

# Concordia Theological Monthly



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## BOOK REVIEW

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

*GREAT DAYS IN THE LIFE OF LUTHER: A REFORMATION WORSHIP SERVICE WITH TABLEAUX FOR CHILDREN AND ADULTS.* By Walter H. Hartkopf and Adalbert R. Kretzmann. St. Louis: Concordia Publishing House, 1958. 16 pages. 10 cents for single copies; \$1.08 per dozen; \$8.00 per hundred.

The worship setting provides a fitting framework for the four tableaux. The scenes highlighted are: the posting of the Ninety-Five Theses, the burning of the papal bull, the Diet of Worms, and Luther at the Wartburg. The directions are explicit. Usable by either large or small or medium-sized congregations, this order of service for the observation of Reformation Day will provide a welcome variation. CARL S. MEYER

*FAITH IN CONFLICT.* By Carlyle Marney. New York: Abingdon Press, 1957. 158 pages. Cloth. \$2.50.

This intriguing book by a preacher of great literary and spiritual gifts is a homiletician's analysis of the modern conflict between faith and Dragon Doubt, Serpent Evil, Falcon Culture, and Vulture Death. The pages skip with scintillating imagery ("sacred sororities for snubbing sinners") and quotations from authors spanning the range of John Donne to Berdyaev. As in many similar books the description of the malady in world and church is perhaps better than the description of the cure. That the author was raised in the Cumberland mountains of Tennessee and comes out of the Southern Baptist Convention is evidence that the faith in conflict is a genuinely personal one. This is a useful addition to the growing modern library in apologetics. HENRY W. REIMANN

*TERTULLIAN'S TREATISE ON THE INCARNATION.* By Ernest Evans. New York: The Macmillan Company, 1957. xliii and 197 pages. Cloth. \$5.00.

There is a tendency in every age to revive heresies about the person of Christ. Therefore reading the answers of ancient churchmen to similar attacks has more than antiquarian value. Tertullian's treatise *De carne Christi* is a good antidote to any temptation to deny the true humanity of Christ. Evans' edition with translation and commentary provides all the helps necessary to understand it.

In format it is similar to his edition of *De oratore* (1953). The introduction provides a summary of the contents, the theological background, the manuscript tradition, and the views of Tertullian's opponents. (Here the section on Marcion is especially good.) Next comes a critical Latin text

and facing translation. While Evans follows the evidence given in Kroymann's Vienna edition (1942), he exercises an acute independent judgment on the textual evidence. Often he returns to manuscript readings where previous editors used conjecture. At times he proposes a different punctuation. In some 20 passages he suggests conjectures of his own, most of which are very convincing. The translation is followed by a commentary characterized by erudition used with care. The notes have no padding. They illuminate more than Tertullian. Erudition is here put in the service of theology; the union is a splendid one.

EDGAR KRENTZ

*PURITANISM IN THE PERIOD OF THE GREAT PERSECUTION 1660—1688.* By Gerald R. Cragg. New York: Cambridge University Press, 1957. ix and 325 pages. Cloth. \$5.50.

The generation that lived from the Restoration to the "Glorious Revolution" saw the Puritans, now out of power, harried and disturbed. Not that the persecution was continuous or that the autos-da-fe burned brightly. There were laws passed to restrict the Puritans, and uneven enforcement of these laws; the period ends with the Puritans becoming Nonconformists and the government becoming ready for the Act of Toleration. In the meanwhile this people is of intense religious conviction, serious in its efforts to live a godly life, aware of its sufferings and the meaning of trials, intent in its desire to further reformation in the church. Dissenters, however, in the lore of the folk are traitors. The community is indivisible; its solidarity and strength demand religious uniformity — so it is argued. An Act of Uniformity opens the era; the Act of Toleration closes it. What are the forces that bring about this change? These Cragg defines and develops with skill. Forty-two pages of notes (pp. 260—302) bring ample documentation.

The account is more than a story of a generation that suffered persecution. The development of toleration, but above all the life of a people are brought out. The work is, therefore, of wider interest than merely to the specialist in Puritan history. Its style, too, will attract the non-specialist.

CARL S. MEYER

*THE MYSTERY OF THE CROSS.* By J. E. L. Oulton. Greenwich: The Seabury Press, 1957. Paper. 63 pages. Price not given.

These five addresses, delivered during Holy Week, 1956, by the Regius Professor of Divinity at the University of Dublin, are distinguished for their clarity of thought and vigor of language.

Oulton is at his best when he makes applications of the cross to the Christian life. He comes quite close a number of times to expressing the Biblical concept of the *satisfactio vicaria*, but he never quite comes to clear affirmation of the way of salvation. In the second lecture, "The Sin-Bearer" (based on 1 Peter 2:24, "who His own self bare our sins, in His own body on the tree") he suggests that "different conceptions of the

Atonement have resulted from the general trend of thought in different periods of the Church's history." The so-called "satisfaction" theory is said to have developed in the age of "chivalry." Of the ransom theory the author says that it is "so remote as to be almost meaningless for us today." The presence of evil powers in the air is viewed as Jewish and Gnostic speculation, and "we need not suppose that St. Paul and other New Testament writers accepted such speculation as literally true or that they believed in the existence of one and all of this bewildering hierarchy of heaven."

The author has some fine statements on the work of the Holy Spirit in connection with the redemptive work of Christ, although here, too, we encounter statements like this: "Moreover, the Spirit himself is the Spirit of Christ, who through death and resurrection *became a life-giving Spirit*" (emphasis ours). Nevertheless, the discriminating reader will find much to stimulate his Lenten thinking.

HERBERT J. A. BOUMAN

*SHOULD CHRISTIANS DRINK? An Objective Inquiry.* By Everett Tilson. New York: Abingdon Press, 1957. 128 pages. Cloth. \$2.00.

The author, who favors abstinence but does not repudiate the Christian spokesmen for moderation, finds that "the Bible offers little encouragement to those who approach it in search of proof texts as props with which to shore up the cause of abstinence" (p.36). Hence temperance workers are encouraged to approach the Bible "along dynamic and functional rather than traditional and authoritarian lines." The book investigates the problem on the basis of the Bible, church history, Christian theology, and Christian ethics.

E. L. LUEKER

*FREEDOM OF THE WILL.* By Jonathan Edwards; edited by Paul Ramsey. New Haven: Yale University Press, 1957. xii and 494 pages. Cloth. \$6.50.

The Yale edition of Jonathan Edwards' writings, under the general editorship of Perry Miller of Harvard University, makes its debut with the major treatise written by this 18th-century theologian. Scholars on the general committee include Roland Bainton, Richard Niebuhr, Norman Pearson, John E. Smith, and Sydney Ahlstrom of Yale; Amos Wilder of Harvard, Paul Ramsey of Princeton, Sidney Mead of Chicago, and V. Daniels of Old Greenwich. Such an array of scholars ensures excellence of the highest order for the edition.

The editor of the first volume, Paul Ramsey of Princeton University, has set a high standard for the subsequent editors. His critical notes supply only what is actually needed. His scholarly introduction (128 pp.) includes an analysis of Edwards' philosophical argument, his relations to John Locke, a close look at Edwards' antagonists, Thomas Chubb, Daniel Whitby, and Isaac Watts, a note on Edwards' life, and a note on the text of the work (which in the original edition of 1754 bore the formid-

able title *A careful and strict Enquiry into the modern prevailing Notions of that Freedom of Will, which is supposed to be essential to Moral Agency, Vertue and Vice, Reward and Punishment, Praise and Blame*).

The importance of this book for Calvinist thought can hardly be overstated. Ramsey points out (p. 2): "This book alone is sufficient to establish its author as the greatest philosopher-theologian yet to grace the American scene."

Edwards' purpose is to combat Arminianism. Against conditionalism he stressed irresistibility; he finds no room for contingency and the liberty of self-determination either in Scripture or in reason. He distinguishes moral necessity from natural necessity and determination from compulsion.

But Edwards must be read to understand Edwards' thought. The problem with which he grapples is of consequence in theology. Augustine, Luther, Erasmus wrote on it. Modern theologians and philosophers have found it important. Edwards stresses God's moral governance of mankind.

Few Lutheran pastors will want to own Edwards' complete works. Few, however, ought to be unfamiliar with his *Freedom of the Will*. Ramsey's volume in the Yale series will be the standard edition of this work.

CARL S. MEYER

*THE TEXT OF THE OLD TESTAMENT: AN INTRODUCTION TO KITTEL-KAHLE'S "BIBLIA HEBRAICA."* By Ernst Würthwein, translated by P. R. Ackroyd. New York: The Macmillan Company, 1957. x and 172 pages. Cloth. \$3.20.

This book explains in detail the history and the characteristics of the various witnesses to the text of the Old Testament and sets up some principles of textual criticism.

The first three chapters, entitled "The Transmission of the Text in the Original Language," "Translations from the Original Language," and "The Remaining Translations" deal with commonly known information concerning the transmission of the text and the versions of the Old Testament. The main value of this material is its detailed explanation of the signs and abbreviations used in the Kittel-Kahle text. For those who have not read a discussion of these topics in a standard introduction or elsewhere this book affords a fine summary and evaluation of the material concerning the various witnesses to the text of the Old Testament.

The final chapter entitled "Textual Criticism" is, in this reviewer's opinion, the most valuable part of the book. The purpose of textual criticism is "to detect all alterations and to restore the oldest text which can be recovered." The causes of corruption are misreading, miswriting, and deliberate alterations to improve or change the text. The methods of detecting such corruptions are explained in detail. The methods of textual criticism suggested are:

1. The Masoretic text is to be considered as the best witness to the

original text. Every deviation from it must be justified by suitable evidence. However, the vowels of the Masoretic text have "not the same significance as the consonantal basis," and "alterations of the vowel signs do not really rank as emendations."

2. Where the Masoretic text is clearly objectionable or impossible, and other witnesses offer a sound solution (not just an obvious conjecture), the witness of the versions is to be followed.

If one applies these principles in his use of the lower paragraph of the critical apparatus of the *Biblia Hebraica*, he should do a fairly acceptable job of textual reconstruction.

Of special interest are the 41 plates with suitable explanations. A careful study of these plates is very useful in the understanding of transmission of the text of the Old Testament.

This book should be a required text for every student or pastor who intends to do serious exegetical work on the basis of the Kittel-Kahle text.

HOLLAND H. JONES

*SCIENCE VERSUS PHILOSOPHY.* By F. G. Connolly. New York: Philosophical Library, 1957. 90 pages. Cloth. \$3.75.

Connolly is an associate professor at the University of Notre Dame. His carefully reasoned and far from doctrinaire work is a contribution to the lively controversy within Thomistic circles about the relation between the modern sciences and scholastic philosophy that has been going on since Maritain published his *Distinguer pour unir ou les degrés du savoir* in 1935. Connolly takes a mediating position between Maritain and his opponents, the "Laval school" of de Konick and the Dominicans of the "River Forest school." He proposes that the term "philosophy" be used exclusively for metaphysics and that "science" be used to describe the so-called "philosophy of nature" and its associated empiriological sciences, with "science" subalternated to "philosophy" and both of them subalternated to speculative theology. Mathematics and the empiriometric sciences he would designate as "art." "Art" and "science" he correlates with the pursuit of temporal natural happiness. Of somewhat wider interest is his conception of the imagination as an essentially constructive rather than reproductive faculty; in the case of brute animals he attributes to their sensitive imagination the collative ability to "synthesize the data of past experience and make use of this knowledge as guide to future conduct." (P. 65)

ARTHUR CARL PIEPKORN

*PREACHING FROM GREAT BIBLE CHAPTERS.* By Kyle M. Yates. Nashville: Broadman Press, 1957. 209 pages. Cloth. \$2.50.

This is not a manual on the technique of preaching from entire chapters of Scripture. It contains thirteen homiletical meditations on great passages from the Bible. Sometimes the chapters are utilized only piecemeal in order to develop a special theme; sometimes only initial verses are employed, as in Matt. 5; sometimes the comments cover the entire

chapter, verse by verse. The treatment is, in effect, the preacher's method as he initially ponders his text and utilizes some of the insights, particularly of lexicography, which are at his disposal. While the theology is evangelical in accent and Is. 53 provides good expressions of the atonement, there is no effort, as in Matt. 5, to integrate the atonement with the goal of the material.

RICHARD R. CAEMMERER

*BASIC CHRISTIAN WRITINGS.* Ed. Stanley I. Stuber. New York: Association Press, 1957. 127 pages. Paper. 50 cents.

A biographical note, a paragraph of appreciation, about eight small pages of extracts from his writings, and a page of "basic sentences," are provided for each of these: St. Augustine, St. Francis, *Theologia Germanica*, Erasmus, Martin Luther, John Calvin, Roger Williams, George Fox, John Wesley, Ralph Waldo Emerson, Phillips Brooks, Walter Rauschenbusch. The common denominator apparent to the editor in these selections is a pertinence to "the inner life of the Christian fellowship" and "evidence that God has been speaking anew to his people."

RICHARD R. CAEMMERER

*PREACHING AND TEACHING THE NEW TESTAMENT.* By P. B. Fitzwater. Chicago: Moody Press, 1957. 622 pages. Cloth. \$7.95.

The basic purpose of this book is to present detailed outlines of the New Testament books for Biblical preaching and teaching. It is intended primarily for pastors and Bible teachers. The method of presentation evidences a disciplined pedagogy, but theological appreciation, especially of the Gospel material, is deficient despite occasional neat capsuling.

With respect to critical matters, it appears that the author considers even an elementary treatment prejudicial to the spiritual development of his readers. He takes Rev. 4:1—20:3 as premillennial apocalyptic. (P. 598)

FREDERICK W. DANKER

*DAS RINGEN UM DIE EINHEIT DER KIRCHE IM JAHRHUNDERT DER REFORMATION: VERTRETER, QUELLEN UND MOTIVE DES "OEKUMENISCHEN" GEDANKENS VON ERASMUS VON ROTTERDAM BIS GEORG CALIXT.* Stuttgart: Evangelisches Verlagswerk, 1957. 260 pages. Paper. DM 11.50.

The literature of the ecumenical movement is the richer for this work, which deserves early translation into English. The author is chairman of the department of church history at the Augustana Theological School, Neuendettelsau. He stands consciously in the tradition of the Lutheran Reformation, but he reveals an authentic historian's concern for objectivity over against the subjects of his inquiry: Luther, Erasmus, Melanchthon, Bucer, various kinds of reformers in the "Papalist" party (polemicists like Eck, humanists like Pirkheimer and Wimpina, practical reformers like Latomus, irenicists like Contarini), Witzel, Cassander, and, finally, Calixt. The title must thus be rather broadly understood. What we have

is a fairly intensive investigation of the seven decades between Erasmus' *Enchiridion* of 1522 and the death of Witzel in 1573, followed by an appendix covering a period half as long in the life of the University of Helmstedt's influential but somewhat ambiguous George Calixt. The great virtue of this informative book lies in the perceptive summaries of the original works and the critical evaluations of the significant secondary materials. Desiderata in any translation or later edition include a clearer reworking of the material on Melancthon's relation to the Interims of 1548; more attention to Michael Helding (who now rates fourteen lines) and Julius von Pflug (who receives mere passing references) among the reformers who remained loyal to the Bishop of Rome; a more complete bibliography; and an index of names at least. No one can lay this book down without heightened concern for the present scene when he realizes on the one hand how much so many of the churchmen here discussed had in common with one another and how subtle the theological differences between and among them often actually were, and on the other hand how frequently and how seriously a lack of historical orientation and conviction distorted their theological thinking.     ARTHUR CARL PIEPKORN

*ESSAYS ON TYPOLOGY.* G. W. H. Lampe and K. J. Woollcombe. Naperville: Alec R. Allenson, 1957. Paper. 80 pages. \$1.50.

This book, Number 22 in the series of *Studies in Biblical Theology*, contains two essays, "The Reasonableness of Typology" and "The Biblical Origins and Patristic Development of Typology."

The first essay begins with a discussion of the unreasonableness of the typological interpretation current before the rise of modern critical study. It then points out how the emphasis on the diversity of Old Testament thought, which was and is a major emphasis of the historical approach to the Old Testament, destroyed the old typological approach. Then the author notes the present concern of the historical method to discover unity in the midst of this diversity.

It is in this search for unity that the modern typological approach makes its contribution. This approach is an attempt to see the Old Testament through the eyes of the apostles, and to interpret it along the same lines that they did, without denying its historical character.

The unifying theme of the Bible is the covenant concept. The Old Testament relates the important historical events through which God revealed this covenant to Israel, e. g., the Exodus, the ratification of the Sinaitic covenant, the Davidic kingdom. The apostles viewed these events as predictive types of similar historical events in the new covenant era, and said that the new covenant event was the fulfillment of the typological prediction of the old. By expressing themselves in this way the apostles are following the pattern of the Old Testament prophets. For they had recognized that God revealed His intentions in these acts in history, and would accomplish the end of His gracious intentions by a repetition of



these acts in history. Thus the message of the prophets is that God will act again as He has acted in the past when He confirmed the Sinaitic covenant and established the kingdom of David. And the message of the apostles is: God has completed His plan by sending Christ to establish the new covenant and the new kingdom.

This reviewer likes this approach very much. He considers it a very "reasonable" method of interpreting the unity between the Old and New Testaments. His one fear is that the author in his attempt at "reasonableness" has omitted the "unreasonable" fact also stressed by the apostolic writers. "That God *spoke* to the fathers by means of the prophets." If one views the Scriptures as God's explanation of His divine and gracious plan, which is delivered through the media of prophets and apostles, he has comprehended the basic premise in the understanding of the unity of the Scriptures, that is, that they are the Word of God.

The second essay begins with a definition of terms, and an explanation of exactly what is meant by typological writing and exegesis. The factor that distinguishes typology from other closely related methods is that it links the type and antitype "within the historical framework of revelation."

The author continues with a discussion of prophecy and its fulfillment. He shows that much Old Testament prophecy is "recapitulative," in the sense described in the preceding essay. The prophet proclaimed that God would repeat His saving acts, and revealed the signs that would accompany this ultimate recapitulation. The apostles follow the same line of thought and describe the events of the new covenant as a recapitulation of God's acts in the old. Thus "the origins of typology are to be found in the way the New Testament writers handled the Old Testament prophecies."

Next follows a discussion of the origins of allegorical method, and a comparison between Alexandrian and Palestinian allegory. The former attempted "to free the spirit of the text from the shell of words in which it was encased," the latter used the "actual text to describe the activity of God." The apostolic use of allegory follows the Palestinian method; it was "anchored in history."

Among the church fathers, the Alexandrians continued the method of allegory, while the Antiochenes interpreted the Scriptures literally. This situation prevailed till the fifth century, when the scholars of Antioch began to indulge in non-historical allegory. After that, historical exegesis and the grasp of the historical nature of typology were lost.

The principles which seemingly determined the use of typology in the Bible, and in the Fathers who followed the Biblical method are: to keep it within the historical framework of revelation, and to use it solely for expressing God's redemptive activity.

This essay is a "must." It gives more useful information about the origins of typology in 37 pages than one usually gets from an entire volume.

HOLLAND H. JONES

49 *WORSHIP STORIES FOR CHILDREN*. By Theodore W. Schroeder. St. Louis: Concordia Publishing House, 1957. 132 pages. Cloth. \$1.75.

Here is another assist in the commendable effort to make the truth of God interesting and understandable to children. "Story sermons" of the anecdote-with-a-holy-thought variety are not enough to offer the church's children, any more than they would be for the church's elders. But specific steps must be taken if a parson is to change the idea, all too prevalent in the mind of his parish children, that words spoken from the pulpit are not meant to be intelligible. These illustrations are such a step. Used in vacation Bible schools and Sunday schools, or mixed well with the Sunday homiletic loaf and served in a service designed for children, they would help answer the children's version of the apostle's query, "How shall they hear even with a preacher?"

GEORGE W. HOYER

*CHRISTIAN BY DEGREES: MASONIC RELIGION REVEALED IN THE LIGHT OF FAITH*. By Walton Hannah. Third edition. London: Augustine Press, 1957. 216 pages. Cloth. 15/—.

Since preparing the first edition (1954), reviewed in *CONCORDIA THEOLOGICAL MONTHLY*, Vol. XXV, No. 9 (Sept. 1954), p. 709, a sequel to his *Darkness Visible*, the author, then an Anglo-Catholic priest, has gone over to the Roman Catholic denomination, a regrettable development, which he prophetically adumbrated on page 47 and which he frankly confesses on page 207 of this edition. But this in no way alters the fact that the present volume provides from unimpeachable Masonic sources, including the "secret" rituals of the crucial degrees, the evidence that a Christian interpretation of the ritual of the degrees above the Craft is invalid and impossible. The main difference between this and the earlier editions is the addition of a second appendix, in which the author critically reviews Arthur Brown's *The Fourth Gospel and the Eighteenth Degree* (Rose Croix), in which Brown attempted to answer the first edition of *Christian by Degrees*, as superficial and irrelevant.

ARTHUR CARL PIEPKORN

*THE PRESENCE OF ETERNITY: HISTORY AND ESCHATOLOGY*. By Rudolf Bultmann. New York: Harper and Brothers, 1957. ix and 171 pages. Cloth. \$3.00.

In these the 1955 Gifford lectures Bultmann aims to present a constructive answer to the quest for meaning in an apparently meaningless historical process. He finds the ingredients for his answer in the Biblical data which posit man's moral involvement in the historical process in contrast with ancient Greek concepts and the modern secularization (notably in Hegelian Marxism) of New Testament and early post-apostolic eschatological positions. In the Romantics' concern for man's involvement in history he sees a path cleared to the recovery of man's essential historicity. Immanuel Kant's emphasis on practical reason and

Schleiermacher's views on hermeneutical involvement represent important insights that find conjunction in Croce and Collingwood. Croce articulates the view that history is a process in which the present is heavily charged with responsibility for the future. But whereas Croce emphasizes the role of mind, Collingwood combines mind with will, and human activity is viewed as purposeful intent. Brought to its ultimate conclusion this means that "genuine historicity means to live in responsibility, and history is a call to historicity." (P. 136)

Bultmann insists, however, that history is not made up only of actions but of reactions and the impact of "personality" as reflected in such historically influential phenomena as Augustine's *Confessions*. Ultimately Christianity is validated as a legitimate *Weltanschauung* because it does justice to man's historicity. Christianity presents man with the "eschatological" event of God's grace in Christ. This event, Bultmann goes on to say, is realized in the act of faith. The meaning of history is not seen from outside history but from within man himself. The "*meaning in history lies always in the present*, and when the present is conceived as the eschatological present by Christian faith the meaning in history is realized." One does not see this meaning as a spectator, but only in "responsible decisions." "In every moment," continues Bultmann, "slumbers the possibility of being the eschatological moment. You must awaken it." (P. 155)

It is quite impossible to evaluate both briefly and adequately so stimulating a volume as this. But though there is so much to which one can give ungrudging assent, there are other areas which raise significant questions. The first concerns itself with his observations on the early church's views. It appears to this reviewer that Bultmann has interpreted a reluctance to foster social *programs* as refusal to accept social responsibilities. (P. 36)

An important element in Bultmann's demythologized eschatology is the concept of righteousness as "the real bliss" (p. 42) which he has extracted from Paul's view of history. But it appears that the apostle's emphasis on the *eschaton* is dismissed with unwarranted dispatch. According to the Biblical view it is precisely man's understanding of his historicity that is subject to ultimate judgment. Man must finally stand outside history in order that his secret response to God and history may be scrutinized (Rom. 2:16). Moreover, man lives not only out of his historically conditioned future, but, according to the apostle, also out of an eschatological future that lies beyond the life in Christ in time. (1 Cor. 15:19 ff.)

Bultmann likens man's problem of finding his real historicity to Luther's famous *simul iustus, simul peccator* (p. 154). But it is questionable if Bultmann's demythologized approach goes as deeply to the roots. Luther's *simul peccator* develops out of the realization that man carries his past into his redeemed present and is not rid of that past until the end. Man must reckon with the presence of his past also in the state of grace.

Bultmann, however, demythologizes the *eschaton*. He must therefore also demythologize the "flesh." Ultimately in his view "flesh" must be understood as man's "historicity," and this is not a far cry from a modernized "prison of the soul."

Eschatology and original sin are the two elements that give man a past and a future. Whether he wills or not, if the total Biblical view be considered, Bultmann must leave man with a truncated present, without eternity. When grace becomes the ability to effect one's historicity, or to realize one's historicity, grace is no longer grace, and the presence of eternity becomes the absence of the *eschaton*. Further conversation is required adequately to articulate the relationship between grace and the expectation of the end, but thanks are due the Marburg professor for uncovering some of the boundary markers and defining others more clearly.

FREDERICK W. DANKER

*THE AGE OF LUTHER: THE SPIRIT OF THE RENAISSANCE—HUMANISM AND THE REFORMATION.* By Ida Walz Blayney. New York: Vantage Press, 1957. xii and 499 pages. Cloth. \$5.00.

The emancipation of man as a human, rational being is, according to the author, the goal of the Renaissance and Humanism. The emancipation of man as a spiritual being is, she holds, the goal of the Reformation. "The Renaissance brought the rebirth of man into a newly discovered world, and in the Reformation man was reborn in God," she says (p. 475). Her realization that Renaissance Humanism could not meet the spiritual needs of man and her understanding of the meaning of Luther's theology save the author from a travesty in the interpretation of the period.

As it is, it is unfortunate, in the opinion of this reviewer, that the author included the chapters on the Renaissance and Humanism in this book. To have excluded them would have meant that she would have had to alter her over-all interpretation of the period, which would have been all to the good.

The two chapters, iv and v, on "The Reformation—Martin Luther," 350 pages of the 500, are the core of the book and lend substance to it. Here and there one can differ with a choice of words or a mode of expression, e.g., she calls Luther's doctrine of the Eucharist "consubstantial presence" (p. 187 and p. 453; but cf. p. 336, where the phrase "in, with, and under" is used). If the exposition of Luther on the Bible fails to do full justice to Luther's views on the power and the authority of Scriptures, the expositions on his doctrines of the Triune God or justification by faith in Christ, to single out those two, may be cited for their clear and complete expositions of Luther. "The way of justification by grace through faith is the only possible way between God and man; not primarily because man is a sinner, but foremost and chiefly because God is God" (p. 124) is a sample of her summaries of Luther's thought. These, however, might have been organized much better.

The biographical material in this book is not extensive. The references to Luther's writings are largely to the Erlangen edition; there is no index, alas. Although this will not become a "great" treatment of the "Age of Luther," it will be regarded as noteworthy. CARL S. MEYER

*THE SOURCES OF THE SYNOPTIC GOSPELS.* By Wilfred L. Knox, edited by H. Chadwick. Cambridge: Cambridge University Press. Vol. I, *St. Mark*, 1953. xiv and 162 pages. Vol. II, *St. Luke and St. Matthew*, 1957. x and 170 pages. Cloth. \$4.00 per volume.

Scholars owe a debt of gratitude to Chadwick for revising these two volumes on synoptic criticism left uncompleted by Wilfred Knox's death on February 9, 1950.

In the preface to the first volume Knox had written: "This book . . . is an attempt to deal with the Synoptic Gospels not as collections of anecdotes but as compilations of sources underlying Mark and the hypothetical Q, and also the matter peculiar to Luke and Matthew. The importance of the attempt is that it cuts down by some thirty years the supposed interval between the events recorded in the Gospels and their first appearance in a written form. If this can be established, it follows that we must allow a far greater historical reliability to the narratives than is usually admitted; the period of compilation can scarcely be later than A. D. 40 in at least two cases" (I, xi). Knox's basic contention is that by minute analysis of the synoptic records a number of "tracts" can be isolated. In the volume on Mark he had attempted to demonstrate the existence, among others, of a special "Twelve-Source," a "Book of Parables," and a "Book of Miracles." The second volume, completed by Chadwick, reinforces the conclusions reached in the analysis of Mark. Knox concludes that Luke's presentation of the Sermon on the Mount "is nearer the original, and that it had passed through the form of a collection of independent sayings and been changed into a sermon before it reached either evangelist" (II, 11), "that the original collection of sayings did not include any Beatitudes" (p. 17), that the Matthean version of the Sermon "is based on the Lucan Sermon as found in Q with the Beatitudes drawn from a different version," with amplifications including "matter drawn from various parts of the Q stratum as found in various parts of Luke" (pp. 35 f.). On the whole, Knox observes, Luke's material adapts itself much better to this type of analysis than Matthew's because of the latter's attempt to rearrange it into an artistic whole. However, the infancy narrative in Matthew can certainly be isolated, he concludes, and in all probability a collection of parables.

Thus, in the "late thirties, and certainly by the early fifties of the first century," concludes the Epilogue, "shorter tracts of the type postulated would have become the normal type of Christian propagandist literature. Although several of these tracts were put together by Mark, there were

several others which were not available to him and were used in different ways by Matthew and Luke; to these applies the symbol 'Q.'" (P. 139)

It may be well to recall B. H. Streeter's objections (in his *The Four Gospels* [London, 1930], p. 184) to this over-all view. While it accounts for the dissimilarities in expression of Q material in Matthew and Luke, it does not explain the close and even exact verbal correspondence in other instances. The fact of exact verbal correspondence suggests a common *written* document. This is a basic premise in developing the documentary hypothesis. Logically, then, similar material with widely divergent expression must come (except in cases of editorial alterations) from parallel lines of tradition. Knox chooses to pursue another possibility, that in parallel lines of tradition, e. g., Luke 11:37 ff. and Matt. 23:1 ff., "intermediate editors happened to leave their original unchanged" (I, 101). It is just at this critical juncture that Knox's position appears least critical and most vulnerable, and Streeter's solution may still have the edge as a more reasonable explanation of the data.

Knox places a great deal of emphasis on the correct understanding of the relationship between literary units. Here subjectivity can be highly prejudicial to critical investigation, and it is quite possible that the compilers responsible for Matthew and Luke were not quite as careless or incapable as Knox sometimes makes them out to be (for example, on p. 36).

If Knox's isolation of particular earlier "tracts" is not completely convincing, he does underscore Moffatt's assertion "that some of Q's logia were in circulation in other forms" (*Introduction*, 3d ed., 1918, p. 195 n., pp. 205 ff.). Especially valuable is Knox's demonstration of the form historians' inadequate appreciation of the Church's biographical interest in approaching its traditions (see especially pp. 121—128). Extremely suggestive is his determination of the *Sitz im Leben* for many Synoptic passages. Thus in connection with Luke 11:14-32 Knox accounts quite plausibly for the apparently awkward v. 16. The problem here is that Luke does not really follow through on the thought in v. 16 until he comes to v. 29. Knox's solution suggests that "the whole passage is a compilation for the use of Christian controversialists" (II, 62). The opposition attacks on two grounds: (1) Jesus casts out devils by Beelzebub and (2) Jesus never wrought a really convincing miracle. Luke's source presents these two attacks in the introductory verses, 14-16. Vv. 17-28 then answer number 1 and vv. 29-32 answer number 2.

Not so fortunate is his suggestion that Mark 5:8 was inserted rather "clumsily" to explain why the demon was being tormented (I, 40). A glance at 1:16, 22; 2:15; 5:28, 42 will demonstrate similar "clumsy" attempts to account for a previous action.

Of intrinsic value in themselves are Knox's frequent references to parallel situations in non-Biblical writings. See, e. g., p. 11, note 1, where Matthew's double use of the same quotation is shown to be paralleled

in Plutarch's *Themistocles*. On p. 48, n. 1, one may observe how Wellhausen's and Bultmann's skepticism is met by a particularly deft reference to Lucian.

Both of these volumes exhibit careful scholarship and painstaking care by the publishers. The indexes help make all passages under discussion easily accessible.

FREDERICK W. DANKER

*THE RELUCTANT ABBESS: ANGÉLIQUE ARNAULD OF PORT-ROYAL (1591—1661)*. By Margaret Trouncer. New York: Sheed and Ward, 1957. x and 277 pages. Cloth. \$3.75.

Angélique was the fourth of twenty children born to Monsieur Antoine Arnauld and his wife Marion (the last child was another Antoine Arnauld, the author of *Fréquente Communion*, published in 1643). Angélique was made an abbess at eleven; at seventeen she was "converted" and, "in a flash, the glory of her vocation as a Cistercian contemplative became clear to her. She saw the necessity of obedience and contempt of the flesh; above all, she realized the merit of true poverty" (p. 66). A fierce reformer, a domineering personality, proud in her humility, she came under the influence of Saint-Cyran and then acquired the taint of Jansenism. Margaret Trouncer, a convert to the Roman Catholic Church, condemns Jansenism, of course, and is not always kind to Mère Angélique. In spite of its inadequate treatment of Jansenism, her book, with its revealing insights into convent life, makes fascinating reading.

CARL S. MEYER

*THE INEVITABLE CHOICE: VEDANTA PHILOSOPHY OR CHRISTIAN GOSPEL*. By Edmund Davison Soper. New York: Abingdon Press, 1957. 192 pages. Cloth. \$2.50.

Vedanta philosophy is a neo-Gnostic attack on the central citadel of the Christian faith. Church leaders may be prone to dismiss it as an esoteric cult that will never win more than a handful of active members in our country. This is not the primary threat of Vedanta. Its object is to influence Western society and especially its thinkers and leaders. Doctrinal indifferentism within Christianity has softened it up for subtle invasion by this sophisticated religious philosophy with its persuasive argument that all religions are equally valid aspects of the One. Vedanta missionaries of the Ramakrishna movement are established in all our major cities. Some of them are coming in at a very high intellectual level; thus when Swami Akhilananda of Boston wrote his most recent book, no less a person than Gordon Allport wrote the introduction.

Edmund Soper, long professor of the History of Religions at Garrett, performs a meritorious service in alerting Christians to the danger of Vedanta's amorphous embrace. His descriptions of its religious philosophy are as lucid as the subject permits and his witness to the uniqueness of Christianity forthright and uncompromising.

W. J. DANKER

*GOING HIS WAY.* By Melvin E. Wheatley, Jr. Westwood: Fleming H. Revell Company. 1957. 155 pages. Cloth. \$2.50.

A young Methodist pastor in California publishes his first volume of sermons with strong endorsement of his bishop, Gerald Kennedy. Although crowded with quotation and allusion in the customary manner, these sermons reveal an unusually substantial effort to reach under the surface of the Gospel narrative to depict Jesus Christ as the pattern for the Christian life. He is described as the Way—Maturation, Identification, Affirmation, Vocation, etc.—on the basis of incidents and sayings in His life. The closing sermon is a strong affirmation of the resurrection to eternal life. Throughout, even in the sermon on the crucifixion, the actions of Jesus are described simply as exemplary. "The victory Jesus went up to Jerusalem to achieve was to persuade the Jerusalem crowds to accept God's gift of life filled with love" (p.131). "The necessity of love remaining love, in spite of what the aliveness of life does to it, is the eternally contemporary crucifixion" (p.136). It will be good in a subsequent volume to see these splendid capacities of language and concern for people bent toward the interpretation of Christ as the Way to the Father, as well as the display of one already *with* the Father.

RICHARD R. CAEMMERER

*THE GEOGRAPHY OF THE BIBLE.* By Denis Baly. New York: Harper and Brothers, 1957. 282 pages. Cloth. \$4.95.

This "first geography of the Bible in English of the 20th century" undeniably fills a gap in our necessary equipment for Biblical study, and many pastors and laymen will wish to purchase it.

Baly's qualifications for writing this book are impressive. Foremost among them are his long residence in and intimate acquaintance with the Palestinian area. He writes well, and in flashes even vies with George Adam Smith's incomparable mastery of the English language. The photographs are all the author's own, thus avoiding much of the repetition of illustration found in many other Biblical manuals. Numerous maps, a glossary, notes, two indexes, and nine pages of bibliography round out the volume's usefulness.

In spite of the author's attempt to avoid technicalities and his addition of a glossary of geological terms, a full appreciation of this aspect of the book calls for considerable background. In general the definition of "geography" applied here is a comprehensive one, including, in addition, meteorology, agriculture, and, in short, all the ecological factors influencing Biblical life. In the area of archaeology some of Baly's easy identifications of Biblical places with modern sites will be contested.

No geographical determinist, Baly is nevertheless acutely aware of the key role which geography played in the Biblical drama. He defends and constantly illuminates "the thesis that the geography of Palestine was no less part of God's plan for his people than the history." (P. 77)

HORACE HUMMEL



*ESSAYS FROM THE EIGHTH INSTITUTE OF LITURGICAL STUDIES.* Valparaiso: Valparaiso University, 1957. 63 pages. Paper. Price not given.

After a number of years in which the papers were merely mimeographed, Valparaiso University's influential Institute for Liturgical Studies is happily returning herewith to printing them. While the five papers in this worthwhile brochure—to which the University's president, Otto P. Kretzmann, has written a preface—do not reproduce all the papers read at the 1956 Institute, they offer something for almost everyone. Adolf Wismar's "The Scriptural Basis of the Communion Liturgy" will interest the systematician, the exegete, and the church historian. The parish parson will be stimulated to reflection and possibly to action by three papers which fellow parsons prepared and read: Carlton H. Mall's "The Churching of Women"; Armin C. Draegert's "A Course of Confirmation Instruction Based on the Common Service"; and John Damm's "The Children's Christmas Program." Church musicians and musicologists will appreciate "The Attaignant Organ Books," by M. Alfred Bichsel, an evaluation of and an introduction to "the first extant monuments of liturgical music destined for the organ [to] be preserved in France," three (out of a total of seven) volumes of keyboard transcriptions published by Pierre Attaignant in 1531 and re-edited a quarter of a century ago by one of the mentors of the lecturer.

ARTHUR CARL PIEPKORN

*EXTINCT LANGUAGES (ENTZIFFERUNG VERSCHOLLENER SCHRIFTEN UND SPRACHEN).* By Johannes Friedrich. New York: Philosophical Library, 1957. 182 pages. Cloth. \$5.00.

The author is an able and well-known linguist, to whom we owe our best Phoenician grammar and an excellent Hittite grammar and dictionary, as well as numerous other significant contributions. He contends that "the decipherment of these old scripts and languages in the 19th and 20th centuries ranks with the most outstanding achievements of the human mind, and the only reason why it does not stand in the limelight of public interest as a co-equal of the radical triumphs of physics and technology and their related sciences is that it cannot produce the same effect on practical daily life which those discoveries can." (P. ix)

The first half of the book recounts "the three great decipherments" of Egyptian, cuneiform, and the Hittite hieroglyphics. The relevance of these to Biblical studies will be quite obvious. Thereupon he proceeds to many other ancient Near Eastern languages and/or scripts, including Sidetic, Palaian, Urartean, etc., the very existence of which is known almost exclusively to specialists. Friedrich's lucid presentation presupposes only a minimum of linguistic training, and, in fact, this work might well serve as a popular introduction to its subject. Profuse illustration adds to popular interest.

Inevitably, there are numerous areas where specialists might quibble

or differ but this is not the place to consider the details. The rapid progress of decipherments since the original came out in 1954 is apparent from the fact that near unanimity will be found today on only two out of the four of the author's major "examples of undeciphered script."

To Biblical scholars, to amateur linguists, as well as to those to whom cryptography might appeal as a hobby, we heartily recommend this publication.

HORACE HUMMEL

*THE GOSPEL OF LUKE: THE DAILY STUDY BIBLE SERIES.* By William Barclay. Philadelphia: The Westminster Press, 1957. xviii and 314 pages. Cloth. \$2.50.

In this little volume the entire Gospel is broken up into convenient units, with an original translation and explanatory paragraphs of information and interpretation for each unit. Each unit can be read and digested in a few minutes of daily study. The author succeeds well in conveying the charm and warmth of the Third Gospel, but a definite de-emphasis of creedal affirmations is apparent, and sometimes pretty moralizing does duty for the evangelist's meaty theology, as in the case of the interpretation of Luke 5:1-11. Tastefully chosen anecdotes and numerous literary illustrations and archaeological observations should give this book a special appeal to anyone on the prowl for homiletical condiments.

FREDERICK W. DANKER

*TORCH BIBLE COMMENTARIES: ST. PAUL'S EPISTLE TO THE THESSALONIANS.* By William Neil. Naperville: Alec R. Allenson, 1958. 151 pages. Cloth. \$2.50.

Dr. Neil's very readable commentary for the general reader comes to grips with all the major problems in the Thessalonian epistles without being technical, and suggests approaches which are in the main satisfying for one seeking guidance and instruction in the apostolic word. The tone is positive throughout. Laymen should welcome it. Pastors will find it helpful.

FREDERICK W. DANKER

*JESUS AND PAUL: ORIGIN AND GENERAL CHARACTER OF PAUL'S PREACHING OF CHRIST.* By Herman Ridderbos, translated from the Dutch by David H. Freeman. Philadelphia: Presbyterian and Reformed Publishing House, 1958. 155 pages. Cloth. \$3.75.

This book is an admirably succinct and scholarly defense of the unity of Paul's Christology with that of the early church and the self-disclosure of Jesus Himself, with a penetrating and clear analysis of the negative positions of modern critical schools down to that of Rudolf Bultmann, and with an excellent positive exposition of Paul's apostolic proclamation. This volume deserves a place of honor beside the classic work of James Gresham Machen, *The Origin of Paul's Religion*, 1921. It traverses the

same ground but extends the area of criticism to our own day, with scholarly competence reminding one of Machen. The value of the book is out of proportion to its size. The twenty-three pages of notes compress material which, if expanded in the text itself, could easily have produced a much larger book. For the novice the reading may prove heavy. But repeated reading will bring rich rewards.

VICTOR BARTLING

*LETTERS TO THE SEVEN CHURCHES.* By William Barclay. New York: Abingdon Press, 1957. 111 pages. Cloth. \$2.00.

At two cents per page the reader of this book on the first three chapters of Revelation is guaranteed a tour of the "Seven Churches" he will not soon forget. Archaeology and practical spiritual application are here blended in a most informative literary dish.

FREDERICK W. DANKER

*HENRY NEWMAN: AN AMERICAN IN LONDON, 1708—43.* By Leonard W. Cowie. Published for the Church Historical Society. London: S. P. C. K., 1956. x and 272 pages. Cloth. 30s.

Henry Newman was American-born, a graduate of Harvard University and later its librarian. He entered business and then in 1708 became secretary for the Society for Promoting Christian Knowledge. He died on June 15, 1743, after thirty-five years of faithful service to the Society. Of special interest in this biography are the chapters on the East India Mission and the Salzburg refugees, which tell about the close contacts between the Society and German Lutherans. The chapter on the charity school movement is likewise of particular value.

The work is, therefore, more than the history of a man or even of a society. The interests of both were international. The careful scholarship of the author makes this biography a notable study in the religious history of the first half of the eighteenth century.

CARL S. MEYER

*LUTHER IN PROTESTANTISM TODAY.* By Merle William Boyer. New York: Association Press, 1958. 188 pages. Cloth. \$3.50.

Boyer is an ordained clergyman of the United Lutheran Church and professor of philosophy at Carthage (Illinois) College. The purpose of this book is apologetic, a defense of Luther's principles in contemporary Protestantism. The divided state of Protestantism does not disturb the author, who sees in every denomination "a response to opportunity or the reaction to a problem situation." Therefore he believes that "denominationalism should be recognized as a positive achievement of Protestantism in the development of adjustment techniques in the world." Sensing the happiness of the enemies of Christianity in many communities at seeing the old churches close their doors, as the world wins its victories, he takes comfort in the fact that though the old-line denominations die out, the church is not destroyed. "Where all appears to be lost," he says, the Assembly of God, the Nazarenes, or the Church of God steps in,

and the old churches are alive once more with activity, Bible study, sincere prayer." This he calls the Protestant way. If Luther were alive today, he would without doubt say of these denominations what he said of the Enthusiasts in his day. The Lutheran way is not the way of the Spirit and the Word, but the way of the Spirit through the Word and the Sacraments. If the old-line denominations would adhere to that way, there would be no need of replacing them with new sects in order that the church might live on. One should, however, give credit to these new denominations for honoring the written Word of God as God's revelation. That may be the explanation of some of their success. At least much of Luther's success depended on his respect for the written Word of God.

L. W. SPITZ

#### BOOKS RECEIVED

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

*Fairbairn's Imperial Standard Bible Encyclopedia.* By Patrick Fairbairn. Volume VI: *Rei-Zuzims*. Grand Rapids: Zondervan Publishing House, 1957. 397 pages. Cloth. \$4.95. With the publication of this volume, the 1957 photolithographed reissue of *The Imperial Bible Dictionary* of 1891 is completed.

*Luber's Commentary on Genesis.* Translated by John Theodore Mueller. Grand Rapids: Zondervan Publishing House, 1958. Volume I, 400 pages; volume II, 366 pages. Cloth. \$5.95 each.

*The Later Herods: The Political Background of the New Testament.* By Stewart Perowne. London: Hodder and Stoughton, 1958. xvi and 216 pages. Cloth. 25s.

*Contemporary Evangelical Thought.* Edited by Carl F. H. Henry. Great Neck: Channel Press, 1957. 320 pages. Cloth. \$5.00.

*Daniel.* By G. Coleman Luck. Chicago: Moody Press, c. 1958. 127 pages. Paper. 35 cents.

*A Handbook of Christian Theology: Definition Essays on Concepts and Movements of Thought in Contemporary Protestantism.* Edited by Marvin Halverson. New York: Meridian Books, 1958. 380 pages. Paper. \$1.45.

*Calvin: Commentaries.* Edited by Joseph Haroutunian. Philadelphia: The Westminster Press, 1958. 414 pages. Cloth. \$5.00.

*Evangelisches Kirchenlexikon.* Edited by Heinz Brunotte and Otto Weber. Fascicles 28/29: *Pachelbel-Pommern*. Göttingen: Vandenhoeck und Ruprecht, 1958. 96 pages. Paper. DM 9.60.

*Catholic Subject Headings: A List Designed for Use with Library of Congress Subject Headings or the Sears List of Subject Headings.* Edited by Oliver L. Kapsner. Fourth edition. Collegeville: St. John's Abbey Press, 1958. xxi and 418 pages. Cloth. \$7.50.

*From Bossuet to Newman: The Idea of Doctrinal Development.* By Owen Chadwick. New York: Cambridge University Press, 1957. x and 254 pages. Cloth. \$5.00.

*Conscience on Campus: An Interpretation of Christian Ethics for College Life.* By Waldo Beach. New York: Association Press, 1958. 124 pages. Cloth. \$2.50.

*Christ Our Passover: The Liturgical Observance of Holy Week.* By John T. Martin. London: SCM Press (Naperville: Alec R. Allenson), 1958. 94 pages. Paper. 8/—.

*Religious Drama II: Mystery and Morality Plays.* Edited by E. Martin Browne. New York: Meridian Books, 1958. 317 pages. Paper. \$1.45.

*Religion and Faith in Latin America.* By W. Stanley Rycroft. Philadelphia: The Westminster Press, 1958. 208 pages. Cloth. \$3.75.

*The Meaning of Christ.* By Robert C. Johnson. Philadelphia: The Westminster Press, 1958. 96 pages. Cloth. \$1.00.

*Man's Estimate of Man.* By E. H. Robertson. Richmond: John Knox Press, 1958. 128 pages. Cloth. \$2.25.

*Tertullien: Traité de la prescription contre les hérétiques.* Edited by R. F. Refoulé; translated by P. de Labriolle. Paris: Les Editions du Cerf, 1957. 165 pages. Paper. Price not given.

*Changing Values in College: An Exploratory Study of the Impact of College Teaching.* By Philip E. Jacob. New York: Harper and Brothers, 1957. xvi and 174 pages. Cloth. \$3.50.

*A Brief History of the Presbyterians.* By Lefferts A. Loetscher. Revised and enlarged. Philadelphia: The Westminster Press, 1958. 125 pages. Paper. \$1.00.

*Low Voice Number Two.* By John W. Peterson. Chicago: Moody Press, 1958. 32 pages. Paper. 75 cents.

*Cooperative Evangelism: Is Billy Graham Right or Wrong?* By Robert O. Ferm. Grand Rapids: Zondervan Publishing House, 1958. 99 pages. Paper. 75 cents.

*I Found the Ancient Way.* By Manuel Perez Vila. Chicago: Moody Press, c. 1958. 128 pages. Paper. 35 cents.

*Luther's Works: American Edition.* Edited by Helmut T. Lehmann. Volume 40: *Church and Ministry II*; edited by Conrad Bergendoff. Philadelphia: Muhlenberg Press, 1958. xv and 410 pages. Cloth. \$5.00.

*Six Talks on Family Living.* By Henry R. Brandt. Chicago: The Moody Press, 1958. 126 pages. Paper. \$1.00.

*The Prickly Pear: Mission Stories from Moslem Lands.* By Eric G. Fisk. Chicago: The Moody Press [1958]. 159 pages. Paper. 50 cents. An unaltered reissue of the 1951 London edition.

*Science Speaks: An Evaluation of Certain Christian Evidences.* By Peter W. Stoner. Chicago: The Moody Press, 1958. 127 pages. Paper. 35 cents.

*Seventh-day Adventists Answer Questions on Doctrine: An Explanation of Certain Major Aspects of Seventh-day Adventist Belief.* Edited by a Committee. Washington, D. C.: Review and Herald Publishing Association, 1957. 720 pages. Cloth. Price not given.

*Essentials in Christian Faith.* By John B. Harrington. New York: Harper and Brothers, 1958. xiii and 299 pages. Cloth. \$4.00.

*Man's Ultimate Commitment.* By Henry Nelson Wieman. Carbondale: Southern Illinois University Press, 1958. x and 318 pages. Cloth. \$5.95.

*The Man Who Believed God: The Story of Hudson Taylor.* By Marshall Broomhall. Chicago: The Moody Press [1958]. 253 pages. Paper. 79 cents. An unaltered reprint of the 1929 edition.

*Middle East Pilgrimage.* By R. Park Johnson. New York: Friendship Press, 1958. xi and 164 pages. Cloth, \$2.95; paper, \$1.50.

*With Open Face Beholding: Religious Essays and Poems.* By Ester A. Steen. New York: Exposition Press, 1958. 102 pages. Cloth. \$3.00.

*Religious Guidance.* By Jacob Leibowitz. New York: Philosophical Library, 1958. xii and 100 pages. Cloth. \$2.75.

*Barriers to Belief.* By Norman F. Langford. Philadelphia: The Westminster Press, 1958. 96 pages. Cloth. \$1.00.

*A History of Antony Bek: Bishop of Durham 1283—1311.* By C. M. Fraser. New York: Oxford University Press, 1957. 266 pages. Cloth. \$6.75.

*Georgius Agricola — Ausgewählte Werke.* Band I: *Georg Agricola und seine Zeit.* By Helmut Wilsdorf. Berlin: Deutscher Verlag der Wissenschaften, 1956. xvi and 335 pages; plus 79 plates. Cloth. Price not given.

*Jesuiten — Gott — Materie: Des Jesuitenpaters Wetter Revolte wider Vernunft und Wissenschaft.* By Georg Klaus. Berlin: Deutscher Verlag der Wissenschaften, 1958. 261 pages. Cloth. Price not given.

*They Wrote on Clay.* By Edward Chiera; edited by George G. Cameron. Chicago: University of Chicago Press, 1957. xv and 235 pages. Paper. \$1.25.

*Separated Brethren: A Survey of Non-Catholic Christian Denominations in the United States.* By William J. Whalen. Milwaukee: Bruce Publishing Company, 1958. x and 284 pages. Cloth. \$4.50.

*Segregation and the Bible.* By Everett Tilson. Nashville: Abingdon Press, 1958. 176 pages. Cloth, \$2.50; paper, \$1.50.

*The Protestant Era.* By Paul Tillich; translated by James Luther Adams. Abridged edition. Chicago: University of Chicago Press, 1957. xxvii and 242 pages. Paper. \$1.50.

*Matthew Paris.* By Richard Vaughan. New York: Cambridge University Press, 1958. xii and 288 pages. Cloth. \$7.50.