authority, senses the world of problems he encounters. Concrete problem situations are analyzed; specific suggestions for the adult handling of them is included. It is realistic in describing not only the seriously maladjusted but also the "normal" youngster who chafes under minor conflicts in home, school, and church. Pastors, educators, and youth counselors will be stimulated by the self-evaluating questionnaires included in the appendix.

DAVID S. SCHULLER

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.)

Freud and the Twentieth Century. Edited by Benjamin Nelson. New York: Meridian Books, 1957. 311 pages. Paper. \$1.45.

Holy Week Offices. Edited by Massey H. Shepherd, Jr. Greenwich: The Seabury Press, 1958. viii+106 pages. Price not given.

Indian Shakers: A Messianic Cult of the Pacific Northwest. By H. G. Barnett. Carbondale: Southern Illinois University Press, 1957. 378 pages. Cloth. \$5.75.

Let the Righteous Speak! By Clemonce Sabourin. New York: Pageant Press, 1957. 89 pages. Cloth. \$2.50.

The Poverty of Historicism. By Karl R. Popper. Boston: The Beacon Press, 1957. xiv+166 pages. Cloth. \$4.00.

Prophetic Faith in Isaiah. By Sheldon H. Blank. New York: Harper and Brothers, 1957. x+241 pages. Cloth. \$3.75.

Patterns in Comparative Religion. By Mircea Eliade. New York: Sheed and Ward, 1958. xv+484 pages. Cloth. \$6.50.

Christianity and Race. By Philip Mason. New York: St. Martin's Press, 1957. 174 pages. Cloth. \$2.50.

Friedrich Brunstäd: Gesammelte Aufsätze und kleine Schriften. Edited by Eugene Gerstenmaier and Carl Gunther Schweitzer. Berlin: Lutherisches Verlagshaus, 1957. 418 pages. Cloth. Price not given.

Religion in Modern Life. By George G. Hackman, Charles W. Kegley, and Viljo K. Nikander. New York: The Macmillan Company, 1957. viii+480 pages. Cloth. \$4.25.

The Witness of William Penn. Edited by Frederick B. Tolles and E. Gordon Alderfer. New York: The Macmillan Company, 1957. xxx+205 pages. Cloth. \$3.75.

Saint Thomas Aquinas. By G. K. Chesterton. Garden City: Doubleday and Company, 1956. 198 pages. Paper. 75 cents.

Messages of Inspiration: Selected Addresses of the General Authorities of The Church of Jesus Christ of Latter-Day Saints. Salt Lake City: Deseret Book Company, 1957. viii+356 pages. Cloth. [\$3.75]

The Church Redemptive. By Howard Grimes. Nashville: Abingdon Press, 1958. 191 pages. Cloth. \$3.50.

World Crisis and the Catholic: Studies Published on the Occasion of the Second World Congress for the Lay Apostolate (A Symposium). Edited by Vittorino Veronese. New York: Sheed and Ward, 1958. xiv+231 pages. Cloth. \$3.00.

The Life of David. By Arthur W. Pink. Grand Rapids: Zondervan Publishing House, 1958. Volumes I and II; each 382 pages. Cloth. \$5.95 each; \$9.90 per set.

The Patriarch Nicephorus of Constantinople: Ecclesiastical Policy and Image Worship in the Byzantine Empire. By P. J. Alexander. New York: Oxford University Press, 1958. xii+287 pages. Cloth. \$8.00.

Piers Plowman and the Scheme of Salvation: An Interpretation of Dowel, Dobet, and Dobest. By Robert Worth Frank, Jr. New Haven: Yale University Press, 1957. ix+123 pages. Cloth. \$4.00.

Reflections on America. By Jacques Maritain. New York: Charles Scribner's Sons, 1958. 205 pages. Cloth. \$3.50.

The Word of Salvation (Verbum Salutis). Volume I: *The Gospel According to Saint Matthew*, by Alfred Durand. Volume II. *The Gospel According to Saint Mark*, by Joseph Huby. Translated from the French by John J. Heenan. Milwaukee: The Bruce Publishing Company, 1957. xxviii+937 pages. Cloth. \$12.50.

For Faith and Freedom: Gifford Lectures, 1955—1957, in the University of Glasgow. By Leonard Hodgson. Volume II: *Christian Theology*. New York: Charles Scribner's Sons, 1957. vii+237 pages. Cloth. \$4.75.

The Greeks and the Irrational. By E. R. Dodds. Boston: Beacon Press, 1957. 327 pages. Paper. \$1.75.

Marriage and the Family: An Integrated Approach for Catholics. By Alphonse H. Clemens. Englewood Cliffs: Prentice-Hall, 1957. xii+356 pages. Cloth. \$5.00.

Religion as Creative Insecurity. By Peter A. Bertocci. New York: Association Press, 1958. 128 pages. Cloth. \$2.50.

The Spiritual Message of Hebrews: The Lessons of the Law and the Gospel for All Who Seek God in Our Day. By Pearl Vass. New York: Greenwich Book Publishers, 1957. 150 pages. Cloth. \$2.75.

Saint Luke: The Acts of the Apostles. Translated by C. H. Rieu. Baltimore: Penguin Books, 1957. 176 pages. Paper. 85 cents.

Your Family and God. By Clifford Davis. Chicago: Moody Press, 1957. 160 pages. Paper. 50 cents.

Out of the Liquid Jungle. By Faith Coxé Bailey. Chicago: Moody Press, 1958. 160 pages. Paper. 50 cents.

The Pocket Commentary of the Bible: Genesis. By Basil F. C. Atkinson. Chicago: Moody Press, 1957. 446 pages. Cloth. \$3.50.

Solos and Duets No. 2. Compiled by John W. Peterson. Chicago: Moody Press, 1957. 45 pages. Paper. 75 cents.

Cosmic Symphony. By Henry R. Vanderbyll. New York: Philosophical Library, 1958. 54 pages. Cloth. \$2.75.

The Canons of the Council of Sardica A.D. 343: A Landmark in the Early Development of Canon Law. By Hamilton Hess. New York: Oxford University Press, 1958. viii+170 pages. Cloth. \$4.00.

Scripta Judaica. Edited by A. Altmann. II: *Qumran Studies*. By Chaim Rabin. New York: Oxford University Press, 1957. xv+135 pages. Cloth. \$3.40.

Trends in Social Work 1874—1956: A History Based on the Proceedings of the National Conference of Social Work. By Frank J. Bruno, with chapters by Louis Towley. New York: Columbia University Press, 1957. xviii+462 pages. Cloth. \$5.75.

Die apostolischen Väter: Griechisch-Deutsch. Edited by J. A. Fischer. München: Kösel-Verlag, 1956. xv+281 pages. Cloth. DM 25.80.

Das Buch des Werbens Gottes um seine Kirche: Der Prophet Hosea. By Hellmuth Frey. Stuttgart: Calwer Verlag, 1957. xvi+318 pages. Cloth. DM 13.80.

Fides ex auditu: Eine Untersuchung über die Entdeckung der Gerechtigkeit Gottes durch Martin Luther. By Ernst Bizer. Neukirchen Kreis Moers: Verlag der Buchhandlung des Erziehungsvereins, 1958. 160 pages. Paper. DM 14.70.

The Liturgy of the Mass. By Pius Parsch; translated from the German by H. E. Winstone. Third edition. St. Louis: B. Herder, 1957. xii+344 pages. Cloth. \$4.95.

Manual of Christian Archaeology. By Orazia Marucchi; translated from the Italian by Hubert Vecchierello. Paterson: St. Anthony Guild Press [1958]. xiv+450 pages. Cloth. \$3.50.

The Life of the Lord Jesus Christ. By John Peter Lange; translated from the German by Robert Ernest Wallis and S. Manson, edited by Marcus Dods. Vol. III. Grand Rapids: Zondervan Publishing House, 1958. viii+512 pages. Cloth. \$3.95. This volume in the photolitho-printed reissue of the 1872 English edition completes the "second book" of the original and goes through Part I of the "third book."

Dogmatik als Selbstverständnis des christlichen Glaubens. By Fritz Buri. Bern: Verlag Paul Haupt, 1956. 443 pages. Cloth. DM 28.—.

Das Gottesbild des Alten Testaments. By Walther Eichrodt. Stuttgart: Calwer Verlag, 1956. 24 pages. Paper. DM 1.20.

Die Idee des ewigen und allgemeinen Weltfriedens im Alten Orient und im Alten Testament. By Heinrich Gross. Trier: Paulinus-Verlag, 1956. xviii+185 pages. Paper. Price not given.

La migration d'Abraham. By Philo of Alexandria. Translated by René Cadiou. Paris: Les Éditions du Cerf, 1957. 89 pages. Paper. Price not given.

A Serpent in Eden. By Sydney Temple. New York: Morehouse-Gorham Company, 1957. 87 pages. Cloth. 7/6.

Fairbairn's Imperial Standard Bible Encyclopedia. Volume III: *Gentiles—Juttah.* Edited by Patrick Fairbairn. Grand Rapids: Zondervan Publishing House, 1958. 364 pages. Cloth. \$4.95. Third of the six-volume photolitho-printed reissue of the 1891 edition of *The Imperial Bible Dictionary.*

Report from New Guinea: Glimpses of the Work in Lutheran Mission [in] *New Guinea from Letters Written by Missionaries There.* Edited by Nathalie Schoenberger and Omar Bonderud. Columbus: The Wartburg Press, 1957. 48 pages. Paper. 50 cents.

Lyof Tolstoy: An Anthology. Edited by Charles R. Joy. Boston: The Beacon Press, 1958. xxvi+254 pages. Cloth. \$4.95.

The American Parish and the Roman Liturgy. By H. A. Reinhold. New York: The Macmillan Company, 1958. xii+148 pages. Cloth. \$3.50.

Anutu Conquers in New Guinea: A Story of Seventy Years of [Lutheran] Mission Work in New Guinea. By A. C. Frerichs. Columbus: The Wartburg Press, 1957. 272 pages. Cloth. \$1.25.

Toward Freedom: The Autobiography of Jawaharlal Nebru. Boston: The Beacon Press, 1958. 440 pages. Paper. \$1.95.

A Commentary on Mark Thirteen. By G. R. Beasley-Murray. New York: St. Martin's Press, 1957. vii+124 pages. Cloth. \$4.50.

St. Paul and the Mystery of Christ. By Claude Tresmontant; translated by Donald Attwater. New York: Harper and Brothers, 1957. 192 pages. Paper. \$1.35.