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Book Review

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BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis, Missouri 63118.

THE EAST AND THE WEST. By Sidney Lewis Gulick. Rutland, Vt.: Charles E. Tuttle Company, 1963. 425 pages. Cloth. \$6.95.

WEST AND NON-WEST. By Vera Micheles Dean and Harry D. Harootunian. New York, N.Y.: Holt, Rinehart and Winston, 1963. 536 pages. Cloth. \$5.95.

THE MEANING AND END OF RELIGION. By Wilfred Cantwell Smith. New York: The Macmillan Company, 1963. 340 pages. Cloth. \$7.00.

THE CHALLENGE OF THE WORLD RELIGIONS. By Georg F. Vicedom. Philadelphia: Fortress Press, 1963. 161 pages. Cloth. \$3.50.

HISTORY AND FUTURE OF RELIGIOUS THOUGHT: CHRISTIANITY, HINDUISM, BUDDHISM, ISLAM. By Philip H. Ashby. Englewood Cliffs, N.J.: Prentice-Hall, 1963. 171 pages. Paper. \$1.95.

AS CHRISTIANS FACE RIVAL RELIGIONS. By Gerald Cooke. New York, N.Y.: Association Press, 1962. 190 pages. Cloth. \$3.75.

COMPARATIVE RELIGION. By E. O. James. New York: Barnes & Noble, 1962. 334 pages. Paper. \$1.95.

WHY CHRISTIANITY OF ALL RELIGIONS? By Hendrik Kraemer. Philadelphia: The Westminster Press, 1962. 125 pages. Cloth. \$2.75.

CHRISTIAN FAITH AND OTHER FAITHS. By Stephen Neill. London: Oxford University Press, 1961. 241 pages. Cloth. \$4.25.

"The East and the West have met." This, says Rabindranath Tagore, is the most im-

portant fact of the 20th century. There is no question that East and West are deep in cultural encounter, not the least aspect of which is the religious confrontation. All of the books listed above reflect views of that encounter.

It is well to begin with the posthumous *magnum opus* of Gulick, a missionary to Japan for 25 years and then an executive secretary of the Federal Council of Churches for another 20 years. Though Gulick (died 1945) himself belonged to a former generation, his awareness and productivity—he wrote 34 books—are a challenge to the missionary scholars of today. He stresses the anthropological bases of culture and makes a persuasive case for the important role played by rice and wheat in the development of diverging personalities and cultures in East and West. Of the Orient he says, "A static Ultimate Reality is in keeping with a static culture." (p. 357)

Eastern and Western religions encounter one another in a vast arena. This is well described in the excellent Dean-Harootunian anthology *West and Non-West*. Historical as well as contemporary in dimension, this collection of readings is gathered under three headings: The Development of the West, The Development of the Non-West, The Interaction of West and Non-West. All who suspect that their education may have been too Occidentally provincial will find this collection most useful.

Smith, director of the Institute of Islamic Studies at McGill University, in his *Meaning and End of Religion* embarks on what the subtitle terms "A New Approach to the Religious Traditions of Mankind." Like Karl Barth he rejects the term "religion." He pro-

poses to replace it with two distinct concepts, cumulative tradition and personal faith. He is so bold as to speculate whether the term "religion" will not within 25 years have vanished from informed and scholarly discussion in the dialogs between followers of the various traditions. He has done a solid and carefully documented piece of work that deserves thorough consideration.

"From the human point of view the future of Christianity is being decided in Asia today." This is the dramatic opening sentence of Vicedom's *The Challenge of the World Religions*. It is in the center of world population that the Christian church is most completely involved in the confrontation with the great living religions of the world. Vicedom denies that he is exaggerating the missionary counteroffensive of the non-Christian religions: "When the situation has become such that missionaries of foreign religions travel across the country, when converts to them appear in our colleges, when student congregations can scarcely refute the arguments of Afro-Asian students, and when people argue even in taverns about the 'rightness' of religions, then it is time that the church awaken and remember its mandate." (P.2)

Since the white man's burden has shifted to America's political back, Europeans evidently feel freer to say exactly what they think about the religions of Asia. Though he is even more critical of institutional Christianity and its failures to live up to its message, Vicedom is also candid in his judgments of non-Christian shortcomings. But finally Christianity will have to do more than claim to be superior. It must prove it. Here Vicedom is concrete:

1. Men expect above all *the applied Word* from Christians.

2. The world is crying out today for a model. It has come to the depths of ruin through the failure of the white race to furnish a model. *The lack of a model is*

most closely connected with the lack of the Word.

3. Men expect further *a true brotherhood.*

Kraemer continues to emphasize the uniqueness, not of Christianity but of Jesus Christ as he answers his own question, *Why Christianity of All Religions?* He sees revelation not so much in the communication of propositions but in the Person of Jesus Christ. After having earlier taken the Barthian posture of complete discontinuity between Christianity and other religions, it is only grudgingly that he makes concessions to the concept of general revelation, but concede he does: "In striving to see as Jesus Christ sees and by the light of that reality disclosed in God's Self-communication in Him, one is to search out, in full commitment, the evidences for revelatory activity on the part of that same God in all religions—but tracking down also the demonic and devilish forces in them. *Here Christianity is not to be excluded.*" (P.90)

While somewhat more gently sympathetic with the possibility of God-given truth in other religions, Neill, who currently occupies the missions chair of the late Walter Freytag at Hamburg, in general follows the more recent Kraemerian line in *Christian Faith and Other Faiths*. As a general guide to where the shooting and the shouting is, Neill's book is most helpful. Unique in books that deal with the great living world religions is the inclusion of a chapter on "The Existential Pilgrimage."

Ashby suggests that there are other possibilities for the encounter between the major religions than exclusivistic claims and wars of annihilation. He sees as essential to the future of religious thought "that the religions recognize the presence of revelation in all of human history," and therefore urges upon both Western theology and Eastern philosophy "the need to give close attention to the problem of general revelation" (p.153). He argues that each of the religions "is now

facing the question as to how it can itself rise above the culture which in the past has nourished it in order to make itself significant to men in other cultures while at the same time maintaining a relevant partnership with the first culture" (p. 155). Ashby sees in Hinduism, Mahayana Buddhism, Christianity, and Islam, and even to some extent in Theravada Buddhism, the basic "conviction that the Divine has been made manifest in human life" and that "there is compassion for human life underlying all existence." (Pp. 163 f.)

For Christianity in age of transition from Western culture to world culture there is a warning in Ashby's reference to the late James Bissett Pratt's discussion of "Why Religions Die." Pratt suggests that those religions that have disappeared from human society were systems of belief and action which demonstrated an iron-bound conservatism and lost their relevance to the ever-changing conditions of human culture. From the example of Vedic religion Christianity can learn the self-renewing vitality that lies in constant spiritual reinterpretation. If Christianity does not want to be displaced by an emerging world faith, it will do well to heed this *caveat*.

In like vein "community without compromise" is the stance which Cooke, after ranging all the way from Kraemer through Hocking and Toynbee to Ghandi and Radhakrishnan, commends to a Christian church understandably somewhat confused by the conflicting counsel of the experts. Like Ashby, Cooke accents the need for clarity on the crucial role of revelation. Useful to the coming dialog will be his distinction between two aspects of revelation: the moment of personal disclosure and response and any attempts to speak about or to theologize upon that moment. It is with appreciation of general revelation and with faith in the fullness of God's revelation in Jesus Christ that Cooke urges upon Christians personal

encounter with people of other religions on three levels: the human level, the intellectual level, and the confessional level.

To equip himself for that encounter, which the communications revolution has already made both a possibility and a necessity, the Christian pastor or intelligent lay person could make a useful beginning with James' *Comparative Religions*, first published in 1938 but now reprinted in paperback. Like the others reviewed, he operates in terms of a general and a specific revelation, as he imparts instruction on the details of the leading religious systems. WILLIAM J. DANKER

RUFER IN DER WILDMARK: DAS LEBEN DES PAAVO RUOTSALAINEN.

By Alfred O. Schwede. Wuppertal: R. Brockhaus Verlag, 1963. 192 pages. Cloth. DM 8.80.

Paavo Ruotsalainen (1777 to 1851), a peasant preacher, leader of the Later Awakening in Finland, endured the hardships of his vocation as a tiller of the soil and of his avocation as an expounder of the Scriptures in private gatherings. Himself caught up by *tentationes*, he reached many who were not being fed spiritually by rationalists in government-supported pulpits. He was not alone in this movement.

His story, arrestingly told in vivid narrative form by Schwede, is little known. His theology is not treated by the author. The work will serve, however, as an introduction to one of the 19th-century Finnish Lutheran religious leaders.

CARL S. MEYER

THE NOTORIOUS DR. BAHRDT. By Sten Gunnar Flygt. Nashville, Tenn.: Vanderbilt University Press, 1963. ix and 428 pages. Cloth. \$6.50.

Whereas Mozart, who died in 1791, received 30 pages in Schlichtegroll's *Nekrolog*, no less than 238 pages were dedicated to Carl Friedrich Bahrtdt. Yet comparatively few

people today know that he was something more than a theologian who made empirical explorations of the primrose path. Mix a large measure of P. T. Barnum, a dash of Alcibiades, a bit of antiascetic Gnosticism, Cicero's gift of tongue, and the promotional genius of the Beatles with a desire to make the world safe for the Enlightenment, plus some cash in the bargain, and you have the outlines of the portrait sketched in this biography.

The title of the work is chosen deliberately by the author. It is the popular overemphasis on Bahrdt's "notoriety" which Flygt, professor of German at Vanderbilt University, aims to attack as he attempts to define "the notorious Dr. Bahrdt" in terms of his larger significance in relation to theological development in the Age of Enlightenment. The end result is not a transfer to the Hallelujah side but a more objective report which leaves no doubt that Bahrdt was still a moral liability.

Bahrdt was born in either 1740 or 1741 (according to Bahrdt, Aug. 25, 1741) in the small town of Bischofswerda in Lusatia, a part of the Electorate of Saxony. In 1761 he received the degree of *Magister* at Leipzig. By then he was a confirmed disciple of Christian August Crusius (1715—75), the philologist, defender of the faith, and sworn opponent of his colleague, J. A. Ernesti. After a promising beginning as lecturer at the University of Leipzig, Bahrdt became involved with a procuress. Christian Adolf Klotz bailed him out of his predicament by arranging a position at the University of Erfurt, where, under the direction of Professor Kiesling in Erlangen, Bahrdt received his doctorate—without leaving Erfurt! At this time he was still seeking support for orthodox doctrine, but his philological investigations and the envious attacks of orthodox brethren soon led him to question such doctrines as three distinct persons in one God and justification by faith alone. Shortly thereafter he was appointed to a professor-

ship at the University of Giessen, where he made the acquaintance of Johann Wilhelm Baumer, a thoroughgoing rationalist, under whose spell Bahrdt came to the conviction that Christ's redemption of man was effected by moral regeneration.

During the year 1773 he published a controversial translation of the New Testament which outparaphrases Phillips. Thus his version of Matt. 12:19-20 reads: "He will perform His duty with love and gentleness, will not secure obedience by severity or compel respect with haughty noise. Modest virtue and noble meekness will mark every step of His life."

In the course of the inevitable attacks by traditionalists, who merely fed the flames of the revolution by their intemperate and badly oriented opposition, Bahrdt was supported by none other than Gotthold Ephraim Lessing, but was nevertheless forced to leave his post. He then moved to the Swiss canton of Grisons (Graubünden), where he took over the directorship of a boys' school known as a *philanthropinum*, an experiment in progressive education which stimulated the researches of Johann Heinrich Pestalozzi. His subsequent endeavor to establish a *philanthropinum* at Heidesheim in 1777 ended in financial disaster and in a reputation for indiscreet gallantry which blossomed into a set of twins. As the result of a subsequent statement of belief, which expressed frankly what "everybody" was thinking, he had to seek refuge in Prussia as a kind of martyr for the Enlightenment.

At Halle he out-Semlerized Semler and forced him to a counterattack in defense of the religion which was personally close to Semler's pietistically conditioned heart—a theological condition which was the symptom of his schizoid hermeneutics.

If anyone has doubts about the rationalistic presuppositions of Freemasonry, he has merely to ponder the fact that in the teachings of Freemasonry Bahrdt found a unifying

hypothesis for his approach to Jesus as the Founder of a secret society "to preserve and transmit to mankind the truth which had been thrust aside by clerics and temple priests." His *Life of Jesus*, published in 1780, is a curious compound of documentary material and romanticizing fancy which signaled a still more marvelous production, called the German Union, which was to be a kind of manufacturing center for instant light to the multitudes still in darkness. The headquarters for these pneumatics were in a tavern high on a vine-clad slope which Bahrdt had purchased. Like all his grandiose projects, the German Union failed to be wedded to practical concerns and what should have been an elementary knowledge of human nature. A good Mason will not tell the world that his distress word is: "O Lord, my God, is there no help for the widow's son?" but Bahrdt learned to his dismay that his comrades had made the holy secrets public. Of his remaining adventures the most notable were an alliance with his barmaid and a jail sentence. On April 23, 1792, he died, a victim partially of his own flair for medicine. His last words were *Jetzt schlafe ich ein*.

While rationalists maintained a front of apparent orthodoxy, and while pietistically oriented hypocrites adopted antiintellectual positions for preferment, Bahrdt popularized the reaction to orthodoxy. This indiscretion earned him the hostility also of those who secretly or in the safety of academic anonymity shared some of his rationalistic views. Bahrdt was notorious, but as Flygt points out, many of the clergy in his day also transgressed the boundaries of propriety. The unforgivable sin, however, was to let the intellectual secrets of the fraternity out into the open. Actually, in view of Bahrdt's honest expression of his beliefs, he was more principled than many of his esteemed contemporaries. This biography, then, reveals Bahrdt's more substantial claim to fame than his swashbuckling and often sordid amours.

The fact that Albert Schweitzer devotes five pages to Bahrdt's life of Jesus, whereas he makes no mention of Martin Kähler, Schweitzer's contemporary, underscores the fact that Bahrdt was not insignificant, and the manner of Flygt's telling reveals the rare ability of a biographer to communicate also in words the reality of his subject. A profounder discussion of the theological issues must be awaited, but Bahrdt himself would have enjoyed this recital, including even the demythologizing of those portions of his autobiography in which Bahrdt's captivation with Bahrdt out-Caesars Caesar.

FREDERICK W. DANKER

RELIGION, A HUMANISTIC FIELD. By Clyde A. Holbrook. Englewood Cliffs, N. J.: Prentice-Hall, 1963. xvi and 299 pages. Cloth. \$6.95.

The Holbrook thesis will become a standard concept about religious studies in higher education. He points to the interplay between the religious dimension itself and other humanistic fields and the profit which accrues to religious teaching from the humanities. Religion, he holds, is a liberal arts subject and has its proper place in the curricula of colleges and universities. He formulates the first objective of this instruction (p. 71): "To acquaint the student with [*better:* to become more thoroughly acquainted with] the perennial questions which men have raised and attempted to answer concerning their meaning and destiny as these are reflected in systems of thought, cultic acts, and characteristic attitudes and beliefs." A second objective has an evaluative and critical emphasis. The problem of indoctrination, especially in public institutions, is faced frankly but is not regarded as more dangerous in the field of religion than in other fields. In state-supported schools? Religious instruction is there in many of them and poses problems related to pluralism, government support, and the like. The rela-

tions of undergraduate departments of religion to theological seminaries and graduate schools is extensively considered by Holbrook. His accent on advancement of religious scholarship can be summed up by his concluding sentences: "Scholarship and teaching bring the profound religious convictions of mankind into comprehensible focus while safeguarding the uniqueness of the variant traditions in which men have reached toward the eternal or have been met by it in the depth of their being. As such they remain indispensable professions in humanity's endless struggle for knowledge and significance." (Pp. 290 f.)

CARL S. MEYER

ANTHROPOLOGY. By Eric R. Wolf. Englewood Cliffs, N. J.: Prentice Hall, 1964. 113 pages. Cloth. \$4.95.

Humanistic scholars have long complained that the natural sciences have received a disproportionately large amount of interest and funds because of the recent spectacular advances in those fields, so that in the popular mind knowledge has almost become equated with natural science. The Council of the Humanities, under its chairman, Whitney J. Oakes of Princeton, has now introduced *The Princeton Studies*, a series of books designed to present the case of "humanistic scholarship in America." The worthwhile volume under review is alphabetically the first of the series under the general editorship of Richard Schlatter.

Wolf is professor of anthropology at the University of Michigan. He brings the rare gift of a balanced and lucid exposition to this sometimes wearisome subject.

The first chapter, "The New Anthropology," surveys the assumptions and purposes which moved anthropologists in America since the midtwenties. After a swift bow to "philosophical anthropology," which came to us from Europe, Wolf explains how American anthropology, under the influence

of Boas, sought to understand the nature of man and of the human enterprise by means of analyses of primitive cultures, endless measurements of skulls and bones, statistical analyses, and a great deal of imagination.

In the last 20 years fundamental shifts have taken place in anthropology: First, what Wolf calls "a repression of the romantic motive" (p. 15); second, the rejection of the crass relativism represented by Ruth Benedict (*Patterns of Culture*, 1934) for "a re-emphasis on the enduring features of the human psyche and sociality" (p. 20). (This is a very great gain. Unfortunately Ruth Benedict is still being widely read by college students, which is probably due to the educational lag of their professors.) Wolf asserts: "Especially in disrepute are arguments leading from cultural relativism to moral relativism" (p. 23). Other shifts have been the new attention to the growth of civilization and away from the minute attention to primitive cultures. But most important, from the viewpoint of the Christian doctrine of man, has been the "major change of perspective on the role of personality in the maintainance of culture." (P. 25)

The second chapter, "Human Design and Cultural Code," reveals a new modesty among anthropologists. They are now content to consider man's relationship to this world "under conditions of limited possibilities" (p. 52). The questions which Wolf asks at the end of the third chapter, "The Transformation of Culture," to remind anthropologists of their unfinished task, will prove stimulating to the theologian. Their point is: What does civilization do to the individual? Unfortunately, Wolf ends with a confident "begging of the question" by asserting that his questions can "be answered operationally. If they were posed first by men strongly involved with presuppositions of value, there is no reason why anthropology cannot address itself to the task of ascertaining what kind of person is *probable* and *pos-*

sible within the framework of a given social order. We shall then be able to also assess more concretely and meaningfully what has been gained, and what lost, in the course of human development." (P. 86)

Here anthropology needs to be reminded that facts or data do not produce "values." The anthropologist must and does make judgments of good and evil. The question is whether he will be a loquacious materialistic metaphysician, or whether he can understand his enterprise with "presuppositions of value" drawn from the theological understanding of man disclosed by the Bible. The uncomfortable truth remains that truth is still one despite the variety of applications of "presuppositions of value."

An epilog summarizes Wolf's position and expectations.

RICHARD KLANN

THE CATHOLIC LAITY IN ELIZABETHAN ENGLAND, 1558—1603. By William R. Trimble. Cambridge, Mass.: The Belknap Press of Harvard University Press, 1964. xii and 290 pages. Cloth. \$6.25.

The author of this study about the laity of the Roman Church in England during the reign of Elizabeth I is an associate professor of history at Loyola University, Chicago. His study is heavily based on original sources, for example, the State Papers and the Acts of the Privy Council. Little use is made of secondary authorities in determining the economic, social, political, and cultural pattern of the Roman Catholics within Elizabethan society. The study is a sober appraisal, showing that the laity accommodated itself to change. It is a strongly geographical analysis; a few maps could be helpful to some readers. A tremendous amount of detail, for example, pp. 199—233, is marshalled. The generalizations are supported by the data. The speculation (p. 261) that a papal pronouncement at the death of Mary I in favor of Mary Stuart would have been

a deathblow to Elizabeth's cause is interesting but not conclusive. It did not happen; Elizabeth became queen in 1558 and was wildly welcomed. When she died she commanded the support of most of her citizens, also the Roman Catholics. They were scattered and lacked cohesiveness, but within the realm they were a factor with which the political leaders reckoned continually.

CARL S. MEYER

TUDOR BOOKS OF SAINTS AND MARTYRS. By Helen C. White. Madison: University of Wisconsin Press, 1963. vii and 381 pages. Cloth. \$6.75.

Martyrs belong not only to the first three centuries of the Christian church; they belong to the 20th century and the 16th as well. Miss White, chairman of Wisconsin University's English department, has put students of the 16th century further into debt to her by her exposition of the writings of sainthood and martyrdom. Her *Tudor Books of Private Devotion* was a monumental contribution; to that she here adds a second that church historians and students of English literature will cherish. The *Golden Legend* and Foxe's *Book of Martyrs* loom large in her pages. She treats the latter also as an ecclesiastical history. Here William Haller's interpretation needs to be given at least equal consideration. The hagiography of the later 16th century, the accounts of the recusant sufferers, receives due attention, as do the Roman Catholic martyrs under Henry VIII. But Luther's tribute to Robert Barnes (martyred on July 30, 1540, "St. Robert") is not mentioned. Was it known in England? Miss White is concerned with the classic type of saint's legend, with its literary use, and even with the humble and obscure who suffered martyrdom in the Tudor Period. With skill, scholarship, and a high degree of literary charm she presents the hagiographical lineage of the Tudor Period.

CARL S. MEYER

BOOKS RECEIVED

The Amplified Old Testament. Part I: Genesis to Esther. Grand Rapids, Mich.: Zondervan Publishing House, c. 1964. xv, 1398 pages. Cloth. \$4.95.

The Background of the New Testament and Its Eschatology. Edited by W. D. Davies and D. Daube. New York: Cambridge University Press, c. 1964. xviii, 554 pages. Cloth. \$11.50.

Bells of Bethlehem: Christmas Meditations. By John Deane. Chicago: Moody Press, c. 1964. 61 pages. Paper. Price not given.

Bible Workbook. Vol. I: Old Testament; Vol. II: New Testament. By Catherine B. Walker. Revised edition. Chicago: Moody Press, c. 1964. 72 pages each. Paper. Prices not given.

The Church's Worship: Considerations on the Liturgical Constitution of the Second Vatican Council. By J. D. Crichton. New York: Sheed and Ward, c. 1964. x, 246 pages. Cloth. \$5.00.

Einführung in die exegetischen Methoden. Edited by Werner Georg Kümmel and Gottfried Adam. Munich: Chr. Kaiser Verlag, c. 1964. 86 pages. Paper. DM 3.80.

Erziehung in Zeugenschaft: Karl Barth und die Pädagogik. By Jürgen Fangmeier. Zürich: EVZ-Verlag, c. 1964. 716 pages. Cloth. Price not given.

From Jesus to Christianity. By Morton S. Enslin. Boston: Beacon Press, c. 1964. 75 pages. Cloth. \$3.00.

The Indian and the White Man. Edited by Wilcomb E. Washburn. New York: New York University Press, c. 1964. xxiii, 480 pages. Cloth. \$7.50.

Jesus and the Kingdom: The Eschatology of Biblical Realism. By George Eldon Ladd. New York: Harper and Row, Publishers, c. 1964. xv, 367 pages. Cloth. \$5.00.

Die Katholizität der Kirche. By Hendrik Berkhof. Zürich: EVZ-Verlag, c. 1964. 112 pages. Cloth. DM 12.80.

The King of Love: Meditations on the 23rd Psalm. By John Deane. Chicago:

Moody Press, c. 1964. 61 pages. Paper. Price not given.

Lovejoy, Martyr to Freedom. By Paul Simon. St. Louis: Concordia Publishing House, c. 1964. 150 pages. Cloth. \$3.00.

Love's Questions: Meditations on Our Lord's Questions in John's Gospel. By John Pritchard. Chicago: Moody Press, c. 1964. 47 pages. Paper. Price not given.

Love's Unfading Flower: Meditations on Paul's Hymn of Love in I Corinthians 13. By John Deane. Chicago: Moody Press, c. 1964. 47 pages. Paper. Price not given.

Magnificent Promise: A Fresh View of the Beatitudes—From the Cross. By Sherwood Eliot Wirt. Chicago: Moody Press, c. 1964. 129 pages. Cloth. \$2.75.

The Meaning of Sanctorum Communio. By Stephen Benko. Naperville, Ill.: Alec R. Allenson, c. 1964. 152 pages. Paper. \$3.85.

The Virgin Birth in the Theology of the Ancient Church (Die Jungfrauengeburt in der Theologie der alten Kirche). By Hans Von Campenhausen, translated by Frank Clarke. Naperville, Ill.: Alec R. Allenson, c. 1964. 92 pages. Paper. \$2.75.

The Heart of Man: Its Genius for Good and Evil. By Erich Fromm. New York: Harper and Row, c. 1964. 156 pages. Cloth. \$3.95.

The Method and Message of Jewish Apocalyptic: 200 B. C.—A. D. 100. By D. S. Russell. Philadelphia: The Westminster Press, c. 1964. 464 pages. Cloth. \$7.50.

Das Mysterium Christi und die Mission: Ein Beitrag zur missionarischen Sakramentalgestalt der Kirche. By Werner Bieder. Zürich: EVZ-Verlag, c. 1964. 115 pages. Paper. DM 9.80.

Myth and Religion of the North: The Religion of Ancient Scandinavia. By E. O. G. Turville-Petre. New York: Holt, Reinhart and Winston, c. 1964. ix, 340 pages, 24 plates, 3 loose pictures. Cloth. \$7.95.

Novelist of Three Worlds: Ford Madox Ford. By Paul L. Wiley. New York: Syra-

cuse University Press, c. 1962. xiii, 321 pages. Cloth. \$5.50.

Pastoral Care in the Church. By C. W. Brister. New York: Harper and Row, c. 1964. xxiv, 262 pages. Cloth. \$5.00.

Die Apostolische und Nachapostolische Zeit. By L. Goppelt. Göttingen: Vandenhoeck und Ruprecht, 1964. 157 pages. Paper. DM 12.60.

Archaeology of the New Testament: The Stirring Times of Christ and the Early Church Come to Life in the Latest Findings of Science. By R. K. Harrison. New York: Association Press, c. 1964. 138 pages. Cloth. \$3.95.

Architects of Conservative Judaism. By Herbert Parzen. New York: Jonathan David Publishers, c. 1964. 240 pages. Cloth. \$5.95.

Collins Gem Dictionary of the Bible. By James L. Dow. New York: William Collins and Sons, c. 1964. 639 pages. Paper. \$1.25.

The Bible Today: For Those Who Teach It. By Clifford M. Jones. Philadelphia: Fortress Press, 1964. 240 pages. Cloth. \$3.85.

Christianity and History: Essays. By E. Harris Harbison. Princeton: Princeton University Press, c. 1964. x and 292 pages. Cloth. \$6.50.

Christian Morals Today. By John A. T. Robinson. Philadelphia: The Westminster Press, c. 1964. 47 pages. Paper. 65 cents.

Church and World Encounter. By Lee J. Gable. Boston: United Church Press, c. 1964. 110 pages. Paper. \$1.60.

Comedy Roundup for Teen-Age Actors. By John Murray. Boston: Plays, Inc., c. 1964. 367 pages. Cloth. \$5.95.

Einleitung in das Alte Testament. By Otto Eissfeldt. Tübingen: J. C. B. Mohr (Paul Siebeck), c. 1964. xvi and 1129 pages. Cloth. DM 59.00.

The Epistles of James, Peter and Jude. By Bo Reicke. New York: Doubleday and Company, c. 1964. xxxviii and 221 pages. Cloth. \$5.00.

Ethics. By William K. Frankena. Engle-

wood Cliffs, N.J.: Prentice-Hall, c. 1963. xiv and 109 pages. Papcr. \$1.50.

The Existence of God. Edited by John Hick. New York: The Macmillan Co., c. 1964. xiv and 305 pages. Paper. \$1.95.

From the Apostles' Faith to the Apostles' Creed. By O. Sydney Barr. New York: Oxford University Press, c. 1964. viii and 232 pages. Cloth. \$6.00.

From the Exile to Christ (Das Judentum Palästinas zur Zeit Jesu und der Apostel). By Werner Foerster; translated by Gordon E. Harris. Philadelphia: Fortress Press, c. 1964. xiv and 247 pages. Cloth. \$4.85.

Genesis. By E. A. Speiser. New York: Doubleday and Company, c. 1964. lxxvi and 378 pages. Cloth. \$6.00.

God and Golem, Inc.: A Comment on Certain Points Where Cybernetics Impinges on Religion. By Norbert Wiener. Cambridge, Mass.: The M. I. T. Press, c. 1964. x and 99 pages. Cloth. \$3.95.

God's Glory: Romans 14:13—16:27. By Donald Grey Barnhouse. Grand Rapids, Mich.: William B. Eerdmans, c. 1964. viii and 202 pages. Cloth. \$4.50.

Der Himmel ist nicht mehr oben: Probleme des 20. Jahrhunderts im Spiegel des Kolosserbriefs. By Horst Bannach. Stuttgart: Quell-Verlag, c. 1964. 101 pages. Paper. DM 6.80.

A History of Israel. By Leonard Johnston. New York: Sheed and Ward, c. 1964. 177 pages. Cloth. \$3.95.

The Horizon History of Christianity. By Roland H. Bainton. New York: Harper and Row, c. 1964. 432 pages. Cloth. \$18.95.

Die Idee des Martyriums in der alten Kirche. By Hans Freiherr von Campenhhausen. Göttingen: Vandenhoeck und Ruprecht, 1964. 188 pages. Paper. DM 14.80.

John the Baptist. By Charles H. H. Scobie. Philadelphia: Fortress Press, c. 1964. 224 pages. Cloth. \$3.25.

Scripture and the Christian Response. By Howard Tillman Kuist. Richmond, Va.: John Knox Press, c. 1964. 189 pages. Paper. \$1.95.