

CONCORDIA THEOLOGICAL MONTHLY

To Theodore Hoyer: A Tribute

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Book Review

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BOOK REVIEW

All books received in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

GOTT UND DAS BÖSE. By Kurt Lüthi. Zurich: Zwingli Verlag, 1961. 296 pages. Paper. Sw Fr 23.00.

This thorough *Habilitationsschrift* qualified the author as an instructor of systematic theology at the University of Bern. Subsequently it appeared as the 13th volume of the *Studien zur Dogmengeschichte und systematischen Theologie*, edited by Fritz Blanke and Arthur Rich, both of Zurich, and Otto Weber of Göttingen.

Lüthi's thesis may be viewed as a serious conversation with Schelling, the philosopher, and Karl Barth, the theologian. Other philosophers, such as Leibniz, Kant, and Spinoza, appear on its pages as either Schelling or Barth take issue with them, or as the author himself finds occasion to appeal to them for support or to disagree with them in principle. On the theological side men of similar stature make their appearance in the same manner.

Lüthi treats his subject in three sections. In the first he discusses the problem of evil in contrast with Schelling and Barth. In the second he views it exegetically in the light of the Old and the New Testaments. In the third he attempts a new approach to it. The appended bibliography demonstrates both the profound interest that philosophers and theologians have taken in the mystery of evil in a world created by the holy God and the hoary age of this problem. An index of names enables the reader to gauge the breadth of Lüthi's interest and helps him to discover what thinkers have had to say about the mystery.

The chief value of this study resides in the history of dogma. The discriminating reader will be compelled at times to disagree not

only with Schelling, Barth, and others with whom the author takes issue but with the author himself. The latter would probably be amazed if no one were to disagree with him. Actually, neither Lüthi nor the men whom he quotes have been able to add anything of great value to John 8:44 and Rom. 5:12. This is not to discourage the reader from giving serious attention to the problem of evil, which has troubled thinkers down through the ages. LEWIS W. SPITZ

HISTOIRE GÉNÉRALE DU PROTESTANTISME. Vol. I: *La Réformation.* By Émile G. Léonard. Paris: Presses Universitaires de France, c. 1961. 402 pages. Cloth. Fr. 40.00.

This first volume of the story of Protestantism by one of France's most distinguished Protestant historians carries the account down to 1564, the year of Jean Calvin's death. Luther and Calvin dominate the first volume. (Ultimately there are to be three.) Mainly the author is concerned about telling the narrative in a clear, direct, organized fashion, with enough judgments and interpretations to keep the reader alert. The extensive references, including not a few to the *CONCORDIA THEOLOGICAL MONTHLY*, are valuable; they are supplemented by a 56-page bibliography. Most American publishers would cringe at such use of type. The illustrations, too, must be commended. Most interesting is his exposition of Calvin, "The Founder of a Civilization." Thoroughly at home in the sources and acquainted with a wide variety of authorities, the author has put together a history that will rank among the best summaries of the Reformation era.

CARL S. MEYER

JEWISH-GENTILE COURTSHIPS: AN EXPLORATORY STUDY OF A SOCIAL PROCESS. By John E. Mayer. New York: The Free Press of Glencoe, 1961. x and 240 pages. Cloth. \$5.00.

The author, a Columbia University Ph.D. in sociology, is concerned with identifying the factors which lead an individual to marry someone whom he formerly considered ineligible. In view of the hostility of the culture to interfaith marriages, the study seeks to determine why "individuals who are predispositionally ill-suited to each other" finally marry. The study utilizes an interview approach to 45 couples who represent a Jewish-Gentile marriage. The couples were not selected from any particular universe; they tended to be primarily young, middle-class couples. The sociological specialists will be interested in the definition of specific hypotheses arising from the data and the methodology employed. The churchman will be interested in the content regarding interfaith marriages. The study is decidedly exploratory. As the study progressed, the author himself saw many valuable areas of investigation which he had not designed for study in this first approach. In an area in which we still have too little systematic information, this study is a valuable contribution.

DAVID S. SCHULLER

A SYSTEMATIC THEOLOGY OF THE CHRISTIAN RELIGION. By James Oliver Buswell, Jr. Volume I. Grand Rapids, Mich.: Zondervan Publishing House, c. 1962. 430 pages. Cloth. \$6.95.

Buswell, Dean of the Graduate Faculty at the Evangelical Presbyterian Synod's Covenant College and Seminary in suburban Saint Louis, Mo., has taught philosophy and theology for more than 35 years. In this work he is offering the student the mature fruit of a generation of teaching. The first of a two-volume work, this volume discusses the doctrines of God and His revelation in the

first part and of man the sinner and his life in this world in the second. The reader soon discovers that Buswell writes as a conservative. This is reflected in his loyalty to the Bible as the inspired Word of God. The reader may disagree with details of his exegesis and of some of his conclusions, but he never has to guess at the author's meaning. Buswell is no neologist. He employs theological terms in their historic sense. That should encourage the reader to look forward to Volume II of this significant work.

LEWIS W. SPITZ

CHAPTERS IN WESTERN CIVILIZATION. Vol. I. Edited by the Contemporary Civilization Staff of Columbia College, Columbia University. Third edition. New York: Columbia University Press, 1961. x and 591 pages. Cloth. \$6.00.

Fourteen essays on major topics of Western Civilization from the Middle Ages to the Enlightenment by fourteen-save-one essayists provide penetrating syntheses of social, economic, political, ethical, religious, and scientific problems of these centuries. The chapter on the Reformation is written by Roland H. Bainton; the one on "The Moral Thought of Renaissance Humanism" by Oscar Kristeller. Although meant for background reading in college classes, these essays will be refreshing fare for the busy pastor who has some interest in keeping his historical insights alive.

CARL S. MEYER

CHILDREN'S LITERATURE IN THE ELEMENTARY SCHOOL. By Charlotte S. Huck and Doris A. Young. New York: Holt, Rinehart and Winston, c. 1961. 522 pages. Cloth. \$6.75.

Christian day school teachers and supervisors will appreciate this massive work which stresses ways to use literature in the classroom. In addition to an encyclopedic listing of books available it offers excellent criteria for evaluating children's literature, useful chapter summaries, and numerous

guides to help teachers in their study and understanding of children.

DONALD L. DEFFNER

LUTHER IN THE TWENTIETH CENTURY. By Peter Brunner and Bernard J. Holm. Martin Luther Lectures. Decorah, Iowa: Luther College Press, 1961. xi and 159 pages. Cloth. \$3.00.

Brunner of Heidelberg selected three aspects of Luther's thought for his lectures at Luther College in 1960: "The Secret of History," "War and Peace," and "Civilization and Faith." Holm of Wartburg Theological Seminary spoke on: "The American Image of Luther," "Our Comprehension of Luther's Faith," "Luther's One Church and the Churches." Brunner points out: "The witness of the Gospel is always projected into a definite historical situation." Luther's witness was powerful and still concerns us more than four centuries after his death. Furthermore, "Luther's conviction of the omnipotence of God and His concealment in history places before our thinking three difficult problems: the problem of freedom, the problem of evil, and the problem of the meaning of history." These suggestions will be tantalizing enough for the readers of this journal, we hope, to induce them to turn to the profitable essays by Brunner and Holm.

CARL S. MEYER

NEIGE DES HISTORISMUS: ERNST TROELTSCHS ENTWICKLUNGSGANG. By Walter Bodenstein. Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1959. 216 pages. Cloth. DM 9.80.

Bodenstein wants to show in the first two chapters of his work on Troeltsch that Troeltsch tried to free himself from the influence of Albrecht Ritschl. Troeltsch postulates a natural knowledge of religion and metaphysics which is not entirely dependent on revelation. The peculiar role of Christianity must be established in opposition to those who adopt historicism or relativism.

Yet Troeltsch transforms Christianity into a humanitarianism; his concept of grace, e. g., is grounded in idealistic philosophical concepts rather than in the Scriptural concept. The idea of history of Christian ethics based on the concept of the *lex naturae* brought him into research in the history of the Reformation and the Modern World. He borrowed some ideas from Max Weber for his *Die Soziallehren der christlichen Kirchen und Gruppen*. The posthumous third volume of his collected works investigates the problem of historicism and a philosophy of history. Ethical considerations again play a large role in these presentations. Perhaps Troeltsch's switch from the theological faculty to the philosophical faculty is the clue to an understanding of his basic concerns. Bodenstein's careful analysis will lead to a greater insight into the thought patterns of a man who wrestled with questions that are still of great consequence.

CARL S. MEYER

REAPPRAISALS IN HISTORY. By J. H. Hexter. Evanston, Ill.: Northwestern University Press, 1961. xxi and 214 pages. Cloth. \$5.00.

Our genial neighbor at Washington University is known for his wit both in the modern and in the more archaic meaning of the word. He is witty, that is, humorous; he is also a man of wit, that is, of learning. Both qualities are demonstrated in the collection of essays he gives us under the broad title of *Reappraisals in History*. He is disinclined to the economic interpretation of history, dislikes "tunnel history" and the factor analysis, and disowns relativism. Pregnant sentences and sage observations leap out at one as he reads these pages. History, for example, Hexter defines as "a becoming, an ongoing . . . to be understood not only in terms of what comes before but also of what comes after." Two justly famed essays are given here in amplified form: "The Myth

of the Middle Class in Tudor England" and "Storm over the Gentry." In the second of these essays Hexter disagrees with Richard Tawney and with H. R. Trevor-Roper — no mean accomplishment in itself — and comes out on top in the melee. Hexter's greatest service in this book, however, to this reviewer, is his insistence on precision of language, careful analysis of data, and common-sense judgment. Mix that with one part of each kind of Hexter's wit and the stimulating draught he serves is something to relish!

CARL S. MEYER

DIE CHRISTENVERFOLGUNG IM RÖMISCHEN REICH. By Jacques Moreau. Berlin: Alfred Töpelmann Verlag, 1961. 119 pages. Paper. DM 12.00.

Intricate political and economic considerations complicate inquiry into the sporadic persecutions that befell Christians up to the year 313, Moreau points out in this informative guide through the mass of legend that hovers around this phase of history. The very term "persecution," he observes, is prejudicial to objective historical inquiry, and very often suggests personal animosity of Roman rulers toward Christianity. Actually, civil and military exigencies repeatedly prompted a change of mind in previously well disposed Caesars, although in some cases, notably under Domitian, Aurelius, and Commodus, provincial animosities are responsible for atrocities recorded in the books of the martyrs. Deviating elements in the church, such as the Montanists, also claim a large share of responsibility for the nervousness displayed by the authorities. This booklet provides a necessary corrective to the baneful influence of uncritical martyrography.

FREDERICK W. DANKER

SAINTS AND SCHOLARS: TWENTY-FIVE MEDIEVAL PORTRAITS. By David Knowles. New York: Cambridge University Press, 1962. xi and 208 pages. Cloth, \$3.95; paper, \$1.65.

Different types of men, mainly monks, are portrayed by the master historian of monasticism of the Middle Ages. He finds in them a common characteristic, "a humanity of outlook and lack of all that is rigid and doctrinaire and unpractical." Of the 25 sketches the most appealing, at least to this reviewer, were those of Thomas de la Mare (1309 to 1396), "both the greatest and the best of the abbots of the age of monastic magnificence," John Houghton (?1488—1535), executed with other Carthusians of the London Charterhouse by Henry VIII, and John Feckenham (c. 1515—85), the last abbot of Westminster. Least satisfactory is the sketch of Wycliffe.

The author does not pretend to give complete biographical sketches or detailed analyses of activities. He aims to show primarily how men lived under the Benedictine Rule. Among the instructions to the abbot are some that have wide application: "Let him always put mercy before judgment, that he may find mercy himself; let him not be jealous or suspicious, for so he will never have peace; let him strive rather to be loved than feared; let him be prudent in his correction, lest while he strive to scour off the rust, he break the vessel; let him realize what a difficult task he has undertaken, that of directing souls and adapting himself to many varied characters." (P.10)

This book deservedly will receive wide acclaim. Pastors will find it delightful and profitable reading. CARL S. MEYER

WAR AND THE CHRISTIAN CONSCIENCE: HOW SHALL MODERN WAR BE CONDUCTED JUSTLY? By Paul Ramsey. Durham: Duke University Press, 1961. Cloth. 331 pages. \$6.00.

Neither pacifists nor the alarmists who are ready to begin a "preventive war" have any use for the traditional Christian concept of the "just war." At best people will grant it a hallowed place in a Christian heritage but see little practical use for the idea in a day

of total nuclear war. The burden of Ramsey's appeal is that precisely now we need the safeguards which the concept of just war provides. Specifically, the just war approach says that force may be directed only against military forces and not against civilian populations. It strikes the reader that too many people have permitted the idea of just war to deal only with the potential justice or injustice lying behind a nation's declaration of war. Ramsey, chairman of the Department of Religion at Princeton, provides the background resources for a critical examination of the whole field. Tracing the concept back to St. Augustine, the author considers recent writing regarding the just war in past and contemporary Christian thought. He provides a telling critique of the World Council of Churches' study document on "Christians and the Prevention of War in an Atomic Age." This is a solid yet provocative study which commends itself for study by churchmen today.

DAVID S. SCHULLER

THE BODMER PAPYRUS OF THE GOSPEL OF JOHN. By J. N. Birdsall. London: The Tyndale Press, 1960. 18 pages. Paper. 1/6.

Papyrus 66 is now well known in Biblical circles as offering the earliest form we know of major portions of the Gospel According to John. In this lecture, delivered before the Tyndale Fellowship for Biblical Research on July 10, 1958, Birdsall takes issue with textual critics who have attempted to apply to Papyrus Bodmer 66 nomenclature which is properly applicable to later textual formations. Stylistic investigation of the text of the Fourth Gospel reveals that the textual history of the ancestors of a manuscript like the Codex Vaticanus is very complex indeed. As early as the third century we find only "fallen representatives of the original text." It is the task of the critic to test the tradition with a "reasoned eclecticism."

FREDERICK W. DANKER

COMPARATIVE SYMBOLICS BOOK NOTES

I. GENERAL WORKS

An Introduction to the Great Creeds of the Church. By Paul T. Fuhrmann. Philadelphia: The Westminster Press, c. 1960. 144 pages. Cloth. \$4.00. The "great creeds" that Columbia Theological Seminary's church historian and Calvin expert has selected for comment are the three so-called Ecumenical Creeds, the Waldensian Declaration of Faith of 1532, the Augsburg Confession, the Gallican Confession of 1559, the French Reformed Declaration of Faith of 1936, and the Westminster Confession. In addition to chapters describing the genesis and content of these creeds there is a discussion of the role of the creeds in the church of the high Middle Ages and a concluding chapter on the practical implications of the creeds. The point of view is explicitly Reformed and reflects the author's French background more

than his subsequently acquired American citizenship. His interpretation of Luther and of the Church of the Augsburg Confession would appear to a Lutheran as less than adequate. Otherwise whatever faults one might deplore are the result less of what Fuhrmann says than of what he does not say.

Separated Brethren: A Survey of Non-Catholic Christian Denominations in the United States. By William J. Whalen. Milwaukee: The Bruce Publishing Company, c. 1958. x and 284 pages, plus 16 pages of plates. Cloth. \$4.50. Roman Catholic layman Whalen wrote this book to give fellow Roman Catholics a survey of both Christian and para-Christian bodies in the United States other than their own denomination. With the Jesuit theologian John A. Hardon, himself the author of *The Protestant Churches of America* (Westminster, Md.:

The Newman Press, 1956), censoring his book, Whalen hews to a rigid Roman Catholic line which sees the "Protestant" communions as "purely human" (p. 213) and their members as material (not formal) heretics "invincibly ignorant regarding the [Roman] Catholic Church" (p. 2). Nevertheless Whalen's attitude toward the bodies he discusses is generous, his intentions honest, and his approach basically friendly. The photographs that illustrate his text are well selected. His discussion of the basic differences between Roman Catholicism and "Protestantism" in chapter 2 underlines the difficulty of comparing theological systems and the ease with which even well-intended oversimplification develops into serious distortion. The same phenomenon is evident in discussions of individual denominations in the succeeding chapters. Lutherans will appreciate the conscious effort to be fair in his chapter on their church. This good will, however, does not save Whalen from perpetuating misleading theses. The accuracy of his information is frequently less than perfect. To cite a few examples: the chart on page 4 shows a Presbyterian and Reformed world membership of 14 million instead of 45 million. On the same page he derives the Methodists from "the left wing of the Reformation." He traces both of the groups that united to form the Evangelical United Brethren Church to Lutheran antecedents on page 7, although on pages 85—86 he correctly identifies Philip William Otterbein and Martin Boehm, the founders of the United Brethren, as Reformed and Mennonite respectively. On pp. 10—11 he identifies "congregational" polity and "consistorial" polity. On page 36 Melancthon is described as a priest, and *The Freedom of a Christian Man* is categorized as a "violent" tract. We are also told that members of the Missouri Synod "are accustomed to refer to other Lutherans as 'so-called Lutherans'" (p. 43); that Lutherans celebrate the Holy Eucharist "once

a month and seven other times a year" (p. 45); that Calvin, "like Luther [!], upheld a mystical rather than a substantial Real Presence." (P. 51)

The Church Faces the Isms. Edited by Arnold Black Rhodes, Frank H. Caldwell, and L. C. Rudolph. New York: Abingdon Press, c. 1958. 304 pages. Cloth. \$4.50. In a composite, symposium-type effort the faculty of the Louisville (Ky.) Presbyterian Theological Seminary purposes to "help Christians, especially leaders in the Church, to prepare themselves to deal effectively and fairly with specific organized and unorganized movements which challenge main-line Protestantism in particular ways." Main-line Protestantism is defined as "that composite body of larger Protestant denominations which have a basic harmony in theological position and a co-operative spirit and program." The challengers are divided among the predominantly Biblical isms (Fundamentalism, Adventism, Dispensationalism, and Perfectionism), the Biblical-cultural isms (Judaism, Roman Catholicism, denominationalism, ecumenism, and the healing sects), and the predominantly cultural isms (Fascist and Communist totalitarianism, racism, naturalism, scientism, Modernism, and secularism).

II. EASTERN ORTHODOXY

Kleine Geschichte der Orthodoxen Kirche. By Johannes Harder. Munich: Chr. Kaiser Verlag, 1961. 248 pages. Paper, DM 11.00; cloth, DM 14.50. Harder, author of an earlier work on the image of man in the 19th-century Russian novelists Gogol, Dostoevski, Leskov, and Tolstoy, attempts in this "little history of a big subject" to provide a sketch which will be within the grasp of the average reader and in which "not only the pertinent literature, chiefly Orthodox, but also the author's personal insights and experiences are drawn on" (p. 7). While the book covers not only the whole of Orthodoxy but also the separated Far Eastern churches,

roughly three quarters of this informative volume are devoted to Russian Orthodoxy. Here Harder is at his best. In the non-Russian sections he sometimes compresses his narrative too much. Thus the Council of Chalcedon is described on p. 19 as having given the title of Ecumenical Patriarch to the metropolitan of Constantinople in 518. He is obviously partial to the Russian Church and has little love for any kind of Western Christianity (less, however, for the churches of the Reformation than for Roman Catholicism). The reader who is looking for a brief and sympathetic account of Russian Orthodoxy will find it here.

L'Orthodoxie. By Paul Evdokimov. Neuchâtel: Delachaux et Niestlé, c. 1959. 351 pages, plus six plates. Paper. Sw. Fr. 15.00. This work is part of the impressive *Bibliothèque théologique* coming out under the direction of J.-J. von Allmen. Evdokimov is one of the ablest contemporary Russian Orthodox theologians in Europe, and his work adds up to a scholarly and highly useful descriptive Eastern Orthodox dogmatics, patristically-oriented but written with full cognizance of Western theological issues and concerns. A 40-page historical-topical sketch of Eastern Orthodox theology serves as introduction. The first part of the book proper is significantly entitled "The Doctrine of Man." It includes not only the doctrine of man narrowly understood but such related themes as creation, nature, the Fall, "deification," asceticism, and mysticism. Part two covers the doctrine of the church; part three the church's faith (to include dogma, symbolical books, the significance of the ecumenical councils for dogmatic formulation, canon law, Holy Scripture, and tradition); and part four the church's prayer (to include the calendar, architecture, icons, the liturgy, and the sacraments). The final major division takes up the "last things" (to include the relationship of the church and the world, the heavenly mindedness of Christ's holy people, the

parousia, and eschatology in the narrow sense, the mystery of the cross, and Orthodoxy and heterodoxy). The theologian with a modicum of French will find this volume a highly helpful exposition of Orthodox theology.

Die Begegnung des Baltischen Protestantismus mit der russisch-orthodoxen Kirche. By Wilhelm Kahle. Leiden: E. J. Brill, 1959. xvi and 295 pages. Cloth. 30.00 Dutch guilders. This patiently compiled and enlightening chronicle, the second volume in Ernst Benz' series *Oekumenische Studien*, traces the checkered history of the relations of German Evangelical Christianity with Slavic Orthodoxy from 1522, when the city council of Riga committed the Latvian capital's two parishes to Lutheran clergymen, to the exodus of the Germans from the Baltic countries in the van of the Russian invaders at the outbreak of World War II. The work is a tragic account of all too frequent and traditional misunderstandings, perennial prejudices and mutual condemnations, with a limited measure of authentic Christian concern for one another across confessional boundaries emerging extensively only toward the end of the period. The bulk of Kahle's book covers the century beginning in 1840. While Kahle's work contains five pages of bibliography, his own work stands almost alone as a coherent survey of this little studied chapter in the history of Christ's church militant here on earth.

III. ANGLICANISM

Some Deficiencies in the Canon Law of the American Episcopal Church and Related Matters. By Spencer Ervin. New York: American Church Publications, 1961. 73 pages. Paper. \$1.25. Among the defects in the Protestant Episcopal Church in the U. S. A. that Ervin catalogs are the lack of true provinces, that is, synods between the diocesan synod and the national synod; the failure of the bishops effectively to assert their traditional *potestas iurisdictionis*; im-

perfect definition of the bishop's role in the fulfilling of certain clerical vacancies at the parochial level; vestry control of clerical stipends; and the procedure in connection with the dissolution of the relationship between a clergyman and the parish. Other issues that Ervin takes up are the extent to which the government makes law for the church, the nature of authority in the Protestant Episcopal Church, the problem of factually inaccurate reports to the General Convention, and the Protestant Episcopal judicial system. Since, *mutatis mutandis*, these are problems of our church also, Ervin's observations are of interest to more than Anglicans.

Introduction to Dogmatic Theology. By Edward Arthur Litton; 4th ed. by Philip E. Hughes. London: James Clarke and Co., 1960. xv and 608 pages. Cloth. 27/6. The Anglican communion has not in the past made its greatest contribution to theology in the field of dogmatics, and the number of major works by Anglicans in this area remains relatively small. Litton (1813—97) published his *Introduction* in two parts in 1882 and 1892. The present edition is based upon the 1912 (third) edition. The role of the editor has been to break up the text into more manageable portions and at about 40 points to add footnotes (sometimes by way of explanation but generally by way of dissent that ranges from mild to serious). Litton's work can be described as a committed Anglican Evangelical reply to J. Adam Möhler's *Symbolik*; the partner with whom Litton is in constant dialog is Roman Catholicism. Litton has no patience with Anglo-Catholicism, which for him is a merely mutilated counterpart of Romanist incarnationism. His own view is unabashedly Protestant, if Protestantism is taken to be "a religion of the atonement, the virtue of which is appropriated by direct faith in Christ, His Word and His Work, not, however, to the exclusion of the sacraments in the proper place"

(p. xiv). While he knows, appreciates, and quotes Baier, Bengel, Chemnitz, Gerhard, Hollaz, Luther, Melancthon, and Quenstedt to an extent quite uncommon among Anglican scholars of any school, his own Anglican Evangelical orientation is toward Geneva; yet he is not an uncritical admirer of Calvinism. Since Litton's *Introduction* is acknowledged as possessing abiding merit as a summary of Anglican Evangelical theology, this reissue is welcome.

The Origin and Meaning of the Name "Protestant Episcopal." By Robert W. Shoemaker. New York: American Church Publications, c. 1959. xx and 339 pages. Cloth. \$3.95. The name "Protestant Episcopal," and especially the adjective "Protestant" in it, has been a perennial issue in the United States branch of the Anglican communion for more than 100 years. The demand for a "close inquiry into the meaning of the phrase" was made by Bishop Edward R. Welles as far back as 1877. Shoemaker's almost fantastically detailed source study would unquestionably have delighted the good prelate's heart had he lived to see it. Beginning with the emergence of the Church of England through the English Reformation, Shoemaker traces the meaning of "Protestant" and of "Catholic" from the late 16th through 18th centuries in England. Next (after briefly establishing his historical background) he traces the designations for "non-Papists," for Anglicans, and for Roman Catholics in the colonial South (with special attention to Maryland), colonial New England, and the middle colonies (where, however, it does not appear explicitly from his research how the Swedish Lutherans of Delaware and Pennsylvania were referred to); he inquires into the reasons for adoption of the present name of his denomination at the Maryland Convention of 1780 and its formal national recognition at the convention of 1789. The formulation of the modern terminology next engages his attention, with special chapters devoted to

the meaning that 19th-century Anglicans attached to "Catholic" and "Protestant," the debate about the denominational name before and after 1877, the implications currently attaching to the disputed terms, and the relative "Protestant" and "Catholic" composition of Anglicanism, especially of the United States variety. Shoemaker's awesomely patient research turns up a great deal of incidental information of considerable interest. His own preference for a name for his church is American Episcopal Church. Lutherans, troubled as they are by the persistence with which they are bracketed among "Protestants" in spite of their conscious and explicit "Catholic" commitment, will refer to this book with profit, even though it is not specifically designed for their concerns.

IV. MENNONITES AND ANABAPTISTS

A Tribute to Menno Simons. By Franklin H. Littell. Scottdale, Pa.: Herald Press, c. 1961. 72 pages. Paper. \$1.25. The four chapters of this brochure are the 1961 annual seminary lectures of the Associated Mennonite Bible seminaries at Elkhart, Ind., delivered in commemoration of the 400th anniversary of the birth of Menno Simons by the Perkins School of Theology's noted specialist in the 16th-century "left-wing" Reformation. Predictably favorable to Menno in view both of the audience that heard this series originally and of the lecturer who delivered them, this "brief discussion of the theology of Menno Simons and its significance for today" reviews his teaching on the Word of God, the church, the laity, and the Holy Spirit, and thus becomes a handy compendium of Menno's theology on points that 20th-century theological, social, and political developments have made burning issues for the church.

Anabaptism in Flanders, 1530—1650: A Century of Struggle. By A. L. E. Verheyden, translated from the Flemish by Meintje Kuitse, Jan Matthijssen and John Howard Yoder. Scottdale, Pa.: Herald Press, c. 1961.

xv and 136 pages. Cloth. \$3.75. Verheyden, professor of history at the academy at Aalst, Belgium, and laureate of his country's Royal Academy, is regarded as one of the most capable Belgian Reformation historians. Ninth in the series *Studies in Anabaptist and Mennonite History*, the present work makes extensive use of hitherto unevaluated sources to demonstrate the considerable geographical spread of the peaceful, nonresistant, and evangelical Mennonite type of Flemish Anabaptism and its persistence in the face of fierce persecution until its gradual disintegration through emigration in the midseventeenth century. The footnotes are ample; there is a key to bibliographical abbreviations (but no other bibliography and no index), a map of Belgium and one of Flanders, a calendar of dates, and a 31-page supplement of translated original documents.

Hutterite Studies: Essays by Robert Friedmann Collected and Published in Honor of His Seventieth Anniversary. Edited by Harold S. Bender. Goshen, Ind.: Mennonite Historical Society, 1961. vi and 338 pages. Cloth. \$4.75. Friedmann is an Austrian-born Mennonite professor of history and philosophy at Western Michigan University, Kalamazoo. His researches into the left wing of the Reformation over a period of 35 years have contributed significantly to the contemporary revival of interest in the 16th-century Anabaptist movement. By way of tribute to him Harold S. Bender has collected, edited, and in the name of the Mennonite Historical Society published this volume, which contains 44 of the most significant essays and articles produced by Friedmann in his long and fruitful career, together with a bibliography of his chief writings. Apart from the two discussions of Anabaptism in general, the essays are classified under the heads of Hutterite history, doctrines, life, writings, biographies, and research. By his bringing these scattered essays together under one cover, historians and students of comparative

theology have been given another useful tool in a rapidly expanding and significant field of study.

The Context of Decision: A Theological Analysis. By Gordon D. Kaufmann. New York: Abingdon Press, c. 1961. 126 pages. Cloth. \$2.50. The interest of this work lies less in the author's thoughtful analysis of the nature of the self and of decision making than in the very fact of the book and the circumstances that gave rise to it. The author, a Yale Ph. D. and a member of the Vanderbilt Divinity School staff, comes from a Mennonite home and delivered the contents of this book as the 1959 Menno Simons Lectures at his Mennonite alma mater, Bethel College at North Newton, Kans. The lectures exhibit a traditionally nonresistant ethics in the process of coming to terms with a surrounding culture that does not regard it as a denial of the Christian faith to bear arms. Operating with the concept of denominations as subcommunities within the church, Kaufmann concludes: "We dare not abandon [our] convictions. To do so would be to disobey God's will as we have come to know that will for us. But by the same token, we dare not deny other Christians the right, indeed the duty, to remind us of other facets of the gospel which we may have overlooked and which may contradict our interpretation of God's will." If the Mennonite community finds it necessary to exclude from its immediate fellowship persons of alien conviction, this should not be regarded "as more than a pragmatic act, necessary to make a clear witness on this issue which seems to Mennonites central to the Christian faith." (P. 118)

V. LIBERAL CHURCHES

Unitarianism and Universalism: An Illustrated History. By Henry H. Cheetham; illustrated by Roger Martin. Boston: Beacon Press, c. 1962. 124 pages. Cloth. \$3.95. Designed primarily for high school groups and secondarily for adults, this well-written

and effectively illustrated little book traces in its first chapter the history of "liberal religion" from its rootage in the Judaeo-Christian tradition, through the 16th and 17th centuries, Continental Antitrinitarians, to Biddle, Milton, Locke, and Newton. Chapter 2 recites the story of American Unitarianism, chapter 3 that of American Universalism. An epilog chronicles the 1961 union of these two streams into the Unitarian Universalist Association. Cheetham is director of the association's department of education.

Philadelphia Unitarianism 1796—1861. By Elizabeth M. Geffen. Philadelphia: University of Pennsylvania Press, c. 1961. 323 pages. Cloth. \$6.00. Unitarianism was organized as a denomination simultaneously in England and in New England in 1825. As early as 1796, however, a company of English disciples of Joseph Priestly organized a congregation in Philadelphia. On the basis of primary sources Lebanon Valley College's Geffen, a University of Pennsylvania Ph. D. in American civilization, describes the foundation and the subsequent fortunes of this group down to the beginning of the Civil War. Never large in numbers (in 1860 there were 75 families and 57 individuals contributing to its support), it always included a considerable proportion of successful merchants and ultimately achieved a respected place in the life of the city. Miss Geffen's account is a paradigm of careful research.

The Epic of Unitarianism: Original Writings from the History of Liberal Religion. By David R. Parke. Boston: Starr King Press, c. 1957. xii and 164 pages. Cloth. \$3.50. The subtitle describes this anthology of selections from 44 original documents bearing on the history and prehistory of modern Unitarianism. It goes from Michael Servetus' *On the Errors of the Trinity* and the Racovian Catechism of 1605 through such items as Joseph Priestley's *History of the Corruptions of Christianity*, Thomas Jefferson's

"Statute of Virginia for Religious Freedom," Universalist Hosea Ballou's *Treatise on Atonement*, the first editorial in the *Christian Register* (1821), and Ralph Waldo Emerson's "Divinity School Address" of 1838, to *The Humanist Manifesto* of 1933 and James Luther Adams' essay of 1946, "A Faith for Free Men." The introductions are on occasion somewhat oversimplified; thus, for ex-

ample, we are told that Bl. Martin Luther "held that men were justified not by submission to the Church but by faith in God. When his protests resulted in excommunication, Luther assumed the leadership of a new religious movement, 'Protestantism'" (p. 1). Parke conscientiously documents the sources that he has assembled and provides a good index. ARTHUR CARL PIEPKORN

BOOK NOTES

The Ancient Library of Qumran. By Frank M. Cross, Jr. Garden City, N. Y.: Doubleday and Co., 1961. xi and 260 pages. Paper. \$1.25. This volume contains the Haskell Lectures of 1956—1957. Its author is a member of the international staff editing the Qumran manuscripts. He speaks, therefore, with authority on the subject of the Dead Sea Scrolls, their discovery and their significance for Biblical studies. The maps and photographs contained in this volume are of special value.

The Gospel Message of St. Mark. By R. H. Lightfoot. Oxford University Press: New York, 1962. 118 pages. Paper. \$1.50. In this series of lectures Lightfoot presents Mark's account of Jesus "as an illustration, exposition and demonstration of the Church's Gospel." There is much illuminating comment on the theological dimension of these 16 powerful chapters, including some penetrating interpretation of the relation between the discourse on the Last Times and the story of the Passion. These studies will help the pastor add depth to any sermon drawn from Mark.

All the Promises of the Bible: A Unique Compilation and Exposition of Divine Promises in Scripture. By Herbert Lockyer. Grand Rapids, Mich.: Zondervan Publishing House, 1962. 610 pages. Cloth. \$6.95. The author of this compilation of Biblical promises is general secretary of the Second Advent Movement of Great Britain, and his point of view is unabashedly premillennial. The title of the book suggests that the compiler has gathered all the promises of the Bible. There is no

index to make possible a check of this boast, but the introduction more modestly professes "a comprehensive and representative number."

The Guide to Catholic Literature 1961. Ed. Joseph A. Placek and Josephine Riss. Villanova, Pa.: The Catholic Library Association, 1962. iv and 355 pages. Paper. \$6.00. This index, produced according to the best standards of indexing, is a complete guide to the contemporary book production by and about the Roman Catholic Church. The index covers literature in all languages. If you wish to find the latest view on almost anything in the Church of Rome, this index is indispensable. Would that Lutheran publishers were as concerned about the use of our literature to be willing to produce a counterpart! Until that happens, Lutherans will find it easier to locate material by Roman Catholic authors than that produced in their own church.

Hebrew Union College Annual. Vol. XXXIII: 1962. Edited by Elias L. Epstein. Cincinnati: Hebrew Union College and the Jewish Institute of Religion, 1962. 275 pages. Cloth. Price not given. Among the more significant studies in this annual is the concluding chapter of Harry M. Orlinsky's studies in the Septuagint of the Book of Job, entitled, "The Present State of the Greek Text of Job," which not only includes references to a voluminous literature on the Septuagint but discusses 35 passages in which the Septuagint appears to have suffered corruption. Julian Morgenstern also concludes his study of the literary history of the Book

of the Covenant, in defense of the thesis that its composition began in 842 B.C. and reached its conclusion some five centuries later. An ingenious bit of sleuthing is done by Matitiah Tsevat in connection with 1 Sam. 10.

Calwer Bibellexikon. Edited by D. Theodore Schlatter. Stuttgart: Calwer Verlag, 1959. 1,444 columns. Cloth. DM 7.50. This fifth edition of the well-known *Calwer Bibellexikon* continues to supply authoritative information on Biblical matters. In addition to explanations of specific terms and expressions found in the Bible, general articles, such as "Symbolische Handlungen," "Symbolische Namen," and "Qumran Texte," enrich this useful desk guide for one who finds multi-volume works out of reach. Well chosen drawings illustrate the text at intervals. Thus Ps. 110:1 finds eloquent clarification under "Schemel" in the picture of Amenophis II sitting on the lap of his mother, supported by her right hand, with the heads of his enemies holding up his feet. Standard critical conclusions run through both the Old and New Testament articles.

The Jewish World in the Time of Jesus. By Charles Guignebert. New Hyde Park, New York: University Books, 1959. xiv and 288 pages. Cloth. \$6.00. This is another in the series of hard cover reprints by University Books of classical works by "liberal" scholars of the 19th and early 20th centuries. Much that Guignebert says about the intertestamental Jewish world is still valuable. Charles Francis Potter's new introduction is a brief history of the influence of Ernst Rénan and an endorsement of the conclusions of Guignebert.

Anselm, Fides Quaerens Intellectum: Anselm's Proof of the Existence of God in the Context of His Theological Scheme. By Karl Barth. Translated from the 2d German edition by Ian W. Robertson. Richmond, Va.: John Knox Press, 1960. 173 pages. Cloth. \$3.00. Cleveland: The World Publishing Co., c. 1962. 173 pages. Paper. \$1.35. This is Barth's famous 1930 book on Anselm, which he long regarded as one of his most

important, but which inexplicably had a second edition only in 1958, of which this is the first English translation. Here is not only Barth's masterful exposition and defense of Anselm, which the historians may debate, but also his own (perhaps Barth is just as much the subject as is Anselm) understanding of theology and the use of reason within the theological purpose: not to lead men to faith, or to confirm faith, or to deliver faith from doubt, but to desire understanding on the ground of faith. Modern theology has moved beyond Barth's kerygmatic approach to apologetics, but the methodological issues raised in this book are still very much alive.

The Man in the Mirror: Studies in the Christian Understanding of Selfhood. By Alexander Miller. Garden City, N. Y.: Doubleday and Co., 1958. 186 pages. Cloth. \$3.95. This series of lectures, given at Harvard University, is indebted to Reinhold Niebuhr and other modern theologians for their well-known critique of false doctrines of the self. Although the malady of modern man is treated brilliantly, the Gospel remedy is only sketchily described. Sometimes sin seems to be identified with selfhood, and too often Christ becomes more Mirror than Savior. The book is well written and abounds in useful quotations. The author, born in Scotland and raised in New Zealand, is professor of religion at Stanford University.

The Turtle Dove: A Story of the Mountains of Algeria. By Ferdinand Duchene. Chicago: Moody Press (1963). 254 pages. Paper. 89 cents. With Algeria very much in the news today, it is worthwhile to remind oneself that freedom for the nation does not necessarily mean freedom for the Moslem woman. It could, as a matter of fact, mean increased bondage to the whims and passions of men. In his position as Justice of the Court of Appeals of Algiers, the author had ample opportunity, at close range, to gain material on Berber life and customs for this novel. One is pleasantly surprised to find a religious publishing house putting out a novel that endeavors, however imperfectly, to deal with its subject in fairly realistic terms.

The Resurrection: A Biblical Study. By F. X. Durrwell. Translated from the French by Rosemary Sheed. New York: Sheed and Ward, c. 1960. xxvi and 371 pages. Cloth. \$6.00. This work, first published in 1950, again demonstrates the advent of Biblical theology within Roman Catholicism. For Lutherans who have had little acquaintance with this remarkable phenomenon the present volume is a useful introduction.

The discerning reader will sometimes be troubled over outcroppings of kenoticism or realized eschatology or a Platonic view of creation. However, the motivation and the documentation are always Biblical, and frequently the author, as it were, permits Scripture to correct his own one-sidedness. Perhaps the problem is that the Old Testament, although present, is a minor chord in this essentially New Testament theology.

Man: The Bridge Between Two Worlds. By Franz E. Winkler. New York: Harper and Brothers, c. 1960. 268 pages. Cloth. \$5.00. This is well-written propaganda pleading for a renewed spiritual understanding of man. Animalistic determinism is the enemy, but Winkler's alternative is still a modified idealism. The spiritual moralism of this book is fairly realistic, however, and perhaps as an antidote against excessive materialism this may seem to be a useful ally for modern theology. But at what Platonic, Pelagian cost! The author is particularly indebted to Goethe and Jung.

God Is Where You Are. By Alan Walker. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1962. 128 pages. Cloth. \$2.00. Much evangelical preaching is soundly Biblical and theologically conservative, but is deficient in communicating clearly to people enmeshed in the real world of today. Walker's set of 13 sermons pass the evangelical test, as is evidenced by their inclusion in the *Preaching for Today* series. But they also do a remarkable job in speaking crisply to the lives of people. Written by an Australian Methodist, the book enables one to discover quickly the author's own conviction that lives are changed only through the Gospel of Christ. Although he is dealing with assorted themes,

one is impressed with this preacher's consistent style—personal, clear, and purposeful.

Paul and His Predecessors. By Archibald M. Hunter. Philadelphia: The Westminster Press, 1961. 154 pages. Cloth. \$3.00. Through the addition of an appendix to his earlier edition (1940) Hunter endeavors to bring up to date his demonstration that Paul is not the church's "great innovator," but that the Apostle takes a firm stance on the primitive church's confession.

This work should be read carefully alongside Bultmann's treatment of Paul's debt to Hellenism. Reference to Siegfried Wubbing, *Die Tugend- und Lasterkataloge im Neuen Testament* (Berlin, 1959), would bolster Hunter's case for a Palestinian milieu.

Creation and Law (Skapelsen och lagen). By Gustaf Wingren. Translated by Ross MacKenzie. Philadelphia: Muhlenberg Press, c. 1961. x and 210 pages. Cloth. \$4.00. Wingren here investigates the relationship between the Old and New Testaments, Christ and creation, the first and second use of the Law, sin and wrath, bondage and constraint. For a complete review based on the Swedish edition see this journal, XXXI (August 1960), 515. This English translation retains most of the footnote references to works by Scandinavian scholars.

The Old Testament in the New Testament. By R. V. G. Tasker. Grand Rapids: William B. Eerdmans Publishing Co., 1963. 159 pages. Paper. \$1.45. The first edition of this useful little study, which outlines the "post-critical" stress on the unity of the Bible, was published in 1946. The second edition, here reproduced without change, came out in 1954. Fully revised throughout, the book presents the bulk of the alterations in the wholly rewritten first two chapters, which are dealing with the gospels.

Ancient Epitome of the Sacred Canons of the Eastern Orthodox Church. Edited by George Mastrantonis. St. Louis: OLOGOS Mission (P. O. Box 5333 [1963]). 60 pages. Paper. \$1.00. Important for an adequate appreciation of Eastern Orthodox

moral theology are its early canonical authorities. This little brochure provides in a very practical arrangement an English translation of summaries (mostly traditional) of the canons of the seven ecumenical councils of the late fourth century "Canons of the Holy Apostles," and of the canons of the regional synods and of the church fathers which were subsequently ratified (with a few exceptions in both categories) at an ecumenical synod. In his introduction Mastrantonis warns the reader: "The importance of the canons as a guide to avoid misconduct and disorder should not be exaggerated to the point that they overshadow the Scriptures and the Confessions of Faith; on the contrary, the canons should be accepted on the background of the teaching of the Divine Scripture which contains the Revealed Truths of salvation in the Person and Gospel of Jesus Christ." (P. 5)

The Beginning of Christianity. By Clarence Tucker Craig. New York: Abingdon Press, 1962. 366 pages. Paper. \$1.75. Originally published in 1943 as a college text to introduce the student to the history of the primitive church, this text includes theological interpretations of John the Baptist, the miracles, the kingdom of God, the virgin birth, the resurrection, etc. Craig, a liberal Methodist with broad ecumenical interests, was for many years professor in the Graduate School of Theology at Oberlin and in the Yale University Divinity School.

A Guide for the Reader of the New Testament. By John Knox. New York: Cambridge University Press/Oxford University Press, 1963. 39 pages, 1 map. Paper. 25 cents. Designed "for use with *The New English Bible*" this little guide introduces the reader to the whole New Testament in nine blocks of material, pointing out to him, like a good cicerone, those features in the literary landscape that merit special attention. The approach on questions of isagogics is that of modern New Testament critical scholarship. With one period set aside for review or examination, this guide suggests the outlines of a very practical 10-unit rapid reading course in the English Bible that an adult Bible class might greatly appreciate.

Positive Protestantism: A Return to First Principles. By Hugh T. Kerr. Englewood Cliffs, N. J.: Prentice-Hall, c. 1963. xiii and 108 pages. Paper. \$1.75. This is a revised second edition of the author's *Positive Protestantism: An Interpretation of the Gospel* (Philadelphia: The Westminster Press, 1950). Writing from within the Presbyterian-Reformed tradition, the editor of *Theology Today* affirms to his fellow Protestants the thesis "The Gospel is the secret to the tomorrow of Protestantism" and argues that "the future of Protestantism does not depend upon the maintenance of the *status quo* or upon radical emancipation from all the traditions of the past. It is not a matter of less theology or more theology, more liturgy or less liturgy, more organization or less organization. It will not be assured by retreats, or cells, or ecumenicity, or social action. It is quite simply and clearly a matter of witnessing to the gospel that God was in Christ for man's redemption. If this becomes the cornerstone of a future Protestantism, then theology, liturgy, organization, and all the rest can play their part—but without this nothing else will really matter." (P. 99)

Noted Witnesses for Psychic Occurrences. By Walter Franklin Prince. New Hyde Park, N. Y.: University Books, c. 1963. x and 332 pages. Cloth. \$10.00. Prince (1863—1934)—a Yale Ph.D., successively a Methodist minister and a Protestant Episcopal presbyter, a zealous but on balance skeptical psychic researcher, president of the London Society for Physical Research in 1930—1931 (the only other American who held this office was William James), and a founder of the Boston Society for Psychic Research—wrote this book when he was 65. The reissue of the original 1928 edition is justified, declares Gardner Murphy in his preface to this new printing, by the fact that "the authentication of large numbers of spontaneous cases helps to throw light on the rationale, the basic psychology, [and] the general scientific sense of such phenomena." The fact that the witnesses are "noted people" minimizes the likelihood that they are irresponsible. It also has

some significance for the correlation now being investigated between "creativity" and the capacity for extrasensory perception and related physical predispositions. Prince ranged far in search of material (his clergymen run from St. Justin Martyr, Tertullian, St. Cyprian, and St. Gregory Thaumaturge over Luther, Calvin, and John Knox to 11 20th-century clerics); he carefully documented the immediate source of his information. In addition to clergymen, his over 170 "noted" people include scientists, lawyers, physicians, military personnel, statesmen, publicists, literary men and women, artists, actors, musicians, financiers, and teachers.

New Testament Heritage. By Roger Hazelton. Philadelphia: United Church Press, 1962. 112 pages. Paper. \$1.45. The dean of the Graduate School of Theology at Oberlin in 13 brief chapters offers the essential elements of an introduction and outline for the 27 books of the New Testament heritage from a point of view expressed by the author himself: "We are Christians more because of the New Testament than anything else."

The Essene Writings from Qumran. By A. Dupont-Sommer. Cleveland and New York: Meridian Books, 1962. 434 pages. Paper. \$1.95. This is a translation, done by G. Vermès, of a French work that appeared in 1959. It presents a comprehensive annotated translation of all the texts and fragments found in the period from 1947 to

1960. The various essays given here strongly defend the Essene origins of the Dead Sea community. This point of view is generally accepted today. Dupont-Sommer was one of the first to suggest this connection.

Christian Attitudes Toward War and Peace. By Roland Bainton. New York and Nashville: Abingdon, 1960. 300 pages. Cloth. \$4.75. This volume is directed toward the problem that haunts mankind today: the ethics of nuclear warfare. Pacifism, the just war, the crusade—these are the three attitudes toward war which have been espoused by the church. Dr. Bainton here examines the statements of prominent thinkers in all ages of the Christian era—saints, popes, emperors, generals, and ministers. His purpose is to determine what attitude is relevant to the atomic age.

Atti degli Apostoli. Berlin: Lutherisches Verlagshaus, 1961. 96 pages. Paper. DM 2.00. Some years after World War II a Lutheran Synod of Italy was formed of the seven congregations in various cities of that country. The present volume, a translation of the Acts of the Apostles into Italian, reveals to what extent the resources of the Lutheran publishing house in Berlin are being made available to supply the needs of Italian Lutherans. Particularly fascinating are the woodcuts used in this booklet to illustrate major sections of Luke's work. No translator's name is given, but the artist is listed as Gerd Wilk of Berlin.

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)

Ancient Christian Writers, Vol. 32: Saint Prosper of Aquitaine-Defense of St. Augustine. By St. Prosper of Aquitaine. Translated by P. DeLetter. Westminster, Md.: The Newman Press, c. 1963. v and 248 pages. Cloth. \$3.75.

Humorous Monologues for Teen-Agers. By Robert Fontaine. Boston, Mass.: Plays Inc., c. 1963. 127 pages. Cloth. \$3.95.

Kierkegaard's Way to the Truth: An Introduction to the Authorship of Søren Kier-

kegaard (Indførelse i Søren Kierkegaards forfatterskab). By Gregor Malantschuk; translated from the Danish by Mary Michelsen. Minneapolis: Augsburg Publishing House, c. 1963. 126 pages. Paper. \$2.50.

The Outbursts That Await Us: Three Essays on Religion and Culture in America. By Arthur Hertzberg, Martin Marty, and Joseph Moody. N. Y.: The Macmillan Co., c. 1963. viii and 181 pages. Cloth. \$4.50.

The Coming of His Kingdom: A Theology

of the Last Things. By Alois Winklhofer. New York: Herder and Herder, c. 1963. 254 pages. Cloth. \$4.95.

Cults and Isms: Twenty Alternates to Evangelical Christianity. By Russell P. Spittler. Grand Rapids, Mich.: Baker Book House, c. 1962. 143 pages. Cloth. \$2.95.

How We Got the Bible. By Neil R. Lightfoot. Grand Rapids, Mich.: Baker Book House, c. 1963. 128 pages. Cloth. \$2.50.

The Last Judgment in Protestant Theology from Orthodoxy to Ritschl. By James P. Martin. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., c. 1963. xvi and 214 pages. Cloth. \$4.00.

The Letters to the Seven Churches of Asia and Their Place in the Plan of the Apocalypse. By William M. Ramsay. Grand Rapids, Mich.: Baker Book House, c. 1963. xviii and 446 pages. Cloth. \$4.95.

Twentieth Century Religious Thought: The Frontiers of Philosophy and Theology, 1900—1960. By John Macquarrie. New York: Harper and Row, c. 1963. 415 pages. Cloth. \$5.00.

Griechische Kirchenväter. By Hans von Campenhausen. 3d edition. Stuttgart: W. Kohlhammer Verlag, c. 1961. 172 pages. Paper. DM 4.80.

Gedenken und Gedächtnis in der Welt des Alten Testaments. By P. A. H. de Boer. Stuttgart: W. Kohlhammer Verlag, c. 1962. 76 pages. Paper. DM 18.00.

Gesammelte Studien zum Neuen Testament und seiner Umwelt. By Herbert Braun. Tübingen: J. C. B. Mohr (Paul Siebeck), c. 1962. vii and 341 pages. Cloth. DM 38.50.

Barron's Teen-Age Summer Guide: 1963 Edition. By M. Reinhold. Great Neck, N. Y.: Barron's Educational Series, c. 1963. 188 pages. Paper. \$2.25.

The Spiritual Dilemma of the Jewish People: Its Cause and Cure. By Arthur W. Kac. Chicago: Moody Press, c. 1963. 128 pages. Cloth. \$2.25.

Ancient Law: Its Connection with the Early History of Society and Its Relation to Modern Ideas. By Henry Sumner Maine.

Boston: Beacon Press, c. 1963. xxxi and 462 pages. Paper. \$2.45.

Phoenix at Coventry: The Building of a Cathedral. By Basil Spence. New York: Harper and Row, c. 1962. xvii and 141 pages. Cloth. \$6.95.

Propyläen-Weltgeschichte. Vol. III: *Griechenland, die hellenistische Welt.* Edited by Golo Mann and Alfred Heuss. Berlin: Propyläen Verlag, 1962. 721 pages. Cloth. Price not given.

Equality and Excellence: A Christian Comment on Britain's Life. By Daniel Jenkins. Naperville, Ill.: Alec R. Allenson, 1961. 216 pages. Cloth. \$4.50.

Der Weg der Gerechtigkeit: Untersuchung zur Theologie des Matthäus. By Georg Strecker. Göttingen: Vandenhoeck und Ruprecht, 1962. 267 pages. Paper. DM 26.50.

Ras Shamra and the Bible. By Charles F. Pfeiffer. Grand Rapids, Mich.: Baker Book House, c. 1962. 73 pages. Paper. \$1.50.

The Coming Explosion in Latin America. By Gerald Clark. New York: David McKay Co., c. 1962. xi and 436 pages. Cloth. \$6.75.

Kleines theologisches Wörterbuch. By Karl Rahner and Herbert Vorgrimler. Freiburg: Herder-Bücherei, c. 1961. 397 pages. Paper. DM 4.80.

Anonymous Prolegomena to Platonic Philosophy. Translated by L. G. Westerink. New York: Humanities Press, 1962. iii and 69 pages. Cloth. \$5.50.

Die Vernunft zwischen Ontologie und Evangelium. By Jörg Baur. Gütersloh: Gütersloher Verlagshaus (Gerd Mohn), 1962. 200 pages. Cloth. Price not given.

Abriss der Bibelkunde: Altes und Neues Testament. By Claus Westermann. Stuttgart: Verlagsgemeinschaft Burckhardtthaus- und Kreuzverlag, 1962. 319 pages. Cloth. DM 14.80.

Lutherisches Missionsjahrbuch für das Jahr 1962. Edited by Walter Ruf. Nürnberg: Bayerische Missionskonferenz, 1962. 184 pages. Paper. Price not given.

The Role of the Minister's Wife. By Wal-

lace Denton. Philadelphia: The Westminster Press, c. 1962. 175 pages. Cloth. \$3.50.

The Gnostic Religion: The Message of the Alien God and the Beginnings of Christianity. By Hans Jonas. 2d edition. Boston: Beacon Press, c. 1963. xix and 355 pages. Paper. \$2.45.

Christian Hymns. Edited by Luther Noss. Cleveland: The World Publishing Co., 1963. 255 pages. Paper. \$1.95.

Das Alte Testament Deutsch. Vol. 6: *Das dritte Buch Mose, Leviticus.* By Martin Noth. Göttingen: Vandenhoeck und Ruprecht, 1962. 188 pages. Paper. Price not given.

Der Sinn der Geschichte. By Hendrik Berkhof. Göttingen: Vandenhoeck und Ruprecht, 1962. 256 pages. Paper. DM 7.50.

Teologins Historia: En Dogmhistorisk Översikt. By Bengt Häggglund. 2d edition. Lund: CWK Gleerups Förlag, c. 1963. xii and 395 pages. Paper. Sw. Kr. 21.

A Survey of Christian Hymnody. By William Jensen Reynolds. New York: Holt, Rinehart and Winston, c. 1963. xv and 320 pages. Cloth. \$7.95.

Biblical and Other Studies. Edited by Alexander Altmann. Cambridge, Mass.: Harvard University Press, c. 1963. ix and 266 pages. Cloth. \$6.00.

Zinzendorf und die Christenheit. By Erich Beyreuther. Marburg-an-der-Lahn: Francke Buchhandlung, 1961. 320 pages. Cloth. DM 14.80.

Selbstzeugnisse August Hermann Franckes. Introduced by Erich Beyreuther. Marburg-an-der-Lahn: Verlag der Francke Buchhandlung, 1963. 158 pages. Cloth. DM 7.50.

The Pastor and His People. By Edgar N. Jackson. Manhasset, N. Y.: Channel Press, c. 1963. 224 pages. Cloth. \$3.50.

Symbolik der Katholischen Kirche. By Josef A. Jungmann. Stuttgart: Verlag Anton Hiersemann, 1960. 100 pages. Paper. DM 19.00.

Deutsches Wörterbuch zum Neuen Testament. By Georg Richter. Regensburg: Verlag Friedrich Pustet, 1962. xix and 1,088 pages. Cloth. DM 55.00.

Death and Resurrection. By Vincent A.

Yzermans. Collegeville, Minn.: The Liturgical Press, c. 1963. 96 pages. Cloth. \$2.00.

Towards a Unified Faith. By A. K. Esterer. New York: Philosophical Library, c. 1963. x and 102 pages. Cloth. \$3.75.

The Finality of Faith. By Nels F. S. Ferré. New York: Harper and Row, c. 1963. x and 115 pages. Cloth. \$2.75.

The Advent Hope: A Study of the Context of Mark 13. By Graham Neville. London: Darton, Longman and Todd, 1961. v and 122 pages. Cloth. 14/—.

De Nicée à Vatican II: Les Hommes de Paix. Paris: La Colombe — Éditions du Vieux Colombier, 1963. 200 pages. Paper. NF 15.00.

The Thirteen Pragmatisms and Other Essays. By Arthur O. Lovejoy. Baltimore, Md.: The John Hopkins Press, c. 1963. xiii and 290 pages. Cloth. \$5.50.

Luther's View of Church History. By John M. Headley. New Haven: Yale University Press, c. 1963. xvi and 301 pages. Cloth. \$6.75.

Luther som Skriftfortolker. Vol. I: *En studie i Luthers skriftsyn, hermeneutik og eksegesi.* By E. Thestrup Pedersen. Copenhagen: Nyt Nordisk Forlag Arnold Busck, 1959. 499 pages. Paper. Price not given.

Die Genesis in der Alten Kirche: Die drei Kirchenväter. By Gregory T. Armstrong. Tübingen: J. C. B. Mohr (Paul Siebeck), c. 1962. x and 157 pages. Cloth. DM 24.00.

Theologie und Verkündigung. By Gerhard Ebeling. Tübingen: J. C. B. Mohr (Paul Siebeck), c. 1962. xii and 146 pages. Cloth. DM 14.50.

Christianity and World Revolution. Edited by Edwin H. Rian. New York: Harper and Row, c. 1963. xi and 237 pages. Cloth. \$4.00.

Zeuge und Märtyrer: Untersuchungen zur frühchristlichen Zeugnis-Terminologie. By Norbert Brox. Munich: Kösel Verlag, c. 1961. 250 pages. Paper. DM 28.00.

Königin Christine von Schweden. By Sven Stolpe. Frankfurt am Main: Verlag Josef Knecht, 1962. 423 pages. Cloth. Price not given.

Mysticism: A Study and an Anthology. By F. C. Happold. Baltimore, Md.: Penguin Books, c. 1963. 364 pages. Paper. \$1.45.

Rite and Man: Natural Sacredness and Christian Liturgy. By Louis Bouyer; translated from the French by M. Joseph Costelloe. Notre Dame, Ind.: University of Notre Dame Press, c. 1963. viii and 220 pages. Cloth. \$6.00.

Römische Geschichte. By Alfred Heuss. Braunschweig: Georg Westermann Verlag, 1960. xviii and 621 pages. Cloth. DM 34.00.

Mysterious Revelation: An Examination of the Philosophy of St. Mark's Gospel. By T. A. Burkill. Ithaca, N. Y.: Cornell University Press, c. 1963. 349 pages. Cloth. \$6.50.

The Bible as Literature: Old Testament History and Biography. By Buckner B. Trauwick. New York: Barnes and Noble, c. 1963. vii and 182 pages. Paper. \$1.25.

Branches of the Banyan. Edited by Addison J. Eastman. New York: Friendship Press, c. 1963. 160 pages. Paper. \$1.95.

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