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BOOK REVIEW

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TORAH IN THE MESSIANIC AGE AND/OR THE AGE TO COME.

By W. D. Davies. Philadelphia: Society of Biblical Literature, 1952.
VII and 99 pages. Paper. \$1.50.

In the Monograph Series of the *Journal of Biblical Literature* this work forms Volume VII. The treatise, provided with many footnotes and with numerous quotations in Hebrew (which, however, are always translated), concerns itself with a minute point in the history of Jewish thought. The author first examines the canonical, apocryphal, and pseudepigraphic writings of the Old Testament to find what role, if any, is in this literature assigned to the Torah (Law) for the world to come. He informs us that the age to come is identified by some with the age of the Messiah, while others differentiate between these two aeons. The available material is scanty. Finally the author looks at the question from the point of view of the New Testament and states that according to Matthew the words of Christ are a new Law, that in Paul is found the expression "the law of the Messiah," that John tells us that Jesus gave to His disciples a new commandment, and that, in fact, Jesus Himself is the new Torah—an unusual term, which, however, can be correctly understood. The isagogical presuppositions are those of modern theology. The presentation is lucid.

WILLIAM F. ARNDT

THE SEPTUAGINT BIBLE. Translated by Charles Thomson; edited, revised, and enlarged by C. A. Muses. Indian Hills, Colo.: The Falcon's Wings Press, 1954. 1,426 pages. Cloth. \$6.50.

Although theologians should become acquainted as closely as possible with the Septuagint in the original, they will derive much pleasure and profit from the perusal of a translation into English by Irish-born Charles Thomson, Secretary of the Continental Congress of the United States of America from 1774 to 1789 and a friend of George Washington, Thomas Jefferson, Benjamin Franklin, and other prominent personages of his time.

Thomson, "one of the finest Greek scholars of his day," devoted many years to his version of the LXX. The result of his arduous labors was published in Philadelphia in 1808. In his translation he made use of the Sixtine edition of *Codex Vaticanus B*, afterwards reissued in Cambridge, England, in 1665.

In Thomson's version one frequently encounters vivid reminiscences of the King James translation from the Masoretic text of the Old Testament. At times there are brief passages in which Thomson's rendering tallies word for word with the Authorized Version. But there are numerous

deviations. Furthermore, as the foreword to the present edition points out, "in a not negligible number of places does the text of Thomson's translation predict that of the Revised Version (1881—85) of the Old Testament."

Naturally, many readers in this day and age will find Thomson's version a bit cumbersome in spots. At the same time, those passages that differ from more familiar translations will, one hopes, prompt readers to study diligently the engrossing history — as well as the legends — of how, when, and why the LXX came into being, and the absorbing story of the various manuscripts of the Greek version. This will be especially important at the present time since the recently published Thomson version bids fair to be extensively read in our land, dated as it is. Questions and more questions are bound to arise.

Here, for the sake of illustration, is Thomson's translation of Is. 55: 8-11: "For My counsels are not as your counsels; nor are My ways as your ways, saith the Lord. But distant as the heaven is from the earth, so is My way distant from your ways; and your thoughts from My understanding. For as the rain, when it descendeth, or snow, from the heavens, doth not return thither, till it hath watered the earth, and caused it to generate and bloom and yield seed for the sower and bread for food; so shall it be with My word: when it hath proceeded from My mouth, it shall not be reversed, till all are accomplished which I willed; and till I prosper thy ways and My commandments." WALTER A. HANSEN

ZUR REFORMATORISCHEN RECHTFERTIGUNGSLEHRE. By Max Lackmann. Stuttgart: Evangelisches Verlagswerk, 1953. 119 pages. Paper. DM 5,00.

The author's thesis is that Luther and the Lutheran Church were wrong in excluding St. James, chapter two, from their formulation of the doctrine of justification. This is said to involve the Lutherans in disloyalty to Scripture, in hypocrisy, because their profession of *sola Scriptura* does not square with their practice, and in unfairness to the Roman Catholic position. Specifically, Lackmann maintains that it is wrong to speak of deeds only as a result of faith. We must draw man's response of obedience into the act of justification. God justifies man *because* man responds. He speaks of "*der Glaube, der auf Grund der Werke zu seinem 'Ziel' kommt*" and of "*ein Glauben, das zum Täter des Willens Gottes macht und darum Gottes Anerkennung im Gericht erlangt*" (p. 52, emphasis not original). Elsewhere he refers to "*das Verhalten des Frommen*," and goes on: "*Sein 'Werk' hat also nach der Erfahrung dieser Christen eine ausschlaggebende Bedeutung für den Empfang des freisprechenden Vergebungswortes Gottes*" (p. 66, emphasis original; cf. also pp. 71, 73, 76, 77). Again, Lackmann says: "*In ihrer beginnenden Heiligung — und nur in und mit ihr! — ist die göttliche Rechtfertigung des Sünders um Christi willen sie betreffendes Widerfahrnis von Gott geworden*" (p. 74; emphasis original). Again:

"Die Werke des Glaubens gehören in Gottes rechtfertigendes Handeln und mit meinem Empfang seines freisprechenden Urteils zusammen" (p. 86).

On the other hand, the author states: "Wir haben wohl unerschütterlich gegenüber katholischer Auffassung daran festzuhalten, dass die Gabe des göttlichen Freispruchs (die Rechtfertigung) and die Gabe einer umwandelnden Durchdringung unseres Lebens mit dem Leben aus Gott (die Heiligung) nicht zu vermengen, auch nicht zu trennen, wohl aber zu unterscheiden sind. Der Hoch- oder Tiefstand meiner Heiligung ist nicht die Grundlage meiner Heilsgewissheit. 'Ihr seid rein um des Wortes willen, das ich zu euch geredet habe.' Das aber ist das Wort von Christi Blut und Gerechtigkeit, welches mein Schmuck und Ehrenkleid ist." We can only nod with approval when the author insists that all Scripture is the Word of God, whether we can harmonize or understand it or not (p. 44) and obligates us to humble acceptance. And though we can understand Luther's negative attitude toward St. James' Letter in the context of the Reformer's polemics against the Scholastic emphasis on the meritoriousness of works, we need not accept Luther's judgment. From this it does not follow, however, that Luther is wrong in excluding all reference to works in the doctrine of man's justification before God. Again, we are willing to believe in Lackmann's utter sincerity when he emphatically asserts his loyalty to Evangelical doctrine and opposition to Roman Catholicism and voices his earnest concern for a truly Scriptural presentation of justification. At the same time his "solution" of the James 2 problem would hardly seem to be the answer. We may, as does Lackmann, strongly insist that the works that are said to justify are also the gifts of God, yet the fact remains that an idea of merit remains if we claim the existence of a causal relationship between our obedience, our attitudes, our deeds, and God's act of justification. We shall certainly not deny that a faith without works is dead, that God looks to the sanctification of the justified sinner; He expects to find the fruits of faith. But this does not mean that *because of* ("auf Grund," "darum") the sanctified life God accepts the sinner. It appears to this reviewer that the author has not given due consideration to the possible difference between James and Paul with reference to the meaning, on the one hand, of "faith," and of "justification," on the other.

HERBERT J. A. BOUMAN

THE WORLD TO COME. By Isaac Watts. Chicago: Moody Press, 1954. 448 pages. Cloth. \$4.00.

Isaac Watts (1674—1748) is best known to Lutherans as a hymn writer, less well as a theologian whom both the University of Edinburgh and the University of Aberdeen honored with a doctorate in divinity in a single year. First published in two parts in 1739 and 1745, while the ailing bachelor author was the guest of Sir Thomas Abney in Hertfordshire, *The World to Come* is a kind of Nonconformist eschatology. The

first section — about one fifth of the book — furnishes "Proof of a Separate State of Souls between Death and the Resurrection." The second section consists of "Discourses on the World to Come," with sermons on the end of time, on death, on heaven, on the resurrection, and on hell. S. Maxwell Coder contributes a brief biographical sketch of Watts. An appendix contains three interesting letters — a compend of ecclesiology from Watts to the Mark Lane Church, of which he was the minister, an exposition of Watts's opinion about man's natural "moral impotence" sent to a friend, and a touching letter from Watts's father "when absent through Persecution." This title is part of the publisher's "Wycliffe Series of Christian Classics."

ARTHUR CARL PIEPKORN

A LAYMAN'S GUIDE TO PROTESTANT THEOLOGY. By William Hordern. New York: The Macmillan Company, 1955. 222 pages. Cloth. \$3.50.

William Hordern studied theology at Union Theological Seminary, New York, and served as class assistant to Reinhold Niebuhr and as tutor assistant under Paul Tillich. On the subjects which he treats in this book, he therefore speaks with authority. These are: "The Growth of Orthodoxy," "The Threat of Orthodoxy," "Fundamentalism or Conservative Christianity: The Defense of Orthodoxy," "Liberalism: The Remaking of Orthodoxy," "The Remaking of Liberalism," "Neo-Orthodoxy: The Rediscovery of Orthodoxy," "American Neo-Orthodoxy: Reinhold Niebuhr," "The Boundary Between Liberalism and Neo-Orthodoxy: Paul Tillich," and "Orthodoxy as a Growing Tradition." The book is to serve as a guide to laymen, but it is a guide, too, for the average pastor who has not found time for the study of the modern trends in theology. This reviewer could not always agree with the author, but in his opinion this book is the clearest and, upon the whole, the best popular presentation of the theological trends of today. Dr. Hordern manifestly tries to write objectively and fairly, doing justice, so far as it is in his power, to every theological movement, no matter whether his own views agree or differ. This fairness appears also in his "Suggestions for Further Reading," in which he mentions books that are descriptive of every modern theological trend. His "Conclusion" sets forth thoughts which will greatly please the Biblical theologian. Dr. Hordern, by the way, is now assistant professor of religion at Swarthmore College. Before that he was assistant pastor of St. John's Lutheran Church, Richmond Hill, N. Y. JOHN THEODORE MUELLER

GOD AND SPACE-TIME: DEITY IN THE PHILOSOPHY OF SAMUEL ALEXANDER. By Alfred P. Stiernotte, with a Foreword by Henry Nelson Wieman. New York: Philosophical Library, 1954. xxvii and 455 pages. Cloth. \$3.00.

Samuel Alexander (1859—1938) was an English empiricist and quasi-materialistic neorealist who developed a nonpsychic metaphysics. He is

best known for his Gifford Lectures, *Space, Time, and Deity*, first published in 1920. In his philosophy he tried to combine the absoluteness of law in physics with the total unpredictability of emergent qualities. In contrast to the classic materialism that made the original stuff matter and motion, Alexander held that the original stuff was indivisible space-time, of which materiality, secondary qualities, life and mentality are emergent modifications. In his system, deity is the next highest level to emerge out of any given lower level; for men there is a *nisus*—the term is something of an Alexander trade-mark—toward the emergency of a deity that has not yet appeared. In the present title, Stiernotte—a Harvard Ph.D. and a Yale research fellow in philosophy—considers the peculiar conceptions of God and deity in Alexander's system with a minimum of attention to Alexander's epistemology, cosmology, and value theory. Stiernotte's analysis is a critical evaluation of the philosophical justification of Alexander's deity and an inquiry into the latter's religious availability. Stiernotte rejects as unsatisfactory, among a number of other points, Alexander's cosmic extrapolation of the nature of man as a union of body and mind, his conception of an infinite deity existing in the distant future, his subject-object theory of value, his rejection of literal immortality, and his theory of evil as a "waste product." As possessing permanent value Stiernotte regards Alexander's defense of metaphysics, his realism, his emphasis on reality as process and becoming, his recognition of religious experience as a distinctive response of the whole human personality, and his conception of God as *nisus*. Wieman's perceptive foreword identifies the significance of Stiernotte's analysis as a strikingly clear inquiry into the intellectual problem which all religion presents to the philosopher.

ARTHUR CARL PIEPKORN

BEYOND OUR LIMITATIONS. By Tracy H. Lay. New York: Philosophical Library, 1955. xii and 114 pages. Cloth. \$3.00.

This little book seeks to find an explanation of world events through a complete breaking away from doctrinal thinking. It assumes that world events must be considered from a point of view bigger than we ourselves are. Yet the cause of these events is not revealed to us. The universal laws under which all phenomena occur are so deftly hidden that they cannot be known. Yet without the slightest awareness of what is taking place, we obey them. Therefore human conceit must not beguile us with the notion that we are directing our own lives. It is from this viewpoint that the author considers such subjects as heredity, genetics, evolution, instinct, combativeness, reason, and many others. The author disavows the fundamentals of the Christian world view. His essays, however, show how much the agnostic or even the atheist, if you please, depends on faith in some higher force for gaining a philosophy of life that carries him through the untold problems confronting him every day in every way. The Chris-

tian reader of these brief studies will lay the little book aside with the conviction that after all there is a pre-eminence to the Christian faith which is not of man, but of God. JOHN THEODORE MUELLER

CHRISTIAN FAITH AND THE SCIENTIFIC ATTITUDE. By W. A. Whitehouse. New York: Philosophical Library, 1952. 148 pages. Cloth. \$3.75.

With the urgency of the life-or-death alternative of the nuclear age upon him, the author—a British Congregationalist, a Barthian, a Cambridge mathematician, an Oxford theologian, and a University of Durham reader in divinity—considers the import of the scientific attitude for the church's belief in the Father, the Son, and the Holy Ghost. On the one hand he holds "that Christian faith does not stand or fall with the results of scientific thinking, nor is it much affected by them" (p. 117). On the other hand, he insists that "the church must make up its mind about the achievements and possibilities of science. The translation of its Gospel into language understood by those with a scientific attitude is part of its continuing responsibility" (pp. 145, 146). In turn, the church has much to learn from "the enterprise of science." Even more significantly, however, "all human activity is open to conscription, either in the cause of Christ, or in some demonic service. . . . The great work of science will not automatically become a factor making for good, either because of its own quality, or because of the disinterested concern and good intentions of those who practice it. Whether it does so depends on the effective presence in the world of a living Church, sharing with Christ His work of reclaiming from disordering demonic powers the sovereignty of God in His universe" (pp. 146, 147).

ARTHUR CARL PIEPKORN

LEX CHARITATIS. Eine juristische Untersuchung über das Recht in der Theologie Martin Luthers. By Johannes Heckel. München: Verlag der Bayerischen Akademie der Wissenschaften, 1953. 219 pages. Paper. Price not given.

The student of Luther's theology as well as the student of ecclesiastical jurisprudence owes a debt of gratitude to the Bavarian Academy of Sciences for publishing this penetrating study of Luther's concept of law. The author, a noted authority on ecclesiastical law in the Lutheran Church, not only provides a new insight into Luther's concept of the law but also corrects some misconceptions of previous scholars. This study is a worthy addition to his *Initia iuris ecclesiastici Protestantium* (Cf. *C.T.M.*, XXI [1940], 953).

Dr. Heckel regards the doctrine of justification by faith as the very heart of Luther's jurisprudence, as it is of his theology in general. Luther's jurisprudence, he holds, is a part of his theology, hence a theological jurisprudence. Luther developed it, he says, as a doctor of Holy Writ, and only in that capacity does he demand a hearing for it in Christendom.

His commission to teach does not extend beyond that limitation. Accordingly Luther does not address himself, as does the philosopher or the philosopher of jurisprudence, to mankind in general, but speaks to Christians only. Luther proceeds from the law (*Recht*) of the Christian as his starting point. That, however, means the law (*Recht*) of Christ, namely: the law (*Recht*) in the kingdom of Christ the King. The doctrine of justification by faith alone, in its formal presentation, is concerned with the juridical association with Him. Therefore the question regarding Luther's concept of law is tantamount to the more specific question: Which concept of law does the doctrine of justification presuppose? Only from the standpoint of this chief article of Lutheran theology, Dr. Heckel holds, can and must Luther's jurisprudence be understood. Only that concept of law which is related to the doctrine of Justification may be regarded as genuinely Lutheran. Such a concept supplies the criterion for all of Luther's pronouncements regarding law, also regarding natural law, particularly the latter, and all must be interpreted in the light of that doctrine.

A comprehensive table of contents and two detailed indexes make the contents of this study, including those of the numerous footnotes, readily available to the student.

L. W. SPITZ

AUGUSTINE: EARLIER WRITINGS, the Library of Christian Classics,
Vol. VI. Selected, translated, and edited by John H. S. Burleigh.
Philadelphia: The Westminster Press, 1953. 413 pages. \$5.00.

St. Augustine is always of interest to Lutherans, if only because of the strongly Augustinian strain in our own theology. In the present volume Edinburgh church historian Burleigh has given us an admirable new version of the more significant writings composed by St. Augustine during the decade between his conversion in 386 and his elevation to the episcopate; *De natura boni*, written in 404, is an exception, the inclusion of which in this collection was determined by the fact that no English translation is generally available. The appearance of this volume just before the 1600th anniversary of the great Western church father adds to its interest. Burleigh's method in each case is to translate from the *Retractationes* St. Augustine's own comment on the respective work; this is followed by a brief introduction, an analysis of the document, and the text itself. A short preface — defending both St. Augustine as a Christian philosopher even in this early period and the editor's criteria for selecting the contents of this volume — plus a half-page "select bibliography," a general index, and an index of Bible references complete the work. With the editor's choices one cannot quarrel too much. He gives us "The Soliloquies," which shed significant light on St. Augustine during his stay at Cassiciacum, between his conversion and his Baptism; "The Teacher," a dialog between Saint Augustine and his precocious 15-year-old natural son, Adeodatus; "On Free Will," an anti-Manichaeian, Neoplatonist inquiry into the origin of evil that gave Pelagius a certain amount of aid and comfort; "Of True

Religion," a profound but somewhat unorganized argument designed to show that, in Burleigh's words, "God's temporal dispensation in nature and in history is congruous with, supports, and makes available for all men the Platonic teaching with regard to nature and the Good" (p. 223); "On the Usefulness of Belief," an affectionate, courteous, reasonable but uncompromising appeal to an old friend to follow St. Augustine in his pilgrimage from doubt to faith; "On the Nature of the Good," the last of St. Augustine's anti-Manichaean writings; "Faith and the Creed," a forthright exposition and apology of the Creed, which St. Augustine delivered before a Plenary Council of the African Church; and the First Book of "To Simplician — On Various Questions," an extended exegesis of Rom. 7:7-25, and 9:10-29. It is thorough, scholarly, well-translated collections like this volume that make *The Library of Christian Classics* so useful a collection.

ARTHUR CARL PIEPKORN

MAJOR VOICES IN AMERICAN THEOLOGY. By David Wesley Soper. Philadelphia: The Westminster Press, 1953. 217 pages. Cloth. \$3.50.

The chairman of the Department of Religion at Beloit College here furnishes a profile of current American Protestant theology in terms of the six contemporary American theologians who "headed every list" of nominees submitted by the seminary presidents, deans, and professors from whom Soper solicited suggestions. The sequence in which he presents his subject is determined by "continuity of idea and discontinuity of treatment": Edwin Lewis' "evangelical" theology (the shortest essay, 22 pages); Reinhold Niebuhr's "critical" theology; Nels F. S. Ferré's "postcritical" theology; Paul Tillich's "bridge-building" theology (the longest essay, 46 pages); H. Richard Niebuhr's "theology of hope"; and Robert L. Calhoun's "theology of work." To insure authenticity Soper forwarded each chapter to the theologian concerned to be checked for errors in fact, and he subsequently incorporated the suggestions his subjects made. The accounts of the lives, works, and main ideas of the theologians discussed are lucid, sprightly, succinct, and basically affectionate; the criticism is generally implicit, and when explicit, it is gentle. No substitute for reading the theologians themselves, *Major Voices in American Theology* is an indispensable adjunct by way of introduction or review.

ARTHUR CARL PIEPKORN

THE CHURCH TODAY. By Emmanuel Cardinal Suhard. Chicago: Fides Publishers, 1953. 371 pages. Cloth. \$4.75.

Cardinal Suhard, whose collected writings are offered in this handsome volume, was the Roman Catholic Archbishop of Paris. He lived from 1874 till 1949 and devoted his life to the regaining of the tens of thousands in his archdiocese who had become godless. A dialog, quoted

in the Introduction by John Wright, Roman Catholic Bishop of Worcester, illustrates the paganism rampant in Paris. During the Second World War a *maquis* (a partisan of the resistance movement) was fatally wounded. Brought to a convent, he was asked by the sisters: "Do you love God with all your heart?" He replied: "How shall I say that I love Him? I do not even know who He is, this God of whom you speak." — Cardinal Suhard wrote very little, but he did much to win back those who knew nothing of God. His writings appear in this book under the following heads: "God's Providence," "The Parish Community," "The Church on Private Property," "The Christian Family," "Growth or Decline?" "The Meaning of God," "Priests Among Men," "Spiritual Diary." His two pastoral letters "Growth or Decline?" and "The Meaning of God" made him famous also in this country. While Cardinal Suhard could not speak otherwise than as a loyal prelate of his denomination, there are in his various literary products evangelical strains which make them very sympathetic to Evangelical Christians. The translation of Cardinal Suhard's French is so well done that the reader is hardly aware that he is reading something that was written in a language other than English. The pastoral letter on "The Christian Family" has a message also for pastors outside the Roman Catholic Church.

JOHN THEODORE MUELLER

KERYGMA AND MYTH: A THEOLOGICAL DEBATE. Edited by Hans-Werner Bartsch, translated by Reginald H. Fuller. New York: The Macmillan Company, 1954 (London: S. P. C. K., 1953). 228 pages. Cloth. \$4.50.

The German original on which the English translation is based has been several times discussed in *CONCORDIA THEOLOGICAL MONTHLY* (in a book review in XXV [June, 1954], 481, 482, and incidentally in XXIV [November, 1953], 785—808). The English version contains, in addition to the editor's foreword and the translator's preface, Bultmann's original essay, "New Testament and Mythology"; Julius Schniewind's reply and Bultmann's rebuttal thereto; Ernst Lohmeyer's "The Right Interpretation of Mythological"; Thielicke's "The Restatement of New Testament Mythology"; Schumann's "Can the Event of Jesus Christ Be Demythologized?"; Bultmann's reply to his critics; and "An English Appreciation" by Austin Farrer, together with a five-page bibliography. For those who are not in a position to read the German original, this English version will be of great value in introducing them to the issues involved.

ARTHUR CARL PIEPKORN

BAPTISM AND ITS RELATION TO LUTHERAN EVANGELISM.

By Oscar A. Anderson. Minneapolis: Augsburg Publishing House, 1955. 33 pages. Paper. 60 cents.

At a time when revivalism is again having its day, Lutherans may well give some serious thought to the distinctive character of Lutheran evan-

gelism. Lutherans must remain conscious of the Biblical doctrine of the means of grace. Pastor Anderson here shows the relation of Baptism to Lutheran evangelism. Evangelism should make disciples by baptizing and teaching, not merely by the one or the other. Both must be emphasized.

L. W. SPITZ

THE GREAT TRADITION OF THE AMERICAN CHURCHES. By Winthrop S. Hudson. New York: Harper & Brothers, 1953. 282 pages. Cloth. \$3.75.

This is an important book. It deserves to be studied by every Lutheran pastor and theological student.

According to Dr. Hudson — James B. Colgate Professor of the History of Christianity at Colgate-Rochester Divinity School and past president of the American Society of Church History — the problem which the church is facing at midpoint in the twentieth century is "the task of evangelizing a society that has lost its spiritual rootage" (p. 18). Some churches would enlist the services of the state for encouraging and abetting religion. Hudson repudiates this suggestion by showing that the great tradition of the American churches has been the separation of church and state. This he calls the voluntary principle.

The author has set three tasks for himself: to expound the basic theological convictions underlying the voluntary principle; to examine the effects of the acceptance of this principle; and to identify the failures which have occurred.

The voluntary principle for which Dr. Hudson pleads must be upheld. It is "an axiom of all Americans." Theologically, according to the author, it is derived "from the two theological doctrines of the sovereignty of God and of human bondage to sin" (p. 49). The independence of the church, voluntary in membership, limited in power, is a corollary of these basic theological suppositions. The doctrine of revelation, he believes, makes the position untenable that the state must provide the church with financial support. All of this was implicit in the thought of Puritanism, he says. However, he lacks a clear concept of the function of the church. Is it to create a Christian society? Hudson believes that it is. Likewise he has failed clearly to delineate the functions of the state. That is a pressing problem. When that question is answered, then the distinction between church and state, in theological terms, can be made clear.

Protestantism succumbed to complacency by the 1920's, after the "great century" in which the voluntary churches demonstrated their strength and effectiveness in mission work and revivalism and "the placing of a distinctly Christian stamp upon an entire culture" (p. 101). Even the challenges of urbanization and immigration were met. The decline of revivalism after Dwight L. Moody can be seen in Billy Sunday.

What was the impact of the New Theology? "The New Theology was essentially a culture religion with a single fundamental theological idea —

the doctrine of the Incarnation, interpreted in terms of divine immanence and a superficial understanding of the notion of evolution" (p. 161). Brooks and Beecher, Russell H. Conwell and Washington Gladden, above all, the misunderstood Walter Rauschenbusch, "a lonely prophet," preached the social gospel. Hudson does not seem to grasp the relationship between the surrender of the Gospel to the social gospel and the secularization of the church. He believes indeed that the "fading sense of a distinctive vocation in the world and the consequent acceptance of the role of a social agency" (p. 206) was due to "the placing of confidence in the power of the culture to nurture and sustain the Christian faith" (p. 202). Yet he does not realize the poverty of a theology pointing to "the Reign of God in a redeemed society of men" when redemption is defined as "the progressive transformation of all human affairs by the thought and spirit of Christ" (p. 236).

The recovery of the great tradition, according to Hudson, is necessary for the renewal of the churches, so that the churches can achieve a reasonably Christian democratic society. The adoption of "open membership," or "'community church' policy," he rightly describes as disastrous. The lowering of the bars to church membership, the lack of a will to preserve in its integrity the faith which the churches profess, and the destruction of an effective evangelism are decried by him. He pleads that the churches "should insist that a definite program of instruction should precede reception into the full membership of the church" (p. 251). He is willing to return to closed Communion. He says: "By insisting upon the renewal of the covenant prior to Communion and by providing an opportunity for confession and the reconciliation of members at variance with one another, the Lord's Supper might be made more meaningful as a visible expression of their unity as members of the body of Christ, and at the same time constitute an effective disciplinary procedure" (p. 252).

At other times Hudson seems to come close to a realization of what the evangelical mission of the church is. He writes (p. 253): "The centrality of Biblical faith is again being asserted in Protestant churches and numerous signs suggest that the current theological revival will lead to a chastened and more comprehensively interpreted form of evangelicalism in which the lessons learned in the struggle to free the faith from the fetters of a culturally impoverished orthodoxy will not have been forgotten."

The cry for union will not restore "power, prestige, and influence to the Christian cause," Hudson states (p. 255). He fears that "the quest for unity can become an essentially utopian enterprise" (p. 256). He is substantially correct when he writes: "The churches have the prior obligation of a distinctive message and a distinctive life to maintain, and unity among the churches can be achieved only when they find themselves,

through study, discussion, and prayer, in substantial agreement as to what constitutes that message and that life" (ibid.).

He holds a brief for denominationalism. Oddly, throughout his discussion he has not one word to say about Lutheranism. He might have considered the position of the Lutheran Church, its very real struggle to maintain its unique functions, and its desire not to mix church and state.

CARL S. MEYER

THE SELF AND THE DRAMAS OF HISTORY. By Reinhold Niebuhr.
New York: Charles Scribner's Sons, 1955. 246 pages. Cloth. \$3.75.

In presenting this volume to the reader, Dr. Niebuhr acknowledges his indebtedness to Martin Buber's book *I and Thou*. Even if its character and purpose were not already clearly expressed by the title, this acknowledgement would be an index to its contents. The theme is developed in three parts. Part I presents the dialogs of the self with itself, with others, and with God. Part II speaks of the two components of Western culture, the Biblical and the Hellenic, and their attitudes toward the self. Part III considers the dramatic, organic, and contractual elements of the self's efforts to build communities. No matter whether he dips into psychology, sociology, history, or political science, Dr. Niebuhr always proves himself a master in the use of the conceptual tools applied in these studies. The general treatment of his subject is philosophical, with theological overtones. The reader may disagree with the author on many points, but he should find himself in agreement with the concluding statement: "The dramas of history contain many facts and sequences which must be rationally correlated. But the frame of meaning in which these facts and sequences are discerned must be apprehended by faith because it touches the realm of mystery beyond rational comprehension."
L. W. SPITZ

CHRISTOLOGY OF THE LATER FATHERS (THE LIBRARY OF CHRISTIAN CLASSICS, VOLUME III), edited by Edward Rochie Hardy and Cyril C. Richardson. Philadelphia: The Westminster Press, 1954. 400 pages. \$5.00.

One of the commonplaces of the history of Christian thought is that literalistic loyalty to the doctrinal formulations of a past generation may involve treason to that generation's real faith and the endorsement of a present generation's heresy. This principle finds frequent illustration in the present work, one of the most important volumes in *The Library of Christian Classics* to appear to date. Hardy, professor of church history in the Berkeley Divinity School, New Haven, Conn., in collaboration with Union Theological Seminary's eminent Cyril C. Richardson, illustrates "the formulation of historic Christian convictions on the Person of Christ in the period of the Ecumenical Councils." The Fathers represented by major works are St. Athanasius ("On the Incarnation of the Word" in Archibald Robertson's translation from the *Nicene and Post-Nicene Fathers*), St. Greg-

ory of Nazianzus ("The Theological Orations" and "Letters on the Apollinarian Controversy" in the translation of Charles Gordon Browne and James Edward Swallow, also from the *Nicene and Post-Nicene Fathers*), and St. Gregory of Nyssa ("An Answer to Ablabius: That We Should Not Think of Saying There Are Three Gods" and "An Address on Religious Instruction," newly translated by Professor Richardson for this edition). Of great value are the "documents" edited and largely translated by Hardy to illustrate the conciliar Christology: Arius' Letter to Eusebius; the confession the Arians submitted to Alexander of Alexandria; Eusebius' ingeniously slanted account of the Council of Nicaea; the middle-of-the-road Arian creed of Ariminum; the official summary of the Tome of the Council of Constantinople of 381; Nestorius' first letter to St. Celestine; St. Cyril's third letter to Nestorius; the formula of union of 433 between the Antiochene and Alexandrian parties; the Tome of St. Leo; the Decree of the Council of Chalcedon; extracts from the highly influential *Three Books Against the Nestorians and Eutychians* of Leontius of Byzantium; the anathemas of the Fifth Ecumenical (Second) Council of Constantinople; and the statement of faith of the Sixth Ecumenical (Third) Council of Constantinople. The historical introductions are crisp, informative, relevant, and accurate; slips are few and of minor importance. For everyone who is interested in understanding why our faith is formulated in the terms we still employ, what these terms really intended to convey, and how they can be translated into formulations that have contemporary meaning this volume is an indispensable gold mine of material.

ARTHUR CARL PIEPKORN

FAITH ACTIVE IN LOVE: AN INVESTIGATION OF THE PRINCIPLES UNDERLYING LUTHER'S SOCIAL ETHICS. By George Wolfgang Forell. New York: The American Press, 1954. 198 pages. Cloth. \$3.75.

Here is an addition of major importance to the growing list of Luther studies in English, from the pen of one of the most original young theologians in the Lutheran Church on this continent. In conscious contradiction both to the Roman Catholic polemic against Luther and Protestant—and even Lutheran—caricatures of Luther's social teaching, Forell has produced a study marked by careful organization, clear presentation, and conscientious documentation. Although the argument is closely reasoned throughout, there is not a dull paragraph from beginning to end. Forell holds that "Luther's entire life was social action, i. e., a conscious attempt to influence the society of which he was a part and the orders or organisms which in his opinion made up this society" (pp. 12, 13); that it is possible to discover the principles motivating his social ethics; and that his social ethics must be related to his theological method. On the basis of Luther's own statements, Forell concludes that Luther's approach to ethical issues is "existential" rather than legalistic; that the motivating

force behind all ethical behavior for Luther is the love of God, received by man in faith and passed on to the neighbor; that God confronts all men, unregenerate and Christian alike, with the demand that for their temporal preservation they obey the orders that He has ordained for His creation; that the Gospel as such cannot be used to rule, since it applies only to believers, but that through the individual Christian the resources of the Gospel become available to the social order; that the ultimate problems of man's individual and social existence can be overcome only through our Lord's *parousia*, prior to which "all human efforts are simply attempts to eliminate proximate evils" (p. 188); and that all of Luther's specific solutions to specific social problems are historically rather than theologically significant. The argument is buttressed throughout with references to Luther's writings. Much of the supporting material is reproduced in English at considerable length in the author's own translation. Where one is moved to dissent, it is on minor points of incidental detail rather than on the main thesis. This is a book which should be in every Lutheran pastor's personal library and in every Lutheran parish library; as a matter of public relations, parochial, circuit, and District public relations committees should ensure that it finds a place on the shelves of public libraries and college and university libraries as a salutary corrective to the conventional misrepresentations of Luther's ethical principles.

ARTHUR CARL PIEPKORN

MODERN CHRISTIAN MOVEMENTS. By John T. McNeill. Philadelphia: The Westminster Press, 1954. 197 pages. Cloth. \$3.50.

Six major European movements in the history of the churches since the Reformation are discussed by John T. McNeill, professor of church history, formerly at the University of Chicago, more recently at Union Theological Seminary. The author has a thorough acquaintance with the sources and secondary authorities; the bibliography alone makes the work valuable.

One of the best chapters, in the opinion of this reviewer, is the chapter dealing with "The Ecumenical Movement in Historical Perspective." Already in 1930 the author wrote his *Unitive Protestantism*. In 1954 he contributed the chapter on "The Ecumenical Ideas and Efforts to Realize It, 1517—1618" to *A History of the Ecumenical Movement*, edited by Ruth Rouse and Stephen Charles Neill. In the present chapter the historical perspective is focused especially on the nineteenth and twentieth centuries. The author recognizes the sincerity of the resistance of Lutheranism to "the temptation to compromise through fear of danger" (p. 139). Throughout, however, he has found hopes for the progress of ecumenicity.

Pietism is characterized by him as the most ecumenical of German religious movements (p. 73). Since much that has been written about Pietism is in German, the chapter will provide a welcome summary of

the movement for English readers. There is need, however, for a more comprehensive treatment in English of this movement. Such a treatment would have much to say about the theological tenets of Pietism, for instance, an aspect of the subject which McNeill neglects.

The chapters dealing with English Puritanism, the Evangelical Movement, and Tractarianism and Anglo-Catholicism, one half of the book, place the emphasis of the work on the religious history of England. "The Evangelical Movement has been characterized by an ecumenical spirit," the author states (p. 99). He deals with the movement very sympathetically. The last chapter on "Modern Roman Catholicism" treats only the European phase of the history of that church. Even so, there is no discussion, for instance, of the relationship between the Vatican and the modern European state. It is a broad presentation, however, including, Frebronianism and the encyclicals of Leo XIII.

The endorsement of this book does not involve an endorsement of all of the author's judgments and opinions. Nevertheless, the recommendation is genuine. The author tells six stories, each of which can be read and studied with much profit. This presentation of some of the main ecclesiastical movements of modern times will be of great value to its readers in deepening their understanding of forces affecting the churches of today.

CARL S. MEYER

INSIDE BUCHMANISM: AN INDEPENDENT INQUIRY INTO THE OXFORD GROUP MOVEMENT AND MORAL REARMAMENT.

By Geoffrey Williamson. New York: Philosophical Library, 1955. ix and 227 pages. Cloth. \$4.75.

Inside Buchmanism is an independent journalistic investigation. The author hoped to make his "ultimate report the most authentic and the most balanced survey of Moral Rearmament yet attempted by an independent observer" (p. 6). He has been diligent in acquiring facts. In a breezy, narrative style, with the frequent use of dialog, he tells about his investigation, his various reactions during the investigation, and his conclusions. The book conveys an air of mystery, not merely of an unsolved enigma but, as it were, of something sinister in the movement.

In 1921 Dr. Buchman, an ordained Lutheran pastor, arrived in Oxford from America. Personal evangelism, counseling, house parties, belonged to the techniques he employed. Up to 1937 the accent of the movement was on religion; in 1938 "Moral Rearmament" was first mentioned. The movement tended to become more political; a strong anti-Communist trend has developed within the movement during the past decade.

The organizing and money-getting ability, the showmanship, and the popular appeal of the movement are well documented by the author. The interest of the Buchmanites in youth—"catching them young"—impressed Mr. Williamson and brought on the charge from him of "regimentation."

What is the essence of Buchmanism? "Change people and the world will change. . . . Moral order must precede political order" (p. 58). "Their avowed goal was a stable world peace" (p. 84). Buchman stresses "the four absolutes — absolute honesty, absolute purity, absolute unselfishness, and absolute love" (p. 152). "Guidance," "God-control," and "change" are other key words in the thought of Buchmanism. "With infinite patience and persistence and ingenuity he [Buchman] rings the changes on one simple theme — that if everyone would agree to behave decently all troubles, domestic, industrial, national, and international, would melt away. Change yourself and then start changing others; and in an unspecified number of years, presumably, the world will be peopled by perfect beings" (p. 211). Buchman must be counted among the prophets who would save the world by work-righteousness. The significance of the movement should not be underestimated, although the present inquiry lacks the penetrating insight that one might properly expect.

CARL S. MEYER

METHODISM IN AMERICAN HISTORY. By William Warren Sweet.

Revised and enlarged edition. New York and Nashville: Abingdon Press, 1954. 472 pages. Cloth. \$5.00.

The original edition of Sweet's account of Methodism as a phase of American history appeared in 1933. The present edition adds a chapter which brings the story down to 1953, and also an appendix on the organizational structure of the Methodist Church.

This account parallels that of his *Story of Religion in America*. Here, too, Turner's frontier theory is applied, and Macalaster's views of social history are adapted to the religious theme. There is very little said about doctrine, but much about slavery and the shifting social and economic scene. Revivalism, the development of higher schools among the Methodists, the prohibition question, the social gospel, the ecumenical movement are among the topics treated. John Wesley, the formation of circuits and conferences, the activities of bishops and boards, mission work, and the Methodist Book Concern likewise find a place in the narrative.

It is a story that is easy to read as Sweet tells it. Sweet does a very successful job in placing Methodism within the framework of American history. The work would have gained in value were it actually a revision and not simply an amended account. Dr. Sweet himself has uncovered much material within the last two decades. His students and others have made some significant contributions to American church history. These contributions, if utilized, would have enlarged his work. Sweet did not make a thorough revision, it might be added, because he is engaged in writing a four-volume history of American religious life. Even without a revision this treatment of Methodism remains the standard account of the subject. Some recent titles have been added to the bibliography.

CARL S. MEYER

WHAT IS THE PRIESTHOOD? By John V. Butler and W. Norman Pittenger. New York: Morehouse-Gorham Co., 1954. Cloth. \$3.00.

Leaders in a number of church bodies, including our own, have sensed a need for books about the ministry in order to answer some of the questions asked about it by young men of high-school or college age, especially by such as have an interest in it or a sense of vocation for it. There is also the continual need to provide the parson in office with some stimulation for self-evaluation. The material presented here has the orientation of the Protestant Episcopal Church, but it offers much food for thought to every actual and prospective incumbent of the holy office.

ALFRED O. FUERBRINGER

BIOGRAPHICAL PREACHING FOR TODAY. By Andrew Watterson Blackwood. Nashville: Abingdon Press, 1954. 224 pages. Cloth. \$3.00.

"The best way to attract the outsider by preaching is through biographical sermons from the Bible. This book does not recommend such pulpit work exclusively, but largely." (Page 16.) The case for biographical preaching is overstressed, perhaps, but the stress on meeting the needs and stimulating the interest of the hearer is helpful.

Here are suggestions that will urge and initiate the development of *different* evening and midweek sermon series. Biographical approaches to interest "the man outside, the nominal member, and the young people of the parish" and helpful hints on "sermon tactics" appear in the volume's contents.

"How are you individually measuring up to the standard which in Holy Writ we know to have been exacted of this man and that?" (Page 127.) Good biographical preaching will raise this question, according to Woodrow Wilson. A similar question concerning the interest value and effectiveness of one's week-after-week sermonizing will be raised by this book.

GEORGE W. HOYER

THE LITURGICAL MOVEMENT: ITS ORIGIN AND GROWTH. By James Herbert Srawley. New York: Morehouse-Gorham Company (London: A. R. Mowbray and Company), 1954. 34 pages. Cloth. 4/-.

In brief compass, the late Chancellor Srawley, one of the most capable British liturgiologists of this century, furnishes, without sacrificing any essential element, a commendably succinct outline of the motivation, theology (chiefly at the hand of Beauduin and Laporta), and significance of the liturgical movement in the Roman Catholic Church from the days of Pio Decimo on, as seen by a sympathetic Anglican theologian in the light of the program of his own communion's Book of Common Prayer.

ARTHUR CARL PIEPKORN

CUSTOMS AND CULTURES: ANTHROPOLOGY FOR CHRISTIAN MISSIONS. By Eugene A. Nida. New York: Harper & Brothers, 1954. 306 pages. Cloth. \$4.00.

Dr. Nida wrote this book particularly for the guidance of Christian missionaries to foreign lands. His long association with mission fields all over the globe pre-eminently qualifies him for the production of a work on anthropology for mission fields. During the travels that took him to about fifty different countries he collected copious notes. His ten years of service as Secretary for Translations of the American Bible Society caused him "to become increasingly conscious of the tragic mistakes in cultural orientation which not only express themselves directly and indirectly in translations of the Scriptures but in the general pattern of missionary work." He states that "effective missionaries have always sought to immerse themselves in a profound knowledge of the ways of life of the people to whom they have sought to minister." His book cites praiseworthy achievements, telling who accomplished them and where, but in criticizing adversely he carefully hides names of persons and places. Missionary and nonmissionary alike will find the book tremendously interesting. His style is lively and at times humorous, preventing his "anthropology" from becoming dry reading. The twenty pages of notes to his ten chapters are purposeful in their own right.

We like his repeated emphasis on the work of the Holy Spirit, such as: "We must not assume that the results of missionary work can always be easily predicted by the application of neat formulae, for the work of the Spirit of God is not controlled by or directly proportionate to our formulations of proper missionary principles and practices."

Dr. Nida adds an eight-page appendix offering admirably "practical suggestions concerning ways in which missionaries may acquire helpful anthropological background and field data." Particularly new missionary candidates should acquire and use this book. E. C. ZIMMERMANN

BEST SERMONS. 1955 Edition. Edited by G. Paul Butler. New York: McGraw-Hill Book Co., Inc., c.1955. xvi and 341 pages. Cloth. \$4.50.

Dedicated to President Eisenhower, this volume presents fifty-two sermons from 7,515 submitted for consideration. They provide a cross section of Protestant, Roman Catholic, and Jewish preaching. The only Lutherans included are Professor Paul E. Scherer and Bishop Otto Dibelius. Halford Luccock writes a brief introduction. RICHARD R. CAEMMERER

BOOKS RECEIVED

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

Myth and Ritual in Christianity. By Alan W. Watts. London: Thames and Hudson (The Vanguard Press), 1954. 262 pages. Cloth. \$4.75.

Everyday Life in New Testament Times. By A. C. Bouquet, illustrated by Marjorie Quennell. New York: Charles Scribner's Sons, 1954. 236 pages. Cloth. \$3.50.

Seduction of the Innocent. By Fredric Wertham. New York: Rinehart and Company, 1954. x and 297 pages. Cloth. \$4.00.

The Church and Infallibility: A Reply to the Abridged "Salmon." By B. C. Butler. New York: Sheed and Ward, 1954. ix and 230 pages. Cloth. \$3.50.

The Educational Experience. By Robert Redfield. Pasadena: The Fund for Adult Education, 1955. 61 pages. Paper. Gratis.

The Christian's God. By Stephen Neill. New York: Association Press, 1955. 90 pages. Cloth. \$1.25.

Mark's Witness to Jesus Christ. By Eduard Lohse. New York: Association Press, 1955. 93 pages. Cloth. \$1.25.

Christianity and Science. By Charles E. Raven. New York: Association Press, 1955. 96 pages. Cloth. \$1.25.

Christian Giving. By Vedanayagam Samuel Azariah. New York: Association Press, 1955. 96 pages. Cloth. \$1.25.

Thou Didst Say unto Me: Pages from the Devotional Diary of Gertrude V. Brox. Edited by Ada P. Stearns. Philadelphia: The Judson Press, 1955. 64 pages. Paper. \$1.00.

Jesus and the Future: An Examination of the Criticism of the Eschatological Discourse, Mark 13, with Special Reference to the Little Apocalypse Theory. By G. R. Beasley-Murray. New York: St. Martin's Press (London: Macmillan and Company), 1954. xi and 287 pages. Cloth. \$5.00.

Evanston: An Interpretation. By James Hastings Nichols. New York: Harper and Brothers, 1954. 155 pages. Cloth. \$2.00.

Secularism a Myth: An Examination of the Current Attack on Secularism. By Edwin Ewart Aubrey. New York: Harper and Brothers, 1954. 191 pages. Cloth. \$2.50.

You Shall Be My Witnesses: A Challenge to Bashful Christians. By John H. Kromminga. Grand Rapids: William B. Eerdmans Publishing Company, 1954. 83 pages. Cloth. \$1.50.

Your Best Investment: How to Get the Most Out of Church Membership. By William A. Kramer. St. Louis: Concordia Publishing House, 1955. 72 pages. Paper. 35 cents.

Love, Power and Justice: Ontological Analyses and Ethical Applications. By Paul Tillich. New York: Oxford University Press, 1954. 127 pages. Cloth. \$2.50.

Why I Accept the Genesis Record: Am I Rational? By John Raymond Hand. Wheaton: Van Kampen Press, 1953. 59 pages. Paper. 75 cents.

Our Children and Evangelism. By Phillips Henderson. Philadelphia: Judson Press, 1955. 80 pages. Paper. 50 cents.

Strong Hearts for God. By Dorothy O. Bucklin, illus. by W. Richard West. Philadelphia: Judson Press, 1955. 111 pages. Paper. \$1.00.

The New Testament, Rendered from the Original Greek with Explanatory Notes. Translated by James A. Kleist and Joseph L. Lilly. Milwaukee: Bruce Publishing Co., 1954. 690 pages. Cloth. \$5.00.

Russische Heiligenlegenden. By Ernst Benz. Zürich: Verlag die Waage. 1953. 524 pages. Cloth. DM 29.75.

The Image and Likeness of God. By Gregory Dix. New York: Morehouse-Gorham Co., 1954. 77 pages. Cloth. \$1.50.

Guidance to the Study of the Old Testament: An Objective Approach. By Thomas Meadows. New York: Vantage Press, 1954. xii and 291 pages. Cloth. \$4.50.

Jesus and His Times. By Daniel-Rops, translated from the French by Ruby Millar. New York: E. P. Dutton and Co., 1954. 615 pages. Cloth. \$5.00.

The Daily Life of the Christian. By John Murray. New York: Philosophical Library, 1955. 127 pages. Cloth. \$2.50.

They Reach for Life. By John E. Skoglund, illus. by Joseph Escourido. New York: Friendship Press, 1955. 161 pages. Cloth, \$3.00; paper, \$1.25.

How Our Bible Came to Us: Its Texts and Versions. By H. G. G. Herklots. New York: Oxford University Press, 1954. 174 pages. Cloth. \$3.50.

Daniel and the Latter Days. By Robert D. Culver. Westwood: Fleming H. Revell Company, 1954. 221 pages. Cloth. \$2.50.

The Shorter Cambridge Medieval History. By C. W. Previt -Orton. Two volumes. New York: Cambridge University Press, 1953. xlv and 1202 pages. Cloth, boxed. \$12.50 the set.

The Christian World Mission in Our Day. By Kenneth Scott Latourette. New York: Harper and Bros., 1954. 192 pages. Cloth. \$2.50.

The Fulness of Time. By John Marsh. New York: Harper and Bros., 1952. ix and 189 pages. Cloth. \$3.00.

History of the United Lutheran Synod of New York and New England. By Harry J. Kreider. Vol. I: 1786—1860. Philadelphia: Muhlenberg Press, 1954. xii and 226 pages. Cloth. \$2.25.

Medieval Mystical Tradition and St. John of the Cross. By a Benedictine of Stanbrook Abbey. Westminster: Newman Press, 1954. v and 161 pages. Cloth. \$2.75.

Revolution in Missions: From Foreign Missions to the World Mission of the Church. By Willis Church Lamott. New York: The Macmillan Co., 1954. vii and 228 pages. Cloth. \$3.50.

The Biblical Faith and Christian Freedom: The Southwestern Lectures for 1952. By Edwin Lewis. Philadelphia: Westminster Press, 1953. 224 pages. Cloth. \$3.50.

European Literature and the Latin Middle Ages (Europäische Literatur und Lateinisches Mittelalter). By Ernst Robert Curtius, translated by Willard R. Trask. New York: Pantheon Books, 1953. xv and 662 pages. Cloth. \$5.50.

Europa in evangelischer Sicht. Edited by Friedrich Karl Schumann, Wilhelm Menn, and Wilhelm Schüssler. Stuttgart: Evangelisches Verlagswerk, 1953. 162 pages. Paper. DM 5.80.

Kerygma und Dogma: Zeitschrift für theologische Forschung und kirchliche Lehre, Vol. I, No. 1 (January 1955). Göttingen: Vandenhoeck und Ruprecht, 1955. Annual subscription price (four issues of approximately 80 pages each), DM 9.80.

Fools for Christ: Essays on the True, the Good, and the Beautiful. By Jaroslav Jan Pelikan, Jr. Philadelphia: Muhlenberg Press, 1955. ix and 172 pages. Cloth. \$3.00.

Calvinism: Its History and Basic Principles, Its Fruits and Its Future, and Its Practical Application to Life. By Ben A. Warburton. Grand Rapids: William B. Eerdmans Publishing Co., 1955. 249 pages. Cloth. \$3.00.

Love the Lord, Thy God (The Heidelberg Catechism: An Exposition — Part III: Of Thankfulness, Vol. VIII). By Herman Hoeksema. Grand Rapids: William B. Eerdmans Publishing Co., 1955. 290 pages. Cloth. \$3.00.

Danish Rebel: A Study of N.F.S. Grundtvig. Philadelphia: Muhlenberg Press, 1955. xii and 242 pages. Cloth. \$3.50.

Mission Unlimited. By S. Franklin Mack, illus. with eighty-eight photographs. New York: Friendship Press, 1955. 96 pages. Cloth, \$2.00; paper, \$1.25.

Verheissung und Erfüllung: Untersuchungen zur eschatologischen Verkündigung Jesu. By Werner Georg Kümmel. 2d ed.; Zürich: Zwingli-Verlag, 1953. 156 pages. Paper. Sw. Fr. 15.00.

Die symbolischen Handlungen der Propheten. By Georg Fohrer. Zürich: Zwingli-Verlag, 1953. 107 pages. Cloth. Sw. Fr. 12.00.

Roads to Rome: The Intimate Personal Stories of Converts to the Catholic Faith. Edited by John A. O'Brien. New York: The Macmillan Co., 1954. 255 pages. Cloth. \$3.50.

Die Entstehung des Alten Testaments. By Curt Kuhl. Bern: Francke Verlag, 1953. 408 pages. Cloth. Sw. Fr. 10.80.

Expository Preaching: Plans and Methods. By F. B. Meyer. Grand Rapids: Zondervan Publishing House, 1954. 127 pages. Cloth. \$2.50. This is a newly reset reissue of the work in which a distinguished English Baptist expository preacher of the nineteenth and early twentieth century describes and illustrates the homiletical method which he employed so effectively for more than five decades.

Evangelistic Illustrations from the Bible. Compiled by Faris Daniel Whitesell. Grand Rapids: Zondervan Publishing House, 1955. 121 pages. Cloth. \$1.75.

Challenge and Conformity: Studies in the Interaction of Christianity and the World of Today. By Kenneth Scott Latourette. New York: Harper and Bros., 1955. 126 pages. Cloth. \$1.75.

The Bible's Seeming Contradictions: 101 Paradoxes Harmonized. By Carey L. Daniel. Grand Rapids: Zondervan Publishing House, 1941. 155 pages. \$2.00.

Religious Factors in Mental Illness. By Wayne E. Oates. New York: Association Press, 1955. xv and 239 pages. Cloth. \$3.50.

John the Baptist. By F. B. Meyer. Grand Rapids: Zondervan Publishing House, 1954. 192 pages. Cloth. \$2.50.

Elijah and the Secret of His Power. By F. B. Meyer. Grand Rapids: Zondervan Publishing House, 1954. 192 pages. Cloth. \$2.50. This and the foregoing title are newly reset reissues of two eloquent biographies of Bible characters.

Salt of the Earth. By Agnes Reiniger Bieber. New York: Vantage Press, 1955, 135 pages. Cloth. \$2.50.

Foxe's Christian Martyrs of the World. By John Foxe and others. Newly revised edition. Chicago: Moody Press, n. d. vi and 597 pages. Cloth. \$3.95. A photolithographed reissue of a famed English Protestant martyrology of the sixteenth century from St. Abdon of Persia to St. Zoe of Rome and from the Holy Innocents of Bethlehem to the five Protestant martyrs of Canterbury burned at the stake only a week before the death of "Bloody Mary."

The Life of David as Reflected in His Psalms. By Alexander Maclaren. Seventh edition. Grand Rapids: Baker Book House, 1955. 261 pages. Cloth. \$2.40. The present title, a photolithographed reissue of the 1888 London printing of a devotional, inspirational biographical study of David on the basis of the Psalter by the prolific nineteenth-century English Baptist author, begins the second year of the publisher's "Co-operative Reprint Library."

The Social and Political Philosophy of Jacques Maritain: Selected Readings. By Joseph W. Evans and Leo R. Ward. New York: Charles Scribner's Sons, 1955. xiv and 348 pages. Cloth. \$5.00.

Hope Rises from the Land. By Ralph A. Felton. Illustrated with photographs. New York: Friendship Press, 1955. viii and 136 pages. Cloth. \$2.50.