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WILLIAM EDWARD HULME

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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.

ADVENTURING IN THE CHURCH: A CONFIRMATION GUIDEBOOK. By William Backus, Paul Malte, and Wayne Saffen. Medford, Oreg.: Morse Press, 1960. 194 pages, plus work sheets and teacher's guide. Loose leaf in binder. \$3.75.

There are many things to say about this manual for confirmation instruction for children — and they are all good.

The teacher's guide emphasizes the *guide-book* character of *Adventuring in the Church*, stressing its supplementary role in the confirmation process. The approach is Christ-oriented, not primarily catechism or Bible-centered. Nevertheless the catechism is extensively appealed to, there is heavy stress on opportunity for family Bible study, and the use of the RSV in the course is properly inductive.

A primary recommendation of this manual is its multitude of "hooks" — illustrations and interest catchers for children of pre-confirmation age. The symbolism and artwork by Richard R. Caemmerer, Jr., are modern and relevant. The format is quite workable — snap binder with red plastic cover. There is plenty of room for including assigned papers.

All in all, at this writing, this is the best confirmation guidebook for our youth available in our circles. It is especially suited for the first year of confirmation instruction.

DONALD L. DEFFNER

THE BLACK MUSLIMS IN AMERICA. By C. Eric Lincoln. Boston: Beacon Press, c. 1961. xi and 276 pages. Cloth. \$4.95.

Negro nationalism is nothing new in America. During the teens of the present century "Noble Drew Ali," né Timothy

Drew, founded the first "Moorish Science Temple" in Newark, N. J. In 1920, in New York City, Jamaica-born Marcus Garvey presided over the first international convention of the Universal Negro Improvement Association, of which George Alexander McGuire's African Orthodox Church was the religious wing. Still other movements have been all but forgotten by history, among them the National Movement for the Establishment of a Forty-Ninth State, the National Union of People of African Descent, the Peace Movement of Ethiopia, and the United African Nationalist Movement. In 1930 a mysterious peddler in Detroit calling himself Wallace D. Fard called into being a new movement which was ultimately to become vastly more effective than any of its predecessors. Under his successor, a 64-year-old Georgia Negro Baptist preacher's son known originally as Elijah Poole and subsequently as Gulam Bogans, Muhammad Rassouli, Elijah Muck Muhd, Elijah Kerriem, and Elijah Muhammad, the "Black Muslims" have achieved a membership in excess of 100,000 in 69 temples and missions across the country. They have their own business projects, their own schools, and their own trained military force, the "Fruit of Islam." They subscribe to a set of sub-Muslim religious principles; in spite of their deviations from conventional Islamic orthodoxy, however, Elijah Muhammad was permitted to make the *hajj* to Mecca. In the present work a skilled sociologist sets forth the rise and the present status of this movement in graphic and highly readable detail; Gordon Allport calls it one of the best technical case studies in the whole literature of social science (p. ix). This reviewer is reluctant to describe any

book as must reading for anyone. *The Black Muslims in America*, however, is in his view must reading for every Lutheran pastor. Whatever the reader's opinion of integration may be, Lincoln's book will prove a shattering disclosure of the way in which our society's treatment of the American Negro is making it quite literally impossible for increasing numbers of our Negro fellow Americans to believe in our Lord and Savior Jesus Christ.

ARTHUR CARL PIEPKORN

DAS EVANGELIUM NACH MARKUS. By Walter Grundmann. Second edition. Berlin: Evangelische Verlagsanstalt, 1959. xiv and 330 pages. Cloth. DM 14.80.

Recent developments in synoptic studies, including especially the work of Hans Conzelmann and Willi Marxsen, prompted a complete revision of Friedrich Hauck's commentary in the series *Theologischer Handkommentar zum Neuen Testament*. Grundmann blends a profound and sympathetic understanding of Mark's theological perspective with an informed application of Rabbinic materials and intertestamental literature. The result is a work remarkably rich and suggestive especially for the earnest preacher. The advanced student will find in the excurses and footnotes ample stimulus for further investigation.

FREDERICK W. DANKER

FLAVIUS JOSEPHUS DE BELLO JUDAICO — DER JÜDISCHE KRIEG. Vol. I. Edited by Otto Michel and Otto Bauernfeind. Bad Homburg: Herman Gentner Verlag, 1960. xxxvi and 464 pages. Cloth. Price not given.

Josephus' most important work receives a good introduction, an eclectic Greek text (which does not replace Niese's), an adequate German translation, and selected notes by two German New Testament scholars. The major value of this new edition lies in the notes. Whereas most commentaries have

either been by classical scholars or are old (e.g., Whiston's notes), the notes to this edition have one eye on the New Testament and the other on the Dead Sea Scrolls. For that reason, New Testament scholars may find this an unusually valuable edition of Josephus.

In general, positions are carefully thought out. It was surprising therefore to read (p. xxix) that the *Bellum* is more carefully written than any other works of Josephus. Most students of Josephus (including this reviewer) would give the palm to his *Contra Apionem* in that respect. In summary, the text provides little advance; the notes and introduction are valuable and worthy of study.

EDGAR KRENTZ

BIBLE KEY WORDS: Volume III. Translated and edited by Dorothea M. Barton, P. R. Ackroyd, and A. E. Harvey. New York: Harper and Brothers, Publishers, 1961. xiv and 119 pages. Cloth. Price, \$4.00.

Two especially significant treatments by Rudolf Bultmann and Arthur Weiser are included in this third volume of translation from the massive German "Kittel." The research student should note that the editors have abridged the originals.

FREDERICK W. DANKER

NEUTESTAMENTLICHE APOKRYPHEN IN DEUTSCHER UEBERSETZUNG. By Edgar Hennecke. Third ed. by Wilhelm Schneemelcher. Vol. I: Evangelien. Tübingen: J. C. B. Mohr (Paul Siebeck), 1959. viii and 377 pages. Cloth, DM 24.00; paper, DM 19.60.

The name of Hennecke has been respected in German scholarship since the first edition established this as the standard translation of New Testament apocrypha. The third edition brings it even greater prominence, for it now supersedes even the English *Apocryphal New Testament* of M. R. James.

It does this because it appeared late enough to include translations with introductions of the Gnostic Nag Hammadi documents, which occupy over 100 pages of this new edition. In order to make room for this, some material (Apostolic Fathers) found in the earlier editions has been dropped.

This volume includes the general introduction and materials that approximate the New Testament Gospels. Schneemelcher has marshaled an excellent team of collaborators (J. Jeremias; O. Cullmann; Puech; Vielhauer; W. Bauer, and others) that guarantees the excellence of the work. The section entitled "Judenchristliche Evangelien" by P. Vielhauer is a good example of the method of the work. After an excellent bibliographical summary and general introduction on Jewish-Christian Gospels, Vielhauer gives translations, with introductions, of the remains of the Gospel of the Nazaraeans, the Gospel of the Ebionites, and the Gospel of the Hebrews. One who works carefully through this section will have a good understanding of Jewish-Christian attitudes toward Christ in the first two centuries.

A second volume will complete the set and provide the indexes to the whole.

EDGAR KRENTZ

I AND THOU (*Ich und Du*). By Martin Buber. Translated by Ronald Gregor Smith. Second edition. New York: Charles Scribner's Sons, c. 1958. xii and 137 pages. Cloth. \$1.75.

Influential personalist philosopher Buber was 45 when the first German edition of *I and Thou* came out in 1923. In the almost 40 years since then, it has become far and away his best-known work. Much of its popularity and influence in the English-speaking world derives from the competent translation that Smith produced in 1937, here reproduced with only minor changes plus an illuminating 14-page explanatory postscript that Buber himself has added by way of a "public answer" to the explicit

and implied questions that his book has raised. Noteworthy in this postscript, as Smith points out in a new preface, is Buber's repetition of what he means by God ("[He] who — whatever else he may be — enters into direct relation with us men in creative, revealing and redeeming acts, and thus makes it possible for us to enter into a direct relation with him") as a Person: "The concept of personal being is indeed completely incapable of declaring what God's essential being is, but it is both permitted and necessary to say that God is *also* a Person" (p. 135). From this attribute of personal being, Buber holds, stems each man's and all men's being as spirit and being as nature. But while normally a person "is limited in its total being by the plurality of other independent entities," this is not true of God. He is "the absolute Person, i. e., the Person who cannot be limited. It is as the absolute Person that God enters into direct relation with us." While He makes us as persons become capable of meeting with Him and with one another, "no limitation can come upon him as the absolute Person, either from us or from our relations with one another." (P. 136) ARTHUR CARL PIEPKORN

EARLY CHRISTIANITY AND GREEK PAIDEIA. By Werner Jaeger. Cambridge, Mass.: The Belknap Press of Harvard University Press, 1961. iv and 154 pages. Cloth. \$3.25.

This turned out to be the last work in a long and productive career of scholarship by Werner Jaeger, the dean of American classical scholars, who was born and educated in Germany. Jaeger exemplified the best of German scholarship, precision, attention to detail, philological methodology, and a broad spectrum of interests ranging from Homer and pre-Socratic philosophy to patristic theology. A mere listing of his books and articles would fill many columns in this journal.

Professor Jaeger was best known to theologians for three works, his 1936 Gifford lectures on *The Theology of the Early Greek Philosophers* (Oxford, 1947), *Paideia: The Ideals of Greek Culture* (3 vols., Vol. 1 in 3d ed., 1946—47), and the edition of the complete works of the Cappadocian church father Gregory of Nyssa. He had projected a fourth volume of *Paideia* on the reception of Greek *paideia* in the early Christian world as well as a major study of Gregory of Nyssa. Unless the 73-year-old scholar's notes were advanced enough to enable some other scholars to edit these works, Jaeger's death on Oct. 19, 1961, was unfortunate for all students of patristics.

The present volume, lectures given at Harvard University in 1960, at least indicates the main direction that Jaeger's thought took. The work discusses I Clement, the second-century apologists, the Alexandrians Clement and Origen, and the Cappadocian fathers, with emphasis on Gregory of Nyssa. He emphasizes the use of Stoic ideals of the state in the second century, the creation of Christian theology by Clement and Origen through the instrumental use of Greek philosophy, and the creation of Christian culture on the basis of Biblical revelation and Greek thought by the Cappadocians. This emphasis on Greek philosophy is a salutary one.

This is not to say that this very compressed volume is without flaws. Jaeger places St. James late and views him as "Anti-Pauline." James seems much more to be pre-Pauline to this reviewer. But this and similar minor points of disagreement do not lessen the value of the book, even though what should have been an appetizer is now the entire meal. The copious notes give sufficient indication as to how the interested reader might pursue the path that Jaeger did not live to traverse completely.

EDGAR KRENTZ

METHODISTS LINKING TWO CONTINENTS: The Stories of Six German-American Methodists. By Friedrich Wunderlich. Nashville: The Methodist Publishing House, 1960. 143 pages. Cloth. \$3.00.

William Nast, scholar, Louis S. Jacoby, missionary, Erhard and Frederick Wunderlich, pioneers, Louis Nippert, evangelist and educator, and John L. Nuelsen, Christian statesman — these are the men that German Methodist Bishop Wunderlich first treated in a series of lectures and then depicted further in the chapters of this book. The crosscurrents between American and German Methodism, particularly in the 19th century, are brought out in a manner that catches interest. Jacoby went back to Germany to bring Methodism to Bremen. There he and Nippert conducted a Methodist theological seminary for a while. Nuelsen (d. 1946), who went to Europe in 1912 and in 1920 became Bishop of the Central European Conference, is one of the outstanding Methodists of the first half of the 20th century. William Nast, the first man treated, incidentally, was an opponent of C. F. W. Walther

CARL S. MEYER

INNOZENZ DER DRITTE. By Reinhold Schneider. Cologne: Jakob Hegner, 1960. 232 pages. Cloth. DM 12.80.

When the late poet-historian who wrote *Innozenz der Dritte* completed his manuscript — the product of a single month of sustained effort — in July 1931, he deemed it unwise to publish it in view of the developing political situation in Central Europe. The figure of the great medieval pope continued to fascinate him, however, and in 1952 he published his play *Innozenz und Franziskus*, although the publication of the present work was withheld until two years after Schneider's death in 1958. *Innozenz der Dritte* presupposes a familiarity with the history of the 12th and 13th centuries;

it attempts neither to provide nor to supplement such an acquaintance. It is epic poetry clothed in prose and written with the sensitivity of a novelist and a dramatist for that which lies under rather than upon the surface. One can quarrel legitimately with Schneider's somber, sometimes almost Manichaean, historical determinism, which sees the tragic conflicts that he records as an inevitable datum of the premises. Yet as the kings, the emperors, the popes, the saints, the heretics, the crusaders, and the pseudo-crusaders march across Europe and across Schneider's pages, the reader catches the authentic feel of the epoch of Henry VI and Otto IV and Philip of Swabia and Frederick II, of Celestine III and Innocent III and the Little Poor Man of Assisi, of the Children's Crusade and the Fourth Lateran Council and the war against the Albigensian heretics, more profoundly than he could by studying half a dozen volumes of medieval history. Josef Rast has appended an instructive postscript which serves as an excellent introduction to Schneider's philosophy of history. ARTHUR CARL PIEPKORN

A HISTORY OF THE EVANGELICAL AND REFORMED CHURCH. By David Dunn, Paul N. Crusius, Josias Friedli, Theophil W. Menzel, Carl E. Schneider, William Toth, and James E. Wagner. Philadelphia: The Christian Education Press, c. 1961. xvi and 369 pages; 11 full-page plates. Cloth. \$5.95.

In this illustrated symposium, designed as a companion volume to Elmer J. F. Arndt's *The Faith We Proclaim* (Philadelphia: The Christian Education Press, 1960), which treats the doctrinal position of the Evangelical and Reformed Church (in process of absorption since 1957 into the United Church of Christ), seven Evangelical and Reformed authors chronicle the denominational history of their body. Part One recounts the story of the Reformed Church

in the United States, Part Two the story of the Evangelical Synod of North America, Part Three the brief story of the merger of the two bodies to the threshold of their further union with the Congregational-Christian denomination. The narrative is interrupted by not a single footnote and by only very few statistical tables. In lieu of documentation there is an eight-page bibliography. The thesis which the book proposes to illustrate is that "the Evangelical and Reformed tradition is such that this church believes that any church taking that prayer [St. John 17] seriously must ever be at work striving to make real by making visible to the world 'our oneness in Christ,' translating that oneness which is given of God into that oneness of corporate life and witness which only God's people, by their humble willing to do so, can bring about (p. 337)." The *pietas* of the authors for the denomination that they have been serving is unconcealed, and their work makes no pretense at being a critical history. Within the limitations of the size and scope of the volume, however, this is an important document for every student of American Christianity. ARTHUR CARL PIEPKORN

THE SIGNIFICANCE OF SATAN: New Testament Demonology and Its Contemporary Relevance. By Trevor Ling. London: SPCK, 1961. vi and 114 pages. Paper. 12/6.

In this monograph in Biblical theology Ling takes the Bultmannian position that particularly in connection with New Testament "demonology" "we cannot dispense altogether with mythology, but must learn to use mythological concepts . . . with greater awareness of their limitations and their special value" (p. 1). From this point of view he outlines the Biblical perspective of New Testament demonology, shows Satan to be the central demonological emphasis in each major section of the New Testament,

isolates the chief features of "the symbol of Satan" passage by passage, discusses the relation of Satan and the angelic powers, analyzes the limitations and the special value of the New Testament "symbol of Satan," and describes the conquest of Satan — "the annulment of sin and the imparting of righteousness" (p. 93) — as the primary aspect of the divine work of salvation. A careful critical study of the monograph will have the salutary effect of helping the reader eliminate unbiblical elements from his image of Satan and to keep from depicting Satan in the not uncommon dualistic fashion which makes the devil the all-but-omnipotent, all-but-omniscient, all-but-omnipresent evil counterpart of God. Although Ling takes cognizance of the description of Satan as "that ancient serpent" in Rev. 12:9 and at least implicitly in Rev. 20:2, for reasons at which the reader can only guess he passes by completely the important reference in 2 Cor. 11:3 and its significant linkage with Gen. 3:4. Again, in the section on "Satan as Destroyer" the reader looks in vain for even a mention of 1 Cor. 10:10.

ARTHUR CARL PIEPKORN

THE SCHOOLS. By Martin Mayer. New York: Harper & Brothers, 1961. xviii and 446 pages. Cloth. \$4.95.

A sizable segment of a parish pastor's flock is enrolled in the public schools, even where the congregation has a Christian day school. These schools have been under attack and have been interpreted from a variety of angles. Free-lance writer Mayer looks at the schools in this country and in Europe. He asks a lot of questions, and even if he does not always have the right answers, he presents them in such a way that he stimulates thought. What does make a good teacher and good teaching? His candid camera word pictures from "in the classroom" help make his book interesting, but even to this basic question he cannot give a categorical answer.

For all that, it would be worth any pastor's while to spend time with this work for a better acquaintance (pro and con) with today's schools.

CARL S. MEYER

HOLY WRIT OR HOLY CHURCH: THE CRISIS OF THE PROTESTANT REFORMATION. By George A. Tavard. New York: Harper & Brothers, 1959. x and 250 pages. Cloth. \$5.00.

In the 16th-century *Scriptura sola* was one of the watchwords of the Reformation. Tavard, an Augustinian as Luther was, investigates the origins of this concept and traces it through the first 16 centuries. He, of course, accepts the pronouncements of the Council of Trent. As he interprets them, Holy Scripture and tradition are "two sets of vessels" for the Gospel of Christ and therefore, insofar as they convey this Gospel, are entitled to "the same adhesion of faith" (p. 208). The council, he says, "respects the classical view: Scripture contains all revealed doctrine, and the Church's faith, which includes apostolic tradition, interprets it" (p. 210). Tavard begins with the patristic view; he spends considerable time with the writers of the 15th century, with the humanists, with Luther and Calvin. Of great value is his section on "The Defence," on the views of men like Cardinal Cajetan, Johann Eck, Johann Cochläus, Johann Driedo, Albert Pigge ("among the most impressive champions of orthodoxy"), Nikolaus Ellenborg, Kaspar Schatzgeyer, and others. The reassertion of the Scripture principle by Roman Catholics like Ambrose Catharinus Politi and the Regensburg Colloquy also are included in Tavard's treatment.

This is a welcome book, a needed one, and an authoritative one. Tavard is not entirely free from a tendency to bring out the "Scripture *and* tradition" principle, but he presents without distortion or caricature the other point of view. The dust jacket of the book carries a citation of Jaroslav Pelikan

worth repeating: "Father Tavard marshals historical materials from both Protestant and [Roman] Catholic theology so skillfully and fairly that no treatment of the problem of [Roman] Catholic-Protestant relations can afford to overlook his conclusions."

CARL S. MEYER

THE HISTORIC REALITY OF CHRISTIAN CULTURE: A WAY TO THE RENEWAL OF HUMAN LIFE. By Christopher Dawson. Vol. I: *Religious Perspectives*. Edited by Ruth N. Anshen. New York: Harper & Brothers, 1960. 124 pages. Cloth. \$3.00.

According to Editor Anshen's introductory chapter the general aims of the series *Religious Perspectives* point to a rediscovery of first principles. "Confronted with the question of meaning, he [modern man] is summoned to rediscover and scrutinize the immutable and the permanent which constitute the dynamic, unifying aspect as well as the principle of differentiation; to reconcile identity and diversity, immutability and unrest" (p.7). A rediscovery of man is to point to the way to a rediscovery of God, for "the human heart is able, even yearns, to go to the very length of God" (p.9). (This reviewer would ask: Without the Spirit of God?) The meaning of God and the fallacy of the apparent irrelevance of God in history are to be brought out in this series.

A Roman Catholic historian leads off this series and from the historical perspective treats the "Six Ages of the Church." He speaks of Christian culture as a "culture of hope." With civilization in crisis he finds that "the only remedy is religious education in the widest sense of the word" (p.90). The church, that is, the Roman Church, he says (p.119), is not bound up with any nation or civilization and therefore "as a divine society possesses an internal principle of life which is capable of assimilating the most diverse materials and imprinting her own image on them." CARL S. MEYER

LES ORIGINES DE LA RÉFORME FRANÇAISE: MEAUX, 1518—1546. By René-Jacques Lovy. Paris: Librairie Protestante, 1959. 251 pages. Paper. Price not given.

In 12 information-packed chapters, counting the introduction, Lovy, a French historian and scholar, has conclusively shown the Lutheran antecedents of, and influence on, the Reformation movement in France. Lovy substantiates the remark of Charles, Cardinal of Lorraine, in 1559, that as many as two thirds of the population of France were *devenus luthériens*. Lovy tells about Meaux, its bishop, Guillaume Bricconnet, the first martyrs of Meaux, the successors of Bricconnet, the Evangelical Church of Meaux, the 14 martyrs of Meaux, and so on. His thesis, however, of the Lutheran character of the movement demands the closest attention. He gives, for instance, a list of Luther's books which were translated into French, not least of all the Small Catechism. He cites, to give another instance, the royal decrees which condemn the Lutheran heresies, and he quotes popular songs and ballads which by their very phraseology make it evident that the populace was acquainted with Lutheranism.

Lovy's scholarship, although he refrains from using footnotes to any extent, is noteworthy. He has a seven-page bibliography of works in French; most of the titles are specialized studies on the Reformation period in France. His writing is lucid. The work is deserving of translation and wide dissemination. At least Lutherans ought to know the details of early Lutheran influences in France.

CARL S. MEYER

HEBREW UNION COLLEGE ANNUAL, Volume XXXII. Edited by Elias L. Epstein. Cincinnati: Hebrew Union College-Jewish Institute of Religion, 1961. iv and 350 and 46 pages. Cloth. Price not given.

This issue of the *Hebrew Union College Annual* is especially rich in significant and varied content. Samuel Sandmel subjects

Gen. 4:26b to careful analysis and concludes that it is unnecessary to emend the text. James Muilenberg scrutinizes motivations conveyed by the particle "ו" in an article which suggests that there are still untapped lodes in the hills of Hebrew grammar. Students of liturgics, and those who ought to be, will do well to read the informative article by Sheldon Blank on Biblical prayer. Were the ancient Jews, especially in the early Christian era, opposed to visual art? Joseph Gutmann replies with an emphatic no. But the *pièce de résistance* in this meaty volume is another installment of Harry Orlinsky's "Studies in the Septuagint of the Book of Job."

FREDERICK W. DANKER

PATROLOGY. Volume III: *THE GOLDEN AGE OF GREEK PATRISTIC LITERATURE FROM THE COUNCIL OF NICAIA TO THE COUNCIL OF CHALCEDON*. Westminster, Md.: The Newman Press (Utrecht: Spectrum Publishers), 1960. xxv and 605 pages. Cloth. \$6.75.

Volume III of Quasten's *Patrology* maintains the high standard set by volumes I (see this journal, XXIV [July 1953], 542—543) and II (see this journal, XXVI [March 1955], 225—226), with the impressively comprehensive bibliographies, the precise and impartial scholarship, the admirable balance, the carefully compiled indices, and the laudable combination of historical and theological insight that have made the work an indispensable vade mecum for every scholar who approaches the writings of the early church. Successive chapters in the present volume treat the Egyptian authors from Arius to St. Cyril of Alexandria, the founders of Egyptian monasticism from St. Anthony to the irascible and able Shenoute, the writers of Asia Minor from Eusebius of Nicomedia to St. Asterius of Amasea, and the Syrians from St. Eustathius of Antioch to Theodoret of Cyrus. Extended notes discuss in detail

the theology of St. Athanasius, Didymus the Blind, St. Cyril of Alexandria, St. Basil the Great, St. Gregory of Nazianzus, St. Gregory of Nyssa, St. Cyril of Jerusalem, Apollinaris of Laodicea, Theodore of Mopsuestia, and St. John Chrysostom.

ARTHUR CARL PIEPKORN

CULTURAL FOUNDATIONS OF INDUSTRIAL CIVILIZATION. By John U. Nef. New York: Harper & Brothers 1960. xv and 165 pages. Paper. \$1.25.

An outstanding authority on the 16th century, John Nef, investigates the period from about 1570 to roughly 1660 and concludes that the separation of science from faith and from ethics and from art is "at the roots of the industrial world in which we live" (p. 4). The passion for mathematical precision and detailed investigations by observation and experimentation characterized the scientific method. The beginnings of modern technology and the intellectual revolution coincided to make up a critical epoch from which emerged modern civilization. Aspirations toward charity and compassion, a readiness to put beauty into the service of those ideals, according to Nef, emerged. That Nef has fully gauged the impact of Protestant Biblical teachings in the shaping of some of these ideals may be questioned. That Nef has presented a most thought-provoking series of essays cannot be questioned. His contribution must be reckoned with by anyone who would interpret any phase of modern history from the Renaissance to the present.

CARL S. MEYER

GREAT PERSONALITIES OF THE NEW TESTAMENT: THEIR LIVES AND TIMES. By William Sanford Lasor. Westwood, N. J.: Fleming H. Revell Co., c. 1961. 192 pages. Cloth. \$3.00.

This book, for the most part, represents lectures presented to a Bible class by a recognized Bible scholar of conservative theo-

logical persuasion. In a unique way he tells the story of God's redemptive activity as recorded in the New Testament by presenting portraits of some of the key personalities, both men and women, involved in this story. These portraits are framed by the initial study of "The Fullness of Time" and the closing study of "The Triumphant Christ." Here and there one may question a view presented, but by and large it is a solid piece of work presented in a popular and stimulating manner. Preachers and Bible class teachers may find it a useful book for their work.

VICTOR BARTLING

ONE LORD ONE BAPTISM: WORLD COUNCIL OF CHURCHES COMMISSION ON FAITH AND ORDER REPORT ON THE DIVINE TRINITY AND THE UNITY OF THE CHURCH AND REPORT ON THE MEANING OF BAPTISM PRESENTED TO THE COMMISSION 1960. Minneapolis: Augsburg Publishing House, 1960. 79 pages. Paper. \$1.25.

Particularly two aspects of these reports are significant, though there are others which are also important. The commission recognizes doctrine as of primary importance in striving for the external unity of the church. Furthermore, it demonstrates that Scripture, the Old Testament as well as the New, must be the only source of Christian doctrine. With these facts in mind, the commission defined the areas which deserve priority in a discussion of church unity.

The commission's method was not "that of trying to find an average Christian view, or a minimum to which all can agree, by comparing the views of the different confessions," but to proceed "to a maximum which holds all together." As issues faced by it, the commission discusses the following: (1) the inseparability of Christ and the Church; (2) the church and the Triune God; (3) Israel, the church and the nations; (4) the

being and work of Christ and the Holy Spirit; (5) the church as the community of Jesus Christ; (6) the church as the community of the Spirit; (7) the church, worship and sacraments; (8) Christ, the world and the church; (9) the unity of the church.

The report on the meaning of Baptism reflects a renewed interest in that sacrament. In view of the diversity of opinions among Christians regarding it, the authors did very well in ascribing to Baptism the importance which it deserves in God's plan of salvation. Significant is the emphasis on the fact that Baptism is something that God does to us, not something that we ourselves do. The commission stresses the fact that God through Baptism makes us members in the body of Christ. If now the commission keeps in mind that we are members in the body of Christ through faith in Him, it will accord to Baptism its proper place in soteriology as a means of grace. Faith is indeed the "response to the redemption made known in the gospel," as the commission puts it, but it should be added that the Holy Spirit works this faith through the Gospel, in which the redemption is made known, and that this includes the Gospel which is connected with the water in Baptism.

These reports of the commission deserve to be studied by pastoral conferences. The Spirit is at work in the churches.

LEWIS W. SPITZ, SR.

THE PARABLES OF THE KINGDOM. By C. H. Dodd. New York: Charles Scribner's Sons, 1961. xi and 176 pages. Cloth. \$3.50.

This is the work of the man who, as A. M. Hunter declared, has "put the parables back into their true setting, which is the ministry of Jesus seen as the great eschatological act of God in which He visited and redeemed His people" (*Interpretation*, XIV [Jan. 1960], 83). Adolf Jülicher, at the end of the 19th century, gave Archbishop Trench,

with all his allegorizing of the parables, back to the Middle Ages. Dodd has done what Jülicher failed to do, namely, to outline the theological context in which the parables must be understood. No one should preach on parables without reading critically this revision of a classic.

FREDERICK W. DANKER

A DICTIONARY OF LIFE IN BIBLE TIMES. By W. Corswant. Translated by Arthur Heathcote. New York: Oxford University Press, 1960. xix and 308 pages. Cloth. \$6.50.

It is a common lament that many Bible dictionaries repel with their fine print and bulky appearance. No pains are here spared to show consideration to the reader. In addition to the attractive layout and the many clear and helpful illustrations, a systematic classification of the principal articles included in this handsome volume prefaces the dictionary proper. With this aid the student can see at a glance that this dictionary does not treat proper names, geographical locations, and theological subjects, but discusses the life and environment of man in Bible times, including his secular life, his religious life, and the animals, plants, and minerals with which he came in contact. Thus if one wishes to make a special study of holy places, specifically ancient sanctuaries, he is directed on p. x, under II, A, 1, to consult the following articles: Altar, Asherah, Sanctuary, Ark, Tabernacle, Sacred Trees, Pillar, Dolmen, Ephod, Images, Teraphim, Urim, and Thummim. The dictionary includes not only general articles, such as "Weights and Measures," but also separate entries devoted to the subdivisions, with appropriate Scripture references cited at the end of each article employing the Scriptural term. The discussion of the term *deacon* suggests the scholarly integrity that has gone into this volume. Whereas many Bible dictionaries and handbooks designed for popular consumption as-

sert that the "seven" mentioned in Acts 6:1 were "deacons," Corswant correctly observes that "they are by no means called 'deacons' either in this chapter or—in contrast to what certain translations state—in the rest of the Acts of the Apostles; moreover, their activity did not remain limited to tasks of a material nature: Stephen and Philip, in particular, were fervent evangelists." Church librarians should order this book at once. Pastors and lay Bible students will find it a delightful and authoritative resource to enrich their understanding of the Biblical message.

FREDERICK W. DANKER

DICTIONARY OF LITURGICAL LATIN.

By Wilfrid Diamond. Milwaukee: The Bruce Publishing Co., 1961. 156 pages. Paper. \$2.50.

The Latin of the liturgy and of medieval and modern liturgical books often defies translation on the basis of a lexicon of classical Latin alone. This businesslike, efficient compilation provides English equivalents for between 11,000 and 12,000 Latin words, rare and common, occurring in the Latin rite, including the extensive passages from the Sacred Scriptures found in it. Obviously it cannot include every single word (thus, for instance, it is weak on musical terms, lacking, among others, *flexa*, *neuma*—although it has *neumatizo*—*penultimus* and *semiditonus*). Nor will it indicate every nuance of meaning (thus, for instance, the meaning "be found worthy," which *mereor* demands in the collect for the Second Sunday in Advent, is not listed). At the same time the occasions when the user will be compelled to turn to a more elaborate lexicon will be rare. A very useful feature is the accentuation of all words of more than two syllables. This reviewer cordially recommends the present work to all those who have to work with liturgical Latin.

ARTHUR CARL PIEPKORN

HOW WE GOT THE BOOK OF MORMON. By E. Cecil McGavin. Salt Lake City: Deseret Book Company, c. 1960. ix and 128 pages. Cloth. \$1.50.

MORMON CLAIMS EXAMINED. By Larry Jonas. Grand Rapids, Mich.: Baker Book House, 1961. 81 pages. Paper. \$1.00.

McGavin, a Mormon elder, taught for many years in his denomination's seminary system before joining the staff of the denominational historian. Obviously writing for the instruction of his fellow Mormons, he summarizes the official account of the origin of the various parts of the Book of Mormon—Ether's story of the Jaredites, who are supposed to have left Mesopotamia before Babel; the chronicle of the Nephites, who left Palestine for the New World in the days of Jeremiah, whose descendants were instructed by the risen Christ and whose records were abridged by the aged Mormon; the literary efforts of Moroni; the resurrected Moroni's "revelment" of the hiding place of the records 1,400 years later to 18-year-old Joseph Smith; and Smith's translation of the plates by means of Urim and Thummim from "Reformed Egyptian" into English. Two apologetic chapters attempt to establish the credibility of the account by showing that metal plates were widely used in the ancient world for record keeping and that American aborigines used metal and had developed the art of writing.

Jonas' somewhat vehemently written tract takes the opposite tack and endeavors to show the falsity of the Mormon account. He offers, among other things, correspondence with the Smithsonian Institution's Bureau of American Ethnology to the effect that today no reputable ethnologists or archaeologists believe in the Jewish origin of American Indians; that there is no linguistic link between them; that pre-Columbian Indians apparently did not know how to smelt iron; and that elephants, horses, and the common domesticated animals were unknown in the New World

in 1492. He reproduces sections of books and newspapers of the period to show that Smith could have known from other sources many of the "facts" that he claimed to know only through the revelation of the Book of Mormon and that his two most frequently cited "prophecies" were based on newspaper reports; he gives part of the record of a trial in 1826 in which Smith was found guilty of being an impostor; and he offers pages from Mormon publications impeaching the character of the witnesses who are supposed personally to have seen the golden plates upon which the Book of Mormon was engraved. He also considers a number of Bible passages which Mormons and members of the Reorganized Church of Jesus Christ of Latter-Day Saints use to confirm the truth of their doctrine. Jonas' denominational affiliation is not specified, but his approach and language is that of a Southern Baptist.

ARTHUR CARL PIEPKORN

THE BIBLICAL ARCHEOLOGIST READER. Edited by G. Ernest Wright. New York: Doubleday and Co., 1961. xvi and 342 pages. Paper. \$1.45.

This commendable volume consists of a selection of articles from the *Biblical Archaeologist*. They cover a wide variety of subjects related to Biblical research, from the archaeological evidence for the existence of the Flood to the eschatological feast upon the "steaks" of Leviathan. Of particular significance is a group of related studies concerning the Babylonian, Egyptian, Palestinian, and Israelite temples, studies which stress the role of the temple in the total life and faith of the community and the relationship of the temple and its worship to that of the synagog and the early Christian church. This publication is a fine tribute to the editors of *Biblical Archaeologist*, which has done much to bridge the gap between the world of archaeological scholarship and the public. An index would make this volume even more valuable.

NORMAN C. HABEL

LAUDES REGIAE: A STUDY IN LITURGICAL ACCLAMATIONS AND MEDIAEVAL RULER WORSHIP. By Ernst H. Kantorowicz. Berkeley: University of California Press, 1958. xxi and 292 pages; 15 full-page plates. Cloth. \$6.50.

This is the second edition of a work completed in 1941 and first published in 1946. The learned historian who is its author describes it modestly as a necessarily incomplete history of a single liturgical chant, the *Laudes regiae*, in its Gallo-Frankish, Franco-Roman, Dalmatian, Venetian, Norman, and Franco-Burgundian forms, from the 8th to the 13th century. "The seemingly insignificant changes in the texts of the laudes . . . reflect the various changes in theocratic concepts of secular and spiritual rulership" (p. ix). The *Laudes regiae* are a litany type of chant sung in honor of the emperor, the king, the duke, the pope, the bishop; in origin the chant is a survival in the liturgical services of the church of the acclamations once given to the Roman emperors. A prominent part of the *laudes* is the familiar medieval formula *Christus vincit, Christus regnat, Christus imperat*.

Kantorowicz' impressive erudition leads

him off on an almost bewildering assortment of fascinating byways that are bound to tantalize the historian, the liturgiologist, and the theologian. Chapter IV, "The Laudes of the Hierarchy," is of particular interest to the last-named, notably for the light it sheds on some neglected aspects of the developing doctrine of the sacred ministry and the role of the people in the election of pastors and prelates. Church musicians and musicologists will find Appendix I, "The Music of the Laudes," by Manfred F. Bukofzer highly instructive. Appendix III (there are five appendixes altogether) discusses the "Norman finale" of the *Exsultet* of the Easter Vigil rite, which substitutes for the usual collect type of doxology the concluding formula of *Gloria in excelsis*. (In passing, it may be noted that the *laudes* were sung at the coronation in Bologna of Charles V in 1530, when "the polite Medici pope apologized to the no less polite emperor for asking him to kiss the pontiff's foot" [p. 180], explaining that *lex ceremoniarum ita cogit*.)

The bibliography, the superb illustrations, the index of manuscripts, and the general index add greatly to the value of an exceedingly useful study.

ARTHUR CARL PIEPKORN

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)

Josephus: Complete Works, trans. William Whiston. Grand Rapids, Mich.: Kregel Publications, 1960. xxi and 770 pages. Paper. \$4.50. The complete works of Josephus are here available in an inexpensive format. William Whiston's translation, despite its flaws, still remains, as William S. La Sor observes in the Foreword, the best complete English translation of Josephus.

Angus-Green Bible Handbook. Fleming H. Revell Company, 1961. xvi and 837 pages. Cloth. \$6.95. This is a reprint of an old but still useful guide to the Bible.

It offers encyclopedic information about the Bible, its text, and translations; suggests approaches to Bible study; and discusses the background and purpose of each of the 66 books.

The Epic of Revelation: An Essay in Biblical Theology. By Mack B. Stokes. New York: McGraw-Hill Book Company, 1961. viii and 240 pages. Cloth. \$4.95. Leading Biblical themes are explored here in terms of their relevance to modern man. The preacher who wishes to communicate meaningfully to his generation will welcome the

assistance and the stimulation these pages afford.

Islam and the Integration of Society. By W. Montgomery Watt. Evanston, Ill.: Northwestern University Press, c. 1961. x and 293 pages. Cloth. \$6.50.

Our Lady: Papal Teachings, ed. the Benedictine Monks of Solesmes; trans. the Daughters of St. Paul. Boston, Mass.: Daughters of St. Paul, 1961. 591 pages. Cloth. \$5.00.

Theodore of Mopsuestia: Exegete and Theologian. By Rowan Greer. London: The Faith Press, c. 1961. 173 pages. Cloth. 21/—.

Pictures from a Mediaeval Bible. Commentary by James Strachan. Second edition. Boston, Mass.: Beacon Press, c. 1961. 128 pages. Cloth. \$3.50.

Jesus the Lord: The Sovereign Authority of Jesus and God's Revelation in Christ (Jesus der Herr: Die Herrschervollmacht Jesu und die Gottesoffenbarung in Christus). By Karl Heim; trans. D. H. van Daalen. Philadelphia: Muhlenberg Press, c. 1959. x and 192 pages. Cloth. \$3.50.

Europe Emerges: Transition Toward an Industrial World-Wide Society 600—1750. By Robert L. Reynolds. Madison, Wis.: University of Wisconsin Press, c. 1961. xiv and 529 pages. Cloth. \$7.50.

The Fifteenth Century 1399—1485. By Ernest F. Jacob. New York: Oxford University Press, c. 1961. xviii and 775 pages and maps. Cloth. \$9.00.

The Church in Crisis: A History of the General Councils, 325—1870. By Philip Hughes. New York: Doubleday and Company, c. 1961. 384 pages. Cloth. \$4.95.

The Improper Opinion: Mass Media and the Christian Faith. By Martin E. Marty. Philadelphia: The Westminster Press, c. 1961. 144 pages. Cloth. \$3.50.

Methodism and Society, Vol. 1: *Methodism and Society in Historical Perspective.* By Richard M. Cameron. New York: Abingdon Press, c. 1961. 349 pages. Cloth. \$5.00.

Perspective on Man: Literature and the Christian Tradition. By Roland Mushat

Frye. Philadelphia: The Westminster Press, c. 1961. 207 pages. Cloth. \$4.50.

The Protestant Reformation (Une révolution religieuse: la Réforme protestante). By Henri Daniel-Rops; trans. Audrey Butler. New York: E. P. Dutton and Company, 1961. xii and 560 pages. Cloth. \$10.00.

The Letters of James and Peter. By William Barclay. Philadelphia: The Westminster Press, 1961. xviii and 416 pages. Cloth. \$2.50.

Ancient Israel: Its Life and Institutions (Les Institutions de L'Ancien Testament). By Roland de Vaux; trans. John McHugh. New York: McGraw-Hill, c. 1961. xxv and 592 pages. Cloth. \$10.95.

The Bible, Religion, and the Public Schools. By Donald E. Boles. Ames, Iowa: Iowa State University Press, c. 1961. x and 308 pages. Cloth. \$4.95.

Certainties for Uncertain Times. By John Sutherland Bonnell. New York: Harper & Brothers, c. 1961. 160 pages. Cloth. \$3.00.

Communist Totalitarianism: Keys to the Soviet System. By Bertram D. Wolfe. Boston: Beacon Press, c. 1961. xx and 328 pages. Cloth. \$4.95.

The Council of Constance: The Unification of the Church. Trans. Louise Ropes Loomis; ed. John Hine Mundy and Kennerly M. Woody. New York: Columbia University Press, 1961. xv and 562 pages. Cloth. \$10.00.

David Brainerd: Beloved Yankee. By David Wynbeek. Grand Rapids, Mich.: William B. Eerdmans, c. 1961. 256 pages. Cloth. \$3.75.

Les Oeuvres de Philo d'Alexandrie. Vol. I: *De Opificio Mundi.* Trans. Roger Arnaldez, Jean Pouilloux, and Claude Mondesert. Paris: Éditions du Cerf, 1961. 257 pages. Paper. No price given.

Divorce, the Church, and Remarriage. By James G. Emerson, Jr. Philadelphia: The Westminster Press, c. 1961. 192 pages. Cloth. \$3.95.

Everyday Life in Ancient Rome. By F. R. Cowell. New York: G. P. Putnam's Sons, c. 1961. 208 pages. Cloth. \$3.50.

Glorious Heretic: The Story of Guido de Brès. By Thea B. Van Halsema. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., c. 1961. 38 pages. Paper. 75 cents.

Individualismus und Gemeinschaft bei Kaspar von Schwenckfeld. By Gottfried Maron. Stuttgart: Evangelisches Verlagswerk, 1961. 182 pages. Paper. DM 17.80.

John Wesley. By Ingvar Haddal; translated from the original Norwegian. New York: Abingdon Press, c. 1961. v and 175 pages. Cloth. \$3.50.

Kirche im Osten: Studien zur Osteuropäischen Kirchengeschichte und Kirchenkunde. Vol. IV. Ed. Robert Stupperich. Stuttgart: Evangelisches Verlagswerk, c. 1961. 200 pages. Cloth. DM 15.80.

Luther and Melancthon in the History and Theology of the Reformation (Luther und Melancthon), ed. Vilmos Vajta. Philadelphia: Muhlenberg Press, c. 1961. 198 pages. Cloth. \$3.00.

The Meaning of the Cross. By Martin J. Heineken. Philadelphia: Muhlenberg Press, c. 1962. 122 pages. Paper. \$1.50.

Modern Catholic Thinkers: An Anthology, ed. A. Robert Caponigri. London: Burns and Oates, c. 1960. xxvi and 636 pages. Cloth. 63/—.

The Old Testament in Christian Preaching. By Lawrence E. Toombs. Philadelphia: The Westminster Press, c. 1961. 192 pages. Cloth. \$3.95.

One Hundred Years of Music in America, ed. Paul Henry Lang. New York: G. Schirmer, c. 1961. 322 pages. Cloth. \$6.95.

Paul and His Predecessors. By Archibald M. Hunter. Philadelphia: The Westminster Press, c. 1961. 154 pages. Cloth. \$3.00.

The Psychology of Human Growth and Development. By Warren R. Baller and Don C. Charles. New York: Holt, Rinehart, and Winston, c. 1961. xv and 432 pages. Cloth. \$5.50.

The Semantics of Biblical Language. By James Barr. New York: Oxford University Press, c. 1961. x and 313 pages. Cloth. \$6.00.

Sharing His Suffering. By Peter H. Eldersveld. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., c. 1961. x and 99 pages. Cloth. \$2.50.

Teaching America's Children. By William B. Ragan. New York: Holt, Rinehart, and Winston, c. 1961. viii and 344 pages. Cloth. \$4.50.

The Text of the New Testament: A Short Introduction. By Vincent Taylor. New York: St. Martin's Press, c. 1961. xii and 113 pages. Cloth. \$3.50.

Theories in Logic (Die Prinzipien der Logik). By Wilhelm Windelband. New York: Philosophical Library, c. 1961. x and 81 pages. Cloth. \$2.75.

H. D. Thoreau: A Writer's Journal, ed. Laurence Stapleton. New York: Dover Publications, c. 1960. xxxii and 234 pages. Paper. \$1.55.

The Use of Symbolism in Christian Education. By Dorothy B. Fritz. Philadelphia: The Westminster Press, c. 1961. 64 pages. Paper. \$1.45.

Vom Sinn der Sakramente. By Otto Semmelroth. Frankfurt-am-Main: Verlag Josef Knecht, c. 1960. 118 pages. Cloth. DM 6.50.

Man in Rapid Social Change. By Egbert de Vries. New York: Doubleday and Company, c. 1961. 240 pages. Cloth. \$4.50.

The Old Testament: Its Formation and Development (Einleitung in das Alte Testament). By Artur Weiser; trans. Dorothea M. Barton. New York: Association Press, c. 1961. xv and 492 pages. Cloth. \$5.95.

Our Christmas Challenge. By James A. Pike. New York: Sterling Publishing Company, c. 1961. 64 pages. Cloth. \$1.50.

Yearbook of American Churches, 1962: Information on all Faiths in the U.S.A., ed. Benson Y. Landis. New York: National Council of the Churches of Christ in the U.S.A., c. 1961. iv and 314 pages. Cloth. \$5.95.

Jesus Christ. By Leonce de Grandmaison. New York: Sheed and Ward, c. 1961. xv and 266 pages. Cloth. \$4.50.

A Greek Grammar of the New Testament and Other Early Christian Literature. By F. Blass and A. Debrunner, trans. and ed. Robert W. Funk. Chicago: The University of Chicago Press, c. 1961. xxxviii and 325 pages. Cloth. \$10.00.

Logotherapy and the Christian Faith. By Donald F. Tweedie, Jr. Grand Rapids, Mich.: Baker Book House, c. 1961. 183 pages. Cloth. \$3.95.

The Lord's Prayer (Das Unservater: Eine Auslegung). By Walter Lüthi, trans. Kurt Schoenenberger. Richmond, Va.: John Knox Press, c. 1961. vii and 103 pages. Cloth. \$2.50.

Luther and the Bible (Luther en De Bijbel). By Willem Jan Kooiman, trans. John Schmidt. Philadelphia: Muhlenberg Press, c. 1961. ix and 243 pages. Cloth. \$4.00.

St. Peter and the Popes. By Michael M. Winter. Baltimore: Helicon Press, c. 1960. viii and 236 pages. Cloth. \$4.50.

The Jews of Ancient Rome. By Harry J. Leon. Philadelphia: The Jewish Publication Society of America, c. 1960. x and 378 pages. Cloth. \$5.50.

The King Is Dead: Studies in the Near Eastern Resistance to Hellenism, 334—31 B.C. By Samuel K. Eddy. Lincoln, Nebr.: University of Nebraska Press, c. 1961. x and 390 pages. Cloth. \$8.50.

The Meaning of Grace (Entretiens sur la Grâce). By Charles Journet; trans. A. V. Littledale. New York: P. J. Kenedy and Sons, c. 1960. xii and 127 pages. Cloth. \$3.50.

Predestination and Other Papers (La Predestination). By Pierre Maury; trans. Edwin Hudson. Richmond, Va.: John Knox Press, c. 1960. 109 pages. Cloth. \$2.50.

The Origin and Meaning of the Name "Protestant Episcopal." By Robert W. Shoemaker. New York: American Church Publications, c. 1959. xx and 338 pages. Cloth. \$3.95.

Accounting Methods for the Small Church. By Manfred Holck, Jr. Minneapolis: Augsburg

Publishing House, c. 1961. xi and 109 pages. Paper. \$2.50.

The Art of Worship: A Guide in Corporate Worship Techniques. By Scott Francis Brenner. New York: The Macmillan Company, c. 1961. x and 95 pages. Cloth. \$2.75.

The Churches and Rapid Social Change. By Paul Abrecht. New York: Doubleday and Company, c. 1961. 216 pages. Cloth. \$3.95.

Commentary on the Metaphysics of Aristotle by St. Thomas Aquinas; trans. John P. Rowan. Chicago: Henry Regnery Company, c. 1961. xxiii and 955 pages. Cloth. Price not given.

Eastern Christendom. By Nicolas Zernov. New York: G. P. Putnam's Sons, c. 1961. 326 pages. Cloth. 42/—.

Luther Jahrbuch 1961: Jahrbuch der Luther-Gesellschaft, ed. Franz Lau. Berlin: Lutherisches Verlagshaus, c. 1961. vii and 164 pages. Cloth. DM 14.00.

On the Eternal in Man (Vom Ewigen im Menschen). By Max Scheler; trans. Bernard Noble. New York: Harper & Brothers, c. 1960. 480 pages. Cloth. \$10.00.

A Patristic Greek Lexicon, ed. G. W. H. Lampe. Fascicle 1. New York: Oxford University Press, c. 1961. xlix and 288 pages. Paper. \$13.45.

Prophecy and Inspiration: A Commentary on the Summa Theologica (Traité de la Prophétie). By Paul Synave and Pierre Benoit; trans. Avery R. Dulles and Thomas L. Sheridan. New York: Desclée Company, c. 1961. 185 pages. Cloth. \$3.75.

A History of Antioch in Syria: From Seleucus to the Arab Conquest. By Glanville Downey. Princeton, N.J.: Princeton University Press, c. 1961. xx and 752 pages. Cloth. \$15.00.

Der kommende Christus und die kirchlichen Traditionen. By Edmund Schlink. Göttingen: Vandenhoeck und Ruprecht, c. 1961. 276 pages. Paper. No price given.

Learn While You Sleep: Theory and Practice of Sleep-Learning. By David Curtis. New York: Libra Publishers, c. 1960. 126 pages. Paper. \$1.35.

The Letters of Gerbert: With His Papal Privileges as Sylvester II. Translated from the Dutch by Harriet Pratt Lattin. New York: Columbia University Press, c. 1961. x and 412 pages. Cloth. \$7.50.

Catholic Viewpoint on Over-Population. By Anthony Zimmerman. New York: Doubleday and Company, c. 1961. 214 pages. Cloth. \$3.50.

Christ in Russia: The History, Tradition, and Life of the Russian Church. By Helene Iswolsky. Milwaukee: Bruce Publishing Company, c. 1960. x and 213 pages. Cloth. \$3.95.

Christian Perspectives 1961. Hamilton, Ont., Can.: Guardian Publishing Company, c. 1961. 221 pages. Paper. \$2.00.

Pilgrimage to Humanity (Weg zur Humanität). By Albert Schweitzer; trans. Walter E. Stuermann. New York: Philosophical Library, c. 1961. 106 pages. Cloth. \$3.75.

Focus on Infinity: A Life of Phillips Brooks. By Raymond W. Albright. New York: The Macmillan Company, c. 1961. xiv and 464 pages. Cloth. \$4.95.

Religion and American Society: A Statement of Principles. Santa Barbara, Calif.: Center for the Study of Democratic Institutions, c. 1961. 79 pages. Paper. 50 cents.

The Renaissance: A Consideration of the Theories and Interpretations of the Age, ed. Tinsley Helton. Madison, Wis.: The University of Wisconsin Press, c. 1961. xiii and 160 pages. Cloth. \$4.00.

St. Paul of the Cross. By Charles Almeras; translated from the French by M. Angeline Bouchard. New York: Hanover House, c. 1960. 286 pages. Cloth. \$3.95.

The Social Pattern of Christian Groups in the First Century. By E. A. Judge. London: The Tyndale Press, c. 1960. v and 77 pages. Paper. 5/—.

The American Historian. By Harvey Wish. New York: Oxford University Press, c. 1960. 366 pages. Cloth. \$7.50.

Byzantium: An Introduction to East Roman Civilization. By N. H. Baynes and H. St. L. B. Moss. New York: Oxford Uni-

versity Press, c. 1961. xxxi and 436 pages. Paper. \$2.25.

The Dreams of Reason: Science and Utopias. By René Dubos. New York: Columbia University Press, c. 1961. xii and 167 pages. Cloth. \$5.00.

Enthusiasm: A Chapter in the History of Religion with Special Reference to the Seventeenth and Eighteenth Centuries. By Ronald A. Knox. New York: Oxford University Press, 1961. viii and 622 pages. Paper. \$2.95.

The God of Israel, the God of Christians: The Great Themes of Scripture (Grands thèmes bibliques), ed. J. Gibley; trans. Kathryn Sullivan. New York: Desclée Company, c. 1961. x and 261 pages. Cloth. \$3.95.

A Hard Look at Adult Christian Education. By John R. Fry. Philadelphia: Westminster Press, c. 1961. 150 pages. Cloth. \$3.50.

Herodian of Antioch's History of the Roman Empire: From the Death of Marcus Aurelius to the Accession of Gordian III. Trans. Edward C. Echols. Berkeley, Calif.: University of California Press, c. 1961. 220 pages. Cloth. \$5.00.

Meditations on the Old Testament: Wisdom (Méditations sur la Bible: La Sagesse). By Gaston Brillet; trans. Jane Wynne Saul. New York: Desclée Company, c. 1961. 249 pages. Cloth. \$3.75.

Parents and Religion: A Preface to Christian Education. By J. Gordon Chamberlin. Philadelphia: The Westminster Press, c. 1961. 111 pages. Cloth. \$2.50.

The Philosophy of Benedetto Croce: An Introduction. By Angelo A. De Gennaro. New York: Philosophical Library, c. 1961. 103 pages. Cloth. \$3.00.

Life With God: A Manual for the Religious Instruction of Adults. By Herman C. Theiss. Medford, Oreg.: Morse Press, c. 1961. viii and 82 pages. Paper. \$1.75.

Luther: Lectures on Romans. Trans. and ed. Wilhelm Pauck. Philadelphia: Westminster Press, c. 1961. lxvi and 444 pages. Cloth. \$6.50.

Margery Kempe: An Example in the English Pastoral Tradition. By Martin Thorn-

ton. London: SPCK, c. 1960. viii and 120 pages. Cloth. \$3.75.

Protests of an Ex-Organization Man. By Kermit Eby. Boston: Beacon Press, c. 1961. xiv and 146 pages. Cloth. \$3.50.

Religious Philosophy: A Group of Essays. By Harry Austryn Wolfson. Cambridge, Mass.: Harvard University Press, c. 1961. xii and 278 pages. Cloth. \$6.00.

The Future Is Now: The Significance of Precognition. By Arthur W. Osborn. New Hyde Park, N. Y.: University Books, Inc., c. 1961. 254 pages. Cloth. \$6.00.

Missionarischer Gemeindeaufbau: Handreichung zu den Spandauer Thesen, Teil I. Berlin: Lutherisches Verlagshaus, c. 1961. 64 pages. Paper. DM 2.80.

Perspectives on a College Church, ed. Marilee K. Scaff. New York: Association Press, c. 1961. 239 pages. Cloth. \$4.00.

Reason and God: Encounters of Philosophy with Religion. By John E. Smith. New Haven, Conn.: Yale University Press, c. 1961. xv and 274 pages. Cloth. \$5.00.

Art and the Message of the Church. By Walter L. Nathan. Philadelphia: The Westminster Press, c. 1961. 208 pages. Cloth. \$5.00.

Chapters in Western Civilization, ed. the Contemporary Civilization Staff of Columbia University. Vol. I. 3d ed. New York: Columbia University Press, c. 1961. x and 591 pages. Cloth. \$6.00.

Der Christ in der DDR: Handreichung der Vereinigten Evangelisch-Lutherischen Kirche Deutschlands. Berlin: Lutherisches Verlagshaus, c. 1961. 42 pages. Paper. No price given.

The Essene Christ: A Recovery of the Historical Jesus. By Upton Clary Ewing. New York: Philosophical Library, c. 1961. xx and 438 pages. Cloth. \$5.75.

Religious History of Modern France (Histoire religieuse de la France contemporaine). By Adrian Dansette; trans. John Dingle. New York: Herder and Herder, c. 1961. xi and 363 pages; xv and 467 pages. Cloth. \$16.50.

The Transformation of the School: Progressivism in American Education 1876 to 1957. By Lawrence A. Cremin. New York: Alfred A. Knopf, c. 1961. xxxvi and 387 pages. Cloth. \$5.50.

The Story of America's Religions. By Hartzell Spence. New York: Holt, Rinehart and Winston, c. 1960. xii and 258 pages. Cloth. \$4.00.

Unsere erste Sorge: Der Mensch. By Gottfried Voigt. Berlin: Lutherisches Verlagshaus, c. 1961. 31 pages. Paper. DM 2.50.

Attitudes Toward History. By Kenneth Burke. Boston: Beacon Press, 1961. viii and 375 pages. Paper. \$2.25.

Germany: A Modern History. By Marshall Dill, Jr. Ann Arbor: The University of Michigan Press, c. 1961. xxxiii and 467 pages. Cloth. \$8.75.

Miniatures of the Christmas Story (Miniaturen aus der Weihnachtsgeschichte). Westminster, Md.: The Newman Press, c. 1961. 28 pages. Cloth. \$2.75.

What Is the Eucharist? (L'Eucharistie). By Marie-Joseph Nicolas; trans. R. F. Trevett. New York: Hawthorn Books, c. 1960. 125 pages. Cloth. \$2.95.

The Small Church and Christian Education. By Rachel Swann Adams. Philadelphia: Westminster Press, c. 1961. 75 pages. Paper. \$1.00.

Überlieferung: Tradition und Schrift in der evangelischen und katholischen Theologie der Gegenwart. By Peter Lengsfeld. Paderborn: Bonifacius-Druckerei, c. 1960. 264 pages. Cloth. DM 16.00.

The Biblical Doctrine of Baptism. By the General Assembly of the Church of Scotland. Edinburgh: St. Andrew Press, c. 1958. 69 pages. Cloth. 10/6—.

Voltaire's Philosophical Dictionary, ed. and trans. Wade Baskin. New York: Philosophical Library, c. 1961. 122 pages. Cloth. \$3.75.

The Universal God: An Interfaith Anthology, ed. Carl Hermann Voss. Boston: Beacon Press, c. 1953. xiii and 326 pages. Paper. \$1.75.