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Vicarious Satisfaction:
A Study in Ecclesiastical Terminology
HENRY W. REIMANN

The Vicarious Atonement in John Quenstedt
ROBERT D. PREUS

Brief Studies

Homiletics

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Book Review

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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.

DIE MITTE DER ZEIT: STUDIEN ZUR THEOLOGIE DES LUKAS. By Hans Conzelmann. 3d edition. Tübingen: J. C. B. Mohr, 1960. 241 pages. Paper, DM 23.60; cloth, DM 27.

This is a revision of a work which has already won wide acclaim. Conzelmann aims to prove that in Luke's writings we see for the first time a conscious awareness of the differentiation between the time of Jesus and the time of the church.

In answer to the church's problems arising from the delay of an expected Parousia and a hostile pagan environment Luke, by a reworking of the materials at his disposal, demonstrates that history is divinely ordered by God's saving purpose (*Heilsgeschichte*).

The Lucan corpus presents this *Heilsgeschichte* in three stages: (1) The time of Israel, concentrated in the ministry of John the Baptist, Luke 16:16; (2) the midpoint, the time of Jesus' work (*die Mitte der Zeit*), during which Satan is bound; (3) the time of the church, characterized by patient endurance under the guidance of the Spirit.

Luke's adherence to this scheme is apparent in his editing of his sources, Conzelmann believes, especially in respect to geographical notations. The Jordan River area is closely associated with John the Baptist, but a new period begins with the work of Jesus. Therefore Luke dissociates Jesus from the Jordan area (cf. 4:1) and highlights Galilee (4:14), where Jesus collects His witnesses. Luke 9:51—19:27 is presented in the form of a travel account to give expression to the precise nature of Jesus' role as a *suffering* Messiah. A third section, with

its emphasis on Jerusalem, locates the basis for the church's conviction that she is the true Israel of God.

Conzelmann sets forth a careful differentiation between the three major epochs by a careful analysis of Luke's eschatology. Luke's insight that the Spirit is the Substitute for the Parousia clarifies much of his editorial activity. From the church's apologetic, in the face of Jewish and Roman criticism, it is evident that she understands herself as involved in *Heilsgeschichte*. The continuity between the church's existence and the history of Jesus is undergirded by a more detailed examination of the time of Jesus' work, i. e., *die Mitte der Zeit*. The opposition of Jews versus church is typically anticipated in the Jewish opposition to Jesus. In his concluding section Conzelmann shows that the description of the church of the apostles is not an ideal for the later church to imitate, but marks the link between Old and New Israel.

In a new edition the author should spend more time on the details of the prolog to the Gospel, which suggest that concern for historical detail loomed larger than Conzelmann seems to allow. The hypothesis of Luke's travel account as a theological tract requires further demonstration to make the proposal convincing. Whether Luke's *Heilsgeschichte* approach is so novel as far as the New Testament is concerned might be evaluated at greater length in the light of Paul's repeated emphasis on the continuity of the New Israel with the Old Israel.

FREDERICK W. DANKER

THE LETTERS TO THE GALATIANS AND EPHESIANS. By William Barclay. Philadelphia: Westminster Press, 1959. 218 pages. Cloth. \$2.50.

THE LETTERS TO THE PHILIPPIANS, COLOSSIANS, AND THESSALONIANS. By William Barclay. Philadelphia: Westminster Press, 1959. 253 pages. Cloth. \$2.50.

These pocket-size books are written by a Scottish theological professor who has the knack of bringing the fruits of his scholarly studies down to the level of nontheologically trained readers. The two books of which we here take note are installments in the American edition of Barclay's *Daily Study Bible*, originally sponsored by the Church of Scotland and extensively used in the British Isles. The writer presents his own excellent translation of the various books, divides the material into short sections for daily reading, gives enough illuminating remarks on the text itself to make it intelligible, then makes pointed application to the practical Christian life. The books could well be read consecutively or used as quick reference commentaries. While we would not subscribe to every interpretation of Barclay, we do not hesitate to recommend his stimulating books to our readers. VICTOR BARTLING

JESUS AND THE ORIGINS OF CHRISTIANITY. By Maurice Goguel. Vol. I: *Prolegomena to the Life of Jesus*; 225 pages; \$1.35. Vol. II: *The Life of Jesus*; 590 pages; \$1.85. New York: Harper and Brothers, 1960. Paper.

These two volumes are a "Torchbook" reprint of a work that was originally accorded a cold reception. The passing of the years and an altered critical climate, not the least element of which is the present growing interest in the historical circumstances surrounding the life of Jesus, encourage a fresh appraisal and appreciation of a book that

was designed to locate the irreducible minimum of ascertainable fact in the Gospel narratives in the face of the pulverizing idealistic attack spearheaded by one Rudolf Bultmann. This book must be carefully read by anyone who desires to enter the current critical debate. FREDERICK W. DANKER

WEISHEIT UND TORHEIT: EINE EXEGETISCH-RELIGIONSGESCHICHTLICHE UNTERSUCHUNG ZU I. KOR. 1 UND 2. By Ulrich Wilckens. Tübingen: J. C. B. Mohr (Paul Siebeck), 1959. 299 pages. Paper. DM 28.70.

The writer of this monograph takes issue with the traditional view that Paul in his polemic against "the wisdom of this world" (1 Cor. 2:6) had in mind his general Hellenistic philosophical environment. Rather, he holds, the object of Paul's attack is specifically Corinthian Gnosticism, which interprets Christ as the Gnostic Revealer-Redeemer who comes to earth, hoodwinks the hostile "powers," and through Gnosis leads his initiates back to union with God. Through Baptism, this theory taught, the Corinthians have taken a transeschatological stance. The judgment is behind them, and they can be independent of the apostles, with the exception of those who baptized them. Hence the allegiance to Cephas, Apollos, and Paul. Since the Corinthians have by means of Baptism won the eschatological benefits, through the *exalted* Christ, they need have nothing to do with the crucifixion and can disclaim its relevance for Christian existence.

To combat this sabotage, Paul accommodates himself to the language of the misguided members in Corinth and brings the heretical missiles back to their launching pad. He is a true "pneumatic." It is they who are "fleshly." They and the world are "foolish." The crucified Christ is God's "wisdom."

Significant in the argumentation is the repeated mention of *sophia* rather than *gnosis*.

Striking also is the equation by the Corinthians of the glorified Christ with *sophia*. Jewish apocalyptic expression and Hellenistic Gnostic ideas here reach Paul in a confluence. This circumstance prompts Wilckens in a second part to discuss the religiohistorical background of *sophia*. A careful study of the Valentinian system, the Acts of Thomas, Philo, and others leads to the convincing conclusion, and not without taking account of the genetic fallacy, that it is not at all unlikely that the Corinthians hypostasized *sophia* and viewed the glorified Christ accordingly.

In his third major portion, Wilckens discusses the structure and intention of the Pauline proclamation of the Cross. The preaching of the Cross shatters all human self-confidence. *God* is the principal agent. Hence where is the *wise* man? The crucified Christ is God's brand of power. It must accordingly appear as foolishness to man whose criteria are subject to scrutiny in the proclamation of the foolishness of the Cross. The apostle's person is in close relationship to this unique approach of God. The Corinthians fail to see how a pneumatic revealer like Christ should be associated with such a weak pneumatic like Paul. Paul's reply is Christologically centered. The weakness of the crucified Christ must be matched by a weak apostle, for only thus can the power of God really assert itself. The power of God is in the crucifixion and in the foolishness of its proclamation by Christ's fools.

In his fourth and concluding section Wilckens demonstrates the broad bite of Paul's critique by pointing out the levels of contact between Stoicism and Gnostic thought.

This brief summary cannot begin to do justice to the treasures imbedded in this monograph. The Corinthian correspondence has been handled gingerly enough by commentators. Here is a confident, firm treatment

which lights up much that has long been murky and gives the lie to those who think that there is little fresh to discover in the pages of Holy Writ. The few unconvincing moments, such as the suggestion of a gloss in the reference to the Christ-party (p. 17, n. 2) and a labored interpretation of ἐν τῇ σοφίᾳ (1 Cor. 1:21) as used in a local sense, do not appreciably diminish the value of this exegetical masterpiece, which will most certainly become a classic.

FREDERICK W. DANKER

THE CHRIST OF THE EARLIEST CHRISTIANS. By William M. Ramsay. Richmond: John Knox Press, c. 1959. 163 pages. Cloth. \$3.00.

This rewrite of a doctoral dissertation is an outstanding book. Presbyterian Ramsay's thesis is that by a careful study of the sermons of the Book of Acts the Christ of the earliest Christians emerges as a lofty but complex figure. Side by side in the early witness is the cosmic Savior of Jewish apocalyptic Messianism; the kingly Son of David and promised Prophet who fulfills the Old Testament; the human Jesus, who lived and died; the Servant of God risen and exalted to the right hand of God; the living and present Lord of the church, whose saving name is with His people. In especially interesting chapters the author analyzes the similar but in some respects unique witness to Christ in the preaching of Stephen and Paul. In conclusion Ramsay demonstrates how the New Testament writers usually highlight one Christological accent from the early witness (e. g., the apocalyptic Christ in Revelation, Christ the Fulfiller in Hebrews) and try to bring that in conjunction with some other aspect of the early testimony.

What makes this such a useful book is not only its Biblical vigor but also the clarity of its conclusions and the persuasive warmth of its faith. Ramsay concludes that such

a study refutes not only the old liberal evolutionary thesis that the Christ of the earliest Christians is a simple humanitarian but also the traditional view that the Nicene Christology can simply be read back into the New Testament as well as the form-critical view of a nonearthly eschatological Christ. Yet the author is never merely negative. In fact his polemic, while crystal clear, is subservient to his always positive conclusions for faith which are suggested in each chapter. This produces a book which also laymen can and should read. HENRY W. REIMANN

REVELATION AND EXISTENCE. By H. P. Owen. Cardiff: University of Wales Press, 1957. 160 pages. Cloth. 15/—.

Owen here offers an exceptionally clear and perceptive analysis of Bultmann's understanding of Christian revelation and man's response to it. He begins his study by pointing to the inadequacy of Bultmann's description of myth, since it is so general as to include every possible statement which could be made about God, and the inconsistency with which he uses the term, as when Bultmann feels bound to demythologize miracles and exorcisms.

Owen is most helpful in presenting the nature of Bultmann's subjective existentialism, namely, the exchange of the objective Word and the incarnation for their subjective correlates, and the hypostatic Word for the Word of address. This exchange is so radical (and absurd, Owen would say) that there occurs no contact between the historic Christ and His work and the Christ through whom God addresses us in encounter.

In his study of Bultmann's idea of a purely formal encounter, Owen rightly refuses to accept the cleavage between the Jewish emphasis on "hearing" and the Greek emphasis on "seeing" or "understanding." The two concepts are blended in the New Testament, he says. To obey God and to believe God

to be the source of truth is the same. "Hearing" always presupposes "seeing."

Bultmann's subjectivism, Owen holds, dichotomizes *Historie* and *Geschichte*. Like Kierkegaard Bultmann says that objective, historical evidence cannot work faith. Owen counters that historical evidence is indeed *insufficient by itself*, but it is not *irrelevant*, as Bultmann says. For example, historical evidence renders the resurrection of Christ highly probable, but only personal acceptance of the risen Christ makes this a certainty for the individual.

For one who wishes a clear description and a discerning analysis of Bultmann's basic ideas this book cannot be recommended too highly. ROBERT D. PREUS

A GREEK SYNOPSIS OF THE GOSPELS: A NEW WAY OF SOLVING THE SYNOPTIC PROBLEM. By Monseigneur de Solages; translated from the French by J. Baissus. Leiden: E. J. Brill, 1959. 1128 pages. Cloth. Price not given.

This volume is not an attempt to replace Huck-Lietzmann-Cross or Burton-Goodspeed. Actually the Greek harmony of the gospels given here is a by-product of an attempt to provide a solution to the synoptic problem through the use of a rigorous system of statistical analysis. The author claims that this method is more nearly objective than any other (pp. 8, 9). He is probably right.

De Solages looks for words that are identical, equivalent, similar, or analogous in form and meaning as well as for those words that are peculiar to each of the synoptics. As the harmony progresses, he compiles cumulative statistics showing the relation of each gospel to the others in terms of these categories. He uses these statistics to eliminate all but one of the 64 possible relations (statistically, not actually, possible) among three related literary texts. His conclusions underscore the two-document hypothesis as formulated by

Streeter on the basis of literary analysis. The priority of Mark seems to be demonstrated. While there are many places, perhaps, where another analysis would place an individual word into a slightly different category, the mass of evidence seems to be incontrovertible. A more serious objection might be raised—that the analysis as practiced makes no allowance for the position of the word in the sentence. At times this seems to suggest that even identical words are not identical in use. But once again, there is not enough variation to destroy the cumulative argument.

The English translation is not always the easiest to follow, nor is the division of words at the end of the line of type well executed. In a work of this magnitude, however, it is foolish to cavil at such drawbacks. Without a doubt this work adds another tool useful for the solution of the synoptic problem.

EDGAR KRENTZ

THE EPISTLE TO THE ROMANS. Volume I: *Chapters 1—8.* By John Murray. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1960. xxv and 408 pages. Cloth. \$5.00.

Users of the New International Commentary on the New Testament have been looking forward to the exposition of Romans by Westminster Seminary's professor of systematic theology. The first half of the work lies before us. Unquestionably Murray's commentary will have the same high rating in conservative circles as Charles Hodge's commentary on Romans had in earlier generations. And as our Lutheran exegete Stoeckhardt used and valued Hodge, Lutheran exegetes of today will benefit from Murray's painstaking, thorough, and well-written work. Like Hodge, Murray represents classical Calvinism in his theological outlook. There will never be a definitive commentary on Romans. Each worker must keep on digging for himself in this inexhaustible mine, but while

doing this he will gladly avail himself of the aid given by previous workers. Murray will always be consulted with profit. He should have a special appeal to fellow systematicians. An appendix contains a 27-page essay on Justification; 12 pages on the phrase "from faith to faith"; shorter essays on Is. 53:11 and on Karl Barth's interpretation of Romans 5. We hope that the sequel volume may soon appear. For the benefit of readers who do not know the series of which this commentary is a part we may state that the series is so constructed that the commentaries can be used by readers who are not familiar with Greek and Hebrew. Technical aspects of exegesis are relegated to footnotes, special notes, or appendices.

VICTOR BARTLING

CHRIST IN THE NEW TESTAMENT. By Charles M. Laymon. New York: Abingdon Press, c. 1958. 256 pages. Cloth. \$3.50.

This is a very comprehensive analysis of the portrait of Christ found in the New Testament. Laymon, editor of adult publications for The Methodist Church, uses all the technical equipment of critical introduction and exegesis to apply, in a very readable and practical way, to his topic the unity-in-variety theme of modern Biblical theology. If anything, the book suffers through its very smooth thoroughness. On the one hand it may not be quite original and specific enough for the critical scholar, although there is a wealth of footnotes and bibliography. On the other hand it might prove too wordy and bulky for most laymen. As a reference compend it should prove very useful. In a brilliant conclusion Laymon indirectly points to the limitations of his own strictly New Testament work. "Only as we read the New Testament in relation to God's total revelation in the Scriptures does Christ in his fullness lay hold of us." (P. 230)

HENRY W. REIMANN

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 Courage to Be. By Paul Tillich. New Haven: Yale University Press, 1959. ix and 197 pages. Paper. 95 cents. A paperback reissue of one of Tillich's boldest and most original works, first published in 1952, in which he provides an Existentialist interpretation of anxiety and courage.

Aristotle: Metaphysics, trans. Richard Hope. Ann Arbor: University of Michigan Press, 1960. xvii and 394 pages. Paper. \$2.45. A welcome paperback reissue of a standard translation of one of the most important works in the history of Western philosophy.

Classics of Medicine and Surgery, ed. C. N. B. Camac. New York: Dover Publications, 1959. 435 pages. Paper. \$2.25. A paperback reprint of milestone papers in the history of medicine, first published in 1909 as *Epoch-Making Contributions to Medicine, Surgery, and Allied Sciences.*

The Gospel According to Rome. By John H. Gerstner. Grand Rapids: Baker Book House, 1960. 34 pages. Paper. 50 cents. A reprint of a number of polemical articles that originally appeared in the *United Presbyterian* and the *Christian Union Herald.*

The Cities of St. Paul: Their Influence on His Life and Thought. By W. M. Ramsay. Grand Rapids: Baker Book House, 1960. xvi and 452 pages. Paper. \$2.79. An unaltered paperback reissue of a perennial classic first published in book form in 1907.

Letters to Young Churches: A Translation of the New Testament Epistles. By J. B. Phillips. New York: Macmillan Company, 1960. xiv and 225 pages. Paper. \$1.25. This paperback reissue of one of the most readable popular paraphrases of the New Testament letters (first published in 1947) is priced low enough to make it generally available to even small budgets.

The System of Thomas Aquinas. By Maurice de Wulf. New York: Dover Publications, 1959. 151 pages. Paper. \$1.25.

A paperback reissue of a distinguished medievalist's work originally published under the title *Medieval Philosophy Illustrated from Thomas Aquinas.*

The Shaker Adventure. By Marguerite Fellows Melcher. Cleveland: The Press of Western Reserve University, 1960. ix and 319 pages. Paper. \$3.00. An unaltered reprint of the first edition published by the Princeton University Press in 1941. The authoress of this highly readable and carefully written work is herself descended collaterally from Shaker stock.

The Holy Spirit and Our Faith. By J. N. Kildahl; revised by Rolf E. Aaseng and Grace Gabrielsen. Minneapolis: Augsburg Publishing House, 1960. ix and 86 pages. Paper. \$1.00. First published in 1927 as *Misconceptions of the Word and Work of the Holy Spirit* and republished in 1937 as *Ten Studies on the Holy Spirit*, this new edition has been revised by Rolf E. Aaseng and Grace Gabrielsen for the Department of Parish Education of The American Lutheran Church.

Memoirs of McCheyne. Part II: *Including His Messages and Miscellaneous Papers,* ed. Andrew A. Bonar. Chicago: Moody Press, n.d. 252 pages. Paper. Price not given. Robert Murray McCheyne (1813—43) was a famous Scottish Presbyterian preacher. This collection of "Bible messages," papers and poems, first collected and published by his friend, Andrew A. Bonar, in 1844, went through 116 English editions in 25 years. It documents adequately both McCheyne's homiletical method and his theological position.

Heinrich Schütz: His Life and Work. By Hans Joachim Moser; translated from the second revised German edition by Carl Pfattheicher. St. Louis: Concordia Publishing House, 1959. xxvi and 740 pages and xvi plates. Cloth. \$15.00.

Neige des Historismus: Ernst Troeltschs Entwicklungsgang. By Walter Bodenstern.

Gütersloh: Gütersloher Verlaghaus Gerd Mohn, 1959. 216 pages. Cloth. DM 9.80.

A Guide to the Teachings of the Early Church Fathers. By Robert R. Williams. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1960. 224 pages. Cloth. \$4.00.

The Borderland: An Exploration of Theology in English Literature. By Roger Lloyd. New York: Macmillan Company, 1960. 111 pages. Cloth. \$2.50.

Here's How to Succeed with Your Money. By George M. Bowman. Chicago: Moody Press, 1960. 191 pages. Cloth. \$3.00.

An Outline of New Testament Survey. By Walter M. Dunnnett. Chicago: Moody Press, 1960. 176 pages. Paper. Price not given.

The Book of Numbers: Part 2 with a Commentary. By Frederick L. Moriarty. New York: Paulist Press, 1960. 80 pages. Paper. 75 cents.

The Book of Deuteronomy: Part 1 with a Commentary. By George S. Glanzman. New York: Paulist Press, 1960. 79 pages. Paper. 75 cents.

The Church and Secular Education. By Lewis Bliss Whittmore. Greenwich: Seabury Press, 1960. ix and 130 pages. Cloth. \$3.25.

Calvin: Der Mann, den Gott bezwungen hat (Calvin—L'homme que Dieu a dompté). By Jean Cadier; translated by Matthias Thurneysen. Zollikon: Evangelischer Verlag, 1959. 216 pages. Cloth. Swiss Francs 14.80.

The Art of War in the Middle Ages, A. D. 378—1515. By C. W. C. Oman; edited by John H. Beeler. Ithaca, N. Y.: Cornell University Press, 1953. xviii and 176 pages. Paper. \$1.75.

Huldrych Zwingli. Band 4: Reformatorische Erneuerung von Kirche und Volk in Zürich und in der Eidgenossenschaft. By Oskar Farner. Zürich: Zwingli Verlag, 1960. ix and 574 pages. Cloth. Swiss Francs 15.00.

Religions of the East. By Joseph M. Kitagawa. Philadelphia: Westminster Press, 1960. 319 pages. Cloth. \$4.50.

Plato's Examination of Pleasure: A Translation of the Philebus, with Introduction and

Commentary. By R. Hackforth. New York: Liberal Arts Press, 1960. vii and 144 pages. Paper. \$1.00.

Plato's Phaedrus: Translated with Introduction and Commentary. By R. Hackforth. New York: Liberal Arts Press, 1960. ix and 172 pages. Paper. \$1.15.

Prepare Yourself to Serve: God's Call to a Life of Discipline and Service. By Dorothy Strauss. Chicago: Moody Press, 1960. 127 pages. Cloth. \$2.50.

It's Your Business, Teen-ager! By Margaret J. Anderson. Chicago: Moody Press, 1960. 96 pages. Cloth. \$2.00.

The Victory Life in Psalm 119. By S. Franklin Logsdon. Chicago: Moody Press, 1960. 127 pages. Paper. Price not given.

Great Sermons by Great Preachers, ed. Peter F. Gunther. Chicago: Moody Press, 1960. 159 pages. Paper. Price not given.

The Church Meets Judaism. By Otto Piper, Jakob Jocz, and Harold Floreen. Minneapolis: Augsburg Publishing House, 1960. xiv and 98 pages. Paper. \$1.75.

Pauline Mysticism: Christ in the Mystical Teaching of St. Paul (Die Christumystik des Apostels Paulus). By Alfred Wikenhauser; translated by Joseph Cunningham. New York: Herder and Herder, 1960. 256 pages. Cloth. \$4.50.

Redemptive Counseling: Relating Psychotherapy to the Personal Meanings in Redemption. By Dayton G. Van Deusen. Richmond: John Knox Press, 1960. 191 pages. Cloth. \$3.50.

Splinters from an African Log. By Martha Wall. Chicago: Moody Press, 1960. 319 pages. Cloth. \$3.75.

Arrows of His Bow. By Sanna Morrison Barlow. Chicago: Moody Press, 1960. 208 pages. Cloth. \$3.50.

Come Wind, Come Weather: The Present Experience of the Church in China. By Leslie T. Lyall. Chicago: Moody Press, 1960. 95 pages. Cloth. \$2.00.

Cosmos and History: The Myth of the Eternal Return (Le Mythe de l'éternel retour:

archetypes et repetition). By Mircea Eliade; translated by Willard R. Trask. New York: Harper & Brothers, 1959. xvi and 176 pages. Paper. \$1.35.

The Story of Israel: From Joshua to Alexander the Great. By Stephen Szikszai. Philadelphia: The Westminster Press, 1960. 96 pages. Cloth. \$1.50.

The Story of the Scottish Reformation. By A. M. Renwick. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1960. 176 pages. Paper. \$1.25.

Train Up a Child: Educational Ideals in the Ancient World. By William Barclay. Philadelphia: The Westminster Press, 1960. 288 pages. Cloth. \$4.50.

Varieties of Protestantism. By John B. Cobb, Jr. Philadelphia: The Westminster Press, 1960. 272 pages. Cloth. \$4.50.

We Bring Christ: Messages and Bible Studies for Preaching-Teaching-Reaching. By William F. Beck. St. Louis: Concordia Publishing House, 1960. 82 pages. Paper. \$1.00.

La Primauté de Pierre dans l'Église orthodoxe. By N. Afanassieff, N. Koulomzine, J. Meyendorff, A. Schemann. Paris: Delachaux et Niestlé, 1960. 150 pages. Paper. Price not given.

The Stranger of Galilee: Meditations on the Life of our Lord. By Reginald E. O. White. Grand Rapids: Wm. B. Eerdmans, 1960. 203 pages. Cloth. \$3.50.

The German Phoenix: Men and Movements in the Church in Germany. By Franklin Hamlin Littell. Garden City: Doubleday and Company, 1960. xv and 226 pages. Cloth. \$3.95.

The Vocabulary of the Church: A Pronunciation Guide. By Richard C. White. New York: Macmillan Company, 1960. xiv and 178 pages. Cloth. \$3.50.

New Testament Reading Guide. By Roderrick A. F. MacKenzie, Gerard S. Sloyan, Carroll Stuhlmueller, David M. Stanley, Neal

M. Flanagan, Bruce Vawter, Barnabas M. Ahern, Claude J. Peifer, Robert T. Siebenick, John F. McConnell, Eugene H. Maly, Raymond E. Brown. Collegeville, Minn.: Liturgical Press, 1960. Twelve pamphlets of from 47 to 128 pages each at 30 cents apiece.

Community of Fear. By Harrison Brown and James Real. Santa Barbara, Calif.: Center for the Study of Democratic Institutions, 1960. 40 pages. Paper. Price not given.

Our Church and Others: Beliefs and Practices of American Churches. By Lewis W. Spitz. St. Louis: Concordia Publishing House, 1960. 160 pages. Paper. 60 cents.

Dynamics of Faith. By Paul Tillich. New York: Harper and Brothers, 1958. ix and 134 pages. Paper. 95 cents.

Teaching Luther's Catechism II (Katechismus-Auslegung II). By Herbert Girgensohn; translated by John W. Doberstein. Philadelphia: Muhlenberg Press, 1960. ix and 130 pages. Cloth. \$3.00.

Judentum, Urchristentum, Kirche: Festschrift für Joachim Jeremias, ed. Walther Eltester. Berlin: Verlag Alfred Töpelmann, 1960. 259 pages. Paper. Price not given.

The Lutheran Liturgy. Revised edition. By Luther D. Reed. Philadelphia: Muhlenberg Press, 1960. xxiii and 824 pages. Cloth. \$9.75.

Existential Metaphysics. By Alvin Thalhheimer. New York: Philosophical Library, 1960. viii and 632 pages. Cloth. \$7.50.

Classics in Philosophy and Ethics: A Course of Selected Reading by Authorities, ed. C. E. M. Joad. New York: Philosophical Library, 1960. xxvi and 313 pages. Cloth. \$6.00.

The Biblical View of Sex and Marriage. By Otto A. Piper. New York: Charles Scribner's Sons, 1960. xii and 239 pages. Cloth. \$3.95.

Luther and the Lutheran Church, 1483 to 1960. By Altman K. Swihart. New York: Philosophical Library, 1960. xii and 703 pages. Cloth. \$7.50.