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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.

WORLDMANSHIP AND CHURCHMANSHIP. By Gordon Rupp. London: The Epworth Press, 1958. 30 pages. Paper. 2/6.

A series of four talks by an eminent scholar which Christocentrically treat the relation between the church and the world.

CARL S. MEYER

RESTORATION, REVOLUTION, REACTION. By Theodore S. Hamerow. Princeton: Princeton University Press, 1958. x and 347 pages. Cloth. \$6.00.

This is an evaluation of the economics and politics in Germany, 1815 to 1871, by Hamerow of the University of Wisconsin. There is an exhaustive bibliography, copious chapter annotations, and good index. Except for the ideological conflict so aptly discussed by the author in chapter 4, there is little of direct interest for the church historian, but indirectly there is much of interest. Germany had to go along with France and England in dealing with the social forces of the 19th century. How it did this, and who was the man most responsible in stripping off the cocoon of medieval metaphysics and 18th-century benevolent despotism to release the overready larvae of social action and technological progress, is told authoritatively by Hamerow.

PHIL. J. SCHROEDER

SERMONS ON GENESIS. By Harold A. Bosley. New York: Harper & Bros., 1958. 198 pages; references and index. \$3.75.

In an introduction Bosley describes the revival of concern for the Bible, indicated by a great Bible class in his own Methodist church in Evanston, Ill., and the reflex on his own preaching; a former volume concerned the Psalms. Bosley subscribes to liberal presumptions concerning Genesis—that it is a book of legends, assembled by a number of editors, simplifying a story which was probably much more complicated; “these legends were found to be valuable before they were voted to be valid” (p. xiv). He does not accept a unified theology for the whole Bible and asserts, “If the insights of the Bible are not validated within our own experience, there is no reason either in the traditions of our faith or anywhere else for us to accept them as normative” (p. xv). The sermons emerging from these presuppositions are interesting. They direct themselves to problems of the people or to problems which the preacher feels the people should sense. They are rich in affirmation of human

responsibility, of obedience to God. This stress outweighs the evangelical promise in the second sermon: "Adam and Eve: May God Have Mercy on Them!" Beginning with Gen. 28:10-22 the 11th sermon describes how the ideas of God improve in the Bible accounts, all of them bound together by the necessity of faith, until the New Testament gives something new, that God is a God of love. We find God because we are found by Him — but we must be willing to be found. Gen. 24:1-9 is used to stress the importance of replacing authoritarianism with the will to "go forward." — Bosley's efforts to return the Bible to his people as an essential resource are noteworthy, and he might mistrust this reviewer's judgment that Bosley dominates the Bible in the process.

RICHARD R. CAEMMERER

THE SUNDAY SERMONS OF THE GREAT FATHERS. Vol. I: From the First Sunday of Advent to Quinquagesima. Vol. II: From the First Sunday in Lent to the Sunday after the Ascension. Patristic Homilies on the Gospels. Translated and edited by M. F. Toal. Chicago: Henry Regnery Co.; London: Longmans, Green, 1958. 428, 460, and ind. pages. \$7.50 a volume.

The first of these volumes was first published in 1955 (Mercier Press) under the title *Patristic Homilies on the Gospels* and was reissued in pocket size in 1957. Two volumes completing the set are in process of preparation. Handsomely printed, these volumes are distinguished by a diligent method. For each day of the year appear the following: The text of the Gospel; the parallels from the other Gospels; the exposition of the Gospel from the *Catena Aurea* of Thomas Aquinas, a compilation of expository observations to each verse by doctors of the church; three or more homilies (Easter has 11) by that many doctors of the church on the Gospel for the day; and explanatory notes. Most of the homilies are printed *in extenso*, many are very short. The choice of preachers is broad. Most representation is given to Augustine, Chrysostom, and Gregory. The materials are of widely diverse value and will normally concern the historian of preaching rather than the preaching pastor. Much of the exegesis of the Middle Ages was disfigured by excessive figurative interpretation. Footnotes occasionally give an interesting glimpse into the Roman church at work (thus the rebuke of Origen for an inference that the Virgin may have harbored sinful doubt, I, 185). This is a most interesting collection!

RICHARD R. CAEMMERER

YOUNG MAN LUTHER: A STUDY IN PSYCHOANALYSIS AND HISTORY. By Erik H. Erikson. New York: W. W. Norton & Co., Inc., 1958. 288 pages. Cloth. \$4.50.

An extremely lengthy review would be needed to point out the areas in which this reviewer disagrees with the author. The author is neither

a historian nor a theologian; he is a psychoanalyst. He relies heavily on Paul J. Reiter. However, an author who uses Cochläus' story regarding Luther's "fit in the choir" is not reliable, yet Erikson makes much of it in psychoanalyzing Luther. There are assumptions and reconstructions, based on insufficient evidence. Luther's "protracted identity crisis" (this was followed by "problems of intimacy, generativity, and integrity") is the author's main concern.

He draws interesting but not convincing parallels between Luther and S. Freud.

By not recognizing "the things of God," which were Luther's main concern, the author has failed to reveal Luther. His study does, however, have some insights into Luther's character and behavior which are illuminating. Reliable psychoanalytical studies of Luther are needed.

CARL S. MEYER

HISTOIRE DU CATHOLICISME EN FRANCE. By E. Delaruelle, A. Latreille, J. R. Palanque. Paris: Editions Spes, 1957. 351 pages. Paper. 1.150 (francs).

This is the first volume in the series on the history of Catholicism in France and brings *des origines à la Chrétienté Médiévale*. A veritable battery of specialists produced this work on Catholicism in France; Prof. Latreille has gained considerable fame for his studies in Roman Catholic history in France since the Revolution. A member of many (*de nombreuses*) learned societies, Dr. Delaruelle is a specialist *touchant l'histoire religieuse de France au moyen âge, depuis Charlemagne jusqu'au grand schisme d'Occident*. The third of the contributors is Jean-Remy Palanque, whose special field is *l'histoire de l'époque gallo-romaine et de l'époque franque*. The work is generally objective, interestingly written, with occasional emphases on the power of the papacy. Of especial interest to this reviewer is the treatment of Bernard the Cistercian. The author reminds his readers that Bernard's philosophy was to know Jesus and Him crucified. Of the immaculate conception the author presents Bernard's view: "Théologie peu originale, et qui de fait se refuse à accepter pour Marie le privilège d'Immaculée Conception, entrevu pourtant à cette date par les chanoines de Lyon." Despite the occasional criticism of Bernard the authors do present a word picture of the "last of the Fathers" more extensive and comprehensive than is usually found in general texts. The authors are not afraid to show Bernard's dominant position in his age as reflected in his excoriation of monks and men. The enumeration of the faults and foibles of the age of Bernard remind one of Spener's *Pia desideria*. Like the Pietists Bernard condemned the dance, gaming, and music. Probably the most valuable feature of the work of the three authors is the listing of bibliographies of French writings related to the study.

PHIL. J. SCHROEDER

THE COUNTRIES OF DECISION: THE UNIVERSITY OF MICHIGAN HISTORY OF THE MODERN WORLD. Edited by Allan Nevins and Howard M. Ehrmann. Ann Arbor: The University of Michigan Press, 1958. Cloth. \$35.00 for the set of four volumes.

LATIN AMERICA: A MODERN HISTORY. By J. Fred Rippy. xiii and 579 and xx pages.

THE FAR EAST: A MODERN HISTORY. By Nathaniel Pfeffer. vi and 489 and xii pages.

THE NEAR EAST: A MODERN HISTORY. By William Yale. x and 485 and xix pages.

RUSSIA AND THE SOVIET UNION: A MODERN HISTORY. By Warren Bartlett Walsh. xv and 640 and xxiii pages.

Christianity has suffered in all of the countries discussed in the four volumes packaged under "The Countries of Decision." These histories, however, are not particularly concerned with discussing the various aspects of the history of Christianity in these countries. Yet this history belongs to the pattern of events which have influenced these countries in the last century or so.

Each of the volumes is written by an expert. Yale, for instance, spent years in the diplomatic service in the Near East. Walsh has long been regarded as an expert on the history of Russia; Rippy has had a distinguished career as Professor of Latin American History at the University of Chicago. No one can successfully quarrel with Pfeffer's competence to write on the histories of China, Japan, and Korea.

These histories are written from the viewpoint of cultural history. The various culture traits and the changes in these traits and patterns are the stuff from which history is made. They deal with the concerns of people of different races.

Modern history is more than the history of Europe since the Reformation or since the invention of the steam engine. It is the history of other nations, too, of their dealings with Western civilization and the nations within the Judaeo-Christian tradition. Russia's pre-eminence, with that of the United States of America, as one of the two major world powers today alone would argue for an acquaintance with her history. If that is granted, then the history of China also must be included and, with that, the history of the other nations in the Far East. Russia has threatened the Near and Middle East. These nations cannot be neglected. The colossus of North America will not permit neglect of the lesser nations to the south of it. And if you've gone along with this line of reasoning, then you will have persuaded yourself to know more about the history of "the countries of decision."

The University of Michigan Press has been a real friend of the general reader, who is intent on knowing more about today's world. Even if your

interest lies primarily in the history of the church in these countries, you will find much in these histories that will make that history more meaningful.

CARL S. MEYER

NEW TESTAMENT GREEK: AN INTRODUCTORY GRAMMAR.

By Eric G. Jay. New York: The Macmillan Co., 1958. x and 350 pages. Cloth. \$3.50.

Jay's introductory grammar of New Testament Greek is one of the best on the market. It is honest in telling the student he must do a great deal of hard work from the start. The explanations given of grammatical constructions are very full. It gives not only Greek-English exercises but a substantial number of English-Greek.

Not everything meets with approval. The arrangement of cases is the usual British one of nominative, vocative, accusative, genitive, dative. There is value in following the order given by ancient grammarians and most American grammars (cf. appendix to Uhlig's edition of Dionysius Thrax). In some cases Jay departs, unwisely it seems, from customary terminology, e. g., in his description of conditional sentences. There are cases of over-generalization. *In toto*, however, the book is good. The typesetting is remarkably free from error ($\mu\alpha\theta\eta\tau\alpha\iota$ is misaccented on p. 29; on p. 219 read 229 for 299). All in all, for a beginner's course in New Testament Greek, Jay would be a good text; it would also be useful to revive a hazy memory of the language.

EDGAR KRENTZ

PROTESTANT CHRISTIANITY: INTERPRETED THROUGH ITS DEVELOPMENT.

By John Dillenberger and Claude Welch. New York: Charles Scribner's Sons, 1954. xii and 340 pages. Paper. \$1.50.

The thrust of the history of Protestantism by Dillenberger and Welch can be seen from the two chapters (52 pages) out of 14 devoted to liberal theology, followed by one on the social gospel, and another on the ecumenical movement. The analysis of the movements presented is generally good; the theological judgments cannot always be followed. Protestantism is interpreted in relationship to the changing economic, social, and intellectual movements of Western civilization. The volume deserves careful, discriminative reading.

CARL S. MEYER

DEVOTIONS AND PRAYERS OF JOHANN ARNDT.

Translated selections by John J. Stoudt. Grand Rapids: Baker Book House, 1958. 111 pages. Cloth. \$1.50.

Stoudt has made a distinct contribution in this translation of edificatory selections from the great treasury of devotional material of Johann Arndt.

Arndt himself admitted that his writings expressed an overemphasis of the Christ *within us* to the neglect of the Christ *for us*—the *means* of grace were too often adumbrated by the *effects* of grace. But mature

Christians, and only mature Christians, should read Arndt. Arndt's friend Johann Gerhard considered Arndt his spiritual father. But this did not blind him to Arndt's idiosyncrasies. His *Schola pietatis* represents an effort to compensate for Arndt's unLutheran emphases.

PHIL. J. SCHROEDER

AND TO THE ESKIMOS. By Gleason H. Ledyard. Chicago: Moody Press, 1958. 254 pages. Cloth. \$3.75.

While not in the class of a book like *Archibald the Arctic*, this heroic tale of a modern faith missionary to the Hudson Bay Eskimos is marred only by his negative attitude toward the work of the organized church in that area and by his thinly veiled appeals for funds. Otherwise this Hans Egede with an airplane has lived through the hardships, the monotony, the joy of witnessing, the countless times when the Lord's mighty hand preserved the lives of His messengers.

W. J. DANKER

MILITANT HERE IN EARTH. By Maurice B. Reckitt. London and New York: Longmans, Green and Co. First published 1957. 160 pages. \$2.25.

In leisurely and urbane fashion the author in *Lectures at Chelmsford Cathedral of 1954* calls for religious alertness to counteract the complacency bred by the welfare state and at the same time for appreciation and respect for human capacity and culture. He thus advocates what he terms a Christian humanism and the awareness of man as central in the process of bringing the redemption of Christ to bear upon the world. Despite sin and disorder in the world, the world still belongs to God, and the church is in the world to "redeem" it. This "redemption" for Reckitt comprises the theological values inherent in the term, plus the larger social sphere. In making his point the author draws heavily on the thinking of F. D. Maurice, John Neville Figgis, and William Temple.

RICHARD R. CAEMMERER

THE LETTER TO THE HEBREWS. By William Barclay. Philadelphia: The Westminster Press, 1955. 231 pages. Cloth. \$2.50.

Pastors as well as laymen will find this interpretation of Hebrews a rare treat. Lively word studies and a pervading sense of the relevant mark this sympathetic appreciation of a neglected New Testament writing.

FREDERICK DANKER

WHEN GOD INVADED HISTORY AND OTHER MESSAGES. By Guy D. Newman. Grand Rapids: Zondervan, 1958. 119 pages. \$2.00.

The president of Howard Payne College in Texas publishes 11 sermons that are characterized by inventiveness, epigrammatic shifts of expression, and a prodigal use of quotation and aphorism. The title sermon is highly

theological, with heavy obligation to P. T. Forsyth; some of the others are chatty by comparison. Interesting is the theme to the text of the parable of the talents—"When God Hits a Dry Well." The volume is a frank portrayal of a preacher's use of sources.

RICHARD R. CAEMMERER

THE CRUCIAL WORDS FROM CALVARY. By Herschel H. Hobbs. Grand Rapids: Baker Book House, 1958. 103 pages. \$1.95.

A busy Baptist preacher herewith publishes a slender volume of sermons on the Seven Words from the Cross which is better than run-of-the-mill because of a quite remarkable concern for the original text. Mindful of the training of his mentor, the late A. T. Robertson, the author produces resource materials from lexicography, grammar, the papyri, and contemporary references. Sometimes the accents are unduly compound (e.g., "suffer," pp. 16 ff., or "quenching the thirst of the Savior" referred to His thirst for souls, p. 73). Interesting is his sensible middle ground concerning Mary (pp. 40 ff.) and his moving exposition of "Eli, Eli." (Pp. 56 ff.)

RICHARD R. CAEMMERER

UNDERSTANDING JUDAISM. By Rabbi Daniel L. Davis. New York: Philosophical Library, Inc., 1958. 119 pages. Cloth. \$3.00.

Busy pastors will find this an adequate and commendably brief presentation of the history of Judaism, including its basic concepts, institutions and practices, as well as the organization of Jewish life in America. The emphasis is on the contemporary.

Especially Reform Judaism is caught in a delicate dilemma. With booming suburban parishes organizationally hardly distinguishable from the average Protestant Church, the urge to bring in non-Jews, especially in the case of mixed marriages, becomes very strong. Significantly, the pay-off chapter in this manual is headed "Conversion to Judaism."

W. J. DANKER

A STUDY OF THE GOSPEL OF MARK. By Hugh R. Petersen. Nashville: Convention Press, 1958. 150 pages. Cloth. \$.60.

The dean of administration of the Southern Baptist Theological Seminary has prepared this manual on Mark for the Sunday school training course of his church. There are nine chapters, each ending with suggestions for study and discussion. This book can well serve both younger and older students as a guide to the understanding and structure of Mark. The low price recommends it as a textbook for Bible classes and other courses for the laity. The author's Baptist position on Baptism as merely an act of obedience is twice briefly stated. Having pointed this out, we feel that we can recommend this skillful study also for parish educational work in our church.

VICTOR BARTLING

WO IST DER ZWOELFTE: PREDIGTEN DER DIENENDEN KIRCHE.

Von Hans Schimmelpfeng. Berlin: Lettner-Verlag, 1958. 80 pages. Paper. Price not given.

Only rarely do we undertake to recommend a book of sermons, but we cannot restrain ourselves before this compelling collection of 12 homiletical gems on the compulsion of love. This is real practical preaching on the subject of "inner missions," moving within the framework of apostolic indicatives. The author, Dr. Hans Schimmelpfeng, is the head of the famed Hephata community in Germany, which specializes in ministry to the mentally retarded.

FREDERICK W. DANKER

CONFESSION. By Max Thurian. London: SCM Press Ltd., 1958. 152 pages. Paper. \$2.25.

This study raises two important questions: May we make light of the practice of confession and absolution and still count ourselves faithful to the whole of Scriptural truth? Is there a legitimate place for the practice of confession and absolution in the development of the Christian life?

Calvin's teachings on confession and Protestant criticism of the Sacrament of Penance are clearly set forth. The author moves on to consider the church as a communion in suffering and sin, which condition requires of the church discipline and keen vigilance, and which, when exercised, "is her way of loving better" (p. 44). In discussing the power of the church to forgive sins, Frère Thurian does not hesitate to claim that "in the act of absolution we find this particular, concrete, visible character which is required of a sacrament" (p. 52). "For St. James (5:16-20) confession has the same meaning as we have noted elsewhere: whether private or public, it is a sacramental act of the community" (p. 57). The author's next concern is with confession, direction, and openheartedness as related to the communion of saints, the cure of souls, and pastoral care. The crucial chapter follows in which the conflicting or coinciding relationships of theology and psychology, confession and psychoanalysis are discussed. A very helpful and practical discussion of the role of the confessor and the practice of confession concludes this well-written and easily read study.

But it is an enlightening and provocative study! Lutherans will be reminded of the clear doctrine concerning confession set forth in Luther's Large and Small Catechisms which is included on pp. 142—148. How did so many Protestant churches go so far afield or neglect the values and blessings of confession and absolution? Frère Thurian is careful to warn against the danger of sacramental magic and rightly emphasizes the primacy of faith. "Indeed, it is always faith which God answers, even in the sacrament" (p. 57). In his discussion of confession and psychology the author considers analysis to be indispensable for truly pathological cases but states quite oddly that "equilibrium" is a necessary psychological condition making possible holiness in particular cases where the ministry of confession and direction proves ineffective. (P. 83)

This is the type of study which pastoral conferences may discuss with profit. The really important thing is to know exactly what it was that Christ gave to His church when He committed to His apostles the power of binding and loosing.

HARRY G. COINER

DAS GOTTESBILD DES ALTEN TESTAMENTS. By Walther Eichrodt. Stuttgart: Calwer Verlag, 1956. 24 pages. Paper. Price not given.

In this tiny pamphlet (No. 1 in the promising series of *Calwer Hefte*) the renowned Old Testament theologian attempts to summarize, especially for those not trained theologically (hence also the inclusion on the final page of a glossary of the theological and philosophical terms used), the theology proper of the Old Covenant. The purchase and reading of this pamphlet will be rewarding.

HORACE D. HUMMEL

LUTHERS SPRACHPHILOSOPHIE. By Peter Meinhold. Berlin: Luthersches Verlagshaus, 1958. 63 pages. Paper. DM 5.20.

Meinhold shows how Luther's concept of speech differs from that of St. Augustine, Sebastian Franck, and others. According to Luther, he says, the Word of God in Scripture is identified with the sense of the words. The Holy Spirit operates through this dynamic Word, not apart from it. Thus Luther can also say: *Spiritus latet in littera*. This makes the Word of God in Scripture an active and creative Word. One can actually say: *Opera dei sunt verba eius*. God's words are accordingly the agents with which He communicates His deeds. This implies a unity of God's Spirit and human language. The value and importance of this booklet, originally an address, must not be gauged by its brevity. Proper documentation enables the interested reader to continue his study in the sources which the author has added in the footnotes.

L. W. SPITZ

SECOND-ISAIAH'S MESSAGE. By P. A. H. de Boer. (Oudtestamentische Studien, Deel XI.) Leiden: E. J. Brill, 1956. 126 pages. Cloth. 21 guilders.

Already in his preface De Boer warns us that "my aim is not to present a commentary on this part of the Bible." But if it is less than a commentary, in other respects it is more than one because of features not often found in a commentary or any other single volume. Because of its general lack of technicalities and because of its predominant concern with Deutero-Isaiah's message, it is enthusiastically recommended to all who wish to study more carefully this "Gospel of the Old Testament."

With an increasing number of other scholars De Boer considers Is. 40—55 a unity.

In an epilog the author states some of his basic hermeneutics. He warns against "a modernizing method of exegesis, rooted in the Jewish conception of the holiness of the Scriptures, a conception never wholly overcome in Christianity. Second-Isaiah's message is only understandable in its own

context" (p. 121). Yet it should be noted that he also recognizes the validity and necessity of the fact that "the message has been transfigured, as it were relieved of its historical frame. It has become a specimen of God's deliverance both for Jewish and for Christian believers." (P. 1)

HORACE D. HUMMEL

LUTHERS LEHRE VOM VERBORGENEN GOTT. By Hellmut Bandt. Berlin: Evangelische Verlagsanstalt, 1958. 212 pages. Cardboard and cloth. DM 8.80.

Luther's concept of the hidden God in relation to the revealed God has occupied the minds of Luther scholars for many years. This dissertation, originally prepared under the watchful eyes of Heinrich Vogel at the Humboldt-University Berlin and later revised with due credit to Rudolph Hermann, brings the discussion of Luther's *deus absconditus* and *deus revelatus* up to date. Bandt's chief concern is to show how the *deus absconditus* becomes the *deus revelatus*. This he does under three general headings: the original form of the doctrine of the hidden God; the problem of the antithesis of the hidden and revealed God; and the significance of the hidden God in the theology of the older Luther. He presents the views of previous writers for criticism and offers his own explanation. There can be no doubt that God revealed Himself in Jesus Christ and continues to reveal Himself in Scripture. This is Luther's emphasis. Bandt's book merits intensive study.

L. W. SPITZ

A DICTIONARY OF SAINTS. Compiled by Donald Attwater. Based on Butler's *Lives of the Saints*. New York: P. J. Kenedy & Sons, 1958. vii and 280 pages. Cloth. \$4.50.

This book lists over 2,500 saints, with cross reference to the four-volume work by Butler. Canonized and beatified saints of the Roman communion number more than 4,500. Attwater's *Dictionary* will be valuable to those who deal with Roman Catholic literature.

CARL S. MEYER

DAS ALTE TESTAMENT ALS ANREDE. By Walther Zimmerli. Munich: Chr. Kaiser Verlag, 1956. 105 pages. Paper. Price not given.

This small volume is a collection of three essays and two sermons on Old Testament topics by the same author. The collection derives its name from the first essay, "The Individual Narrative and Over-all History in the Old Testament," in which Zimmerli strives to demonstrate that the theme of *Anrede* (address) is paramount in both the parts and the whole of the Old Testament, having both governed the original selection of materials and provided a criterion for connections. In the course of this investigation Zimmerli reviews much of the recent tradition-historical study of the Old Testament and shows what theological values have accrued.

Unlike some academicians, Zimmerli will also preach what he practices!

In two concluding sermons he seeks to illustrate the themes of especially the third essay. The first might be termed a classical "Law-Gospel" sermon, based on two (typically prophetic) pericopes from Ezekiel representing these themes (33:23-29 and 11:14-20), and applied specifically to post-Nazi Germany. The second, based on Ezek. 43:1-7a, is a Christmas sermon — also with exemplary results. HORACE D. HUMMEL

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section.)

The Divine Office. By Hildebrand Fleischmann. New York: Herder and Herder, 1959. xxxi and 661 pages. Cloth. \$5.25.

Counterpoint: Kenneth Burke and Aristotle's Theories of Rhetoric. By L. Virginia Holland. New York: Philosophical Library, 1959. xv and 128 pages. Cloth. \$3.75.

The Illusion of Immortality. By Corliss Lamont. Third Edition. New York: Philosophical Library, 1959. xv and 303 pages. Cloth. \$3.95.

Moral Principles in Education. By John Dewey. New York: Philosophical Library, 1959. x and 61 pages. Cloth. \$2.75.

The Light Within Us. By Albert Schweitzer. New York: Philosophical Library, 1959. 58 pages. Cloth. \$2.75.

Handbook of Philosophy. By Michael H. Briggs. New York: Philosophical Library, 1959. 214 pages. Cloth. \$4.75.

Epic of Donner Pass. By Ruth Marshall Bowlen. Condensed edition. Westchester, Ill.: Good News Publishers [1959]. 96 pages. Paper. 50 cents.

Expository Sermon Outlines: Old and New Testament By Faris D. Whitesell. Westwood, N. J.: Fleming H. Revell Co., 1959. 64 pages. Paper. \$1.00

The Church, the Body of Christ: The Epistle to the Ephesians Speaks to Us By Paul A. Tanner. Anderson, Ind.: Warner Press, 1959. 111 pages. Paper. \$1.25.

Keeping Your Church in the News. By W. Austin Brodie. Westwood, N. J.: Fleming H. Revell Co., 1959. 125 pages. Paper. \$1.25.

You Can Preach!: Building and Delivering the Sermon. By G. Ray Jordan. Westwood, N. J.: Fleming H. Revell Co., 1958. 256 pages. Paper. \$1.75

The Case for Theology in Liberal Perspective. By L. Harold DeWolf. Philadelphia: Westminster Press, 1959. 206 pages. Cloth. \$3.50.

2500 Sentence Sermons. By C. B. Eavey. Grand Rapids: Baker Book House, 1959. 113 pages. Cloth. \$1.75.

This Is Life. By John R. Brokhoff. Westwood, N. J.: Fleming H. Revell Co., 1959. 126 pages. Cloth. \$2.00.

The Case for Orthodox Theology. By Edward John Carnell. Philadelphia: Westminster Press, 1959. 162 pages. Cloth. \$3.50.

Voices from the Past: Stories of Great Biblical Discoveries. By Azriel Eisenberg. New York: Abelard-Schuman, 1959. 160 pages. Cloth. \$2.75.

The Case for a New Reformation Theology. By William Hordern. Philadelphia: Westminster Press, 1959. 176 pages. Cloth. \$3.50.

Sermon Outlines on the Family and the Home. By Adolph Bedsole. Grand Rapids: Baker Book House, 1959. 105 pages. Cloth. \$1.75.

Sermon Outlines on Great Bible Texts. By David W. Kerr. Westwood, N. J.: Fleming H. Revell Co., 1959. 64 pages. Paper. \$1.00.

Sermon Outlines from Great Preachers. Compiled by Andrew W. McDermott. Westwood, N. J.: Fleming H. Revell Co., 1959. 64 pages. Paper. \$1.00.

Evangelistic Sermon Outlines. Compiled by Andrew W. McDermott. Westwood, N. J.: Fleming H. Revell Co., 1959. 64 pages. Paper. \$1.00.

The Bible Is the Word of God: A Basic Issue Briefly Reviewed. By John R. Lavik. Minneapolis: Augsburg Publishing House, 1959. 62 pages. Paper. \$1.25.

The Beginning and the End. By Nicolas Berdyaev. New York: Harper and Brothers, 1957. xi and 256 pages. Paper. \$1.35.

Warriors of God: The Great Religious Orders and Their Founders. By Walter Nigg; ed. and trans. from the German by Mary Ilford. New York: Alfred A. Knopf, Inc., 1959. viii and 353 and xvi pages. Cloth. \$6.95.

Matthew, Apostle and Evangelist. By Edgar J. Goodspeed. Philadelphia: John C. Winston Co., 1959. ix and 166 pages. Cloth. \$3.50.

The New Testament Epistles: Analysis and Notes. By Victor E. Hoven. Grand Rapids: Baker Book House, 1959. 161 pages. Cloth. \$3.50.

The Ministry of Preaching. By Roy Pearson. New York: Harper and Brothers, 1959. 127 pages. Cloth. \$2.25.

The Concerns of Religion. By Arthur C. Wickenden. New York: Harper and Brothers, 1959. 185 pages. Cloth. \$3.00.

The Mighty Ones: Great Men and Women of Early Bible Days. By Meindert DeJong. New York: Harper and Brothers, 1959. xii and 282 pages. Cloth. \$3.50.

The Truth of God. By Arnold C. Engberg. New York: Vantage Press, 1959. 128 pages. Cloth. \$2.95.

A Religion for the Universal Mind. By F. I. Johnson. New York: Comet Press Books, 1959. 70 pages. Cloth. \$2.50.

The Golden Link: Seven Sermons on Faithfulness. By Lee Roberson. Grand Rapids: Zondervan Publishing House, 1959. 62 pages. Paper. \$1.50.

The Five Points of Calvinism. By Frank B. Beck. Ashland, Ky.: Baptist Examiner Book Shop [1959]. 70 pages. Paper. 50 cents.

Rivers in the Desert: A History of the Negev. By Nelson Glueck. New York: Farrar, Straus and Cudahy, 1959. xv and 302 pages. Cloth. \$6.50.

The Ministry of Healing. By John Ellis Large. New York: Morehouse-Gorham Co., 1959. 182 pages. Cloth. \$3.00.

Das Neue Testament: Geschichte der Erforschung seiner Probleme. By Werner Georg Kümmel. Freiburg/Munich: Verlag Karl Alber, 1958. viii and 596 pages. Cloth. DM 42.50.

History of the Mass. By Francois Amiot; trans. from the French by Lancelot C. Sheppard. New York: Hawthorn Books, 1959. 141 pages. Cloth. \$2.95.

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