

# Concordia Theological Monthly



M A R C H • 1 9 5 9

## 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.*

**HEARTS AND HANDS UPLIFTED: A HISTORY OF THE WOMEN'S MISSIONARY FEDERATION OF THE EVANGELICAL LUTHERAN CHURCH.** By Martha Reishus. Minneapolis: Augsburg Publishing House, 1958. 138 pages. Cloth. \$2.50.

The subtitle describes the volume. It tells about officers, conventions, and programs of the Women's Missionary Federation of the Evangelical Lutheran Church. That it is at times anecdotal in character is almost inevitable. The early chapters, especially that on pioneer women, stand out. The ladies' aid constitution reproduced on page 37 is a gem.

CARL S. MEYER

**CHRISTIANITY AND THE EXISTENTIALISTS.** Edited by Carl Michalson. New York: Charles Scribner's Sons, 1956. 205 pages. \$3.75.

Many write about existentialism, but few know as much about it as the men who prepared the chapters of this book—delivered in their original form as public lectures in Craig Chapel of Drew University. In the preface the editor alludes to a lack of unanimity about whether there can be a "Christian" existentialism. The reader may raise other questions as well. One of these could be whether one can properly speak of existentialism in modern art. A term spread too thin loses its depth of meaning. But then, on the other hand, Pablo Picasso's *Guernica* may picture modern man's existence more gruesomely than anything any existentialist has ever written.

L. W. SPITZ

**OUR PROTESTANT HERITAGE.** By Richard C. Wolf and Lucile Desjardins. Philadelphia: Muhlenberg Press, 1956. Teacher's guide, 112 pages; Study text, 160 pages. Cloth. \$2.50.

The two parts of this volume, the teacher's guide and the pupil's book, belong to the co-operative texts for weekday religious education classes and released-time religious instruction published by the National Council of the Churches of Christ in the U.S.A. The texts are designed to be "without denominational bias and acceptable to the many varieties of Protestant groups found in our American communities." This course, for grades seven and eight, was also written as an alternate course in the weekly church school series of the United Lutheran Church in America.

The course is organized into five units, with a total of 30 lessons. Ten of the lessons are devoted to the Reformation; 14 discuss "Protestantism Comes to America." The emphasis is, as the title indicates, on Protestantism, the slant is an evangelical one, and the chief dis-

cernible bias is a readiness to demonstrate similarities among denominations and a consequent neglect to point out differences in doctrine.

The level of writing is for 7th- and 8th-grade pupils; Wolf has done a very commendable piece of work in that respect. The teacher's guide, by Lucile Desjardins, is sound pedagogically. For each session the teacher is given a statement of purpose (objectives), a guide for his own preparation, a suggested lesson plan with a good range of pupil activities. A weakness is a failure to provide a guide for evaluating the outcomes of instruction.

Pastors and teachers will find the teacher's guide especially of great help in planning their lessons for various pupil groups in church history.

CARL S. MEYER

*LUTHERSTUDIEN*. By Emanuel Hirsch. Gütersloh: C. Bertelsmann, 1954. Volume I, 232 pages. Volume II, 273 pages. Cloth. DM 25.00 per volume.

*GESCHICHTE DER NEUEREN EVANGELISCHEN THEOLOGIE IM ZUSAMMENHANG MIT DEN ALLGEMEINEN BEWEGUNGEN DES EUROPÄISCHEN DENKENS*. By Emanuel Hirsch. Gütersloh: C. Bertelsmann, 1949—54. Volume I: xiv and 411 pages; DM 20.00. Volume II: viii and 456 pages; DM 23.50. Volume III: viii and 397 pages; DM 29.00. Volume IV: viii and 612 pages; DM 44.00. Volume V: 664 pages; DM 44.00. Cloth.

Hirsch, Karl Holl's pupil and disciple, is one of the last great German representatives of the historico-rational theological tradition, and the two titles listed above are a seven-volume monument to his skill as a practitioner of this research method. In both works his scholarship transcends the limitations and defects of the method he employs.

The first volume of the *Lutherstudien* consists of portions of a projected monograph on conscience and the Holy Spirit in the theology of Luther, left unfinished because of the author's gallant determination to outrace complete blindness in concluding his final *magnum opus*, the second of the titles listed above. Hirsch begins with a detailed analysis of the status of the doctrine of conscience at the threshold of Luther's work, tracing the development of the concept in the West from Pierre Abélard to Jean Charlier de Gerson and John Tauler. He follows this with a discussion of Luther's own increasingly theocentric pronouncements on conscience from 1509 to 1520, when the great Reformer reaches the point where he sees faith as in its essence the only good conscience that a man can have in connection with any action of his. The last section covers Luther's doctrine of conscience as it evolved in his polemics against the papacy (chiefly in the 1520s, but taking into consideration utterances as late as the 1540s). "The Holy Ghost is the light of our spirit and the flame of our heart"; this, says Hirsch, is Luther's last word on the relation of truth and conscience. Historically, however, rationalism, for which

Luther's doctrine of conscience helped to pave the way, appears to Hirsch to have been more enduring and more potent as an attitude of the human spirit than Luther's Scriptural principle.

The second volume of the *Lutherstudien* presents a series of 17 essays grouped under three heads: Luther's personality and doctrine, Luther's impact on the history of thought (Kant, Fichte, Schleiermacher, Hegel, and Nietzsche), and glosses on Luther's German Bible. All but one have been previously published between 1920 and 1940, most of them in the twenties; these have been revised and expanded as the author deemed necessary. In the first group the essays on Schwenckfeld and Luther, on the "one little word" that can fell Satan, and on Luther's doctrine of mental prayer are particularly worthwhile; in the third group special interest attaches to the essays on Luther's translation of the Christmas narrative, his rendering of σώζειν and σωτηρία, and the variations in the translation of passages that are identical in the original.

The second title is a titanic achievement, outlined on a huge canvas, and executed with the bold strokes of self-confident genius. Rare indeed is the work which the publisher will introduce with the candor voiced in this instance: "The publisher holds to a theology widely different from that of Hirsch. In spite of both this fact and the unpromising economic situation, however, the publisher has decided to print this effort, because a work of this kind, researched over a period of decades and written with an eye on the essence and the peculiar character of the historical, can mediate a solid basis for the philosophic and theological encounters of our own time." The publisher's attitude does him credit, and to it the disciplines of church history and the history of Christian thought owe a great debt. The period Hirsch covers begins with the stabilization of the confessional churches through the Peace of Westphalia and ends with the dogmatics of the liberal Swiss Hegelian Aloysius Emanuel Biedermann (1819—85) and the evolutionary systematics of the internationally influential Otto Pfeiderer of Berlin (1839—1908). Throughout church history is seen as happening within a larger matrix of history of thought. Volume I takes the account down to the period when English deism was in full flower, with special stress on the movements symbolized by Hugo Grotius, the philosophers of the English Enlightenment, Pierre Bayle, Pufendorf, and Thomasius, and the transformation in the scientific world picture that followed the replacement of the ancient Aristotelian conception by post-Copernican astronomy. Volume II picks up with Leibniz, and carries the record through Wolffian Rationalism, Spenerian Pietism, and Boehmist mysticism to 1740. Volume III discusses the change in the patterns of European thought in England and in France (with a special chapter reserved for Jean Jacques Rousseau) and the consequences of the French Revolution, the beginnings of Western European agnosticism, positivism, and socialism, and the theological developments in the evangelical churches of Western Germany,

in England, and in the United States down to the War Between the States. Volume IV treats the German neologists, with particular attention given to Semler and Lessing, followed by the emergence of Herder, Goethe, Kant, Schiller, Fichte, Schelling, Novalis, Hölderlin, Hegel, Schleiermacher, and their contemporaries. Volume V relates rationalism and the beginnings of historical criticism, discusses the conflict of rationalism with supranaturalism, notably of the neo-Pietistic type, the ecclesiological controversies, the full-fledged influence of Hegel and Schleiermacher, the rise of mediating and confessional theological systems, Kierkegaard, the fleshing out of historico-critical theology, and the first signs of the new era to come. The treatment throughout is deliberately original, and Hirsch is never reluctant to urge a new interpretation merely because another view has the warrant of tradition. On the principle that every major historical complex is dominated by a relatively small number of personalities, he has chosen to analyze in passionately patient detail the novel contributions and the systems of these influential giants and in his discussion of those lesser lights who merely mediated and expanded the insights of their intellectual betters to restrict himself to the indispensable minimum. He has thus achieved a sweep and a transparency that adds greatly to the power of his presentation; even those readers whose orientation commits them to premises quite different from those with which Hirsch starts out will appreciate his methodology and profit by his historical evaluations. For obvious reasons it is not likely that Hirsch's work will be translated into English; its virtues in consequence will be accessible at first hand only to those who can handle his generally lucid but occasionally involved German. This is a pity; but let those who can read him — whether their concerns be theological, historical, or philosophical — do so.

ARTHUR CARL PIEPKORN

*PROBLEMS DE L'UNITE CHRETIENNE.* By Roger Aubert. Chevetogne: Editions de Chevetogne, 1953. 123 pages. Paper. Price not given.

This little volume is a Roman Catholic contribution to the current discussion of the Ecumenical Movement. It is, in effect, a kind of miniature comparative symbolics with concise and telling characterizations of some of the major church bodies, notably the Orthodox, the Anglican, and the Lutheran. The author makes a sincere attempt to be objective and fair both in his praise and in his censure. After discussing a number of reasons which make a reunion of divided Christendom desirable, the author points to the positive contribution which each separate communion could make to a united church and also mentions the points of view that would have to be eliminated. He does not hesitate to be critical of his own church in comparison with some of the positive Christian accents of other denominations. In the background of the discussion is the hope that the reunion of Christendom take the form of a return of the separated churches to the one true church, i. e., the Roman.

His estimate of Martin Luther follows, in the main, the approach of Joseph Lortz, namely, that Luther was a man of tremendous personal piety and magnificent endowments, and that his attacks upon the abuses in the church of his day were justified, but that unfortunately Luther confounded the abuses with the church herself and made the mistake of not remaining within the church.

All in all, this is a stimulating little study from a Roman source.

H. J. A. BOUMAN

*FOUR EXISTENTIALIST THEOLOGIANS: A READER FROM THE WORKS OF JACQUES MARITAIN, NICOLAS BERDYAEV, MARTIN BUBER, AND PAUL TILlich.* By Will Herberg. New York: Doubleday and Co., 1958. x and 346 pages. Cloth. \$4.00.

The Jewish author of *Protestant-Catholic-Jew* skillfully compares, in terms of their *ipsissima verba*, the philosophies of two lay theologians who stand in the Catholic tradition, of a prestigious Jewish philosopher, and of a minister of the United Church of Christ — four “heralds of the post-modern mind,” all of whom have exerted influence far beyond their own denominations. Herberg sees the underlying unity created by their common metaphysical orientation, their “existentialist” and personalist convictions, and their concern for society and culture as counter-balanced by diversity precisely in their underlying absolute presuppositions. Herberg illuminates both this unity and this diversity in his sapient general introduction, his brief particular introduction to each man, and in from about 50 (Berdyaeve) to 80 (Tillich) pages of long excerpts from four (in Tillich’s case five) books or articles by the author concerned. A bibliography of major works follows each particular introduction. *Four Existentialist Theologians* is an excellent means for securing insights into “the great if not always definable movement of thought that is striving to go beyond the confident positivism, naturalism, and scientism that are the hallmarks of modernity” (p. 27). (But somebody ought to tell Herberg that the “Prussian Territorial Church” into which Tillich was born was *not* “Lutheran,” as he states on p. 257.)

ARTHUR CARL PIEPKORN

*THE BOOK OF WISDOM. AN ENGLISH TRANSLATION WITH INTRODUCTION AND COMMENTARY.* By Joseph Reider. New York: Harper & Brothers, 1957. xi and 233 pages. Cloth. \$5.00.

For Christians the *Book of Wisdom* is one of the most important books in Jewish Apocryphal literature. It is cited frequently by early Christian authors (e. g., 12:12 in 1 Clement 27:5), and its influence on early Jewish thought was considerable. Its selection for early treatment in the Jewish Apocryphal literature series was wise. The author was an unknown Alexandrian Jew of the last century before Christ who had an acquaintance with Greek poetry and philosophy and a mastery of Greek grammar and syntax. The original language was Greek. The

thought is a mixture of Greek and Hebrew materials, with a leaning toward Pharisaic doctrines. Reider gives a complete introduction to the book. He discusses title, content, textual authorities, etc. The selective bibliography is a good one.

This is a scholarly production. The Greek text of Rahlfs' Septuagint is faced with Reider's translation. The commentary at the foot of the page bears evidence of wide reading in ancient and modern sources. In general the translation is good, though some archaisms creep in ("ye" for "you" in 6:4, etc.). There are some minor points that bear consideration. Which Philo is meant by the "older Philo" on p. 16? Philo of Larissa, of Byzantium, etc.? The antithesis between Koine and classical Greek, on p. 26, should be between nonliterary Koine and Atticistic or literary Koine. That "Greek philosophy considered idolatry a hindrance to moral development" (p. 35) is an overstatement. One need recall only Socrates' debt of the cock to Asclepius, the reverence of Epicurus for the gods, and the attitude of all Stoicism and the Academy (cf. Cicero, *De natura deorum* III. 2.5 ff.) over against the gods. The system of transliteration of Greek adopted in the notes is poor and inconsistent. Reuss, cited on page 54, is not in the bibliography. On page 100 a line of the commentary from page 99 is repeated. On page 94 the aorists are correctly analyzed as gnomic in 5:11, then translated as historical. The statement that the infinitive of purpose in Hellenistic Greek usually "takes the prefix τοῦ" (p. 103) is too strong (cf. Radermacher, p. 186 ff.). The use of the term *sorites* on page 104 to apply to a cumulative series of syllogisms is the modern, but not the ancient use of the term. The ancients applied the term to the logical fallacy of "the Heap." (Cf. Cicero, *Lucullus* 16.49; Sextus Emp., *Adv. Math.* I.69.)

The book is attractively printed and bound. It is also indexed. It sets Wisdom into the perspective of early Judaism. EDGAR KRENTZ

*THE BAPTIST CHURCH IN THE LOWER MISSISSIPPI VALLEY, 1776—1845.* By Walter Brownlow Posey. Lexington: University of Kentucky Press, 1958. ix and 166 pages. \$5.00.

Posey has written monographs on both the Methodists and the Presbyterians in the Southwest. In this region the Baptists became especially strong. However, their rapid expansion until the time of the formation of the Southern Convention is only one phase of their history. This Posey chronicles. He tells of their preachers, their watch-care, the camp meetings, the antimission movement (Parkerism), their missions among the Indians and the Negroes, their educational efforts, and their relationships to other churches. Throughout the documentation is adequate; good use is made of original sources. The account will appeal to the non-specialist. Regional studies of this kind are valuable not only for an understanding of the expansion of the churches, but also for an understanding of the development of our country. In his monographs Posey

has made a significant contribution to the history of the first half century or so of our nation in the Old Southwest, or Lower Mississippi Valley.

CARL S. MEYER

*HORACE BUSHNELL: MINISTER TO A CHANGING AMERICA.*

By Barbara M. Cross. Chicago: The University of Chicago Press, 1958. xv and 201 pages. Cloth. \$6.00.

Hartford was the scene of Bushnell's activity, but his influence was extended beyond Connecticut. Miss Cross, a Radcliffe Ph.D. who teaches at Bryn Mawr, regards the story of Bushnell's life as "a partial narrative of the fortunes of Christianity in America" (p. xiv). Transcendentalism and romanticism became part of the stuff of Bushnell's theology. He said that the law of love was the love behind the Atonement. Concerned with the whole gamut of Bushnell's thought, Miss Cross has made a meaningful survey of his views in a biography that avoids the less significant.

CARL S. MEYER

*TEOLOGIENS METODFRAGA.* By Gustaf Wingren. Lund: C. W. K. Gleerups Förlag, 1954. 224 pages. Paper. Swedish Kronen 14:50.

*THEOLOGY IN CONFLICT.* By Gustaf Wingren. Translated by Eric H. Wahlstrom. Philadelphia: Muhlenberg Press, 1958. 170 pages. \$3.25.

This work sets itself the task of examining critically three currently prominent theologians. Nygren, Barth, and Bultmann dominate the outline of the presentation. The critical examination considers the hermeneutical presuppositions and the anthropological presuppositions.

The analysis of Nygren begins with an examination of "The Fundamental Problem in Philosophy of Religion" (1921) and *Religious A Priori* (1919), in which he attempts to demonstrate the validity of religion by showing its necessary connection with culture. Eternity is presupposed as soon as the good, the true, and the beautiful are mentioned. After establishing the validity of religion one can establish the fundamental motifs of various religions. According to Nygren, Christianity gives its answer in "Agape." Thus theology becomes a description of Christianity. But, according to Wingren, such a description (or analysis of motifs) does not examine the questions answered. "The Christian message of Agape is poured into an empty categorical form: fellowship." Hence there "is a continual danger that in Nygren's theology the center of the Christian faith, the gospel, becomes erroneously interpreted, since the gospel is divorced from the question of guilt and tied to a formal, philosophical question." (Page 17)

In Barth's method Wingren finds that the relationship between God and man is not a hostile antithesis, but "superiority and inferiority become distinctive marks" (p. 23). The "biblical line of thought cannot find a place within a frame of reference determined by these three elements: the being of God, the being of man, and revelation," but it can



in "the works of God, the works of man, and justification" (p. 29). Law for Barth becomes knowledge of the *Gott-Mensch* relationship. Thus man's knowledge is the center of Barth's theology. Revelation becomes the unveiling of the divine nature.

Wingren finds Bultmann's principle devolved from the concept that the "New Testament word is a kerygma, and we interpret it in this character as kerygma only when it reaches into and stands in relation to the present" (p. 48). In Bultmann, Wingren finds that the "so-called formality is not formal at all but filled with content. It is in the realization of his own death that man attains to his authentic being. According to this philosophy a victory over death would be a fleeing from 'existence.'" (Page 65)

In regard to method Wingren holds "that motif research . . . prevents systematic theology from stating its problem in its most radical form" (p. 107). "Barth has a tendency to shift the emphasis in the Gospel of Christ from the death and resurrection to the incarnation" (p. 109). Bultmann is criticized for emphasizing the "now" and eliminating the past. (Page 130)

Wingren finds that the three theologians fail to pose radically the relationship between Law and Gospel.

The author recognizes the permanent value of Nygren's *Agape and Eros*.

E. L. LUEKER

*FRONTIER BISHOP: THE LIFE AND TIMES OF ROBERT RICHFORD ROBERTS.* By Worth Marion Tippy. New York: Abingdon Press, 1958. 207 pages. Cloth. \$3.50.

Robert Roberts (1778—1843), "the first married man to be admitted to a Methodist conference in America" (p. 69), was ordained deacon by Bishop Asbury, assisted by Bishop Coke, in 1804. Francis Asbury died in 1816; the General Conference of that year elected Roberts, now 38, as bishop. His monument and grave are on the campus of De Pauw University. As administrator, evangelist (not of the "shouting" type), friend of education, frontiersman, and promotor of Methodism during one of its greatest periods of growth Roberts deserves Tippy's sympathetic biography.

CARL S. MEYER

*THE PURITAN DILEMMA: THE STORY OF JOHN WINTHROP.*

By Edmund S. Morgan. Boston: Little, Brown and Co., 1958. xiii and 224 pages. Cloth. \$3.50.

John Winthrop (1588—1649) needs no introduction to Americans who sing to "our fathers' God." His *Journal* belongs to the primary sources of early American history. Yale's Morgan, author of this biography, believes (p. 75 f.): "The history of Massachusetts during Winthrop's lifetime is very largely the history of his efforts to meet various dangers presented by separatism." Separatistic zeal endangered Massachusetts in the persons of Roger Williams, Anne Hutchinson, and her adherents. Winthrop's

concerns were for a society that would remain united in its dedication to God. So Morgan reads the record, and there is much to be said for his interpretation. Whatever human motives may be, they are difficult of explanation, and they are complex. Morgan's interpretation seems too simple; certainly, however, it must be included in any interpretation of early New England Puritanism.

CARL S. MEYER

*OUR LORD AND SAVIOUR.* By Philip Carrington. Greenwich, Conn.: Seabury Press. 1958. 138 pages. \$1.75.

Once again an Anglican has attempted to bridge the gap between the exceedingly technical world of the New Testament scholar and the serious nontheological reader of the Gospels. Archbishop Carrington of Quebec takes his place with layman Lewis and Rector Phillips in the endeavor to communicate the Gospel to every man. This is a modern life of Jesus, written, however, not with the old liberal concerns but as a junior-size theology of the Gospels. The author, it seems, wants to compress the whole of the Gospels and all salient modern understandings into a pocket book. The effort is commendable; this reviewer was increasingly impressed with the usual Anglican scholarship, moderation, reverence, and ability to communicate doctrine simply. Yet the usefulness of this book is hampered by this compressed treatment that passes from one small block of material to the other. Synthesis is here, but probably more synthesis is needed, together with fuller treatment even on the popular level.

HENRY W. REIMANN

*THE POVERTY OF HISTORICISM.* By Karl R. Popper. Boston: The Beacon Press, 1957. xiv and 166 pages. Cloth. \$4.00.

The author, professor of logic and scientific method at the University of London, states "the fundamental thesis" of this book as "that the belief in historical destiny is sheer superstition, and that there can be no prediction of the course of human history by scientific or any other rational methods" (p. vii). By strictly logical reasoning he would show that history cannot be used to predict the future. He sums up his outline of the refutation of historicism under five heads (pp. ix, x): (1) The course of human history is strongly influenced by the growth of human knowledge; (2) We cannot predict, by rational or scientific methods, the future growth of our scientific knowledge; (3) We cannot, therefore, predict the future course of human history; (4) This means that we must reject the possibility of a *theoretical history*; (5) The fundamental aim of historicist methods is therefore misconceived, and historicism collapses. He examines the antinaturalistic doctrines of historicism as well as its pronaturalistic doctrines and voices his criticism of both.

Many, especially among the social planners, want to make the possibility of predicting the future an objective for studying the past. Historians, they say, should be able to formulate universal laws from the study of history. Selection, Popper grants, must be exercised by the

historian and that will lead to historical interpretation. He does not discuss the possibility of prophecy, nor does he take into account divine revelation of future events. He keeps to strictly logical considerations.

Popper's work has already stirred up some debate; it will have to be given critical consideration by social scientists. Ecclesiastical planners might find it profitable to stop and think along the lines that he indicates.

CARL S. MEYER

*COME, SOUTH WIND: A COLLECTION OF CONTEMPLATIVES.*

Edited by M. L. Shrady. New York: Pantheon Books, c. 1957.  
158 pages. Cloth. \$3.00.

"A work of art as well as of affection" (p. 13), as Martin D'Arcy calls it in the introduction (a four-page essay that alone is almost worth the price of the book), this is a superb anthology of Christian mystics designed not as samples of the works of the authors chosen but as stimuli to affection and devotion. Shrady's range of content is almost as broad as that of his sources: Giles of Assisi, St. Bernard, Dante, Louis Lavelle, Gerard Manley Hopkins, St. John Climacus, Nicholas of Cusa, St. Simeon the New Theologian, Thomas of Celano, William of St. Thierry, the Liturgy of the Syrian Church, and 23 others. The major regret of this reviewer is that the carefully compiled list of sources gives only bibliographical information and lacks the vital page references. (If you are curious, the source of the title is Song of Sol. 4:16.)

ARTHUR CARL PIEPKORN

*TJANARE OCH FORVALTARE: NAGRA TANKAR OM PRASTENS*

*KALL.* By Anders Nygren. Stockholm: Svenska Kyrkans Diakonistyrelses Bokförlag, 1957. 139 pages. Paper. Swedish Kronen 7:75.

For the last few years the now retiring Bishop of Lund has delivered a series of ordination sermons on the Biblical texts used in connection with the imposition of hands by the ordaining bishop's priest assistants. Brief, simple, moving, textual, timely, and appealing, these meditations on the priesthood as a vocation of service and stewardship make profitable spiritual reading for any clergyman.

ARTHUR CARL PIEPKORN

*THE PASTORAL EPISTLES: STUDIES IN I AND II TIMOTHY AND*

*TITUS.* By Homer A. Kent, Jr. Chicago: Moody Press, 1958.  
320 pages. Cloth. \$4.25.

This new exposition of the Pastoral Epistles, like the recent treatments by Hendriksen, Guthrie, and Hiebert (all three of which appeared in 1957), defends the authority of these letters and is designed to aid not only students of theology but the general reader as well. The author is a young professor at Grace Seminary (Church of the Brethren) who writes with vigor and clarity. His "expository exegesis" is neither too diffuse nor too scanty and, in the main, well elucidates Paul's thought and shows its bearing upon modern church life. The material in each

section is prefixed by a very literal and rough translation (presumably to aid the novice in Greek) and then discussed in the framework of a helpful outline. Usually the author presents his own understanding of the text without taking cognizance of possible variant interpretations, although in widely discussed passages, like 1 Tim. 2:15 and 1 Tim. 3:2, the conflicting views are presented and evaluated. Occasionally denominational bias is noted, e. g., in connection with 1 Tim. 3:8 the author comments: "To us, Paul would undoubtedly say: 'No wine at all'" (p. 138); the "footwashing" of 1 Tim. 5:9 is interpreted as observance of the Lord's "ordinance" of footwashing (pp. 173 f.); "washing" in Titus 3:5 is taken figuratively for regeneration itself, although the parallels in Eph. 5:26; 1 Cor. 6:11; Acts 22:16; Heb. 10:23, as most interpreters see, practically demand a reference here to Baptism. But taking the book in its entirety and considering the readers in view, one must say that Dr. Kent has produced a clean, sober, and solid work. The publisher has matched it with a superb printing job. One does, however, regret that the page headings do not indicate chapter and verses treated on that page.

VICTOR BARTLING

*THE DEVIL.* By Charles Moeller, Walter Farrell, Bernard Leeming, and F. M. Catharinet. New York: Sheed and Ward, 1957. 94 pages. Paper. 75 cents.

The title of this brochure—more complete than a pamphlet, shorter than a full-length book—is that of the symposium of a few years ago, from which it is abridged. Dominican Farrell's piece on "The Devil Himself" is a superb example of speculative theology. Jesuit Leeming in writing on "The Adversary" has written an unsuspecting commentary on the words of Luther's Small Catechism, "purchased and won me from . . . the power of the devil." Catharinet's essay is a sagacious and suggestive attack on the problems presented by "Demoniacs in the Gospel."

ARTHUR CARL PIEPKORN

*A HISTORY OF ANTONY BECK, BISHOP OF DURHAM, 1283 to 1311.* By C. M. Fraser. Oxford: At the Clarendon Press, 1957. vi and 266 pages. Cloth. \$6.75.

Antony Beck was one of the intimate advisers of Edward I of England; a contemporary poet called him "the most valiant clerk in Christendom." His biography becomes a study in the administration of England in the 13th century. It sheds light on foreign relations and on the relations of the English state with the Roman papacy during the days of Boniface VIII. It illuminates the administration of a complex feudal state. The concept of regalian liberty or palatinate was advanced by Antony Beck for the bishopric of Durham. His attorney would announce: "The bishop of Durham has a double status, namely, the status of bishop as to his spiritualities, and the status of earl palatinate as to his temporal holdings" (p. 95). Beck was also created Patriarch of Jerusalem by

Clement V in 1306, retaining his bishopric, but exempted from obedience to the Archbishop of York. Fraser's well-documented, scholarly study is a very rewarding one.

CARL S. MEYER

*THE CHURCH UNDER THE CROSS.* By J. B. Phillips. The Macmillan Company, 1956. 111 pages. Cloth. \$2.50.

From hundreds of letters written by missionaries on the front lines to headquarters of the Church Missionary Society, established in the Church of England in 1799, the translator of *The Young Church in Action* (The Acts of the Apostles) shows that the church is still in action and its people still under the cross. With specific examples he shows the missionaries and the members of the "young churches" of Asia and Africa meeting the cross in their sacrificial work. Here is the real spirit of missions for that festival sermon—and a fervent admonition for our support and our prayers for the men and women who have become "outriders of the King" in the global mission of the church.

GEORGE W. HOYER

*DER JUNGE ZINZENDORF.* By Eric Beyreuther. Marburg (Lahn): Verlag der Francke-Buchhandlung, 1957. 238 pages. Cloth. DM 8.80.

Beyreuther, the Leipzig church historian, is noted for his biography of August Hermann Francke. His present study of Zinzendorf, of equal value, will be continued in a second volume. A further study on the beginning of the awakening in Germany (1780—1815) has been promised from his pen.

Beyreuther is a careful historian; he knows and utilizes his primary sources. He is concerned about the wider context of his subject. The background which he presents of the young German pietist, who at 10 went to Halle and sat at Francke's table, is varied and complete. The life of the German nobility, the multiple influences on the young Zinzendorf, intimate glimpses into the working of Pietism on society and on the individual, form part of the presentation. The importance of historical forces is demonstrated in the author's portrait of his subject. He deals with Zinzendorf in an objective manner yet with a great deal of understanding.

With the publication of the second volume by Beyreuther we shall have a definitive biography of Zinzendorf.

CARL S. MEYER

*INDIAN SHAKERS: A MESSIANIC CULT OF THE PACIFIC NORTH-WEST.* By H. G. Barnett. Carbondale, Ill.: Southern Illinois University Press, 1957. 378 pages. Cloth. \$5.75.

In 1881 a 40-year-old Squaxin Indian logger by the name of Slocum fell sick in his isolated homestead on Skookum Chuck near Olympia, Wash., and apparently died. While the mourners waited for the coffin to arrive, he revived and declared that he had gone to heaven, had had the

error of his sinful life revealed to him, and had been sent back to earth to bear witness to his transformation and to lead other sinners into the Christian way of life. He founded a church, made a number of converts, then lapsed himself. Once more at the point of death, he was allegedly restored by the intercession of his wife, Mary, whose "shaking" during the episode—a seizure that she interpreted as a manifestation of divine power—furnished the pattern for the revitalized messianic movement. During the past seven decades this syncretistic, dynamic, individualistic cult has undergone various general and local transformations; it is represented today throughout the Pacific Northwest from Vancouver Island as far south as the northwest California Yuroks. This book is anthropologist Barnett's meticulous inquiry—extensively illustrated with photographs and carefully documented—into every accessible aspect of the cult's present and past. From the various standpoints of the history of missions and of culture, comparative symbolics, religious sociology, and the psychology of religious experience, *Indian Shakers* possesses exceptional interest.

ARTHUR CARL PIEPKORN

*RELIGION AND LEARNING AT YALE.* The Church of Christ in the College and University, 1757—1957. By Ralph Henry Gabriel. New Haven: Yale University Press, 1958. xi and 271 pages. Cloth. \$4.00.

The eminent Yale historian of American democratic thought who retired recently, Ralph H. Gabriel, with great skill and insight weaves together the history of Yale University, the Congregational university church, and American thought and learning over two centuries. Puritanism and liberalism, the liberal arts and the new sciences, evolution and higher criticism, New Haven theology and the social gospel, the Civil War and the Wilsonian crusade, all of these and more come to life through the lucid and penetrating presentation. Among the famous figures met with are Thomas Clapp, Ezra Stiles, Timothy Dwight, Nathaniel W. Taylor, Noah Porter, Charles Sumner, and John R. Mott. Connecticut Yankees are not the only ones who will profit from this book.

CARL S. MEYER

*A BRIEF HISTORY OF THE PRESBYTERIANS.* By Lefferts A. Loetscher. Revised edition. Philadelphia: The Westminster Press, c. 1958. 125 pages. Paper. Price not given.

Irenic, ecumenical, and reportorial, the revised and enlarged edition of this young-adult-level church-school textbook is a valuable little essay by one of the most capable denominational church historians of our time, brought up to almost the very date of the recent amalgamation of the Presbyterian Church in the U.S.A. and the United Presbyterian Church in North America into the United Presbyterian Church in the U.S.A.

ARTHUR CARL PIEPKORN

*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. xiv and 123 pages. Cloth. \$4.00.

Frank carefully examines the second part of the classic *Piers Plowman*, which has as its subtitle, *Dowel, Dobet, and Dobest*, in order to arrive at the basic meaning of the poem. He finds in it a heavy doctrinal content. The Trinity is used as *the* organizing principle of this second part. The Father, according to *Dowel*, has given man his moral power; the Son, according to *Dobet*, has enabled man better to know and obey the law of love; the Spirit, according to *Dobest*, gives man additional gifts for his salvation. Man's part is emphasized. If Frank's explanation is sound, and there is much to commend it, we have here a literary presentation of the scholastic doctrine of work-righteousness. The poem in addition to its literary value has value as a theological exposition from the pre-Reformation period. The author concludes his scholarly treatise: "The final chords [of the poem] are muted and unresolved. This is neither a tragedy nor a comedy, for the drama of salvation continues as long as mankind exists and as long as there is a Piers Plowman, a goodness, and a divinity in man. There is nothing trivial, however, in this conclusion in which nothing is concluded. Conscience's cry for grace which closes the poem is nothing less than a cry for and a faith in the salvation of man. And the salvation of man is the great theme of the whole poem. It is the poem's reason for being" (p. 118).

CARL S. MEYER

*CHANGING VALUES IN COLLEGE: AN EXPLORATORY STUDY OF THE IMPACT OF COLLEGE TEACHING.* By Philip E. Jacob. New York: Harper & Brothers, 1957. 174 pages. Cloth. \$3.50.

*CONSCIENCE ON CAMPUS: AN INTERPRETATION OF CHRISTIAN ETHICS FOR COLLEGE LIFE.* By Waldo Beach. New York: Association Press, 1958. 124 pages. Cloth. \$2.50.

These two volumes make good companion pieces. The first is *about* students; the second is addressed *to* them.

Jacob's study asks to what extent education in the social sciences produces significant changes in a student's beliefs and values. Even teachers of the social sciences will not be too surprised at his major finding: very little change in a student's basic pattern of values is effected. In determining value changes he examined the influence of the curriculum, the impact of the instructor, the effects of teaching methods, and the influence of the student's own personality as a filter. One of the book's values is its attempt to correlate its new findings with the tremendous mass of past research in this area. By way of a positive conclusion the author summarizes the areas of greatest change as centering in "the distinctive climate of a few institutions, the individual and personal magnetism of a sensitive teacher with strong value-commitments of his

own, or value-laden personal experiences of students imaginatively integrated with their intellectual development."

Beach's 11 chapters are written in a popular style and addressed to college students. He makes clear that this is no "guide" in the sense of spelling out rules for undergraduates. Rather he attempts to describe the implications of being a Christian in the salient areas of campus life. While he does a fine job of dressing in modern garb such concepts as sin, community, love, and ethics, he stops short in seeing the redemptive Gospel as the motive for the new life he describes.

DAVID S. SCHULLER

*LUTHER'S WORKS*. Volume 40. Edited by Conrad Bergendoff. Philadelphia: Muhlenberg Press, 1958. 410 pages. Cloth. \$5.00.

This volume contains a translation of the following works of Luther: *Concerning the Ministry* (1523), *Letter to the Princes of Saxony Concerning the Rebellious Spirit* (1524), *Letter to the Christians at Strassburg in Opposition to the Fanatic Spirit* (1524), *Against the Heavenly Prophets in the Matter of Images and Sacraments* (1525), *Concerning Rebaptism* (1528), *Instructions for the Visitors of Parish Pastors in Electoral Saxony* (1528), *The Keys* (1530), and *Infiltrating and Clandestine Preachers* (1532).

These essays cover a period when old conceptions regarding the church and the ministry were disappearing and the new were in their formative years. Hence this volume shows Luther's conception of the church and the position and function of pastors and laymen. In his redefinition of church and ministry Luther had to deal with the papacy on the right and foes among his own followers on the left. He set himself the task of basing both church and ministry on the Word.

This volume is valuable to all who are interested in Luther, questions related to the church, the ministry, the Word and Sacraments, and cognate areas.

The translation is an important service to the church.

E. L. LUEKER

*VERTRAU GOTT ALLEIN: GEBETE HERZOG ALBRECHTS VON PREUSSEN*. Edited by Erich Roth. Göttingen: Der Göttinger Arbeitskreis (Würzburg: Holzner Verlag), c. 1956. x and 205 pages. Cloth. Price not given.

Albert of Brandenburg-Ansbach (1490—1568), last Grand Master of the Order of Teutonic Knights and (after the order's secularization on the basis of Lutheran counsel) the first Duke of Prussia, was not only an exemplary husband, a wise and compassionate prince, a protector of the Lutheran Reformation, an intelligent patron of the arts, and the author of the foremost German textbook in military science to be produced in the 16th century. In addition to all this, he was—*mirabile dictu*—a hymn writer (*Was mein Gott will, das g'scheh allzeit* and others) and



a competent although autodidact lay theologian whose deep personal piety found expression in an impressive number of surviving manuscript prayers, some autographs, others in the scribal hand of a copyist. These prayers, here collected, edited, abbreviated, and somewhat modernized under the supervision of the late Göttingen church historian Erich Roth, are not *curiosa* but authentic and edifying formulations of profound Christian conviction that are still prayable. Particularly appealing in this collection are the paraphrase of the Our Father that Albert wrote upon the insistence of his wife, Dorothy, a Danish princess, the form for private confession which he drafted for his own use, the three Eucharistic prayers, his paraphrase of Psalm 91, and his New Year's Prayer for 1557 written against the backdrop of the Osiandrist controversy.

ARTHUR CARL PIEPKORN

*MATTHEW PARIS.* By Richard Vaughan. New York: Cambridge University Press, 1958. xiii and 288 pages. Cloth. \$7.50.

Matthew Paris (ca. 1200—1259), monk of St. Albans, wrote the *Chronica majora* and revised and continued Roger Wendover's *Flores historiarum*. (It was from Wendover that Matthew Paris learned the profession of a historian.) He also wrote the *Historia Anglorum*, the *Liber additamentorum*, and the *Abbreviatio chronicorum*. Vaughan has established that all these are compositions by Matthew Paris, also those which had been disputed. The *Gesta abbatum* has been regarded as his work, but not so the *Vitae offarum*. Vaughan has authenticated the latter.

Matthew Paris' chief importance is as a chronicler of contemporary events, which he treated in detailed fashion. His narrative is often supplemented with documentary material. He is not always accurate or unbiased, but he is always interesting.

Matthew Paris was also a cartographer, a hagiologist, and an artist. Vaughan has an excellent section on the artistic productions of his subject.

In spite of some sections that are highly technical, Vaughan has succeeded in writing an analysis of the life and activities of Matthew Paris which becomes a major contribution toward an understanding of this 13th-century historian and from which he emerges as a character, a distinct personality of major accomplishments.

CARL S. MEYER

*ADVENTURES IN THE NEAREST EAST.* By Cyrus H. Gordon. Foreword by O. G. S. Crawford, C. B. E., Litt. D., F. B. A. With Twenty-five Plates and Three Maps. Fair Lawn, N. J.: Essential Books, Inc., 1957. 192 pages. Cloth. \$6.00.

The author, a highly experienced and well-known archaeologist, here recounts in his usual homely and unadorned style many of the famous adventures in the history of archaeology, including numerous anecdotes and many reminiscences of personal experiences. Both the joys and the drudgery of the archaeologist's life are narrated, as well as the importance of his labors.

Included in its contents are excellent summaries of the contents of the Ugaritic epics (a field in which the author has particularly specialized), of life at Nuzu (often parallel to that of the Biblical patriarchs), of the Lachish letters (contemporaneous with the fall of Jerusalem in 587 B. C.), and (of course!) of the Dead Sea Scrolls. Many parallels to Israelite practices are repeatedly noted, although the author's humanistic approach (as articulated quite explicitly in the epilog) will have to be transposed into a context of revelation. The work is recommended reading.

HORACE D. HUMMEL

*ORIGINS OF THE MEDIEVAL WORLD.* By William Carroll Bark. Stanford, Calif.: Stanford University Press, 1958. xiii and 162 pages. Cloth. \$3.75.

Bark presents a critical interpretation of the period from Constantine the Great to Charlemagne. He is chiefly concerned with Henri Pirenne's views, which he cannot share. Marc Bloch, Gunnar Mickwitz, Norman Baynes, and Lefebvre des Noettes have contributed much to his critical analysis. The period from the fourth to the ninth century is to him not simply the decline and fall of the Roman Empire. It is the beginnings of the Middle Ages, of a new civilization. He is, of course, right in this; right, too, when he declines to regard the Middle Ages as the "Dark Ages" and the Medieval Church as entirely corrupt.

Bark has produced a significant study which brings together previous interpretations that must be taken into account for an adequate appreciation of the period.

CARL S. MEYER

*A SELECT LIBRARY OF THE NICENE AND POST-NICENE FATHERS OF THE CHRISTIAN CHURCH: FIRST SERIES.*

Edited by Philip Schaff. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956. Vol. I, vii and 619 pages; Vol. II, xiv and 621 pages; Vol. III, vi and 578 pages; Vol. IV, 675 pages; Vol. V, lxxii and 568 pages; Vol. VI, xii and 574 pages; Vol. VII, v and 585 pages; Vol. VIII, xi and 700 pages; Vol. IX, vii and 514 pages; Vol. X, xxii and 551 pages; Vol. XI, xvi and 574 pages; Vol. XII, xiv and 438 pages; Vol. XIII, xiii and 592 pages; Vol. XIV, xvi and 555 pages. Cloth. \$6.00 per volume; \$80.00 the set.

If we forget about the unofficial Catalog of Testimonies, the two fathers of the "ancient, pure church" from whom the Lutheran Symbols quote most frequently are St. Augustine (354—430), bishop of Hippo Regius, in the West, and St. John of the Golden Mouth (Chrysostom) (347?—407), bishop of Constantinople, in the East. Considering their eminence, the former the profoundest theological thinker after St. Paul, the latter one of the greatest preachers the church has known, this is not surprising. What is astonishing is that these influential fathers are so little known among Lutheran clergymen in our land and time. To help redress this regrettable situation, it is American Christianity's good fortune

to have again available in print a genuinely representative collection of both fathers in English translation through the photolithoprinted reissue of the First Series of *The Nicene and Post-Nicene Fathers* initiated by Philip Schaff in 1886. Granted that the past seven decades have witnessed a great deal of patristic research and study bearing on the last half of the fourth and the first half of the fifth century, including a very respectable procession of excellent English translations of individual works of both St. Augustine and St. John Chrysostom, the 14 volumes here chronicled, in addition to providing a perennial standard of scholarly excellence, are still the most comprehensive collection of these fathers' works under a single general editorship currently to be had in English.

Volumes I through VIII give us St. Augustine. The first volume reprints a 24-page appreciation of the life and work of the great African doctor from Schaff's own *Church History*, followed by all 13 books of the imperishable *Confessiones* and 160 of St. Augustine's illuminating letters. Volume II contains Marcus Dods' version of the entire 22 books of *De civitate Dei*, and J. F. Shaw's translation of *De doctrina Christiana*, that distinguished "compend of exegetical theology to guide the reader in the understanding and contemplation of the Sacred Scriptures according to the analogy of faith." In Volume III we have *De Trinitate*, on which St. Augustine labored for almost 30 years, and a mighty constellation of smaller tracts — the *Enchiridion ad Laurentium de fide, spe et charitate* (often cited simply as *Faith, Hope, and Charity*) on "the manner in which God is to be worshiped, which knowledge divine Scripture defines as man's true wisdom"; *De catechezandis rudibus* (*The Instruction of the Unlearned*); two of his commentaries on the North African baptismal creed, one for the clergy, *De fide et symbolo*, one for catechumens, *De symbolo ad catechumenos*; *Faith in the Things That Are Not Seen*; *The Advantage of Believing*; *Continence*; *The Good of Marriage*; *Virginity*; *The Good of Widowhood*; two tracts on falsehood, *De mendacio* and *Ad consentium contra mendacium*; *The Works of Monks*; *Patience*; and a tract that the Middle Ages often quoted, *The Concern That Should Be Shown for the Dead*. Volume IV gives us St. Augustine's polemics against the Manichaean heresy and the Donatist schism. Albert H. Newman's discussion of Manichaeism introduces St. Augustine's *The Practices of the Catholic Church* and its counterpart, *The Practices of the Manichaeans*; *The Two Souls: Against the Manichaeans*; the interesting *Acta seu disputatio contra Fortunatum Manichaeum*; *Against the Letter of Mani That Is Called Basic*; *Against Faustus the Manichaean*; and *The Nature of the Good: Against the Manichaeans*. The saint's anti-Donatist broadsides are prefaced by Chester D. Hartranft's introductory essay, followed by the seven books on *Baptism: Against the Donatists*, the three books *Against the Letters of the Donatist Bishop Petilian of Cirta*, and *The Correction of Donatists*. The Pelagian controversy occupies all of Volume V. Benjamin Breckinridge Warfield, the great American Calvinist Augustine

scholar, contributes the introductory essay. The documents themselves include almost every anti-Pelagian tract of St. Augustine except—regrettably—*Against Julian* and the *Opus imperfectum*. Thus we have *The Merits and Forgiveness of Sins and the Baptism of Infants*; *The Spirit and the Letter*; *Nature and Grace: Against Pelagius*; *The Perfection of Human Righteousness*; *The Deeds of Pelagius*; *The Grace of Christ and Original Sin: Against Pelagius*; *Marriage and Lust*; *The Soul and Its Origin*; *Against Two Letters of the Pelagians*; *Grace and Free Will*; *Rebuke and Grace*; *The Predestination of the Saints*; and *The Gift of Perseverance*.

Volume VI introduces St. Augustine the Biblical interpreter and preacher. David Schley Schaff's essay "St. Augustin as an Exegete" is followed by formidable illustrations of the Saint's skill, his interpretation of *The Lord's Sermon on the Mount According to St. Matthew*, the interesting exercises in isagogics and exegesis that are entitled *The Agreement of the Evangelists*, and a selection of 97 sermons on texts from the Gospels, of which Pusey said that they "furnish a beautiful picture of perhaps the deepest and most powerful mind of the Western Church adapting itself to the little ones in Christ." No less Biblical in their basis are the "homilies" of Volume VII, 124 *Tractatus* on the Fourth Gospel, ten homilies on the First Epistle of St. John (with the teasing title that calls this St. John's Epistle *ad Parthos*, possibly a corruption of *ton parthenou*, since St. John the Virgin is not an uncommon designation for the Beloved Disciple in the early church), and the two books of *Soliloquia* which St. Augustine wrote shortly after his baptism. The last volume of St. Augustine (VIII) contains A. Cleveland Coxe's revision and heroic condensation of the Oxford translation of the *Enarrationes in Psalmos*.

The works of St. John Chrysostom occupy the six final volumes of the series. The translations in Volume IX are original, those in Volumes X through XII are reworkings of the Oxford version. The difference is palpable, but the Victorian archaism of the latter, even though revised, seems a subtly appropriate idiom for the stately pulpit oratory of the great Greek preacher. Volume X is a miscellany. It contains the famed treatise *The Priesthood*, one of the first pastoral theologies; St. Chrysostom's earliest surviving works, two—successful—letters to Theodore, later bishop of Mopsuestia, urging him to return after he had withdrawn from the little ascetic fellowship that St. Chrysostom's circle had founded; a letter of consolation to a young widow; a dozen homilies on various themes; the *Treatise to Prove That No One Can Harm the Man Who Does Not Harm Himself*; four (out of seventeen extant) letters to the deaconess Olympias; St. John's correspondence with St. Innocent I of Rome; and the famed series of Antiochene sermons known as the *Homilies on the Statues*. Volume X is introduced by M. B. Riddle's essay on St. John as an exegete; the bulk of the volume is devoted to 90 homilies on the Gospel according to St. Matthew. Volume XI reproduces the

55 homilies on the Acts of the Apostles and 32 on the letter to the Romans. Volume XII continues with 44 homilies on First Corinthians and 30 on Second Corinthians. Volume XIII begins with the continuous commentary on Galatians, followed by 9 homilies on Ephesians, 15 on Philippians, 12 on Colossians, 11 on First Thessalonians, 5 on Second Thessalonians, 18 on First Timothy, 10 on Second Timothy, 6 on Titus, and 3 on Philemon. The series concludes with Volume XIV and its 88 homilies on the Fourth Gospel and, finally, the 34 homilies on Hebrews posthumously reconstructed from shorthand notes by St. John's priest-friend, Constantine of Antioch.

We repeat, the English-speaking world is fortunate to have this series available in print once more. It is the kind of work that should find a place in many private pastoral libraries; it ought to be in every respectable conference and preparatory school library; and even the reference library of a larger parish would find it a valuable resource tool. For purchasers who desire to obtain either the eight St. Augustine volumes or the six St. John Chrysostom volumes as separate units the publisher offers a special price of \$45.00 for the former and \$35.00 for the latter.

ARTHUR CARL PIEPKORN

*PERFECTIONISM.* By Benjamin Breckinridge Warfield; edited by Samuel G. Craig. Philadelphia: The Presbyterian and Reformed Publishing Co., 1958. xii and 464 pages. Cloth. \$4.95.

The five essays in this volume — one each on the Oberlin perfectionism of Finney and Mahan, the "Higher Life" Movement of William Edwin Boardman and Mr. and Mrs. Pearsall Smith, the German *Gemeinschaftsbewegung* of the last quarter of the 19th century, the "Victorious Life" Movement promoted by Charles Gallaudet Trumbull through the *Sunday School Times*, and Theodor Jellinghaus' role in the *Heiligungsbewegung* — are reprinted from articles which the distinguished Calvinist author published in various Protestant professional journals between 1918 and the year of his death (1921). They will be of interest chiefly to students of the recent genetic history of modern Protestant perfectionism. The basic thesis of Warfield's careful critique is that "perfectionism is impossible in the presence of a profound sense of sin." Craig's preface locates these essays in the total framework of Warfield's two volumes on perfectionism in the German- and English-speaking worlds.

ARTHUR CARL PIEPKORN

*MORE NEW TESTAMENT WORDS.* By William Barclay. New York: Harper & Brothers, 1958. 160 pages. Cloth. \$3.00.

This sequel to the author's *A New Testament Wordbook*, the American edition of which appeared in 1957, presumably will be procured by the possessors of the earlier study. This contained 37 little essays on the background, the specific coloring, and the religious relevance of important New Testament concepts. The second volume adds 24 more concepts

similarly treated. Modestly the Glasgow professor says, "This is the kind of book which anyone with a competent knowledge of classical Greek and the Greek of the New Testament could well have written for himself" (p. 10). We doubt that; and even if he could, would he be able to write with the clarity and charm characteristic of Barclay's writing? Most of these essays could be read as meditations on some facet of Christian truth enshrined in individual Greek words used by the sacred writers. Valuable in itself, the work of Barclay may teach the preacher of the Word a method to extract gold from the writings in Classic and Hellenistic Greek if he has access, let us say, to the Loeb Classical Library and follows through the references in his large Greek lexicons. At any rate he will be able again and again to make practical use of Barclay's studies, though naturally he will not uncritically adopt every theological judgment of the author.

VICTOR BARTLING

*FIRST CORINTHIANS.* By G. Coleman Luck. Chicago: Moody Press, 1958. 128 pages. Paper. 35 cents.

This popular interpretation of Paul's First Letter to the Corinthians belongs to the "miniature Christian classics" of the Moody Colportage Library. It presents a brief and lucid overview of all problems and lessons of this important epistle. Now and then the reader may disagree with the author's explanations, but on the whole his work shows diligent research and careful use of good linguistic and exegetical helps. The doctrine of the Lord's Supper, in chs. 10:16, 17 and 11:23-29, is not treated by the writer in detail, but the Reformed theology of the Sacrament is nevertheless apparent. Pastors will find this little commentary a helpful guide for their Bible class work.

JOHN THEODORE MUELLER

*LUTHER'S WORKS. Career of the Reformer II (1521—1525)*, edited by George W. Forell. General editor, Helmut T. Lehmann. American edition. Volume XXXII. Philadelphia: Muhlenberg Press, 1958. xx and 303 pages. \$5.00.

Prof. Jacob Latomus of Louvain University, nee Jacob Masson (1475 to 1540), would hardly be known after more than 400 years had Luther not answered the attack made by him. As it is, Luther's "Against Latomus" is a first-rate defense of the Gospel of free forgiveness, dealing with sin and the Law, the Gospel and forgiveness, grace and justification, and the life of the believer. Professor Latomus received valuable lessons from Prof. Martin Luther of Wittenberg University, lessons valuable, too, for the 20th century in this smooth translation. There is much that is quotable in this tract. In this writing Luther is also concerned with questions of Biblical interpretation, e. g., p. 222: "I shall not allow myself to be drawn away from the simple meanings of God's Word providing I can make good sense of them while retaining loyalty to the faith, but as for your human inventions, I will definitely not yield to them." The integrity of Scripture, Luther says (p. 244), must be guarded.

The volume also contains Luther's "Defense and Explanation of All the Articles (1521)," the answer to the 41 articles condemned by the bull *Exurge, Domine*. Two contemporary documents reporting about the appearance of Luther at the Diet of Worms (1521) are included. Included, too, is "The Burning of Brother Henry: The Burning of Brother Henry in Dithmarschen, Including an Explanation of the Ninth Psalm." They make good reading.

A few minor points might be noted. The name of the Bohemian reformer, Jan Hus, is better spelled with one *s* than with two. Wyclif died in 1384, not in 1380 (p. 83, n. 104). Since the volumes of this edition published by Concordia Publishing House capitalize the pronoun when used of the Deity or one of the persons in the Deity, it would seem that a consistent usage should be followed. Researchers in Luther's thought will relish as full and complete an index as possible. Under the word "Comfort" we would then have a reference, e. g., to p. 270: "God's promise gives us great boldness and comfort, for he assures us that he will not leave those who seek him. These are the people who hold fast to his Word where his name and work are acknowledged and praised, and who do not rely on their own deeds and name as do the work-righteous."

CARL S. MEYER

*THE GREEK TESTAMENT*. Volumes I—IV. Volume I: The Four Gospels. Volume II: Acts, Romans, Corinthians. Volume III: Galatians-Philemon. Volume IV: Hebrews-Revelation. By Henry Alford. Chicago: The Moody Press, 1958. \$20.00.

"He made the best critical and exegetical helps, previously accessible only to a few readers, the common privilege of all educated Englishmen." This is W. Robertson Nicoll's tribute to Henry Alford's Greek Testament, in the general editor's preface to the successor to Alford's work, *The Expositor's Greek Testament*. All the fruits of Alford's amazing industry and thorough knowledge of those things that might illuminate the Biblical text could not, however, find a place in a work designed to be something more than an expansion of Alford. Some of the accents Alford made are back in theological style. Thus he caught the significant allusions to the LXX in Matt. 2:20 (see Ex. 4:19) and in John 6:12 (see Ps. 77:29 LXX), to mention only two instances, but *The Expositor's Greek Testament* ignored them, and his classical citations are much fuller and richer (see, e. g., on Acts 17:14, 15). A few revisions by Everett F. Harrison are included at the rear of each double volume. These include historical, philological, and doctrinal observations. Thus in connection with Heb. 1:4 Harrison cautions against Alford's unorthodox *kenosis* interpretation. The revisions, however, are not extensive enough to warrant dependence on this set for homiletical purposes. Those acquainted with Alford's heirs may welcome this opportunity to know the English prince of commentators firsthand.

FREDERICK W. DANKER

*THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS: AN INTRODUCTION AND COMMENTARY (TYNDALE NEW TESTAMENT COMMENTARIES)*. By R. V. G. Tasker. Grand Rapids, Mich.: Wm. B. Eerdmanns Publishing Co., 1958. 192 pages. Cloth. \$3.00.

Professor Tasker of London University, the general editor of the new Tyndale Commentary series, adds to his work on *James* in this series a commentary on one of the most difficult letters of Paul. There is a real need for a solid treatment of this letter, a treatment that does not bewilder the average reader with a mass of technical detail and yet shirks no important difficulty. The professional scholar will not disdain to read such a work, while the beginner will thank his guide for leading him to an understanding and appreciation of a letter which once seen and understood as a whole will never lose its fascination. Professor Tasker has done his job well, considering the design of this series of commentaries to meet the needs of all types of Bible students. Very rarely one detects traces of distinctively Reformed theology, such as we find in the reference to Baptism (p.49) and in the treatment of 5:14 ff., where some statements appear to spring from a "limited atonement" theory. In his Introduction Tasker makes a strong case for the unity of this letter over against the "cento" theory. In recommending this commentary we suggest that the reader work through the entire book, with his Bible before him, in as short a period of time as possible so that this amazing letter may make its due impact, something that piecemeal reading will never achieve.

VICTOR BARTLING

*SAINT PAUL AND THE MYSTERY OF CHRIST*. By Claude Tresmontant. Trans. Donald Attwater. New York: Harper & Brothers, 1957. 190 pages. Paper. \$1.35.

This book by a French Roman Catholic is one of the *Harper Men of Wisdom Books*. Apart from the text itself, the 100 illustrations, to lovers of Paul, are worth more than the moderate price of the book. These illustrations in black and white are mainly photos either of places prominent in Paul's life or of products of art inspired through the ages by this gigantic personality. The "essay," as the author calls his work, aims to present "the elements of a synthesis of biblical theology, made from St. Paul's standpoint" and to show "Paul's place in the decisive moment of the history of God's people" (p.42). This condensed theology is presented with skill in the framework of a biography of Paul. Much of the material consists of ample quotations from Acts and the Pauline letters taken, in this English translation, from the racy Bible version made by the late Mgr. Ronald Knox. The Lutheran reader will question the validity of some of Tresmontant's interpretations, but will be grateful for many intriguing pages of fine writing and fresh insights.

VICTOR BARTLING



*LIGHT FROM THE GREEK NEW TESTAMENT.* By Boyce W. Blackwelder. Anderson, Ind.: The Warner Press, 1958. xiii and 159 pages. Cloth. \$2.95.

This book unfortunately promises more than it can deliver. The choice items displayed here and there somehow fail to compensate for the dreary polemics against sacerdotalism and sacramentarianism. It is questionable whether 13 pages should be devoted to the alleged syntactical gymnastics of εἰς in a book designed to restock the depleted grammatical stores of students and pastors. Exploration of μετά would have opened up challenging theological vistas. Along with the author's Baptist bias, significant omissions (e.g., the lack of reference to Eph. 2:20 in the discussion of Matt. 16:18), and dangerous oversimplifications (as in the case of the attempted harmonizations of Acts 9:7 with Acts 22:9) seriously impair the usefulness of what might have been a significant tool for novices in Greek N. T. studies.

FREDERICK W. DANKER

*RICHARD BAXTER AND PURITAN POLITICS.* By Richard Schlatter. New Brunswick, N. J.: Rutgers University Press, 1957. 178 pages. Cloth. \$4.50.

After an introductory essay of about 40 pages the editor presents selections from Baxter's writing, all previously unpublished except the selections from *A Holy Commonwealth*. The age of Baxter was also the age of Milton and Lilburne, of Hobbes and Locke. Baxter's Puritan political theory did not favor democracy and religious liberty; it exalted the Christian state. Popular sovereignty and unlimited monarchy or dictatorship were both offensive to him. A close connection between church and state are needed, he wrote, to guarantee the suppression of heresy. Baxter's teachings coincided with those used in Puritan New England of the 17th century; in part they are still being advocated. The collection of writings here presented is useful for an insight into the Puritan political mind.

CARL S. MEYER

*A COMMENTARY ON MARK THIRTEEN.* By G. R. Beasley-Murray. London: Macmillan & Co LTD; New York: St. Martin's Press, 1957. \$4.50.

This exposition of Mark 13 is based on the research embodied in *Jesus and the Future: An Examination of the Criticism of the Eschatological Discourse, Mark 13, with Special Reference to the Little Apocalypse Theory* (London, 1954). The author warmly defends the authenticity of the sayings in Mark 13 and accents the hortatory note in Jesus' eschatological discourses. Of special interest is the detailed study on the abomination of desolation, Mark 13:14 (pp. 59—72). The abomination is associated with the Roman military. The author's attempted harmony of the various elements in vv. 30 ff. suggests results which are at variance with the

doctrine *de communione naturarum*. This book helps throw new light on some of Jesus' most enigmatic utterances, and when the solution is wanting, the reader is left with sufficient data to approach the problem afresh. The parish pastor will find this presentation especially timely and instructive.

FREDERICK W. DANKER

*SAINT LUKE: THE ACTS OF THE APOSTLES*. Translated by C. H. Rieu. Baltimore, Md.: Penguin Books Inc., 1958. 176 pages. Paper. 85 cents.

This paperback captures in an enviable fashion the zest and vitality of St. Luke's spirited account of the forward march of the Gospel. The bold surge of this translation of the Book of Acts is matched by the pointed notes at the end of this little volume.

FREDERICK W. DANKER

*FELLOWSHIP IN THE LIFE ETERNAL: AN EXPOSITION OF THE EPISTLES OF ST. JOHN*. By George G. Findlay. Grand Rapids, Mich.: Wm. B. Eerdmans, 1955. xv and 431 pages. Cloth. \$5.00.

An old book is often worth more than many new ones. That is certainly true of this exposition of the Johannine epistles. Findlay's book is the result of many hours of study and meditation refined in the lecture hall of a British College. It is as timely and relevant today as it was in 1909, when it was first published. Findlay had the genius for finding apt illustrations and analogies. Although he was a very competent Greek scholar, he does not bring his linguistic background to the fore in this book.

Eerdmans has put back into print the works of H. B. Swete and B. F. Westcott. This volume by Findlay is worthy of being included in a reprinting project that includes such masters. It is one of the real classics of Biblical exposition. Once owned, it will be frequently used. It is to be hoped that the publisher will bring the other outstanding exposition of St. John into print, *The Tests of Life* by W. Law.

EDGAR KRENTZ

*CALVIN: COMMENTARIES*. By Joseph Haroutunian. Philadelphia: The Westminster Press, 1957. Vol. XXIII. 414 pages. \$5.00.

If this volume in *The Library of Christian Classics* encourages students of Sacred Scripture to make a more than casual acquaintance with John Calvin's exegetical works, it will have achieved its purpose. The severe mental discipline, the occasional wisps of wit, the uncanny judgment, not to speak of the prophetic dedication of this Reformation giant, are all reflected in this generous sampling of Calvin's finest exegetical bill of fare. It was not a dour man who wrote in connection with Gen. 43:34:

Although food is a proper provision for our bodily need, yet the legitimate use of it goes beyond mere sustenance. For good flavors were not added to food value without a purpose, but because our Heavenly Father wishes to give us pleasure with the delicacies he provides. [Page 349]

A comparison of Calvin's typological approach with contemporary studies

in this area suggests the extraordinary sanity in his approach to the problem of the unity of the two testaments. (See pp. 116—119, e. g.)

The selections chosen do not fail to accent the theological positions for which John Calvin is especially known. Our thanks to the editor, Joseph Haroutunian, for a most sympathetic picture of a master of the exegetical craft.

F. W. DANKER

**KONKORDANZ ZUM HEBRAEISCHEN ALTEN TESTAMENT.** By

Dr. Theol. Gerhard Lisowsky. Privileg. Wurt. Bibelanstalt: Stuttgart, 1958. 1672 pages. Cloth. Price: DM 35.

This new hand concordance to the Hebrew Old Testament, the final fascicle of which has just appeared, is comparable in conception to the popular Schmoller's *Handkonkordanz zum Neuen Testament*. It, too, employs a series of abbreviations and cross references, to pack as much as possible into a small space. The result is a highly useable work, much more compact and economical than the standard, monumental O. T. concordance of Mandelkern. The low cost is due, in part, to the hand transcription of the Hebrew words and phrases. Every pastor who continues faithfully to employ the "*hebraica veritas*" in his homiletical and other theological labors, and who does not already possess Mandelkern, will find this work absolutely indispensable. HORACE D. HUMMEL

**OUR REASONABLE FAITH.** By Herman Bavinck. Grand Rapids, Mich.:

Wm. B. Eerdmans Publishing Company, 1956. 568 pages. Cloth. \$6.95.

This popular digest of the author's four-volume *Reformed Dogmatics* presents Bavinck's theological method in its subjective and objective method. The author endeavors to relate the truths of Scripture immediately to life and then show the objective relation between the doctrines.

The author relates the Reformed theology to Luther's as follows:

For Zwingli and Calvin, who took hold of the Reformation in Switzerland, the work only began at the point where it had broken off for Luther. They too came to the point of reformation, not by way of rational argument, but by way of the experience of sin and grace, guilt and reconciliation. This experience was their point of departure, but it was not their resting place nor the end of the way. They penetrated further, both forward and backwards. Behind the grace of God which comes to expression in the pardon of guilt, there lies the sovereignty of God, the infinite and worshipful being of God in all of His excellences and perfections. They saw that God was sovereign in the work of salvation, He was sovereign always and everywhere—in creation as well as recreation. If He had become King in the heart of man, He had become that also in his head and hand, in the home and office and field, in state and society, in art and science. [Page 125]

While the author used a fresh approach to relate doctrine to the individual Christian and contemporary thought, his presentation is in harmony with Reformed theology (general revelation-special revelation; outward

call-inner call; common grace-special grace; the full treatment of man's conversion does not belong to the doctrine of misery and redemption but to that of gratitude; repentance a fruit of regeneration, etc.).

E. L. LUEKER

*FROM THE CLOSED WORLD TO THE INFINITE UNIVERSE.* By Alexandre Koyré. New York: Harper and Brothers, 1958. 312 pages. \$1.60.

This work analyzes the concepts of finite and infinite in Nicholas of Cusa, Paligenius, Copernicus, Digges, Bruno, Gilbert, Kepler, Galileo, Descartes, More, Malebranche, Bentley, Raphson, Newton, Berkley, and Leibniz. Basic to the problem is the mathematical fact that there is no distance which cannot be mathematically expressed, and at the same time there is no limit to mathematical figures. To assert a void is to assert something. To assert omnipresence is to assert *nullibi*. To assert an end implies a beyond. From these presuppositions, the debate runs its course through spirit and matter, space and time, the Infinite and finite, metaphysical gravity as a mathematical fact, Creator and creation, until Newton gains a complete, but "Pyrrhic," victory. The force of attraction which was Newton's proof of the insufficiency of pure mechanism became a purely natural force which enriched mechanism. Space lost its character as an attribute of God and became the void of the atomists. "The infinite Universe of the New Cosmology . . . inherited all the ontological attributes of Divinity. Yet only those—all the others the departed God took away with Him."

E. L. LUEKER

*FAITH AND PERSEVERANCE.* By G. C. Berkouwer. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1958. 256 pages. Cloth. \$4.00.

This is the sixth volume of Professor Berkouwer's *Studies in Dogmatics* done into English. He considers it a natural sequel to his volumes on faith and justification and faith and sanctification. Basically it is a defense of the Reformed doctrine of the perseverance of the saints, as presented in the *Heidelberg Catechism*, the *Belgic Confession*, and the *Canons* of the Synod of Dort. The author approves of the *Canons'* terminology in reference to a *temporary* interruption of the exercise of faith and a *temporary* loss of the sense of grace. Scripture, however, uses stronger language when it warns the saints to beware of apostasy. The author's intention to give all glory to God for the ultimate salvation of the saints is in accord with Scripture; but he should be mindful of the fact that God preserves the saints through the means of grace. God is indeed not only able but also willing to keep His people in true faith at all times (John 10:28,29); but Jesus says, "My sheep hear My voice" (v.27), and, "If ye continue in My Word, then are ye My disciples indeed" (John 8:31). God preserves the saints through the Gospel and the Sacraments. Faith comes by hearing the Word of God and is preserved by the power

of the Gospel (Rom. 10:17; Rom. 1:16). It is in the light of this fact that the doctrine of the perseverance of the saints must be evaluated.

L. W. SPITZ

*PRAYERS OF THE REFORMERS.* Compiled by Clyde Manschreck. Philadelphia: Muhlenberg Press, 1958. vii and 183 pages. Cloth. \$2.50.

Pastors will want this collection of prayers from the 16th century, done into beautiful English. Melancthon, Luther, Calvin, Cranmer, and others are represented here. There is a freshness and vitality to these prayers that pastors will value for their own prayer life and for public use. Manschreck's essay on "The Meaning of Prayer for the Reformers" (pp. 165—178) contains much of value.

CARL S. MEYER

### 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.)

*I've Been to Heaven.* By P. Gates. New York: Comet Press Books, 1958. 96 pages. Cloth. \$2.75.

*Human Nature Under God or Adventure of Personality.* By Oren Huling Baker. New York: Association Press, 1958. xxiv and 316 pages. Cloth. \$4.50.

*All Things Are Possible Through Prayer.* By Charles L. Allen. Westwood: Fleming H. Revell Company, 1958. 127 pages. Cloth. \$2.00.

*Faith for the Atomic Age.* By Joseph Falcon. Boston: The Christopher Publishing House, 1958. 260 pages. Cloth. \$4.00.

*Is Rome the True Church?* By S. E. Anderson. Grand Rapids: Zondervan Publishing House, 1958. 31 pages. Paper. 35 cents.

*Family on Maple Street: A Book of Family Devotions.* By Erling Nicolai Rolfsrud. Minneapolis: Augsburg Publishing House, 1958. x and 107 pages. Cloth. \$2.50.

*The Bible and Race (Galley).* By T. B. Maston. Nashville: Broadman Press, 1958.

*The Third Day Comes.* By William Charles Cravner. New York: Vantage Press, 1958. 91 pages. Cloth. \$2.50.

*What's Right with Race Relations.* By Harriet Harmon Dexter. New York: Harper and Brothers, 1958. viii and 248 pages. Cloth. \$4.00.

*And to the Eskimos.* By Gleason H. Ledyard. Chicago: Moody Press, 1958. 254 pages. Cloth. \$3.75.

*The Later Mediaeval Doctrine of the Eucharistic Sacrifice.* By B. J. Kidd. London: S. P. C. K., 1958. 104 pages. Paper. 9/6.

*A Dictionary of Saints.* Compiled by Donald Attwater. New York: P. J. Kenedy and Sons, 1958. vii and 280 pages. Cloth. \$4.50.

*The Gospel According to St. John: With Introduction and Notes.* By Brooke Foss Westcott. London: James Clarke and Company, 1958. xcvi and 307 pages. Cloth. 21/—.

*Papyrus Bodmer V: Nativité de Marie*, ed. M. Testuz. Geneva: Bibliotheca Bodmeriana, 1958. 127 pages. Paper. Price not given.

*The Education of the Individual*. By Alfred Adler. New York: Philosophical Library, 1958. xiii and 143 pages. Cloth. \$3.50.

*Existentialism and Education*. By George F. Kneller. New York: Philosophical Library, 1958. xi and 170 pages. Cloth. \$3.75.

*The Lord from Heaven: A Study of the New Testament Teaching on the Deity and Humanity of Jesus Christ*. By Leon Morris. Grand Rapids: William B. Eerdmans Publishing Company, 1958. 112 pages. Cloth. \$1.50.

*The Story of the Aleph Beth*. By D. Diringer. New York: Philosophical Library, 1958. 195 pages. Cloth. \$4.75.

*John Dewey in Perspective*. By George R. Geiger. New York: Oxford University Press, 1958. vi and 248 pages. Cloth. \$5.50.

*Der irdische Jesus und der Christus des Glaubens*. By Hermann Diem. Tübingen: J. C. B. Mohr, 1957. 20 pages. Paper. DM 1.90.

*Die evangelische Unterweisung in den Schulen des 16. Jahrhunderts*. By Friedrich Hahn. Heidelberg: Quelle & Meyer GmbH, 1957. 136 pages. Paper. DM 9.50.

*The Emergence of Christian Culture in the West: The Classical Heritage of the Middle Ages*. By Henry Osborn Taylor. New York: Harper and Brothers, 1958. xx and 379 pages. Paper. \$1.75.

*God's River: Exposition of Bible Doctrines, Taking the Epistle to the Romans as a Point of Departure*. Volume IV. By Donald Grey Barnhouse. Grand Rapids: William B. Eerdmans Publishing Company, 1958. 224 pages. Cloth. \$3.50.

*When Christ Comes and Comes Again*. By T. F. Torrance. Grand Rapids: William B. Eerdmans Publishing Company, 1957. 192 pages. Cloth. \$3.00.

*The Years That Count: A Book That Lets Young People Think for Themselves*. By Rosalind Rinker. Grand Rapids: Zondervan Publishing House, 1958. 118 pages. Cloth. \$2.00.

*Publicity Goes to Church*. By William E. Leidt. Greenwich: The Seabury Press, 1959. viii and 122 pages. Cloth. \$2.75.

*Preaching on Christian Unity*, ed. Robert Tobias. St. Louis: The Bethany Press, 1958. 160 pages. Cloth. \$3.00.

*The Structure of Christian Ethics*. By Joseph Sittler. Baton Rouge: Louisiana State University Press, 1958. v and 90 pages. Cloth. \$2.50.

*The Mystical Theology of the Eastern Church*. By Vladimir Lossky. London: James Clarke and Company, Ltd., 1957. 252 pages. Cloth. \$2.50.

*Medieval Thought: St. Augustine to Ockham*. By Gordon Leff. Baltimore: Penguin Books Inc., 1958. 317 pages. Paper. 85 cents.

*The Long Road to Methodist Union*. By John M. Moore. Nashville: Abingdon Press, 1958. 247 pages. Cloth. \$3.00.

*The Letter to the Hebrews*. By William Barclay. Philadelphia: The Westminster Press, 1958. xxiii and 231 pages. Cloth. \$2.50.