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BOOK REVIEW

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KOMMENTAR ZUM NEUEN TESTAMENT AUS TALMUD UND MIDRASCH. Edited by Hermann L. Strack and Paul Billerbeck. Vol. VI: **VERZEICHNIS DER SCHRIFTGELEHRTEN, GEOGRAPHISCHES REGISTER.** By Joachim Jeremias and Kurt Adolph. München: C. H. Beck'sche Verlagsbuchhandlung, 1961. 198 pages. Cloth. Price not given.

In his presidential address at the 1961 meeting of the Society of Biblical Literature and Exegesis Samuel Sandmel cautioned against an uncritical use of Strack-Billerbeck's *Kommentar zum Neuen Testament*. Careful users of this storehouse of rabbinical data have, however, found it a prime requisite for recreating some of the theological and ethical mood in which the New Testament is written. In addition to their rabbinic index of 1956 (Vol. V, which contains a listing of all rabbinic works, including the pseudepigrapha and references to Josephus, Justin, and Philo) Jeremias and Adolph now present to grateful students an index to the more than 900 sages mentioned in the commentary. References to geographical locations are also included.

Three appended charts outline the interrelationship of the sages within the following groups: Tannaites, the Amoraim of Palestine, and the Babylonian Amoraim.

FREDERICK W. DANKER

ON ASIA'S RIM. By Andrew T. Roy. New York: Friendship Press, 1962. 165 pages. Cloth. \$2.95.

On the very edge of Asia's Communist China are Korea, Okinawa and the Ryukyus,

Taiwan, and Hong Kong, all remarkably open to the Gospel witness. A very able scholar with thirty years of experience in the Orient describes the culture and background of these areas, the past history of the Christian church on Asia's rim, and the problems and opportunities it now confronts. Fleeing both the temptations to avoid the world and the temptation to occupy it without changing anything, the church in this part of Asia, says Roy, is seeking to bring the Gospel to bear upon the whole life.

This volume would be a most useful addition to church libraries. Pastors and missionaries will want it. Easy successes among isolated primitive tribes should not blind mission leaders to the strategic importance of Asia's rim. WILLIAM J. DANKER

DAS NEUE TESTAMENT DEUTSCH. Volume 11: **DIE OFFENBARUNG DES JOHANNES.** By Eduard Lohse. 8th edition. Göttingen: Vandenhoeck und Ruprecht, 1960. 115 pages. Paper. DM 4.80.

This volume, although called the eighth edition, is an entirely new work. It replaces the earlier contribution by Johannes Behm in this German popular commentary series. Like its predecessor, it is based on a solid grounding in the literature of ancient Judaism and the Old Testament as well as an acquaintance with modern scholarship.

Lohse is one of those who approaches the Apocalypse with the intent of interpreting it out of its own age. A proper interpretation, he holds, must be based on a scientific knowledge of Jewish apocalyptic literature; only thus is one assured that the vagaries of interpretation accepted by enthusiastic cults

will be rejected. One of the strengths of this commentary is its use of later Jewish literature, including the Dead Sea Scrolls.

Lohse makes magnificent use of the Old Testament. At the same time he shows how the Apocalypse transcends even the imagery of the Old Testament and of Judaic apocalyptic literature. By using this approach Lohse identifies the woman of chapter 12 with Israel, the beast from the sea in Rev. 13 with the *Imperium Romanum*, the two witnesses of Rev. 11 with Moses and Elijah.

The author according to Lohse is John. The book is not pseudonymous. But this John is not the beloved disciple. He is clearly distinguished from the twelve in Rev. 21:14 (cf. 18:20). Nonetheless, he is a man of great authority. He writes under Domitian, though some of the visions may have been seen earlier. (E.g., Rev. 11:1, 2)

In fine, this is an illuminating commentary. At the price listed it comes close to being the best buy in the commentary market today.

EDGAR KRENTZ

GESCHICHTE DER TEXTÜBERLIEFERUNG DER ANTIKEN UND MITTELALTERLICHEN LITERATUR. Band I: *Antikes und mittelalterliches Buch- und Schriftwesen; Überlieferungsgeschichte der antiken Literatur.* By Herbert Hunger, Otto Stegmüller, Hartmut Erbse, Max Imhof, Karl Büchner, Hans-Georg Beck, and Horst Rüdiger. Zürich: Atlantis Verlag, 1961. 623 pages. Cloth. Sw. Fr. 39.00.

Überlieferungsgeschichte here refers to the transmission of an author's work after it has been written, not to the author's handling of the material he has received from oral tradition or his sources (the current usage in New Testament scholarship). This volume gives the material necessary for the textual history of the works of ancient authors.

The contributions include essays on writing materials and palaeography in antiquity, an excellent overview of textual materials for the Biblical text, Classical Greek litera-

ture (with a short appendix on Hellenistic authors), Latin literature, Byzantine and Patristic literature, and notes on the recovery of this literature in the Renaissance.

The volume is of value to the student of Bible and Patristic literature. Stegmüller's summary of the textual history of the Scriptures is as excellent a discussion as can be found anywhere. Note, however, that his article (like the others) does not discuss either recension or emendation (in the manner of Hall's *Companion to Classical Texts* [Oxford, 1912]). Some small additions might be made to his pages. He fails to mention both E. Würthwein's and B. J. Roberts' introductions to the textual materials of the Hebrew Bible (p. 159). He seems to imply that the impetus for the translation of the Septuagint came from propaganda motives (p. 160). It is more likely that the Jewish community of Alexandria, as it lost ability in Hebrew, needed the translation for its own study of the Bible. On p. 167 he wrongly dates Virgil's death as A. D. 19 rather than B. C. Colwell's name is misspelled Cobrell, note 26, page 178. On p. 192, footnote 46, add to A. Jülicher's edition of the *Itala* the note that the third volume, Lukas, has also been published. It is also incorrect that the Wordsworth-White edition of the Vulgate New Testament goes only as far as Hebrews. The third volume completed it (correction to footnote 47, p. 194).

The sections that deal with non-Biblical literature are also important for the theologian. The text history of the fathers is not different from that of profane authors in this age. The general remarks on the transmission of texts therefore apply to them, as the use of Clement of Alexandria and a half dozen Latin fathers as illustrations show. Beck's discussion of Byzantine literature is a valuable supplement to his *Kirche und theologische Literatur im Byzantinischen Reich* (Munich, 1959).

The volume contains an excellent list of early Latin manuscripts. Its bibliographies are generally up to date. The catalog of manuscripts, *editiones principes*, and indices to the most important authors is valuable. For one type of useful listing, however, one will still turn to Hall: an alphabetical index of the Latin nomenclature of manuscripts with English equivalents. Perhaps the projected second volume of this work will fill that lack.

The book is well indexed. The 73 illustrations materially increase its value. Students of textual criticism will need to know this book.

EDGAR KRENTZ

THE EUCHARISTIC LITURGIES OF THE EASTERN CHURCHES (*Die Liturgien der Ostkirche*). By Nikolaus Liesel. Translated by David Heimann and illustrated with photographs by Tibor Mikula. Collegeville, Minn.: The Liturgical Press, c. 1963. 310 pages. Cloth. \$8.00.

THE EASTERN CATHOLIC LITURGIES: A STUDY IN WORDS AND PICTURES (*Die Liturgien der Ostkirche*). By Nikolaus Liesel. Illustrated with photographs by Tibor Makula. Westminster, Md.: The Newman Press, 1960. 168 pages. Cloth. \$4.95.

EASTERN LITURGIES (*Les Liturgies d'Orient*). By Irenée-Henri Dalmais. Translated by Donald Attwater. New York: Hawthorn Books, c. 1960. 144 pages. \$2.95.

A COMMENTARY ON THE DIVINE LITURGY ('Εκρηνηία τῆς θείας λειτουργίας). By Nicholas Cabasilas. Translated by J. M. Hussey and P. A. McNulty. London: S. P. C. K., 1960. xi and 120 pages. 18/6.

Relatively few non-Roman Catholics (and, it would seem, only a slightly larger number of Roman Catholics) are aware that

Latin is not the only liturgical language used in the Roman Catholic Church and that in the Eastern rites (which account for slightly over 2 percent of the total membership of the Roman Catholic Church) it is perfectly possible for a lawfully married Roman Catholic priest with a family to say mass in the national vernacular (including English in United States and the Commonwealth) and at the Communion to administer the Sacrament of the Altar under the species of wine as well as of bread.

The Eucharistic Liturgies of the Eastern Rites is a sumptuous (and, as books of this kind go, relatively inexpensive) volume of 9"×12" pages which combines Makula's 803 superb and detailed photographs, published in Kaldenkirchen by Steyler Verlagsbuchhandlung under the title *Liturgiae Catholicae Orientales*, with the commentary of Niesel's *Die Liturgien der Ostkirche*, published by Verlag Herder at Freiburg-im-Breisgau in 1960. Step by step the reader is taken through each of the twelve Oriental rites of the Roman Catholic Church—Coptic and Ethiopic; Syrian, Malankarese, and Maronite; Greek, Melkite, Russian, and Ruthenian; Chaldaean and Malabarese; and Armenian—from the introductory prayers to the final blessing. The number of photographs for a given rite ranges from 43 for the Armenian rite to 117 for the Russian. The action represented by each photograph is briefly described and, where necessary, explained in the captions; in many cases the commentary includes all or part of the actual text of the prayers that are being said. Niesel himself is a graduate of the Pontifical Oriental Institute in Rome and is described on the dust-jacket as a (Uniat) priest at Saratov-on-the-Volga, U. S. S. R., in the diocese of Tiraspol, although the preface to the work is dated at Kloster Tiefenthal, Germany. The rites so informatively depicted are, it should be stressed, Roman Catholic; while all of these rites except the Maronite have counter-

parts (usually much more numerous) in the Eastern Orthodox and Separated Far Eastern Churches from which they seceded and with the worship of which the respective Roman Catholic rite retains many affinities, both the formulae and the ceremonial of the groups who have subjected themselves to the Bishop of Rome have undergone varying degrees of Latinization (as Makula's photographs and Niesel's commentary demonstrate) ranging from slight to extensive. Added to the photographs and commentary are a 6-page analytic index, a 4-page topical index, a general historical introduction, special introductions to each rite, and 4 pages of maps illustrating the geographical spread of nine of the rites in their Asiatic and African homelands. There is in English no other work that furnishes so much information about its subject so graphically, and students both of comparative symbolics and of comparative liturgics will find it invaluable.

Directly reproduced from the 1956 Fulda edition of *Die Liturgien der Ostkirche* is *The Eastern Catholic Liturgies*. It has fewer (115) but larger pictures (6"×6" on the average, and one to the page as compared with as many as six to the page in the more complete album described above); the selection is excellent. The historical material is different but equivalent. Each rite is introduced with a listing of "particular points" which differentiate it from the Latin rite. While the specialist will probably prefer the larger volume, the average reader will find the description and depiction of each rite in this smaller and handier book wholly adequate.

Eastern Liturgies is Volume 112 of the *Twentieth Century Encyclopedia of Catholicism*. It is a narrative account by a Dominican liturgiologist of the worship of the Eastern Orthodox and Separated Far Eastern Churches and of their Roman Catholic Oriental rite counterparts, with understandable emphasis on the latter. Whereas the two

volumes described above restrict themselves to the Divine Liturgy, that is, to the celebration of the Holy Eucharist, the scope of Dalmais' work includes the rites of Christian initiation, of penitence, of sickness and death, of ordination, and of marriage as well, along with the daily office and the calendar. The historical background is competently illuminated. If while reading Dalmais one refers to either of the pictorial volumes described above, each will complement the other.

Nicholas Cabasilas (or Chamaetus) flourished in the 14th century. A layman and a personal friend of Emperor John VI, he sided with the Cantacuzenes in their conflict with the Palaeologan emperors. In the controversy between Barlaam of Calabria and St. Gregory Palamas about Hesychasm Nicholas' sympathies lay on the Palamite side. Next to his seven discourses *Concerning the Life of Christ*, Eastern Orthodoxy gratefully remembers him for his learned, perceptive, and profoundly pious 53-chapter *Commentary on the Divine Liturgy*, here rendered into English for the first time. The translation is fluent. R. M. French's 21-page introduction will be found extremely useful by the reader who is not thoroughly familiar with the Eastern Orthodox Eucharistic rite on which Nicholas is commenting. In spite of its relative brevity, the Commentary accurately reflects the late medieval Greek understanding of the Holy Eucharist, a view that continues to influence Eastern Orthodox Eucharistic piety.

ARTHUR CARL PIEPKORN

THE CHRISTIAN IN POLITICS. By Walter James. New York: Oxford University Press, 1962. x and 216 pages. Cloth. \$5.00.

The editor of the *London Times Educational Supplement*, an active member of Britain's Liberal Party, here examines what Christians may expect to do through politics in a society that has largely lost its Chris-

tian dimensions. The Welfare State is not the answer to the problems and questions he raises. "How man stands with God, how man lives beside his neighbour—these are all-important. Everything else on earth is no more than the setting, the background, against which these vital relationships, themselves the purpose of life, are brought into play" (p.10). In politics and political relations the Natural Law provides a common denominator for Christians and non-Christians and permits the possibility of cooperation among them. The Middle Ages may have permitted the existence of a Christian state; the period of the early church did not.

James examines the political careers of William Wilberforce (1759—1833), Antony Ashley Cooper (1801—85), better known as the Earl of Shaftesbury, William E. Gladstone (1809—98), Lord Salisbury (1830—1903), George Lansbury (1859 to 1940), and Sir Stafford Cripps (1889 to 1952). Politics and religion in England and the relation between Christianity and foreign affairs are the topics of separate chapters. Another chapter is devoted to Christian politics on the Continent.

The book does not speak directly to the American scene. There is much that can be gained for an understanding of the problem in terms of Britain and the Continent from a reading of this work, which deserves to be praised more than incidentally for its readability. The last chapter, "Instruments of God," is one which is soul-searching for a politician of any party or province.

CARL S. MEYER

CALLED UNTO HOLINESS — THE STORY OF THE NAZARENES: THE FORMATIVE YEARS. By Timothy L. Smith. Kansas City, Mo.: Nazarene Publishing House, 1962. 413 pages. Cloth. \$4.95.

There have been many evidences of the definitive transition of the Church of the Nazarene, the largest of the so-called "Holi-

ness" denominations, from the sect-type to the church-type of religious body. Among them are the general upward social mobility of its members, the increasing numbers of educated ministers, the imposing suburban churches in both traditional and modern architectural idioms, an awareness of the importance of theological study and formulation, and more and more participation by Nazarenes in professional theological societies. Now we have still another mark in this excellent history of the denomination. Commissioned in 1955 by the Board of General Superintendents, this painstakingly documented chronicle traces the Nazarene movement from its beginnings within mid-19th-century Methodism, through its formal organization in 1895 by Phineas Bresee, its growth into a national church body, its union with the Association of Pentecostal Churches of America and the Holiness Church of Christ, and the accession of the anti-Modernist Laymen's Holiness Association, to the era of renewed leadership and resurgent evangelism in the 20s and early 30s. Author Smith is a Harvard Ph.D. and associate professor of history and education at the University of Minnesota.

ARTHUR CARL PIEPKORN

OUR HEAVENLY FATHER: SERMONS ON THE LORD'S PRAYER. By Helmut Thielicke. Translated by John W. Doberstein. New York: Harper & Brothers, 1960. 157 pages. Cloth. \$3.00.

"The words of the Lord's Prayer are immediate to every situation of life. The farmer can pray it at the close of the day's work and let it wrap him round with the evening hush of its great tranquillity. The mother can pray it with her children in an air-raid shelter as the cargoes of death pass overhead. The little child, experiencing the first presentiments of fatherly protection, the aged person, going through the trials and pangs of his last hour, both can say it" (Pp. 55, 56). This series of sermons shows that

the prayer could be said by the people of Stuttgart, Germany, "throughout the horrors of the air raids, the declining days of a reign of terror, and finally through the period of total military and political collapse."

The sermons are remarkable, not primarily because they were preached in this situation or because of brilliant analytic statements, but because of their timely application of Law and Gospel to the situation. "Absolutely everything depends on this one fact that it is Jesus Christ who teaches us this prayer. He alone, in His life and His death, is the guarantor that there is a Father, that God is nevertheless at work in this cruel, hard, and fatherless world, building His kingdom of mercy in the secrecy of the Cross. So every sermon on the Lord's Prayer must of necessity be a central preaching of Christ; otherwise it is romantic fantasy, nothing more" (p. 29). The author is loyal to this truth throughout the book.

The sermons abound in penetrating insights, for example: "We learn that the happy gift of prayer consists in receiving the fellowship of the Father, that He gives us His whole heart—that we can accept everything from His hand." (P. 39)

ERWIN L. LUEKER

THE COUNCIL OF CONSTANCE: THE UNIFICATION OF THE CHURCH.

Translated by Louise Ropes Loomis. Edited by John H. Mundy and Kennerly M. Woody. New York: Columbia University Press, 1961. xiii and 562 pages. Cloth. \$10.00.

The Council of Constance (1414—1418) dealt with the Great Schism, the Hussite movement, and the demand for the reform of the church in head and members. John XXIII, Benedict XII, and Gregory XIII laid claim to the papal title. They were deposed by the Council; Martin V was made pope (November 11, 1417) by an election in which six representatives of each of the "nations" recognized by the Council joined

the College of Cardinals. The election ended the schism. The Council burned Hus and Jerome of Prague and condemned the teachings of John Wycliffe. Martin V issued some reform decrees, which probably did little good.

The late Miss Loomis translated three contemporary accounts of the Council for this volume, number LXIII of the *Records of Civilization Sources and Studies*. The first is Ulrich Richental's *Chronicle of the Council of Constance*. The second is Guillaume Fillastre's *Gesta or Diary of the Council of Constance*. The third is Jacob Cerretano's *Journal*. Richental presents the Council as seen by a townsman; Fillastre, as seen by a Cardinal; Cerretano, as seen by a papal notary. Each is valuable. Fillastre incorporates a large number of official documents in his account. The accounts complement each other. The editors have supplied two valuable introductory essays: "The Conciliar Movement and the Council of Constance" by Mundy; "The Organization of the Council" by Woody. The general bibliography deserves special mention for its worth. The chronological index, which also provides a parallel index of the three accounts, will be helpful for reference purposes.

It is regrettable that the publishers put the notes at the end of each account; they would have been much more valuable in connection with the text as footnotes. The proofreading of the volume leaves something to be desired.

The primary sources here supplied will be very welcome to the students of the history of the church in the Late Middle Ages.

CARL S. MEYER

THE PALACES OF CRETE. By James Walter Graham. Princeton, N. J.: Princeton University Press, 1962. xiii and 269 pages. Cloth. \$7.50.

"Surrounded by water in the wine-dark sea lies Crete. Men without count inhabit

this rich and beautiful land which boasts ninety cities." So wrote Homer in the *Odyssey* (19, 172—74). On his fateful journey to Rome Paul sailed along Crete's southern coast (Acts 27). Some years later we find Christian bases on the island (Titus 1:5). The character appraisal left us in Titus 1:12 is not the most flattering epitaph in history, "The Cretans are always liars, evil beasts, slow bellies" (KJV). The monuments described in this graphic tour of the island as seen in Minoan days suggest that Crete's inhabitants did not always match this description, at least not the last part. A happy blend of scholarly precision and popular presentation help introduce one of the most famous islands of antiquity. Anyone traveling to Greece and environs to see the ancient sites must pack this with his Baedeker.

FREDERICK W. DANKER

THE THEOLOGY OF THE CHRISTIAN MISSION. Edited by Gerald H. Anderson. New York: McGraw-Hill Book Company, c. 1961. 341 pages. Cloth. \$6.50.

This exciting symposium is one of the broadest and most inclusive arrays of theological viewpoints that has ever been assembled on the basic questions of the nature and function of the Christian world mission. The big-leaguers from the Continent are out in force — Oscar Cullmann, Karl Barth, Ernst Benz, Hendrik Kraemer, Johannes Blauw. The American spectrum runs all the way from Paul Tillich to Harold Lindsell, the voice of fundamentalism from Fuller Seminary. Anglican, Greek Orthodox, and Roman Catholic scholars are not absent from this distinguished roll, nor are scholars from the non-Western churches. One could wish that there were more of the latter, although Masatoshi Doi of Japan, Paul Devanandan of India, and Christian Baeta of Africa are a very good beginning. One is struck by the absence of a Latin-American spokesman.

Anderson has chosen a simple and solid

outline for his well-organized symposium under four heads: The Biblical Basis, Historical Studies, Christianity and Other Faiths, and Theory of the Mission. He has written a perceptive introduction reviewing representative 20th-century approaches to mission and pointing ahead to the radical Trinitarian theocentrism which he sees as informing the approach of the future. There is a foreword by Lesslie Newbigin.

WILLIAM J. DANKER

THE USE OF SYMBOLISM IN CHRISTIAN EDUCATION. By Dorothy B. Fritz. Philadelphia: The Westminster Press, 1961. 64 pages. Paper. \$1.45.

Although written from within the Reformed tradition, this volume nevertheless sells its readers short, for it reflects no awareness of the liturgical trends in many Reformed churches. Holy Baptism and The Lord's Supper are only "symbolic acts" (p.44). The term "altar" is not listed in the glossary of symbol terms. It is strongly urged that preschool children not be taught symbols of the resurrection (p.42) or of the church year and color (p.43). There are 40 line drawings and one chart. The language level of the booklet is about twelfth grade. Nine of the seventeen books listed in the bibliography of this 1961 release are pre-1951.

DONALD L. DEFFNER

DIE VERSTOCKUNG ISRAELS: ISAIAS 6,9-10 IN DER THEOLOGIE DER SYNOPTIKER. By Joachim Gnilka. Munich: Kösel-Verlag, 1961. 226 pages. Paper. DM 25.00.

A confident grasp of the sources and a discerning appreciation of theological intent mark this thorough and significant contribution on the recurring theme of Israel's obduracy (Is. 6:9,10) in Matthew, Mark and Luke-Acts. According to Gnilka, Matthew emphasizes the contrast between informed disciples and an obdurate nation. In

Mark the disciples share more of the nation's lack of understanding, but they are the recipients of the "mystery" of the kingdom and form the nucleus of a new congregation built up inside unbelieving Israel. Luke does not emphasize the distinction between the narrower circle of Jesus' followers and the nation as a whole but stresses the guilt of the leaders, thus clearing the way for individual Jews to share in the blessings of the true Israel of God. An excursus of 30 pages gives the reader an opportunity to view the exegetical problems in the light of the literature from Qumran.

FREDERICK W. DANKER

WHITHER AFRICA? By G. McLeod Bryan. Richmond, Va.: John Knox Press, c. 1961. 157 pages. Cloth. \$3.00.

"Much too little; far too late," as Henry P. Van Dusen summarized Christian missions after a recent journey to Africa, would sum up Bryan's insightful account of Christianity's struggle with tribalism, Islam, Christianity, nationalism, racism, communism, and, aptly, educationalism. Any missionary or pastor concerned with the future of Christianity in Africa will want to read this realistic and competent appraisal.

WILLIAM J. DANKER

SERMONS AND SODA-WATER. By John O'Hara. New York: Random House, 1960. Three volumes; 328 pages. Cloth. \$5.95.

Novelist O'Hara is usually a helpful reporter, if not a seer, in portraying the 20s, 30s, and 40s of our century as he saw them. His 1960 production, a trilogy of novellas, deals with an old-time movie star, a socialite who marries a roué, and an assortment of vignettes marked by marital infidelity, partying, and the shallow, drab goings-on of the rich on Broadway and Long Island during and after Prohibition days.

Much of it repeats the flavor of *Appointment in Samarra*, but O'Hara does not reach

the breadth or depth of *Ten North Frederick* or *From the Terrace*.

The continued depiction of hollow, often sordid lives moves one to ask: "Is this a full picture of the generation which preceded us?" That it was the world O'Hara knew cannot be gainsaid. But just as the real hero of the West was not the gun-toting bum who gluts the TV channels on Saturday night but the American dirt-farmer (and his plainswoman wife who fulfilled Proverbs 31), so we wonder when the story will be written which will tell of those who lived in the 20s and 30s, whose day to day existence was not an endless round of lust and booze, and who believed in the Christian answer to O'Hara's final question: "What, really, can any of us know about any of us, and why must we make such a thing of loneliness when it is the final condition of us all? And where would love be without it?"

DONALD L. DEFFNER

THE CHRISTIANS IN KOREA. By Samuel Hugh Moffett. New York: Friendship Press, c. 1962. 174 pages. Paper, \$1.95. Cloth, \$2.95.

Someone has called Korea "a nation on the run to God." Moffett tells a graphic story of this fast-paced pilgrimage. Though the tempo has slackened at times, Korea still bids fair to fulfill John R. Mott's 1907 prediction that it will be "the first nation in the non-Christian world to become a Christian nation."

But as one reads this account of the church's success as an organization, one is concerned whether it will be equally successful in training its members to apply their Christian faith to Korea's complex social problems. Otherwise the tide may well run the other way. The implication of many Christians of the Rhee regime in corrupt practices has revealed serious deficiencies. Salt must be more concerned about doing its job than making a nice salt cellar.

WILLIAM J. DANKER

TWO EARLY TUDOR LIVES. THE LIFE AND DEATH OF CARDINAL WOLSEY. By George Cavendish. *THE LIFE OF SIR THOMAS MORE.* By William Roper. Edited by Richard S. Sylvester and Davis P. Harding. New Haven: Yale University Press, 1962. xxi and 260 pages. Cloth. \$6.00.

"If I had served God as diligently as I have done the King, He would not have given me over in my grey hairs." So spoke Wolsey, as reported by Cavendish, his gentleman usher. "[He] who lists [cares] to read and consider with an indifferent eye this history may behold the wondrous mutability of vain honors, the brittle assurance of abundance, the uncertainty of dignities, the flattering of feigned friends, and the trickle [insecure] trust of worldly princes." This is Cavendish's verdict of his own work. Yet the work is a classic of Tudor biography and ought to be read by every student of the Tudor period.

Dare less than that be said of Roper's life of his father-in-law? Scarcely. Though shorter, it is even more intimate than Cavendish's biography of Wolsey. More is the ascetic, although in the last year of his life Wolsey, too, wore a hair shirt. It was Meg rather than Mistress Alice that loved More, as Roper portrays them.

Whatever the shortcomings of the characters or of the authors, the freshness of the biographies even today four hundred and some years later makes them intriguing reading.

CARL S. MEYER

MARTIN LUTHER: HERO OF FAITH.

By Frederick Nohl. Saint Louis: Concordia Publishing House, c. 1962. 151 pages. Cloth. \$2.75.

Speaking of Luther's career, Preserved Smith said: "It is safe to say that every man in western Europe and in America is leading a different life today from what he would have had, and is another person altogether

from what he would have been, had Martin Luther not lived." Nohl's inspiring story of Luther's life is a fascinating tribute to this great prophet and hero of faith. Though written for the general public, particularly for its youth, this charming little volume, aptly illustrated by Richard Hook, widely recognized for his art, will delight the expert on Luther as well.

The author's explanation of indulgences on pages 28 and 29 expresses what many doubtless believed about them rather than the official doctrine of the Roman Catholic Church either at the time of Luther or now. It would be well if that were indicated. On page 51 the author says: "Luther had again been excommunicated," and on page 52: "Thus for a second time in two years the pope had excommunicated Luther." Is he confusing threats of excommunication with the act itself? On page 54 he states correctly: "on January 3, 1521, the pope signed a final bull excommunicating Luther." This bull, known as *Decet Romanum Pontificem*, made the excommunication official.

In an age of doctrinal indifference, sometimes falsely identified with an ecumenical spirit, it is encouraging to read about a hero of faith who would not budge on a single point of doctrine supported by Scripture and who was ready to die for his conviction.

LEWIS W. SPITZ

THE PROTESTANT REFORMATION (La Réforme Protestante). By Daniel-Rops. Translated by Audrey Butler. New York: E. P. Dutton and Co., 1961. xi and 560 pages. Cloth. \$10.00.

Daniel-Rops' *History of the Church of Christ* in seven volumes comes to its midpoint in the period 1350—1564, treated in this the fourth volume. The last Avignonese popes, the conciliar movement, the Great Schism, the Renaissance papacy, Luther, Calvin, and their contemporaries come under his comprehensive, integrated, analytical survey.

The arrangement of the materials, the lively presentation, the obvious command of his subject, are points to note in favor of the author. There is much that he deplores in this period, for example, the collapse of the feudal order in "a century of chaos," the fall of Constantinople, the journey to the abyss, the completed rupture of Christendom. There is also much to deplore in his presentation. Luther is to him the archheretic. Patrick Hamilton is simply "one young fanatic." Thomas Cromwell, "the satanic henchman" of Henry VIII, has "something almost Mephistophelian about him." Anne Boleyn is the "Tudor Herodias." His treatment of John Calvin gives little comfort to admirers of Calvin's greatness. All in all, the prejudices of the author are very evident.

Is there profit in reading a Roman Catholic writer's account of the Protestant Reformation? There is, if the account faces up to many of the problems of historical interpretation and of selection of facts. There is no profit in it, if the reader refuses to recognize that a Roman Catholic author will not find doctrinal aberrations in the leaders of his church or theological gains in the distinctive writings of the Reformers.

The period from 1350 to 1564 was more than an age of transition. It was a period that had many vital movements and some movements that were decadent. Many great men, saints and sinners, philosophers and mystics, artists and practical men of affairs, theologians and churchmen, were on the scene. Perhaps no single author and no single volume can capture all that needs to be captured for the period that encompasses the Renaissance and the Reformation, the Commercial Revolution and the opening of the New World. For all that, the author ought to have a better balance in his presentation; he ought, for example, to recognize the importance of the Anabaptist movement for the 16th century and the significance of lay education for the 15th. The presence of

prejudices can be condoned, if judgments are not purely emotional. In so far as Daniel-Rops has allowed his judgments to be colored by his emotions, whether pro-papal or anti-Reformation, his work may be discounted. Students of the period, nevertheless, will welcome the opportunity to examine this scholar's work.

CARL S. MEYER

THE FIFTEENTH CENTURY: 1399 TO 1485. By E. F. Jacobs. New York: Oxford University Press (Oxford: Clarendon Press), 1961. xvii and 775 pages. Cloth. \$9.00.

Specialists in English history will welcome this volume, sixth in the series, *The Oxford History of England*, edited by Sir George Clark. The political history of England in the reigns of Henry IV, Henry V, Richard of York, Edward IV, and Richard III is the substance of Jacobs' work. One chapter on the church, with little concern for theology, tells about the bishops, the deterioration of the vicarages, Lollardy, and the priests and monks and friars. Attention is paid to the economic affairs of the century in two noteworthy chapters. The last chapter deals with the peaceful arts, closing with a few pages about philosophical theology in English, devotion and mysticism, and Margery Kempe. The bibliography is very useful; the six maps at the end are especially helpful; a genealogical table would have been appreciated.

The author has done more than merely tell the political history of England in the 15th century. He emphasizes society and institutions and presents the Lancaster-York struggle between two great houses. Anglo-French relations, with a new interpretation of the Treaty of Troyes (1420), and the relations with the Duchy of Burgundy are made particularly significant.

The imprint of the Oxford University Press, the name of the editor of this series, and the reputation of the author of this volume vouch for the value of this work.

CARL S. MEYER

GERMANY: A MODERN HISTORY. By Marshall Dill, Jr. Ann Arbor: The University of Michigan Press, c. 1961. xxiii and 467 pages. Cloth. \$8.75.

Three chapters of Dill's history of Germany cover the period to 1790; the first seven of 37 chapters bring the story to 1862. The proportion immediately indicates the value of this work. It is truly a history of modern Germany. Twenty chapters deal with the period after 1918. The historical perspective and the historian's caution enable Dill in general to give balanced judgments and to sort out the materials with discerning care. The chapters on Nazism bring together much valuable material. The alert reader will find flaws, but they will not mar his feeling of indebtedness to the author for his lucid delineation of the interplay of historical forces. The work is written in a style that will attract the reader; the bibliography will be helpful for those who wish to read further.

CARL S. MEYER

THE REFORMATION AND ITS SIGNIFICANCE TODAY. By Joseph C. McLelland. Philadelphia: The Westminster Press, c. 1962. 238 pages. Paper. \$2.25.

"A Reformed Church is one that follows the spirit of the 16th century in carrying on the work of reform," McClelland asserts, "not one that is content to sing the praises of the Reformers for what they once did — that may be the death knell of the reformation today."

In the first of two major parts ("Reforming the Church — Sixteenth-Century Style") he presents thumbnail sketches of representative reformers, "illustrating the humanity of the Reformers [to] discover what their example teaches us about the way we are to continue their reforming work today." In the second part ("Continuing the Reformation Today") these sketches are related "to the ecumenical era in which we live."

The book says nothing new in the first part, but the old has been set forth in simple

language such as one should have a right to expect from one lecturing to mixed groups of laymen, theologians, and parish pastors. The Luther sketch is particularly apt; more profound still is that of Calvin; the sketch of Knox is classic, with much in it to challenge the contemporary evangelical to become really indignant as he views the lack of "hailsome and sound doctrine."

In the section "Liturgy — Betrayal of Protestantism?" in the second part McLelland shows the liturgical distortions likely to accompany limited appreciation for the historic church. In interpreting the concept of the "priesthood of believers" McLelland has some unique terminology for orientation on the subject.

The book is recommended to pastors as a "refresher," as well as to students and to leaders of advanced Bible classes.

PHILIP J. SCHROEDER

NIHILISM: ITS ORIGIN AND NATURE WITH A CHRISTIAN ANSWER. By Helmut Thielicke. Translated by John W. Doberstein. New York: Harper and Brothers, 1961. 186 pages. Cloth. \$5.00.

The lectures in this volume were originally delivered in Tübingen (1945) to youths who faced rubble and ruin and whose faith and concepts of value were shattered.

The author begins with a penetrating analysis of "isms" and their totalitarian claims. "A particular area of creation is separated from the total context of created things, taken by itself, and made into an absolute" (p. 20). "Isms" are subject to rapid change and are only pseudo-absolutes. This raises the question if all worldviews, including the Christian, are not fictitious. Hence the last "ism" is nihilism. It differs from other "isms" inasmuch as it has no goal and is a value judgment, not a program.

The author compares nihilism to schizophrenia since it is a loss of one's center. When man loses God, he conceives of himself as the image of subaltern powers such

as economic or biological forces. Norms of good and evil break down and a pragmatic rule results. Nihilism is metaphysical guilt, "guilt which lies not in the realm of our acts, but in the source of our being." (P. 49)

The author shows how separation from God leads to lack of norms as "men in a godless world suddenly and agonizingly find themselves left all alone facing impersonal law" (p. 56). He demonstrates this in detail in law, in medicine, and in the philosophy of positivism. Nihilism can be overcome only by regaining God.

The final chapter holds that nihilism is never absolute but fractured. In his own self man finds nothing. "Luther once made this . . . profoundly comforting statement: God creates out of nothing; if you are not nothing, God can make nothing of you." (P. 177)

ERWIN L. LUEKER

THE MONASTIC DIURNAL NOTED.

Vol. II: *Music of Sunday and Ferial Lauds with Matins of the Triduum and of the Dead*. Edited by Winfred Douglas. Kenosha, Wis.: St. Mary's Convent, 1960. iii and 219 pages. Cloth. \$4.00.

Volume I of *The Monastic Diurnal Noted*, reviewed in this journal, Vol. XXV (1954), 571—572, is widely used in The Lutheran Church—Missouri Synod as a musical resource in connection with the singing of matins and vespers. This highly welcome second and final volume provides authentic plainchant modes for all offices in the Oxford University Press's *The Monastic Diurnal* not provided for in Volume I. The Biblical text is that of the King James Version. Lutherans will find the second volume of particular usefulness as a source for the music of the antiphons upon Benedictus for the Sundays of Advent, Pre-Lent, and Lent. Likewise of very great value is the section on pp. 87—160, which contains the music for matins and lauds on Maundy Thursday, Good Friday, and Holy Saturday, usually called *Tenebrae*. Here the pastor or choir-

master who has become understandably dissatisfied with the pseudo-Tenebrae rites that for want of anything better gained a transient popularity among us a few years ago has authentic adaptations of the traditional plainchant melodies for all the antiphons upon the Psalms and upon Benedictus, all the lessons from the Lamentations of Jeremiah, all the responsories after the lessons, and the gradually lengthening *Christus factus est* for each day. For the choir that finds the elaborated responsory settings beyond its competence there is in each case a simple setting based on a psalm tone. This volume is reconstructed from the work which Canon Douglas had done on the music of lauds prior to his death, supplemented as necessary by adaptations from the Latin by members of the Western Province of the Anglican Community of St. Mary.

ARTHUR CARL PIEPKORN

HOPE IN ACTION: THE CHURCH'S TASK IN THE WORLD. By Hans J. Margull. Philadelphia: Muhlenberg Press, 1959. 298 pages. Cloth. \$5.00.

Stephen Neill said at Whitby: "The task of the Church today is . . . to recover its leadership in the revolution . . . From the beginning, and in its essential nature, the Church has been revolutionary. Christ sent it out as an explosive, corrosive, destructive force."

To churches that have become complacent social clubs with a play-it-safe policy comes this call from the new head of the Department of Evangelization of the World Council of Churches for a definition of evangelism that summons the church to participation in Christ's messianic, eschatological work of gathering men out of all the world for His penitent Gospel-believing congregation.

Ministers and missionaries will be the better for studying this presentation of evangelism inextricably wound up with a history of recent ecumenical developments.

European churchmen often see the Gospel as a hope, Americans as a program for action. Margull combines both aspects in one package; he sees evangelism as hope in action.

WILLIAM J. DANKER

MAHATMA UND CHRISTUS. By Otto Wolff. Berlin: Lettner-Verlag, c. 1955. 275 pages. Cloth. DM 17.80.

Americans, who frequently find it very difficult to strike a realistic median between underestimating and overestimating Asian religious accomplishments, need the sober corrective of a view like that of Wolff. His work demonstrates a thorough acquaintance with Hinduism, Gandhi's own thought, and the often rather romantic things written about him by writers from Romain Rolland to Louis Fischer, most of whom had little access to his writings in the vernacular.

In no sense a debunking approach, Wolff's treatment gives Gandhi full credit for all his personal self-discipline and political achievements. At the same time he clearly demonstrates the fallacy of such statements as "The best Christian of the 20th century is a pagan Hindu." He leaves little doubt that Gandhi, though strongly influenced by Christ, never departed from the basic "framework of orientation and devotion" (to use Erich Fromm's definition of religion) which Hinduism provided. Gandhi was using Christ as means rather than end. At the same time Wolff avers that when Gandhi termed Christ "prince of the *satyagrahi*" he was coining a term that Indian Christian theologians would do well to consider seriously.

Currently a great deal of attention is being focused on such outstanding practitioners of Gandhi's *satyagraha* (not "passive resistance," as both Gandhi and Wolff frequently translate it, but the nonviolent pursuit of truth) as Martin Luther King. Wolff's realistic and open-eyed appraisal of the encounter between the Mahatma and the Christ will provide salutary reading in this connection not only

for missionaries but especially for pastors whose youth have been exposed to uncritical and idealized portraits of Gandhi in sophomore college courses in comparative religions.

WILLIAM J. DANKER

THE OLD TESTAMENT FROM WITHIN. By Gabriel Hebert. London: Oxford University Press, 1962. 153 pages. Paper. \$1.75.

This work is similar to many recent popular surveys of biblical thought and history. A selection of key biblical passages, arranged in chronological order, provide Hebert with a suitable point of departure. The results of literary and historical criticism are presupposed throughout. In general, the message of God's redemptive activity which culminates in the advent of Jesus Christ is paramount. One gets the impression, however, that the writer has left the reader without an adequate appreciation of Christ as Israel's savior from sin.

NORMAN C. HABEL

THE GROWING STORM: A SKETCH OF CHURCH HISTORY FROM A.D. 600 TO A.D. 1350. By G. S. M. Walker. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1961. 252 pages. Cloth. \$3.75.

Well-written, authentic, compact histories of the church in the Middle Ages are rare. Walker of the University of Leeds has supplied one which has these merits. The narrative is a continuous one; however, the author selects men and movements to which he gives rather full treatment, being forced thereby to pass over with no or slight mention of other men and movements almost equally significant. Gregory the Great and Innocent III are the two popes who receive full treatment. Alcuin, Anselm, Abelard, and Aquinas, likewise, are portrayed in "close-ups." Charlemagne, the first crusade, and St. Louis are made to carry the brunt of the

political history. Boniface and Raymond are the outstanding missionaries. Bernard of Clairvaux, Francis of Assisi, Dominic, the Waldensians, the German mystics, and Dante emerge from these pages in well-defined portraits. All of the figures are eminently representative, and the movements

they illustrate are important. This is the second of five volumes in *The Advance of Christianity Through the Centuries* series, edited by F. F. Bruce. If the remaining three volumes measure up to the excellence of the first two, this will be a notable series indeed.

CARL S. MEYER

BOOK NOTES

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

The Cambridge Greek Testament Commentary: The Gospel According to St. Mark. By C. E. B. Cranfield. New York: Cambridge University Press, 1963. Paper. xv, 494 pages. \$2.95. Fourteen pages of supplementary notes, most of which are references to books and articles published after the first edition (1959), assist the student toward a more thorough evaluation of some of the conclusions expressed in this commentary.

The Books and the Parchments: Some Chapters in the Transmission of the Bible. By Francis Fyvie Bruce. Revised edition. Westwood, N. J.: Fleming H. Revell Co., 1963. Cloth. 287 pages. \$4.00. This revision of Bruce's excellent history of the Bible includes a new chapter on the *New English Bible*. The volume is especially useful for advanced adult study groups.

Messages of the Helsinki Assembly (of the) Lutheran World Federation: "Christ Today." Minneapolis: Augsburg Publishing House, 1963. iv, 122 pages. Paper. \$1.95. In addition to a brief foreword by the new president of the Lutheran World Federation, Fredrick A. Schiotz, and the almost equally brief Message of the Assembly, this volume contains the definitive texts of the addresses given at Helsinki by Gerhard Gloege ("Grace for the World"), Helge Brattgard ("Faith Without Works?"), Heikki Waris ("Divided Humanity — United in Christ"), Andra Lumbantobing ("The New Song of Praise"), and E. Clifford Nelson ("The One Church and the Lutheran Churches"). Study of this volume might profitably be made a project of each of our pastoral conferences.

Language and Logic. By Milos Prazak. New York: Philosophical Library, 1963. 154 pages. Cloth. \$3.00. This is a provocative mélange of thoughts on aspects of philosophy, logic, ethics, the sciences, and language, loosely strung together by a perceptive and informed mind.

Communism and the Theologians: Study of an Encounter. By Charles C. West. New York: The Macmillan Company, 1963. 399 pages. Paper. \$1.95. Although West's analysis of the impact of the encounter with Communism on the thought of Joseph Hromadka, Paul Tillich, Nicolai Berdyayev, Reinhold Niebuhr, and Karl Barth was published five years ago and much has happened since then in the world and in the church, his observations retain much of their original relevance, as the decision to make his study available as a paperback attests. The original edition, here reproduced without change except for the addition of a new two-page foreword, was reviewed in this journal, Vol. XXXI, No. 4 (April 1960), p. 262.

Der Römerbrief: Unveränderter Nachdruck der ersten Auflage von 1919. By Karl Barth. Zürich: EVZ-Verlag, 1963. vi and 439 pages. Cloth. Sw. Fr. 34.00. From the simple title-page, "Der Römerbrief von Karl Barth, Pfarrer in Safenwil," to the final page of advertisements of books published by Bäschlin of Bern between 1913 and 1919 at nostalgically low prices, the reader of 1963 can examine the theological bombshell that ushered in the 20th-century theological revolution just as it came into the hands of the 300 Swiss and 700 German purchasers who

were its first readers. Although it was eclipsed in 1922 by the second edition, which in Barth's own words "left hardly one stone of the original structure upon another," the work is of such intrinsic as well as historic significance that this unaltered photographic reproduction (which sells for 16 Swiss francs more than the original edition) is fully warranted.

Sittings with Eusapia Palladino and Other Studies. By Everard Feilding. New Hyde Park, N. Y.: University Books, c. 1963. xxi and 324 pages. Cloth. \$10.00. Feilding was the Roman Catholic leader of the team which the Society for Psychical Research sent to Naples in 1908 to investigate the 54-year-old medium Eusapia Palladino. The present work presents a 15-page biographical sketch of Feilding by E. J. Dingwall, the detailed 265-page account of the 13 Palladino séances, four related papers by Feilding himself, and W. W. Baggally's exposé of the pretensions of the Italian medium Caranini.

The Dead Sea Scrolls. By Charles F. Pfeiffer. Revised edition. Grand Rapids, Mich.: Baker Book House, 1962. 119 pages. Cloth. \$2.50. In this new edition of a work first published in 1957, the first nine chapters of the original edition are reproduced without alteration. A new 10-page tenth chapter, "Biblical Interpretation at Qumran," summarizes the hermeneutical methods of the Qumran community.

Many Things in Parables: The Gospel Miracles. By Ronald S. Wallace. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, c. 1963. iv, 218 and 161 pages. Paper. \$1.95. This paperback combines two previously published collections of sermons on synoptic texts by Scottish preacher-expositor Wallace. *Many Things in Parables* came out in 1955 and was reviewed in this journal in Vol. XXVII, No. 12 (December 1956), p. 985. *The Gospel Miracles* came out in 1960 and was reviewed in Vol. XXXII, No. 8 (August 1961), p. 500.

The New World of Henri St. Simon. By Frank E. Manuel. Notre Dame, Ind.: University of Notre Dame Press, 1963. xi and

433 pages. Paper. \$2.25. "By emphasizing selected passages in the diffuse congeries of Saint-Simon's writings one can make him out to be an early exponent of fascism, socialism or democratic planning, a theoretician of finance capitalism, a technocrat, or just another utopian advocating rule by an intellectual élite," says Manuel (p. 1). So kaleidoscopic an individual is bound in any case to be interesting. This careful analysis by a competent contemporary historian on the Brandeis faculty provides an orderly account of St. Simon's thought against the backdrop of his turbulent times. The present edition is an unaltered reissue of the hard-cover Harvard University Press edition of 1956.

The Christian Faith (Der christliche Glaube, nach den Grundsätzen der evangelischen Kirche im Zusammenhange dargestellt). By Friedrich Schleiermacher, translated by Donald M. Baille and others and edited by H. R. Mackintosh and J. S. Stewart. New York: Harper & Row, 1963. 2 vols. xxix, vii, and 760 pages. Paper. \$2.25 each vol. *Der christliche Glaube* came out in 1821—1822. The second edition followed in 1830—1831. It is the latter edition which eight British and American theological scholars translated into English in 1928 and which is here reproduced in paperback with an appreciative introduction by Richard R. Niebuhr. However one may feel about Schleiermacher, *Der christliche Glaube* is one of the most influential dogmatics ever to be written by a German theologian. It is good to have it available in a moderately inexpensive and readable English version.

From Luther to Kierkegaard. By Jaroslav Jan Pelikan, Jr. St. Louis: Concordia Publishing House, 1963. xi and 171 pages. Paper. \$1.75. The great virtues of this study have become more apparent with the passing of each of the baker's dozen of years since it first came out. Even owners of the original hard-cover edition ought at least to borrow a copy of this paperback for the sake of reading the author's engaging introduction to the reissue. Those who do not have the original edition should remedy

the gap in their libraries by acquiring the paperback at once.

Bolshevism: An Introduction to Soviet Communism. By Waldemar Gurian. Notre Dame, Ind.: University of Notre Dame Press, c. 1963. xii and 189 pages. Paper. \$1.95. The first edition of *Bolshevism* came out in 1952, "a kind of testament of twenty-five years of what would now be called Soviet studies," which revealed Gurian's special qualities, "the extraordinary combination of uncompromising realism with the severity and compassion of prophet-critic of his own civilization-in-crisis," as M. A. Fitzsimons puts it in his foreword to this paperback reissue. For the period that it covers, the work is still one of the best as well as (no small virtue) one of the briefest.

The Bible and the Public Schools. Edited by Arthur Frommer. New York: Frommer/Pasmanter Publishing Corporation, c. 1963. 190 pages. Paper. \$1.25. "Our bias, quite frankly, is this," says Frommer: "We believe that the Supreme Court's decision [of June 17, 1963] in the Bible-reading case is one of the great landmarks in the history of religious freedom; that it deserves not to be castigated but to be celebrated in the same manner that Americans celebrate and revere the efforts of Jefferson and Madison that led to the enactment of the First Amendment" (p. 4). Whether the reader agrees or not, he has in this paperback the entire text of the Murray-Schempp decision and all the concurring and dissenting opinions, complete with the invaluable footnotes, plus the 1962 decision (written by Mr. Justice Black) in the *Engel vs. Vitale* case and 56 pages of annotated documentation ranging from Roger Williams' *The Bloudy Tenent of Persecution* to testimony taken at the Schempp trial in Pennsylvania that ultimately led to the action of the Supreme Court.

The Comparison of Religions. By R. C. Zaehner. Boston: Beacon Press, 1962. 230 pages. Paper. \$1.65. The Sir D. Owen Evans Lectures delivered at the University College of Wales in 1957, and published by Faber and Faber in 1958, are here re-

printed in paperback form. The author analyzes the Hindu religions, Zoroastrianism, and Islam from a Christian perspective. He insists that the messages of these religions do not confirm or invalidate the Old Testament message since they are not speaking of the same thing. In chapter five Zaehner attempts to show that the historical, which is characteristic of Old Testament faith, and the mystical, which is primary in the other religions treated, meet in Christ. These pagan religions become for him a *praeparatio evangelica*, "for Christ fulfils both the law and the prophets in Israel and the 'gospel according to the Gentiles' as it was preached in India and Iran" (p. 194). An appendix discusses the Qu'ran and Christ.

King David. By Geoffrey de C. Parmiter. New York: Thomas Nelson, 1961. 195 pages. Cloth. \$3.95. An English barrister traces the life of David and some of his contemporaries in a fluent popular style, using the Former Prophets and Psalms as his major sources. His goal is to portray David as a personality who has living relevance for today's readers. The author's competence in Hebrew and his sensitivity to the understanding of Israelite history render him capable of attempting this task.

Faith and History in the Old Testament. By R. A. F. MacKenzie. Minneapolis: University of Minnesota Press, 1963. viii and 119 pages. Cloth. \$3.75. This nontechnical survey of major Old Testament themes was originally presented as a series of lectures at the University of Minnesota. MacKenzie, a competent Jesuit scholar who represents the progressive wing of modern Roman Catholic exegetes, is concerned primarily with discerning the religious meaning of Israel's faith in relation to its cultural environment. Salvation, God, the covenant, myth, history, prayer, wisdom, and eschatology are the major motifs discussed.

Archaic Egypt. By W. B. Emery. Baltimore: Penguin Books, 1961. 296 pages, 48 plates, and 150 text figures. Paper. \$1.45. This work is a scholarly survey of the political, religious, commercial, social, cultural, and linguistic areas of life in ancient Egypt

down through the Second Dynasty. Those interested in anthropology, Egyptian archeology, and the land's ancient cultus will find much that is new and stimulating here.

Let My People Go. By Jack Finegan. New York: Harper & Row, 1963. x and 148 pages. Cloth. \$3.75. Subtitled "Journey through Exodus," *Let My People Go* has a format identical with Finegan's earlier work, *In the Beginning*. It is semi-popular, semi-exegetical, and semi-homiletical in its approach. The analysis of key themes and passages from Exodus are interspersed with digressions to Auschwitz, Egyptian sites, the poems of Shelley, and the New Testament.

An Introduction to Ancient Philosophy. By A. H. Armstrong. Boston: Beacon Press, 1963. xiv and 242 pages. Paper. \$1.75. This is a reprint of the recent (1959) and excellent popular introduction to philosophical thought from the pre-Socratics through St. Augustine by the Gladstone Professor of Greek in the University of Liverpool. The account includes the thought of Origen, Clement, and Tertullian. An authority on Neoplatonism, Armstrong is also able to grapple with Middle Platonism, the focal point of much recent research in the fathers. His style is lucid. Too often, however, his unsupported interpretations leave the reader with the wish for footnotes.

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, 1963. xviii and 446 pages. Cloth. \$4.95. "The new stage toward which Christianity is moving, and in which it will be better understood than it has been by purely European thought, will be a synthesis of European and Asiatic nature and ideas," Sir William wrote in the preface to the first edition of this volume almost 60 years ago. "This book is a very imperfect essay towards the understanding of that synthesis, which now lies before us as a possibility of the immediate future" (p. viii). The present reissue reproduces the original 1904 edition without alteration.

The Daily Reading for School and Home:

Passages from the Bible. Compiled by G. W. Briggs. Baltimore: Penguin Books, 1963. 283 pages. Paper. 95 cents. This selection of daily readings from the Sacred Scriptures compiled by a canon of Worcester Cathedral for use at family and group prayers and for private meditation and devotion first came out in 1939. The theme for Monday is God our Father; for Tuesday Jesus Christ our Lord; for Wednesday the way of life and the Giver of Life; for Thursday, God's family (the church) and God's handiwork (nature); for Friday prayer and forgiveness, sin and redemption, and the spread of the kingdom of God; for Saturday worship and service. Selections from the Old Testament Apocrypha are included in due proportion, in line with Anglican and Lutheran tradition. The text is predominantly that of the King James Version; for the Psalms Coverdale's version is preferred both for its associations (via the *Book of Common Prayer*) for Anglican readers and on its merits, while the Revised Version is generally used in the case of the Old Testament Apocrypha.

The Penguin Book of Religious Verse. Edited by R. S. Thomas. Baltimore: Penguin Books, 1963. 193 pages. Paper. 85 cents. Fifty-seven named poets, almost all from the British Isles (exceptions include Walt Whitman and Robert Frost), from Chaucer to the present, are represented. Contemporaries include Ronald Bottrall, Charles Madge, Kathleen Raine, Anne Ridler, Dylan Thomas, Terence Tiller, Vernon Watkins, and Douglas Young; Young's contribution, "The Kirkyaird by the Sea," is the only translation in the volume, a powerful rendering into Scottish of a work by Paul Valéry (a Scottish-English glossary is thoughtfully provided). Thomas by his own assertion sits "somewhat loosely to orthodoxy," and "religious" in the title is not to be taken as a synonym of "Christian." The five divisions are entitled "God," "Self," "Nothing," "It," "All."

Concerning the Ministry. By John Oman. Richmond, Va.: John Knox Press, 1963. 248 pages. Paper. \$2.50. Oman, Scottish-born principal of Westminster College at

Cambridge, first published these words of counsel to theological students in 1936, when he was about to retire. The present reissue is an unaltered reprint.

Vox Evangelica. Vol. II: *Biblical and Historical Essays by Members of the Faculty of the London Bible College*. Edited by Ralph P. Martin. London: The Epworth Press, 1963. 80 pages. Paper. \$1.50. This second volume of biblical and historical essays by members of the faculty of the London Bible College includes a study on "Aspects of Worship in the New Testament Church" by Ralph P. Martin; a survey of recent literature on the Book of Acts by Donald Guthrie; a critique by Ernest F. Kevan of Emil Brunner's approach to the divine Law in his *The Divine Imperative*; an answer to the question, "What is Meant by Religious Experience?" by H. Dermot McDonald; and a review article by John Savage of *The Theology of the Christian Mission* (ed. Gerald H. Anderson [London: SCM, 1961]).

Kleine Geschichte der orthodoxen Kirche. By Johannes Harder. Munich: Chr. Kaiser Verlag, 1961. 248 pages. Paper. DM 9.80. In the July 1963 issue of this journal (p. 436), this book was erroneously listed as clothbound at DM 14.50.

The Salvation of the Nations. By Jean Daniélou. Translated by Angeline Bouchard. Notre Dame, Ind.: University of Notre Dame Press, 1962. ix and 118 pages. Paper. \$1.95. This is a perceptive and interesting examination of the missionary task of the church, from a Roman Catholic point of view; it stresses the important fact that all Christians must be missionaries. The author, a noted French Biblical scholar, bases his little book primarily on a sound Biblical basis. Well worth reading, it makes one uncomfortable not to be out doing more to proclaim Christ's glories among the nations.

Self-Understanding. By Seward Hiltner. New York: Abingdon Press, 1962. 224 pages. Paper. \$1.75. In this study, first published in 1951, Hiltner explores problems of emotions, perception, human freedom, and related areas in an intelligent and vivid way. This is not the ordinary shallow

self-help book; on the contrary, it is meant to help the reader understand himself in the light of his own previous experiences and from religious and psychological points of view.

Ich bekenne: Eine Beichthilfe für evangelisch-lutherische Christen. By Jobst Schöne. Uelzen: Feste-Burg-Verlag, 1963. 19 pages. Paper. Price not given. Indicative of the revival of interest in and concern for private confession and absolution at the parochial level among European Lutherans is this ably drafted little manual for a Lutheran penitent about to make his confession to his confessor. The author is pastor of one of the Berlin parishes of the Old Lutheran Church (Breslau Synod) in communion with The Lutheran Church—Missouri Synod. It will prove helpful to the individual penitent who can read German and to the pastor who is interested in making something similar available in English to his people.

How We Got the Bible. By Neil R. Lightfoot. Grand Rapids, Mich.: Baker Book House, 1963. 124 pages. Cloth. \$2.50. Informed comment in compact form makes this history of the fortunes of the Bible from the original manuscripts through the New English Bible translation a useful text for Bible classes.

The Bible As Literature: Old Testament History and Biography. By Buckner B. Trawick. New York: Barnes and Noble, 1963. vii and 182 pages. Paper. \$1.25. The author, a professor of English at the University of Alabama, draws heavily on *The Interpreter's Bible* for this sketch of the history of God's ancient people; it is designed primarily for discussion groups.

Eschatology: The Doctrine of a Future Life in Israel, Judaism and Christianity. By R. H. Charles. New York: Schocken Books, 1963. xxx and 482 pages. Paper, \$2.95; cloth, \$7.50. Charles' examination of Jewish eschatological thought has long been a classic. While the sections dealing with the Old and New Testaments are now somewhat out of date (the half-century of research since their publication is surveyed in George Wesley Buchanan's introduction), the middle

section describing the eschatology of intertestamental Judaism has not been superseded in the English language, although Volz has done so in German. This is a welcome reprint of a most useful tool.

Twelfth-Century Europe and the Foundations of Modern Society. Edited by Marshall Clagett, Gaines Post, and Robert Reynolds. Madison: The University of Wisconsin Press, 1961. xvi and 219 pages. Cloth. \$5.00. These essays are from the proceedings of a symposium sponsored by the Division of Humanities of the University of Wisconsin and the Wisconsin Institute for Medieval and Renaissance Studies. They deal with the 12th century as "one of the great constructive ages in European history." Various well-known scholars discuss developments in education and economics, as well as the influence of the East on intellectual and social life. There is an index.

The Birth of the Middle Ages. By H. St. L. B. Moss. New York: Oxford University Press, 1963. xvi and 291 pages. Paper. \$1.85. Originally published in 1937, Moss' study attempts to trace the continuities that exist in various fields of human endeavor during the period that is commonly referred to as the end of the ancient world and the beginning of the Middle Ages. Moss was one of those constructive scholars who saw that the old theses of "Rome's fall" and a "dark ages" had to be completely reworked if the structures of Western civilization were to be delineated. The structure of the study, which begins with the third century and reaches Charlemagne's time, is chronological. The reprint includes the fine study maps, chronological tables, and index of the original.

The Crusades. By James A. Brundage. Milwaukee: The Marquette University Press, 1962. 318 pages. Cloth. Price not given. This excellent documentary survey of the crusades by an associate professor of history in the University of Wisconsin fills a felt need for a one-volume survey of the crusades. Brundage has translated many of the documents into English for the first time. The construction of the book is exemplary: Brun-

dage begins with narrative, the documents are introduced, and they are then inserted into the text as a continuation of the narrative. There is a fine bibliography of primary and secondary sources, an index of documents, and a general index. The book makes excellent reading.

Europe Emerges. By Robert L. Reynolds. Madison, Wis.: University of Wisconsin Press, 1961. xiv and 529 pages. Cloth. \$7.50. This general history describes especially the economic changes that emerge in Europe between 600 and 1750 A.D. As the center of the intellectual world of which we are a part shifted from the Mediterranean to continental Europe, economic life changed from the manorial system to the rise of towns, and different forms of finance emerged. This was coupled with and indeed in part responsible for the commercial expansion into the previously economically unrelated non-European world that provides the basis for a worldwide industrial society. Those interested in this aspect of human society will find this study provocative. There are no illustrations, but the maps and index are excellent.

The Forward Movement of the Fourteenth Century. Edited by Francis Lee Utley. Columbus: The Ohio State University Press, 1962. x and 166 pages. Cloth. \$6.00. These essays, delivered at the conference in medieval studies at Ohio State in 1958, emphasize the importance of the 14th century for the institutional evolution in the West. Developments in Gothic architecture, a long look at French drama in contradistinction to French poetry, an account of selected aspects in university life, a discussion of the relationships between philosophical and political thought, and an analysis of an important document in English representative government are treated in separate essays. The volume is well illustrated but there is no index.

D. Martin Luthers Werke: Kritische Gesamtausgabe. Vol. 33, Part 2: *Revisionsnachtrag*. Edited by Hans-Ulrich Delius and Hubert Kirchner. Weimar: Hermann Böhlau Nachfolger, 1963. xiii and 94 pages. Paper. Price not given. The *Kommission zur*

Herausgabe der Werke Martin Luthers and the publishers Hermann Böhlau Nachfolger, Weimar, have agreed to republish volumes 1—54 of the *Weimar Ausgabe* of Luther's works by a photographic process and to add the necessary revisions of the old edition.

Volume 33 appeared in January 1962 as the first of the reprints. This is the revision to be appended to the old. Parts 1 and 2 of Volume 40 have now also appeared. In the preface Hanns Rückert explains the plan and the principles underlying the revision.

BOOKS RECEIVED

The All-Sufficient Christ: Studies in Paul's Letter to the Colossians. By William Barclay. Philadelphia: The Westminster Press, 1963. 142 pages. Paper. \$1.45.

Interpreting the Miracles. By Reginald H. Fuller. Philadelphia: The Westminster Press, 1963. 127 pages. Cloth. \$2.50.

Language and Faith: Studies in Sign, Symbol, and Meaning. By John A. Hutchison. Philadelphia: The Westminster Press, 1963. 316 pages. Cloth. \$6.50.

Pharisaism and Christianity (Fariseism och kristendom). By Hugo Odeberg, translated by J. M. Moe. St. Louis: Concordia Publishing House, c. 1964. 112 pages. Paper. \$1.75.

Portals of Prayer. Vol. XXVII, No. 189: *Daily Devotions from March 1 to April 30, 1964.* By Alvin E. Wagner and Herbert F. Lindemann. St. Louis: Concordia Publishing House, 1964. 72 pages. Paper. 1-year subscription (6 issues): 75 cents.

Tradition and Interpretation in Matthew (Überlieferung und Auslegung im Matthäusevangelium). By Günther Bornkamm, Gerhard Barth, and Heinz Joachim Held, translated by Percy Scott. Philadelphia: The Westminster Press, 1963. 307 pages. Cloth. \$6.50.

Unitive Protestantism: The Ecumenical Spirit and Its Persistent Expression. By John T. McNeill. Richmond, Va.: John Knox Press, 1964. 352 pages. Cloth. \$4.50.

Behind the Wall. By Robert E. A. Lee. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, c. 1964. 169 pages. Cloth. \$3.50.

A Concise History of Church Music. By William C. Rice. New York: Abingdon Press, c. 1964. 128 pages. Cloth. \$2.50.

Fear Thou Not. By Clemens Thies. Saint Louis: Concordia Publishing House, c. 1964. 26 pages. Paper. 35 cents.

I and II Kings: A Commentary. By John Gray. Philadelphia: The Westminster Press, c. 1963. 744 pages. \$8.50.

God My Shepherd: Meditations on Psalm 23. By Martin Luther, translated from the German by W. M. Miller. St. Louis: Concordia Publishing House, c. 1955. 35 pages. Paper. 35 cents.

Die Heilsbedeutung des Pascha. By Notker Fuglister. Munich: Kösel-Verlag, 1963. 309 pages. Paper. DM 36.00.

Jesus and Christian Origins: A Commentary on Modern Viewpoints. By Hugh Anderson. New York: Oxford University Press, c. 1964. xii and 368 pages. Cloth. \$7.00.

In Praise of Saint Paul. By St. John Chrysostom, translated from the Greek by Thomas Halton. Boston, Mass.: Daughters of St. Paul, c. 1963. 123 pages. Cloth. \$2.00.

New Meanings for New Beings. By Richard Luecke. Philadelphia: Fortress Press, c. 1964. xvii and 267 pages. Cloth. \$3.50.

Religion and Social Conflict: Based upon Lectures Given at the Institute of Ethics and Society at San Francisco Theological Seminary. Edited by Robert Lee and Martin E. Marty. New York: Oxford University Press, c. 1964. vii and 193 pages. Cloth. \$5.00.

The Rise of Protestant Monasticism. By François Biot, translated from the French by W. J. Kerrigan. Baltimore, Md.: Helicon Press, c. 1963. 161 pages. Cloth. \$3.95.

Unity: A History and Some Reflections (Introduction à l'oecuménisme). By Maurice Villain, translated by J. R. Foster. Baltimore, Md.: Helicon Press, c. 1963. 381 pages. Cloth. \$5.95.

The Unpopular Missionary. By Ralph E. Dodge. Westwood, N. J.: Fleming H. Revell Company, c. 1964. 167 pages. Cloth. \$3.50.

What's Happening to Our Families? By Wallace Denton. Philadelphia: The Westminster Press, 1963. 222 pages. Cloth. \$4.00.

Tägliche Andachten: Vol. 27, No. 189: *Christus unser wahrer Erlöser.* By Erwin Umbach. St. Louis: Concordia Publishing House, c. 1964. 72 pages. Paper. 15 cents.

Are Parochial Schools the Answer? Catholic Education in the Light of the Council. By Mary Perkins Ryan. New York: Holt, Rinehart and Winston, c. 1963. ix and 176 pages. Cloth. \$4.00.

Basiliken, Kuppelkirchen, Kathedralen: Das himmlische Jerusalem in den Jahrhunderten. By Alfred Stange. Regensburg: Verlag Friedrich Pustet, c. 1964. 74 pages, 39 plates. Cloth. DM 13.80.

The Earliest Christian Confessions. By Vernon H. Neufeld, edited by Bruce M. Metzger. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1963. xiii and 166 pages. Cloth. \$4.00.

Faith and Philosophy: Philosophical Studies in Religion and Ethics. Edited by Alvin Plantinga. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, c. 1964. xi and 225 pages. Cloth. \$4.95.

God Is No More. By Werner and Lotte Pelz. New York: J. B. Lippincott Company, 1964. 160 pages. Cloth. \$2.95.

The Image of God: The Doctrine of Saint Augustine and Its Influence. By John Edward Sullivan. Dubuque, Iowa: The Priory Press, c. 1963. xvii and 356 pages. Cloth. \$5.00.

Introduction to the Works of Bonaventure. By J. Guy Bougerol, translated by José de Vinck. Paterson, N. J.: St. Anthony Guild Press, c. 1963. xiv and 240 pages. Cloth. \$6.00.

Objections to Christian Belief. By D. M. Mackinnon, H. A. Williams, A. R. Vidler, and J. S. Bezzant. New York: J. B. Lippincott Company, 1964. 111 pages. Cloth. \$2.50.

Revolutionary Theology in the Making: Barth-Thurneysen Correspondence, 1914 to 1925 (Die Anfänge). Translated by James D. Smart. Richmond, Va.: John Knox Press, c. 1964. 249 pages. Cloth. \$5.00.

The Social Humanism of Calvin (L'humanisme social de Calvin). By André Bieler, translated by Paul T. Fuhrmann. Richmond, Va.: John Knox Press, c. 1964. 79 pages. Paper. \$1.50.

Spain Under the Habsburgs. Vol. I: *Empire and Absolutism 1516—1598.* By John Lynch. New York: Oxford University Press, 1964. ix and 374 pages. Cloth. \$7.50.

Tudor Books of Saints and Martyrs. By Helen C. White. Madison, Wis.: University of Wisconsin Press, 1963. vi and 381 pages. Cloth. \$6.75.

Beyond Fundamentalism. By Daniel B. Stevick. Richmond, Va.: John Knox Press, c. 1964. 239 pages. Cloth. \$5.00.

Christologische Hoheitstitel: Ihre Geschichte im frühen Christentum. By Ferdinand Hahn. Göttingen: Vandenhoeck und Ruprecht, c. 1963. 442 pages. Cloth. DM 32.00.

Dr. Bessie: The Life Story and Romance of a Pioneer Lady Doctor on Our Western and the Canadian Frontier. By Alfred M. Rehwinkel. St. Louis: Concordia Publishing House, c. 1963. ix and 171 pages. Cloth. \$3.00.

Family Altar: Brief Daily Devotions Based on Selected Scripture Texts. By F. W. Herzberger, revised by Harry N. Huxhold. Saint Louis: Concordia Publishing House, 1964. v and 382 pages. Cloth. \$4.95.

Ministers of Christ: A Commentary on the Second Epistle of Paul to the Corinthians. By John P. Meyer. Milwaukee, Wis.: Northwestern Publishing House, c. 1963. xi and 326 pages. Cloth. \$5.00.

The Militant Ministry: People and Pastors of the Early Church and Today. By Hans-Ruedi Weber. Philadelphia: Fortress Press, c. 1963. xi and 108 pages. Cloth. \$2.00.

Joyce and Aquinas. By William T. Noon. New Haven, Conn.: Yale University Press, c. 1963. x and 167 pages. Paper. \$1.45.

In the Service of the Lord: The Autobiography of Bishop Otto Dibelius (Ein Christ ist immer im Dienst). By Otto Dibelius, translated by Mary Ilford. New York: Holt, Rinehart and Winston, c. 1964. 280 pages. Cloth. \$5.50.

Lenten Meditations for Students. By John S. Damm; illustrated by Richard C. Peck. Chicago: Division of College and University Work of the National Lutheran Council, 1964. 68 pages. Paper. Price not given.

Moody: A Biographical Portrait of the Pacesetter in Modern Mass Evangelism. By J. C. Pollack. New York: The Macmillan Company, c. 1963. xii and 336 pages. Cloth. Price not given.

The Negro Church in America. By E. Franklin Frazier. New York: Schocken Books, c. 1963. xii and 92 pages. Cloth. \$3.50.

Sowing and Reaping: The Parables of Jesus (Saat und Frucht: Zehn Predigten über Gleichnisse Jesu). By Emil Brunner, translated by Thomas Wieser. Richmond, Va.: John Knox Press, c. 1964. 91 pages. Paper. \$1.50.

The Story of the Reformation. By William Stevenson. Richmond, Va.: John Knox Press, c. 1963. 206 pages. Paper. \$1.95.

Tradition und Sukzession. By Georg Günter Blum. Berlin: Lutherisches Verlagshaus, 1963. 259 pages. Paper. DM 25.80.

The Voice of Illness: A Study in Therapy and Prophecy. By Aarne Siirala, foreword by Paul Tillich. Philadelphia: Fortress Press, c. 1964. x and 214 pages. Cloth. \$4.50.

The Young Adolescent in the Church: A Guide for Workers with Junior Highs. Philadelphia: The Geneva Press, c. 1962. 96 pages. Paper. \$1.00.

Countdown: The Launching of Prayer in the Space Age. By David Head. New York: The Macmillan Company, c. 1964. v and 184 pages. Cloth. \$2.75.

Bibliographie de la Réforme 1450—1648: Quatrième fascicule. By Jean Queguiner and Christine Floquet-Duparc. Leiden: E. J. Brill, 1963. 145 pages. Paper. 12 Dutch Guilders.

The Historical Jesus and the Kerygmatic Christ: Essays on the New Quest of the Historical Jesus. Translated and edited by Carl E. Braaten and Roy A. Harrisville. Nashville, Tenn.: Abingdon Press, c. 1964. 250 pages. Cloth. \$5.00.

The Old Testament Text of Justin Martyr. Vol. I: The Pentateuch. By Joost Smit Sibinga. Leiden: E. J. Brill, 1963. xxiv and 162 pages. Cloth. 21 Dutch Guilders.

Palestinian Judaism in the Time of Jesus Christ (Le Judaïsme palestinien au temps de Jésus-Christ). By Joseph Bonsirven, translated by William Wolf. New York: Holt, Rinehart and Winston, c. 1964. xi and 271 pages. Cloth. \$5.50.

The Pioneer of Our Faith: A New Life of Jesus. By S. Vernon McCasland. New York: McGraw-Hill Book Company, c. 1964. x and 210 pages. Cloth. \$4.95.

The Relationship of Baptism to Church Membership. By Joseph Belcastro. St. Louis: Bethany Press, c. 1963. 224 pages. Cloth. \$4.50.

Tannaitische Midraschim. Vol. 4: Sifre zu Deuteronomium. Fascicle 1. Translated and edited by Henrik Ljungman. Stuttgart: W. Kohlhammer Verlag, c. 1964. 80 pages. Paper. DM 12.00.

Thomas Aquinas and John Gerhard. By Robert P. Scharlemann. New Haven, Conn.: Yale University Press, 1964. xi and 271 pages. Cloth. \$6.50.

Studies on Psalms. By B. Gemser, H. A. Brongers, N. H. Ridderbos, G. J. Thierry, J. L. Koole, L. A. Snijders, A. S. Van Der Woude, J. Van Der Ploeg and P. A. H. de Boer. Leiden: E. J. Brill, 1963. vii and 199 pages. Cloth. 32 Dutch Guilders.

Toward Meaning in Worship: An Introduction to Lutheran Liturgy. By William D. Streng. Minneapolis, Minn.: Augsburg Publishing House, c. 1964. xii and 128 pages. Paper. \$1.95.

What's Lutheran in Education?: Explorations into Principles and Practices. By Allan Hart Jahsmann. St. Louis: Concordia Publishing House, c. 1963. xii and 185 pages. Paper. \$2.25.