

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.

THE ORDINATION OF WOMAN TO THE PRIESTHOOD: A Study of the Biblical Evidence. By M. E. Thrall. London: SCM Press Ltd., 1958. 115 pages. Paper. 8s.

The debate on the status or office of woman in the church seems to be increasing. This book by Thrall is designed as a "provocation to debate" and as a critical evaluation of arguments advanced in the Anglican Church for the ordination of women as priests. In the summary of his findings the author asserts that "the study of the theological evidence suggests that the ordination of women priests may be in accordance with the will of God" (p. 114).

Upon examination, however, the "theological evidence" appears largely to be mere theological assertion, even fanciful and fantastic interpretation of Scripture. The author's basic argument, coupled with many "ifs" and suppositions, is this, that Gen. 1 affirms that both man and woman were created in the image of God, while Gen. 2 denies to the woman existence in the image (ch. 2). But it is God's will that fallen men and women should develop and grow again into their true and fully realized existence as described in Gen. 1, which "story does not refer to some perfected existence outside the confines of this temporal world" (p. 36). The redemptive work of Christ has restored the complete and perfect existence in the image as described in Gen. 1 and has eliminated the necessity of woman's subordination to man. Gen. 1 makes it plain that the subordination of the woman to the man is only a necessary and divinely ordained stage in the growth of human personality into the complete image of the Creator. "Therefore we must assume that within the sphere of redeemed humanity there is no general subordination of one sex to the other" (p. 57) and that women may be ordained as priests.

In the reviewer's opinion the basic fallacies in the book's line of argumentation, in addition to unsupported assertions, are the following: The failure of the author to realize that we have the Kingdom only by faith and that the stubborn fact of *semper peccator* now precludes the possibility of the perfect existence prior to the Fall; the failure of the author to distinguish between Scriptural references to vertical (e. g., Gal. 3:27-28) and horizontal (e. g., Eph. 5:22; 6:1,5) relationships in which human beings stand; and the failure of the author to escape the pitfalls both of Gnosticism, which did not appreciate the significance of the orders of creation, and of Montanism, which placed unrealistic overemphasis upon

the eschatological and the charismatic. The book will undoubtedly serve as "a provocation to debate," but hardly as a solution of the problem it discusses.

ALBERT G. MERKENS

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS. By Leon Morris. Grand Rapids: Wm. B. Eerdmans, 1958. 249 pages. Cloth. \$3.00.

This commentary is a new contribution to the "Tyndale New Testament Commentaries" written by conservative Reformed scholars for both pastors and laymen. The author is vice-principal of Ridley College, Melbourne, Australia, who has contributed also the "Tyndale" commentaries on First and Second Thessalonians. On the doctrine of the Lord's Supper he presents the Calvinistic view, definitely rejecting the Real Presence. The brief, pithy exegetical paragraphs on the various verses are packed with helpful information, based on scholarly works, including, for instance, the Arndt-Gingrich Greek Lexicon (1957). The Greek words, given in transliteration, are usually well explained, though the student may not always subscribe to the given interpretation, e.g., of *teleioi* (2:6), which here evidently refers to believers and not to advanced Christians. Of special value is the introduction, which witnesses to the author's careful use of the latest scholarly reference works. In many respects this is a very helpful commentary.

JOHN THEODORE MUELLER

STUDIES IN MARK'S GOSPEL. By A. T. Robertson. Revised and edited by Heber F. Peacock. Broadman Press, Nashville, Tenn. 134 pages. Cloth. \$2.50.

This collection of studies on the Gospel of Mark, written by the late A. T. Robertson, is one of a series of four reissues of some of his more famous books on the New Testament. Heber Peacock has revised the book to enhance its readability.

Emphasis is placed on the alleged use of Peter's "eyewitness" accounts by Mark. The creative literary faculties of Mark are not even considered, and on the whole little consideration is given to Mark's theological designs. Throughout the book, however, there is much of homiletical value, and a Bible class teacher will find it extremely helpful.

FREDERICK W. DANKER

THE PERSON OF CHRIST. By Vincent Taylor. New York: St. Martin's Press, 1958. x and 321 pages. Cloth. \$5.00.

This work forms Part III of the Speaker's Lectures delivered by Vincent Taylor in Oxford during the years 1951—56. Part I was published in 1952 under the title *The Names of Jesus* and Part II, *The Life and Ministry of Jesus*, in 1953. In the first part of *The Person of Christ in New Testament Teaching*, Taylor surveys the New Testament data on the person of Christ. An entire chapter (V) is devoted to the Christological hymn in Phil. 2:6-11. An appendix includes statistics on the number of

occurrences of "Lord," "Son," and "Father" in the New Testament writings. In the second part Taylor is principally concerned with the meaning of the New Testament teaching on the person of Christ and the nature of its contribution to the doctrine of the person of Christ. After a discussion of the "Limitations of Primitive Christology," in which the question of the Virgin Birth looms large, Taylor shows how the great writers of the New Testament pave the way for new presentations of the doctrine of God. In his discussion of formulation of the doctrine of the Trinity (Ch. XVIII) Taylor prefers the word "Person" to "modes of being" and related expressions. A middle course is steered between the kenoticism of Thomasius and that of his opponents in the final chapter (XXI), devoted to the articulation of a "modern Christology." It is observed that "the attributes of omniscience, omnipotence, and omnipresence" should be construed as remaining "latent or potential, existent, but no longer at the centre of the Son's consciousness and in conscious exercise, but undestroyed and capable of manifestation in appropriate circumstances," p. 293.

This work is a demonstration of how the results of criticism, both literary and historical, can be employed for constructive purposes. The constant awareness of the significant relationship between N. T. exegetical studies and the history of dogma gives this work a breadth of theological culture not found in works devoted to Biblical theology. If not used as a text, it will certainly be found high on the New Testament theology reading lists.

FREDERICK W. DANKER

ALL THE MEN OF THE BIBLE. By Herbert Lockyer. Grand Rapids: Zondervan Publishing House, 1958. 381 pages. Cloth. \$4.95.

This is an alphabetical dictionary of the meaning and importance of all the names of all men mentioned in the Bible. There is much in it that is good. However, one wonders if the book can really justify its existence. Most or all of the material can be found in any good Bible dictionary. The additions are homiletical-pietistic material that is usually obvious. Some misinformation is given, beginning with the misapplication of the quotation from Antisthenes on page 6. There are traces of millennial doctrine. All in all, a good Bible dictionary will serve better than this book.

EDGAR KRENTZ

BIGGER THAN LITTLE ROCK. By Robert R. Brown. Greenwich, Conn.: The Seabury Press, 1958. 150 pages. Cloth. \$3.50.

Robert Brown, the Episcopal bishop of Arkansas, makes an analysis of what the events in Little Rock have meant and continue to mean for the South, for the nation, for the world, and for the church. He is particularly eloquent in the paragraphs which deal with the church's ministry of reconciliation and makes the following very serious indictment (p. 148): "Too often the preaching and evangelical message has confined itself to the theme of 'personal salvation,' without stressing with equal

emphasis the great biblical themes of corporate duty, love, and forgiveness. If this be so, preachers of the Word now face, in the situation we are discussing, a stern judgment of their ministry."

MARTIN H. SCHARLEMANN

SAINT JOHN THE BAPTIST AND THE DESERT TRADITION. By Jean Steinmann. Translated from the French by Michael Boyes. New York: Harper and Brothers, 1958. 191 pages. Cloth. \$1.50.

Jean Steinmann sets forth a close relationship between the Essenes, whom he identifies with the Qumran community, and John the Baptist. According to Steinmann, John the Baptist may very well have been an Essene novice who later struck off on his own. Influence of Essene thought is traced through early Christianity, and an Essene literary impact is observed in the work of the medieval Karaites. Concluding chapters discuss the role of the desert in the promotion of asceticism and monasticism. Photographs of Palestine as well as close-ups of archaeological and artistic exhibits not only lend atmosphere but enrich the discussion. Much valuable information and challenging interpretation is packed into this little volume.

FREDERICK W. DANKER

THE NEW TESTAMENT IN MODERN ENGLISH. Translated by J. B. Phillips. New York: The Macmillan Co., 1958. xiv and 575 pages. Cloth. \$6.00.

Now that the "Phillips Translation" is complete, it is possible to assess more adequately the merits of this significant contribution to the understanding of the New Testament. In general Phillips has achieved his objective — to communicate the New Testament in contemporary idiom — in a lucid and arresting fashion. In his preface he appears unnecessarily annoyed by charges that he has "interpreted" rather than translated. Any decent job of translation is bound to be interpretation, and Phillips' translation does a good job of interpretation. Whether the interpretations he offers for a good many words or passages are in agreement with conclusions reached by this or that exegete is not the main question. The fact of the matter is that a translator, as Phillips himself recognizes, must come to decisions and leave something for the battle of the footnotes. He also knows that his work will not make the original expendable.

Mr. Phillips' rendering of Mark 1:1, to take a well-known problem passage, is certainly interpretation. Exegetes have been in uninterrupted conference whether the first verse says that Mark's entire account shows how the Gospel got its start or whether it says that the Gospel had its beginning with the fulfillment of Isaiah's prophecy in John the Baptist. Phillips has chosen the latter road. Some may feel that the problem of the original might best be left unresolved in translation, but Phillips is not to be censured for avoiding a less hazardous course. In any event he should not be disturbed by having his rendering identified as an interpretation.

Phillips renders 1 Peter 1:10: "The prophets of old did their utmost to discover and obtain this salvation." The rendering suggests that the prophets of the Old Testament are meant, an interpretation that is not shared by all commentators.

Again, to take a more obscure passage, Jude 7, Phillips parallels the people of Sodom and Gomorrah with the libertines of that day. Such eminent exegetes as Knopf and Wohlenberg prefer a connection of the Sodomites with the errant angels of v. 6, who according to Genesis 6 attempted to confound God's plans by intermingling with the race of men.

An attempt to interpret obscurities in the original does not disturb us. We are more concerned over a principle of which Phillips seems too greatly enamored, namely, that a translation ought to bridge and therefore erase as much as possible the chasm between antiquity and the present day. Phillips dislikes the rendering "greet all the brethren with a holy kiss." But whether the tabernacle tone of "Give a handshake all round among the brotherhood" communicates the apostolic note more adequately is debatable, and not only on esthetic grounds. Is it after all really practicable, not to say desirable, to attempt to erase all feeling of distance between the ancient document and the present hour? Some translation of the translation by the reader is required and is to be expected. Certainly no seminary diploma is needed to see the bridge between the kiss of greeting and the handshake of brotherly love. It is even questionable whether the translator has a right to make it impossible for his reader to assess the nature of the original situation, not to speak of the original vocabulary and syntax. Should the reader be denied all knowledge of things antique? Or should some overzealous Sunday school teacher be tempted solemnly to declare that the AV is wrong and that the early Christians didn't really kiss one another but shook hands? Yet, when all is said and done, there is something captivating about that "handshake around the world." Phillips' rendering does say something to the modern reader that a more literal rendering does not immediately say, and we gratefully add his transegesis to our shelf of Biblical aids.

With respect to the total performance, it is safe to say that the Authorized Version and the Revised Standard Version of the New Testament are not here superseded, but as another aid to New Testament studies this is high quality condensed commentary. FREDERICK W. DANKER

URBAN SOCIETY: A COLLEGE TEXTBOOK IN URBAN SOCIOLOGY. By William E. Cole. Cambridge: The Riverside Press, 1958. 591 pages. Cloth. \$6.50.

College instructors dealing with urban society and pastors desiring a better grasp of the ingredients of city life will appreciate Cole's latest text. He has done a monumental job of bringing together virtually all the research findings related to the urban scene under four major headings: Foundations of Urban Society, Urban Structure and Function, Basic Urban

Institutions, and Urban Planning and Development. Since he has footnoted his sources, the book is valuable in guiding the student into further exploration. His chapters on urban power structure, organized religion, and phases of future planning are especially well done. Professional sociologists will criticize the volume primarily because of its lack of a unifying conceptual frame. In a general way Cole works within a functional frame of reference. While not related to the higher reaches of sociological theory, the book is valuable for the one interested primarily in the practical applications of sociology.

DAVID S. SCHULLER

THE EPISTLES OF PAUL. A Translation and Notes. By W. J. Conybeare. Grand Rapids: Baker Book House, 1958. 231 pages. Cloth. \$2.50.

This is a reprint of an older edition of the translation of Paul's Letters (including Hebrews) which Conybeare, in 1852, prepared for the classical *Life and Epistles of St. Paul* done jointly by him and Dean Howson. Holding this convenient book in his hands, this reviewer relives his excitement when, as a young student, he came into possession of a large and well-used copy of the complete work. He was just cutting his teeth as a Greek student and was amazed to see what a help Conybeare's translation was as he tried to read the Greek text alongside. Advances in textual, linguistic, and other studies have compelled him since then to question numerous positions taken both in the text and in the notes. However, Conybeare and Howson's old work is not now a mere museum piece. The conscientious and enthusiastic work of the two scholars will still be read with great respect and much profit by all classes of readers.

VICTOR BARTLING

THE GOSPEL OF MARK. By Alexander Maclaren. Grand Rapids: Zondervan Publishing House, n. d. 247 pages. Cloth. \$2.50.

Originally written as a commentary on the International Sunday School Lessons for the *Sunday School Times*, and published in book form in London, in 1908, Maclaren's exposition on Mark appears in a reprint edition. Those who know the great expository and literary powers of the famous English Baptist preacher and writer (1826—1910) will find in the work of the octogenarian evidence of the same powers that have made his sermons and expositions perennial classics. The 17 chapters in this new volume are almost like so many homilies on the life of Christ. Those who already know and love Maclaren will probably want to get this reprint of a little-known work; those who do not know him might make a start with this beautifully bound and well-printed little book.

VICTOR BARTLING

DER CHRIST UND DAS GELD. By Friedrich Delekat. Munich: Chr. Kaiser-Verlag, 1957. 87 pages. Paper. DM 4.50.

American readers will be surprised at this theological study in a domain reserved for sociology or economics. It is No. 57 in the series *Theologische*

Existenz Heute, edited by Steck and Eichholz. Delekat rates as an interpreter of theology to the thoughtful layman. This study ranges over a wide area, but maintains its theological pivot. He classifies money among the powers, like politics and sexuality, science and art, that are demanding obedience from man and tend to obscure his ethical judgments. Delekat's method is to pierce behind the abstraction "money" and to examine the bases of value judgments concerning it. He points out that philosophical ethics distinguishes between the essence and use of such a power; theological ethics seeks to offer counsel to Christians in the conflict between obedience to Christ and obedience to created forces. Delekat reviews the theories of money. He reviews the Christian relation to it as a matter of Christian faith and freedom, influenced by eschatology. He contrasts bourgeois faith in freedom through money and socialist faith in release from the power of money. Having staked out these positions, he maps out the Christian attitude toward what is purchasable with money, whence freedom with or without money lies. Good relating to the Christian calling in the life of family and business is achieved. The treatment is packed; the summary of Biblical data though ample covers only seven pages; the detail enters into a thoughtful critique of Marxism at many points and even into the current concerns of care for the aged. This pamphlet should be translated into English.

RICHARD R. CAEMMERER

BEYOND CONFORMITY (Evangelicals in Today's Christian World).

By W. Curry Mavis. Winona Lake, Ind.: Light and Life Press, 1958. 160 pages. Cloth. \$2.75.

This book is concerned primarily with "Evangelical Christianity, that religious movement that emphasizes the need for spiritual rebirth in the experience of conversion which comes about as a creative act of God in response to a deeply-meaningful repentance and a living faith in Christ" (Introduction).

Contemporary Evangelical Christianity so defined is a continuation of that religious movement that began early in the 18th century with the Pietists and Moravians, and its spirit is now diffused in almost all of the Protestant denominations, especially in America.

Contrasting Evangelical Christianity (with its emphasis on inner transformation) with secularized religion, the author boldly insists that in every case the Christian must give evidence of transforming power in his life, else he is not Christian at all and his life must be branded with the descriptive title "superficial discipleship." Culture Christianity, ecclesiasticism, sacramentarianism, bureaucratic promotion of the kingdom, inherited religion, cheap grace, and superficial evangelism are all brought under criticism as having nothing to do with genuine religious experience and are terms forthwith employed to label at least the majority, if not all, of those outside the evangelical fold.

As alternative to the "cult of respectability," a term used to describe

the average Protestant church, the author offers the following (p.38): "Evangelical Christianity has an answer to this situation. We must have Christian experience of depth. Religious depth must be rooted in the personal lives of the people. This demands that the people personally must confront God in life-changing experiences. They must be transformed by the power of God and follow a way of life that makes for Christian depth."

In answer to his own question, How can one become an authentic Christian? (which is the basic question in the Christian Church, the author affirms, p. 40) Mavis, in Ch. II, "The Genius of Evangelical Christianity," submits the following: "Evangelicals believe strongly in the necessity of a spiritual break-through at the beginning of the Christian life. The break-through is a divine-human achievement, the result of co-operation between God and man. Man seeks Christ in faith and the Almighty performs a decisive and profound spiritual work in his heart. . . . The break-through always means that a person confronts God for himself in a deeply moving spiritual experience" (pp. 43, 44, 47).

When one endeavors to expose the weaknesses of the Christian Church (and one must admit that it is not as virile and as faithful as it ought to be or might become) and to apply the remedy, that remedy should center in the Lord and Savior of the church, in God's Word and the holy sacraments, which are the true treasures of the church and the effective means, when rightly applied, to save men and build the church. This genius the author fails to reveal in clear and certain terms. Should one wish that the author, who has been professor of pastoral work for 11 years at Asbury Theological Seminary, had been somewhat less hypercritical and much more evangelical?

HARRY G. COINER

A LETTER OF JOY TO THE PHILIPPIANS. By Robert Hoyer. A Teacher's Manual and Bible Discussion Guide for Adult Bible Classes, Course 12. St. Louis: Concordia Publishing House, 1958. Students' Text, 62 pages. Each 20 cents. Teachers' Manual, 55 pages. Each 50 cents.

The teacher's manual explains the inductive method for Bible classes in a clear and complete fashion. The lessons will involve the class members in home study and class participation. The course is designed to open the way for honest searching of the Scriptures with the teacher standing by to help the class members draw together their observations into general principles which they can apply to the particular situations in their own lives.

Teachers who are familiar with the inductive method will be happy about the lesson guides as arranged. Those who are not familiar with the inductive method, or who have not used it, are in for a new experience with their class — if they are willing to try to master the method. Inductive teaching and study is neither fast nor easy; however, it is exciting and profitable.

HARRY G. COINER

"FUNDAMENTALISM" AND THE WORD OF GOD. Some Evangelical Principles. By J. I. Packer. An Intervarsity Fellowship publication. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1958. 191 pages. Paper. \$1.25.

"This book is offered as a constructive re-statement of evangelical principles in the light of the current 'Fundamentalism controversy.' Its aim is to fix the right approach to the Bible, to the intellectual tasks of faith, and to the present debate" (Foreword). In brilliantly written, refreshing, and heart-warming chapters the author, who is senior tutor of Tyndale Hall, Bristol, England, discusses "Fundamentalism," authority, Scripture, faith, reason, and Liberalism. A concise conclusion restates his main theses. Two appendixes (noteworthy statements by Alan Richardson and Gabriel Hebert) and an index enhance the value of this book.

Since there is evident throughout Christendom a resurgence of interest in the question: What constitutes the authority of the Bible? this unpretentious volume—which is, however, full of the Spirit of God—will cause many Christian readers to exult: God be praised for this helpful book!

PAUL M. BRETSCHER

REFORMATION CROSSROADS. A comparison of the theology of Luther and Melancthon. By Harold H. Lentz, Ph.D. Minneapolis, Minn.: Augsburg Publishing House, 1958. Paper. 92 pages. \$1.75.

The author of this little booklet is convinced—or at least hopeful—"that the next decade or two will see a strengthening of the doctrinal supports which give foundation and stability to Christian teaching and preaching," which is now sadly neglected in the "religious education" of the American theological college, thus "cutting itself off from an anchor which is necessary if the church is not to be blown about by every wind and fancy" (pp. 73—76). Though "the Lutheran Church has always been a doctrinal church . . . still it has not been completely sheltered from the swirling forces which have swept across religion," opening the way for much greater influence of Melancthon's later theories. To assist a return to Luther's teaching the author here offers a study of the course of Lutheran history of the past four centuries, asking, Which has predominated, the influence of Luther or of Melancthon? With this purpose in view he discusses the doctrine of the atonement, the Augsburg Confession, the doctrine of justification by faith, the Formula of Concord, with a conclusion on the choice of a way. — An appealing and informative pamphlet.

THEODORE HOYER

GESCHICHTE DER PAEPSTE VON DEN ANFAENGEN BIS ZUR MITTE DES ZWANZIGSTEN JAHRHUNDERTS. By Franz Xaver Seppelt. Munich: Kösel-Verlag, 1954—.

Vol. I: *Der Aufstieg des Papstums von den Anfängen bis zum Ausgang des sechsten Jahrhunderts.* 317 pages. Cloth. DM 25.

Vol. II: *Die Entfaltung der Päpstlichen Machtstellung im frühen Mittelalter von Gregor dem Grossen bis zur Mitte des elften Jahrhunderts.* 454 pages. Cloth. DM 31.

Vol. III: *Die Vormachtstellung des Papsttums im Hochmittelalter von der Mitte des elften Jahrhunderts bis zu Coelestin V.* 648 pages. Cloth. DM 36.

Vol. IV: *Das Papsttum im Spätmittelalter und in der Renaissance von Bonifaz VIII. bis zu Klemens VII.* Revised by Georg Schwaiger. 525 pages. Cloth. DM 33.

Two volumes are to follow the four volumes of Seppelt's papal history that reach into the 16th century. In spite of near blindness the author completed and revised the third volume before he died in 1956. His associate and student, Georg Schwaiger, continued the work.

Seppelt was thoroughly at home in the primary sources and the secondary literature of the history of the popes. Each volume has a comprehensive bibliography, which discusses the general literature as well as the monographs of the period. In this way Seppelt provides the scholar with the information he desires without including footnotes, which the general reader regards as incumbrances. The general reader and the nonspecialist will find also that Seppelt's style is clear; his German lacks the multiphased involvements of complicated sentences. To clarify he adds aptness of expression and the ability to hold the sustained interest of the reader.

Seppelt writes as a devout Romanist. Chapter 1 begins with the Petrine theory; Matt. 16:18 is the opening sentence of the work. The actual development of papal power, however, is delineated. Furthermore, the evils of the *saeculum obscurum* and of the Renaissance popes are portrayed. Of Alexander VI he writes: "Alle Versuche, Alexander VI. zu entschuldigen und reinzuwaschen, sind völlig misslungen und unhaltbar" (IV, 377). He regards it as "höchst wahrscheinlich" that John XI was the son of Marozia and Sergius III; the elevation of John to the papacy was due to Marozia. (II, 355)

Each of the 220 so-called popes until 1534 is at least named, even though the name may be all that is known of some of them. The treatment is not simply biographical. The continuous struggle of the popes, as Seppelt sees it, to be free from the domination of secular authorities is one of the main themes which he treats. The concern of the popes for the lands of the church, feudal relations and struggles with vassals, loom large in these volumes. The election processes with their alterations of rules and capitulations are detailed. Doctrinal developments are not stressed, but the relations with the Eastern Church are treated extensively. Concerns for Christian education are minor in this narrative of 1500 years of Romanism.

CARL S. MEYER

PREACHING ON THE LIFE OF CHRIST. By W. S. McBurnie. Grand Rapids: Zondervan, 1958. 119 pages. Cloth. \$2.00.

In 103 small pages the remarkably successful pastor of Trinity Baptist Church in San Antonio outlines the life and significance of Jesus in six episodes, "valleys of service between mountains of crisis," Bethlehem to Temptation, to the Sermon, to the Transfiguration, to the Mount of Olives, to Mount Calvary, to Mount of Ascension; and "He shall come again to the Mount of Olives at His second coming, as Zechariah is careful to tell us" (p. 118). In such compression individual phrases sometimes become oversimplified (p. 19, "Behold the man"; the position of prominence in the Kingdom must be earned, p. 68); some special interests of the preacher assume unexpected proportions (p. 22, the concern whether Jesus could sin; p. 84, the distinction between prediction and description in the O. T. sayings about Jesus; pp. 51, 101, 107, the amplification of the resurrection to the point of minimizing the redemption). The method is Biblical, the concerns for the hearer warm; we look for more from this man.

RICHARD R. CAEMMERER

MISSION IN JAPAN. By Rolf A. Syrdal. Minneapolis, Minn.: Augsburg Publishing House, 1958. 48 pages. Paper. Price not given.

A useful brief outline of the historical, political, economic, and religious situation in which the Christian mission operates in Japan has been prepared by the executive secretary of the board of foreign missions of the Evangelical Lutheran Church. The last two chapters are devoted to the young mission which this church body planted in 1949. The author speaks warmly of the fruitful contacts made through the Japan Lutheran Hour, in which the ELC co-operates by paying for radio station time in its area. One can't help wishing, however, that one of the ELC's Japan missionaries had been given the chance to proofread the body of the text and the captions under the excellent illustrations. In both cases Japanese words, especially proper nouns, are chronically and sometimes weirdly misspelled, e. g., Hokkaidu for Hokkaido. A gateway to a Shinto shrine is a *torii*, not a *tori*, which means bird. But "Rami" for god is almost unintelligible. It should be "kami." Still, Japanese orthography aside, this booklet will supply the pastor and the Christian day school teacher, as well as other mission study group leaders, with much worthwhile information. Helpful review and discussion questions are found at the end of each chapter.

W. J. DANKER

AURELIUS AUGUSTINUS: Schriften gegen die Semipelagianer (lateinisch-deutsch): Gnade und freier Wille; Zurechtweisung und Gnade (trans. S. Kopp, O. E. S. A.); Die Vorherbestimmung der Heiligen; Die Gabe der Beharrlichkeit (trans. A. Zumkeller, O. E. S. A.). Wuerzburg: Augustinusverlag. Published in honor of the 1600th anniversary of Augustine's birth, Nov. 13, 1954. 516 pages. Cloth back, stiff paper covers. No price given.

PREACHING THE RESURRECTION. Edited by Alton M. Motter. Philadelphia: Muhlenberg Press, 1959. vi and 186 pages. Cloth. \$2.25.

This is a most noteworthy collection of sermons, because the 22 contributors are uniformly leading preachers of their respective communions. The editor, recently a pastor in Denver, was once editor of *The Pulpit* and director of the pulpit program of the Chicago Sunday Evening Club. The book should be a lasting document concerning the state of preaching in America in 1958, and to the parish preacher who knows how to read a sermon book with discrimination it will prove stimulating indeed. This is not to suggest that each sermon is perfect, within the gamut of individual difference and endowment. Some are literary and complex to such a degree that they must have demanded concentration and acuteness beyond that possessed by the average hearer. They read better than they sound. Some are crystal clear and engaging in approach, but they content themselves and their listeners with a concept of immortality, of Jesus, or of Jesus' people, quite short of the Christian affirmation. Some are splendid in their theological worth and massive aims, but their stance is that of the pulpit or cathedra rather than the people. In this reviewer's judgment several of the sermons are remarkably adequate both in clarity and in direct contact with a listening audience as well as in presenting the basic message and purpose of the resurrection of Christ. Only a small proportion of the sermons concern themselves with the hearer's life after death, and an even smaller minority make clear the essential connection between the redemptive work of Christ on the cross and the resurrection. Many view the resurrection in effect as a salvage of Christ's death rather than an attest of its meaning. Most of the sermons—this is not a negative criticism—devote themselves to ethical goals of the hearer's life now. This reviewer will not impose his canons on others by specifying which preachers he deemed most apt. It is the merit of a book like this that every reader will gain from them all by comparing them with each other.

RICHARD R. CAEMMERER

THE CHURCH: AN INTRODUCTION TO THE THEOLOGY OF ST. AUGUSTINE. By Stanislaus J. Grabowski. St. Louis: B. Herder Book Co., 1957. xviii and 673 pages. Cloth. \$9.50.

Augustinians in Germany and Austria are currently publishing critical editions (with new translations into German) of many of St. Augustine's writings. The purpose of the writings against the Semi-Pelagians is to glorify the grace of God in Jesus Christ. Probably not everything the African saint says about grace would pass a strict Lutheran censorship. His fundamental ascription, however, of all glory to God for the redemption, election, and salvation of the sinner, through the person and work of Christ and the aid of the Holy Ghost, is so sound that one can only read and be benefited, and hope, at the same time, that work with such

an author will influence the translators and their order, if not their whole church, toward a sound patristic and New Testament theology of grace.

Introductions by the editors and translators to each of the four anti-Pelagian writings sketch carefully the reason for, and origin of, these writings, usually letters of inquiry from monks or bishops. The sweep of the Pelagian heresy was wide, and its damage was great, but Augustine ably and definitively analyzes and refutes it. Conversion, sanctification, predestination, and perseverance are the grand themes here explored, always with the authority of the Scriptures masterfully handled by a man who rarely, if ever, has been surpassed in Biblical knowledge.

The volume concludes with further explanatory essays by the translators concerning the materials handled and with indexes to the Scriptural quotations used by Augustine. The translation is fluent and very readable.

Fr. Grabowski is a priest in Detroit, educated in Europe. He writes a work of so-called European scholarship in a smooth American style. His purpose is to systematize Augustine under the general head of "The Church," a doctrine and reality for Augustine from which present-day disparagers of the empirical nature of the universal church can learn a lot. In turn the inner constitution of the church and its connections with sinners is explored in great detail.

Grabowski reveals a vast acquaintance with Augustine's writings. The principal values and characteristics of the author's achievement are (1) the good arrangement (not without *Tendenz*, of course) as to the connection of the doctrine of the church with all other doctrines of the Scriptures, and (2) a readiness to see in Augustine insights that are not always remembered in the present-day church that wants to claim him exclusively. In Augustine's thought the church is a revelation as well as the bearer of revelation to a needy world.

Augustine's great achievement, of course, was to realize that the church is spiritual, thoroughly and throughout, but that she is spiritual *in this world*. One may regret that Augustine has given us the distinction that is still with us, between visible and invisible, when speaking about the church. Yet it is true that it is still a useful device to distinguish the temporary from the eternal aspects of the church.

GILBERT A. THIELE

MISSIONARIES, CHINESE, AND DIPLOMATS: THE AMERICAN PROTESTANT MISSIONARY MOVEMENT IN CHINA, 1890 to 1952. By Paul A. Varg. Princeton, N. J.: Princeton University Press, 1958. 326 pages. Cloth. \$6.00.

American Protestantism made its largest overseas missionary effort in China. And now the new materialistic *mystique* of Marxist Communism which was not even in existence when the missionaries began to enter China in the 1830s has realized the dream of the missionaries. It has captured China's millions, meanwhile driving out the missionaries empty-

handed under a torrent of abuse as cultural imperialists and foreign agents.

Interplay of missionary activity and United States policy in China interests outsider Paul Varg, who brings a healthy objectivity to the discussion because he is not a missionary, or even a clergyman, but a student of history and political science who is nonetheless basically sympathetic with the good intentions of the China missionaries, however critical he may be of their methods and approaches.

This much is clear: In the face of rising nationalism in Asia and Africa a missionary approach which follows unilateral, nationalistic lines will meet with jealous resentment, whether the content of that missionary endeavor is political, commercial, cultural, technical, or religious. A "United Nations" kind of approach, also in religious missions, with due regard for truth as well as unity is the only form of missionary activity that does not constitute a threat to national self-consciousness. This is the only kind of approach that offers much hope of keeping the Christian mission from being ping-ponged around the world by the particular political relations that may obtain between two nations at any given moment in history.

W. J. DANKER

PREACHING ON CHRISTIAN UNITY. Edited by Robert Tobias. St. Louis: The Bethany Press, 1958. 160 pages. \$3.00.

The editor served overseas for years on the staff of the World Council of Churches and is sensitive to the need and the process of Christian unity. The sermons were preached at occasions having ecumenical significance, abroad or in America. Thus J. E. Lesslie Newbigin is represented by the sermon preached at the convention uniting the components of the United Church of Christ in 1957. Other contributors are W. A. Visser 't Hooft, Paul Scherer, Henry Knox Sherrill, Albert Bereczky, James of Melita, Halford E. Luccock, G. K. A. Bell, Ralph W. Sockman, Ben J. Marais, Granville T. Walker, Harold A. Bosley. Some of the sermons are vigorously theological, others factual or entertaining or hortatory. They address themselves to varying phases of the unity of Christians — racial, political, denominational. Truman B. Douglass, in *Preaching and the New Reformation*, writes of the theology emerging from the ecumenical conversations and concerns of our time, and these sermons are a most useful cross section of it.

RICHARD R. CAEMMERER

A TIME TO SPEAK. By Michael Scott. Garden City, New York: Doubleday & Company, Inc., 1958. 358 pages. Cloth. \$4.50.

In protest against injustice wherever it is encountered, Michael Scott champions the cause of the voiceless sufferers of Africa. Disarmingly frank, he tells of his association with the Communist Party in the depressed 30s, when as a minister in London's slums he helped organize the hunger marches.

But on a trip to the East he came to understand that there were other

ways to overcome injustice than by Communistic violence. In Ghandi's principle of *satyagraha*, the aggressive pursuit of good by nonviolent means, in a word, by suffering, he found a weapon more congenial to a Christian clergyman, he believes, and ultimately more effective.

Suffering was not long in coming. In South Africa he was imprisoned for his active defiance of the apartheid laws. With the exploited African he lived in the sprawling shanty towns. At night out on the veld he listened to his shocking accounts of white men's brutality. By the light of a hurricane lantern he wrote the whole revolting story.

There were the Herero people, treacherously slaughtered by German military forces before World War I in a deliberate attempt at extermination, recently in danger of annexation by the Union of South Africa with its oppressive rule over the black man. All alone, without money or organized backing, Michael Scott got their story before the United Nations, which passed a resolution in 1953, giving the U.N., to quote John Gunther, "a kind of watching brief over Southwest African affairs."

Since then he has organized in London the African Bureau, which with dedicated integrity fights for the cause of African colonial people as it seeks to rescue at least some of them from selfish exploitation.

Michael Scott has not written an objective book. Though he is prevented from returning to South Africa, the strife and the chaos in South Africa, where four fifths of the people (black) live on one tenth of the land, will not die.

W. J. DANKER

THE MAKING OF THE MEIJI CONSTITUTION (the Oligarchs and the Constitutional Development of Japan, 1868—91). By George M. Beckmann. Lawrence: University of Kansas Press, 1957. 158 pages. Cloth. \$3.00.

What is the secret of constitutional government? In 1881 Okuma Shigenobu was sure he knew when he wrote in a proposal for the establishment of a parliament: "The secret of constitutional government lies in its essence, not in its forms. The separation of the three powers—legislative, administrative, and judicial—and the grant of popular participation in government are its forms. Its essence lies in appointing to the highest offices the leaders of the majority party in parliament and the unity of the government as a result." (P. 137)

But subsequent history was to show that Japan had not attached enough attention to form to keep the essence. Beckmann does a lucid and convincing job of showing that the Meiji Constitution was basically a compromise between the feudal-based authoritarian insistence of a tight oligarchy and the democratic movement's demand for representative government. The author would even agree that while in form the Meiji Constitution was that of a modern political state its essence was oligarchical control with the influential leaders of the Choshu and Satsuma clans rotating in the seats of power.

All who have more than a passing interest in Japan today, especially missionaries, will gain a better understanding of the present through a closer knowledge of the devious ways by which the Meiji Constitution came into being and was granted to the people by a benevolent emperor.

W. J. DANKER

BIRTH AND REBIRTH. By Mircea Eliade. New York: Harper & Bros., 1958. 175 pages. Cloth. \$3.50.

Mircea Eliade's Haskell Lectures on initiation demonstrate once more that he is a great and learned historian of religions with whom both scientists and theologians can live—and do it to their profit.

Though well acquainted with the rich materials of anthropology and sociology Eliade goes beyond their general two-dimensional, functionalist findings to explore the dimension of depth—the specifically religious meaning and role of initiation and its associated myths and rituals as practiced universally in primitive cultures and highly complex societies. He provides abundant, well-chosen illustrations of such rites.

While Eliade sees these initiatory structures as virtually everywhere present in all human culture, he is careful to point out that precisely because of this it is not necessary to suppose that the initiatory theme of Christianity as expressed, e. g., in Baptism and the Lord's Supper, was originally "borrowed" from other religions, such as the Hellenistic mystery cults, or evolved from more primitive forms. He emphasizes the independent origin of Christianity in the historicity of Jesus but readily grants that a victorious Christianity turned to its own account the archaic and universally disseminated religious symbols it found ready to hand in the non-Christian world and baptized them into Christ.

Eliade is never content with the surface details or practical ends of initiatory ordeals, myths, and symbols. He insists that the purpose of these rites is always religious. Ontologically the novice moves into a new sphere of existence. He has died and been reborn. He becomes a new man.

Historians of religion, theologians, philosophers, psychologists, anthropologists, sociologists, those interested in literature, symbolism, and the arts, will find that this is a seminal book. Not least important, Eliade opens another channel of religious approach to modern secularized, desacralized, scientific man.

W. J. DANKER

THE FREE CHURCH THROUGH THE AGES. By Gunnar Westin. Translated from the Swedish by Virgil A. Olson. Nashville, Tenn.: Broadman Press, 1958. x and 380 pages. Cloth. \$4.75.

In five chapters, of which the first two are introductory, the Baptist professor emeritus of church history, of the University of Uppsala, traces the free churches through church history. Until the time of the Reformation they are defined chiefly in terms of "heresies." The third chapter, on the Reformation period, concentrates mainly on the Anabaptists. In

spite of a few minor errors and the omission of any discussion of *Nachfolge* this treatment must be regarded as well done. The 17th and 18th centuries are lumped together in the fourth chapter, a diversified exposition. The number of threads increases during the last 150 years, during which the American pattern must be considered in addition to the European. Here the presentation tends to become a cataloguing at times. Baptist history receives relatively greater emphasis than that of other denominations.

This volume is fact-packed. The author has a wide knowledge of his field. The translation, made from the third Swedish edition, is very readable. Westin's account of the free church as one aspect of church history is, as Latourette says in the foreword, one that will be welcomed by the general reader and respected by the experts. CARL S. MEYER

CREEDS IN COMPETITION: A CREATIVE FORCE IN AMERICAN CULTURE. By Leo Pfeffer. New York: Harper & Bros., 1958. x and 176 pages. Cloth. \$3.00.

According to Pfeffer, the competition among Protestantism, Roman Catholicism, and Judaism is a major factor in the policies which govern institutions such as the public schools, family courts, and the like. No single creed, he states, is strong enough to force its pattern on the American culture. When Romanism and Protestantism unite, or Protestantism and Judaism, then the pattern for government action is set. Competition, of course, causes conflict, and conflicts must be resolved. So Pfeffer draws up a set of rules for conflict between religious creeds.

The appraisal of the religious scene, the overview of church-state relations, and the insight into the role of Judaism are very much worthwhile. Even where Pfeffer seems to strain his thesis, his presentation demands a careful hearing. He has presented one factor in the development of American culture; he knows that it is only one factor. It seems to this reviewer that Pfeffer is not fully aware of the menace of Romanism, for he discounts Rome's readiness to make slow gains. He has very little to say about Lutheranism.

The work deserves wide circulation in spite of these weaknesses.

CARL S. MEYER

LOVE, SKILL, AND MYSTERY: A HANDBOOK TO MARRIAGE. By Theodor Bover. New York: Doubleday & Co., 1958. 188 pages. Cloth. \$3.50.

HOW TO TELL YOUR CHILDREN ABOUT SEX. By Clyde M. Narramore. Grand Rapids: Zondervan, 1958. 97 pages. Cloth. \$2.00.

Bover's book is not the usual marriage handbook. Although the author is a noted Swiss physician and marriage counselor, the book is written from a deeply spiritual—and theologically sound—point of view. He does cover the usual ground which a prospective couple has the right to

expect from such a book. But he goes far beyond in his contrasts of sexuality, eros and agape; the need for a "head" and "heart" in every marriage; in his discussion of children; subordination and his question: Is marriage a sacrament? One admires Bover's frank admission that within his last 20 years of counseling, many of his views have changed considerably. He indicates where he disagrees with his formerly published views. As one example, the "differences between the Protestant and Roman Catholic views on marriage no longer seem to me to be irreconcilable . . . a deepening awareness have led both sides closer to the mystery of marriage."

Narramore's book is ideal for all young parents, especially for those who still are hesitant about answering their children's questions about sex. In over two dozen tiny chapters he discusses the principles and practical suggestions underlying a Christian child's introduction to the meaning of sex. His thesis is that sexual attitudes are learned daily in the home—whether or not the word is ever mentioned. A wholesome, Christian guide. The style and pen illustrations keep it light enough for popular use.

DAVID S. SCHULLER

THE YOKE OF CHRIST. By Elton Trueblood. New York: Harper & Bros., 1958. 192 pages. Cloth. \$3.00.

Although Trueblood has a dozen books to his credit, this is his first volume of published sermons. But one who appreciated his perception and clean style in his printed lectures will not sense too great a shift between platform and pulpit. His use of texts varies considerably from sermon to sermon. His fresh treatment of the "gates of hell" and the "keys of the kingdom" are stimulating, even if one doesn't totally agree. In other cases, however, the text is at most a springboard into his real subject. Lutherans must do some translating with such concepts as "commitment," "conversion within the church," in order still to do justice to the sacraments. Any reader will be stimulated by his vivid description of Christian vocation, the power of the small cells today, and the meaning of discipleship. But one feels that while his diagnosis is penetrating and his goals God-pleasing the "how"—the means for attaining conversion through the Gospel—never quite breaks through. The missile is magnificent, but one worries about the fuel.

DAVID S. SCHULLER

BIBLICAL CRITICISM. By Jean Steinmann. Translated from the French by J. R. Foster. New York: Hawthorne Books, 1958. (The Twentieth-Century Encyclopedia of Catholicism, Vol. LXIII). 124 pages. Cloth. \$2.95.

"Criticism is more an art of reading than a process of demolition" (p.102). This is the current Roman Catholic policy toward Biblical criticism. Father Steinmann's book, directed toward the Roman laity, is a commentary on this statement in three parts, a definition of criticism,

a short history of criticism, and a summary of the present state of research. The translation is fluent.

This volume (and the entire series of which it is a part) will certainly show up in many public libraries. It is therefore necessary to point out that this volume does not tell the whole story; in fact, it is rather parochial and provincial. The book leaves the impression that the Roman Church has been the parent of the present interest in the Bible by covering Luther and Protestantism in three pages, by giving as many lines to men like Gunkel and Driver as it does pages to Loisy and Lagrange, and by not even mentioning the names of such positive Protestant critics as Theodore Zahn and Adolf Schlatter. One would almost gather that Père Lagrange, as great as he was, sprang full blown from the head of mother church. The book is not even fair to non-French Roman Catholicism. No mention is made, for example, of the Pontifical Biblical Institute founded at Rome in 1909. Yet it has certainly been as influential as the French Dominican school. Bentzen and Theron in the bibliography should have asterisks as non-Roman authors. This volume tells an interesting story, but it is certainly not the full story.

EDGAR KRENTZ

AMERICAN PROTESTANTISM AND SOCIAL ISSUES, 1919—1939.

By Robert Moats Miller. Chapel Hill: The University of North Carolina Press, 1958. xiv and 385 pages. Cloth. \$6.00.

"Civil liberties, labor, race relations, war, and the contending merits of capitalism, socialism, and communism," which Miller calls the "basic, controversial issues that struck at the roots of society," were the concerns of the Protestant churches during two decades of prosperity and depression. The specific intent of the author is to appraise the churches' attitudes toward these issues. To do that he makes a careful examination especially of the church press, official pronouncements, the attitudes of leading churchmen. Conservatism and liberalism existed side by side, the latter often more vocal. The fundamentalist-modernist controversy, the social gospel, the social action patterns of neo-orthodox groups, had to be taken into account. Miller has made an important evaluation of Protestant thinking in America in the areas which he delimited for himself.

CARL S. MEYER

HOW TO BOOST YOUR CHURCH ATTENDANCE. By Jack Hyles.

Grand Rapids: Zondervan Publishing House, 1958. 99 pages. Paper. \$1.50.

Several items from the chapter entitled "Big Days and Special Occasions" will indicate the nature of this book and the ways the author suggests to boost your church attendance. "Many churches have found it advisable to use big days and special occasions with which to keep their people happy and aggressive and to build their attendance. Old-Fashioned Day is one of the most joyous days in our church" (p. 46). The author suggests a collection of antiques on display on the platform (old-fashioned churns, washpots, spinning wheels, etc., are taken one by one and shown and

explained to the congregation), the use of an old-fashioned pump organ, the passing of hats instead of offering plates, the use of a "mourner's bench," and the making much of the creek baptizing. The author assures the reader that "a good time is in store for everybody, as well as a spiritual blessing in the old-fashioned creek baptizing." (P. 48)

Other suggestions offered for boosting church attendance include the Church's Birthday, Baby Day, Homecoming Day, Picture-Taking Day, B-1 Sunday, and Fruitful February.

The Rev. Jack Hyles has been pastor of Miller Road Baptist Church, Garland, Tex., since 1952. When he came to the church as pastor, it had 92 members, an annual budget of \$3,000, and property valued at \$6,000. In five years the congregation had 3,400 members, a budget of \$182,000 annually, and property valued at \$500,000. HARRY G. COINER

MEDIEVAL GERMAN LYRICS. Translated by Margaret Fitzgerald Richey. Edinburgh: Oliver and Boyd, 1958. 90 pages. Cloth. 8/6.

Minnesang and religious song and *Spruchdichtungen* are found in this short collection. They are ably translated, usually in the metrical patterns of the original. The introduction is excellent.

GIROLAMO SAVONAROLA: EIN FLORENTINISCHER MAERTYRER. By Carl Heinz Kurz. Vol. 123/124 of the series "Zeugen des gegenwärtigen Gottes." Giessen and Basel: Brunnen Verlag, 1957. 75 pages. Paper. DM 2.

An arresting, short, popular biography of the "pre-reformer" of Florence, who was executed in 1498. His life is set in the context of the Renaissance civilization of Italy, which is almost entirely condemned. His importance for the Catholic Reformation is not recognized. Fourteen pages of excerpts from his writings add much to the value of this sketch.

KARL V: DER LETZTE KAISER DES MITTELALTERS. (Band 1: *Persönlichkeit und Geschichte*). Göttingen. Berlin. Frankfurt: Musterschmidt-Verlag, 1958. 76 pages. Paper. Price not given.

Rassow, who has written authoritatively about the "Kaiser-Idee" of Charles V, has summarized in a readable fashion the life of the emperor of the Holy Roman Empire at the time of Luther. His summary is filled with valuable insights from the best of recent research in the Reformation era. Other volumes in this series have a high standard to meet.

LAND IN SEARCH OF GOD. By Stanley J. Rowland, Jr. New York: Random House, 1958. ix and 243 pages. Cloth. \$3.95.

America's "revival of religious interest and participation" is the topic of Rowland's analysis. He finds an elusive anxiety and uncertainty which has increased religiousness. Secularism, too, he points out, has increased. Communal "togetherness" is one of the facets of religion, as he conceives it, which he explores. Social problems, racialism and integration, are

discussed. The historical dimension is largely neglected, and theological aspects are usually ignored.

THE SURGE OF PIETY IN AMERICA: AN APPRAISAL. By A. Roy Eckhardt. New York: Association Press, 1958. 192 pages. Cloth. \$3.50.

The contemporary religious scene in America has a detached critic in Methodist clergyman and educator, Lehigh's Yale and Union-trained religion department head, Eckhardt. Pealeism, Grahamism, American-way-of-life-ism are neatly evaluated and found wanting—not always for all of the right reasons. Its historical orientation is shallow. It waits until p. 186 before it has adequate statement on justification. It has little to say about the sacraments. Yet this appraisal should not be dismissed lightly. Have you hailed America's "turn to religion"? If so, read this book, and have some sober second thoughts.

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.)

Logosophy: Science and Method. By Carlos Bernardo Gonzalez Pecotche. New York: Philosophical Library, 1959. xi and 103 pages. Cloth. \$3.75.

God in the Eternal Present. By Carl G. Howie. Richmond: John Knox Press, 1959. 128 pages. Cloth. \$2.25.

Schöpfung und Erlösung: Dogmatik, Band I. By Regin Prenter. Göttingen: Vandenhoeck und Ruprecht, 1958. viii and 272 pages. Paper. DM 14.50.

The Civilization of the Renaissance in Italy. By Jacob Burckhardt. New York: Harper & Bros., 1958. Vol. I: xxxv and 278 pages. Vol. II: xv and 279—516 pages. Paper. Each \$1.35.

Hymni Latini Antiquissimi LXXV: Psalmi III. By Walther Bulst. Heidelberg: F. H. Kerle Verlag, 1956. 209 pages. Cloth. DM 14.80.

Vom Heiligen in der Kunst. By Gerard van der Leeuw. Gütersloh: Carl Bertelsmann Verlag, 1957. 358 pages. Cloth. DM 23.00.

The Shepherd Psalm of Palestine. By G. Frederick Owen. Grand Rapids: William B. Eerdmans Publishing Co., 1958. 84 pages. Cloth. \$3.00.

The Halting Kingdom: Christianity and the African Revolution. By John and Rena Karefa-Smart. New York: Friendship Press, 1959. x and 86 pages. Paper. \$1.00.

The Christ of the Earliest Christians. By William M. Ramsay. Richmond: John Knox Press, 1959. 163 pages. Cloth. \$3.00.

History and Historians in the Nineteenth Century. By G. P. Gooch. Boston: Beacon Press, 1959. xli and 547 pages. Paper. \$2.75.

Darius the Mede: A Study in Historical Identification. By John C. Whitcomb, Jr. Grand Rapids: William B. Eerdmans Publishing Co., 1959. x and 84 pages. Cloth. \$2.75.

For Whom Did Christ Die?: A Study of the Divine Design of the Atonement. By R. B. Kuiper. Grand Rapids: William B. Eerdmans Publishing Co., 1959. 104 pages. Cloth. \$2.00.

Illustrations from Biblical Archaeology. By D. J. Wiseman. Grand Rapids: William B. Eerdmans Publishing Co., 1958. 112 pages. Cloth. \$3.50.

The Classic Christain Faith: Chapel Meditations Based on Luther's Small Catechism. By Edgar M. Carlson. Rock Island: Augustana Press, 1959. 171 pages. Cloth. \$2.75.

God and Caesar: The Christian Approach to Social Ethics, ed. Warren A. Quanbeck. Minneapolis: Augsburg Publishing House, 1959. 207 pages. Cloth. \$3.95.

Revelation and the Bible: Contemporary Evangelical Thought, ed. Carl F. H. Henry. Grand Rapids: Baker Book House, 1958. 413 pages. Cloth. \$6.00.

Shaping the Christian Message: Essays in Religious Education, ed. Gerard S. Sloyan. New York: The Macmillan Co., 1958. xi and 327 pages. Cloth. \$5.50.

Twenty Centuries of Christianity: A Concise History. By Paul Hutchinson and Winfred E. Garrison. New York: Harcourt, Brace and Co., 1959. xiv and 306 pages. Cloth. \$6.00.

Biblical Interpretation. By E. C. Blackman. Philadelphia: The Westminster Press, 1959. 212 pages. Cloth. \$3.00.

Jesus in the Gospel of John. By T. C. Smith. Nashville: Broadman Press, 1959. ix and 198 pages. Cloth. \$4.00.

The Holy Spirit and the Holy Life. By Chester K. Lehman. Scottdale, Pa.: Herald Press, 1959. vii and 220 pages. Cloth. \$3.50.

Interpreting Protestantism to Catholics. By Walter R. Clyde. Philadelphia: The Westminster Press, 1959. 160 pages. Cloth. \$3.00.

The Book of Nature: A New Study of Universal Creation. By Arien Sluys. New York: Vantage Press, 1959. 239 pages. Cloth. \$3.95.

Just Call Me Pastor. By Robert E. Segerhammar. Rock Island: Augustana Press, 1959. 91 pages. Cloth. \$2.00.

Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur. By Walter Bauer. Berlin: Verlag Alfred Töpelmann, 1958. Fifth edition. xv pages and 1780 columns. Cloth. DM 78.00.

Gesetz und Evangelium. By Robert C. Schultz. Berlin: Lutherisches Verlagshaus, 1958. 200 pages. Paper. DM 13.80.

The Gospel According to St. Mark: An Introduction and Commentary (Uncorrected proof). By C. E. B. Cranfield. New York: Cambridge University Press, 1959. xiii and 476 pages. Paper. Price not given.

Theology of Culture. By Paul Tillich. New York: Oxford University Press, 1959. ix and 213 pages. Cloth. \$4.00.

The English Religious Heritage. By Conrad Pepler. St. Louis: B. Herder Book Company, 1958. vii and 444 pages. Cloth. Price not given.

A Doctor's Casebook in the Light of the Bible. By Paul Tournier; translated from the French by Edwin Hudson. Condensed edition. Westchester, Ill.: Good News Publishers [1959]. 61 pages. Paper. 50 cents.

The Meaning of Worship: The Lyman Beecher Lectures for 1958. By Douglas Horton. New York: Harper & Bros., 1959. 152 pages. Cloth. \$2.75.

Handbuch zum Alten Testament, ed. Otto Eissfeldt. Vol. 12: *Jeremia*. By Wilhelm Rudolph. Tübingen: Verlag von J. C. B. Mohr, 1958. xxiv and 301 pages. Cloth. DM 26.00.

Teaching Luther's Catechism. By Herbert Girgensohn; trans. John W. Doberstein. Philadelphia: Muhlenberg Press, 1959. x and 310 pages. Cloth. \$4.00.

The American Theory of Church and State. By Loren P. Beth. Gainesville: University of Florida Press, 1958. vii and 183 pages. Cloth. \$4.50.

A Minister's Obstacles. By Ralph G. Turnbull. Westwood, N. J.: Fleming H. Revell Co., 1959. 159 pages. Paper. \$1.25.

Christ and the Christian. By Robert W. Gleason. New York: Sheed and Ward, 1959. 179 pages. Cloth. \$3.00.

Ramus, Method, and the Decay of Dialogue: From the Art of Discourse to the Art of Reason. By Walter J. Ong. Cambridge: Harvard University Press, 1958. xix and 408 pages. Cloth. \$10.00.

The Place of Women in the Church. By Charles Caldwell Ryrie. New York: The Macmillan Co., 1958. xi and 155 pages. Cloth. \$2.95.

Hellenism: The History of a Civilization. By Arnold J. Toynbee. New York: Oxford University Press, 1959. xv and 272 pages. Cloth. \$4.50.

The Sacred Bridge: The Interdependence of Liturgy and Music in Synagogue and Church During the First Millennium. By Eric Werner. New York: Columbia University Press, 1959. xx and 618 pages. Cloth. \$15.00.

Luther's Works: American Edition, ed. Helmut T. Lehmann. Vol. 51: *Sermons I*; ed. and trans. John W. Doberstein. Philadelphia: Muhlenberg Press, 1959. xxi and 405 pages. Cloth. \$5.00.

The Epistle to the Galatians: A Study Manual. By Floyd E. Hamilton. Grand Rapids: Baker Book House, 1959. 66 pages. Paper. \$1.25.

The Epistle to the Romans: A Study Manual. By Gleason L. Archer, Jr. Grand Rapids: Baker Book House, 1959. ix and 103 pages. Paper. \$1.90.

The Autobiography of Charles Darwin and Selected Letters, ed. Francis Darwin. New York: Dover Publications, Inc., 1959. 365 pages. Paper. \$1.65.

He Ascended into Heaven: A Study in the History of Doctrine. By J. G. Davies. New York: Association Press, 1958. 224 pages. Cloth. \$4.75.

In Search of the Unknown God. By Maurice Zundel, trans. Margaret Clark. New York: Herder and Herder, 1959. 195 pages. Cloth. \$3.50.

Christ in the Theology of St. Paul. By L. Cerfaux, trans. Geoffrey Webb and Adrian Walker. New York: Herder and Herder, 1959. 560 pages. Cloth. \$7.80.