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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.

THEOLOGIE DES ALTEN TESTAMENTS. By Walther Eichrodt. Part I: *Gott und Volk.* 5th edition. Stuttgart: Ehrenfried Klotz Verlag, 1957. 362 pages. Cloth. DM 13.80.

OLD TESTAMENT THEOLOGY. By Ludwig Koehler. Translated by A. S. Todd. London: Lutterworth Press, 1957. 259 pages. Cloth. 35/—.

THEOLOGY AND THE OLD TESTAMENT. By Edmond Jacob. Translated by Arthur W. Heathcote and Philip J. Allcock. New York: Harper and Brothers, 1955. 368 pages. Cloth. \$5.00.

Three recent reissues or translations of noteworthy Old Testament theologies not only cover common ground but also are significant symbols of the recently burgeoning interest in Old Testament theology.

Oldest in point of time and largest by far in scope is Eichrodt's work, which began to appear in 1933. As Eichrodt points out in the preface to the present fifth edition, the original work has not been altered materially except where more recent researches and approaches have demanded it, most notably in the consideration of cultic influences on prophetism and kingship. Extended footnotes usually acknowledge and evaluate briefly the more recent literature. This means that the virtues and weaknesses (the latter relatively minor) of the book are approximately the same as upon first appearance, and one can only wonder why no English publisher has undertaken a translation.

In an attempt to avoid a dogmatic approach to Old Testament theology, Eichrodt focuses his material about the idea of the covenant, a concept which is, with few exceptions, quite congenial to his material. A weakness of the work is undoubtedly that it devotes so much space to the purely phenomenological aspects of Israel's religion that in many respects it is a *background* to Old Testament theology rather than a theology itself. This, however, is not to disparage its at times nearly encyclopedic or concordantic value for theological issues.

Detailed attention is given to the materials of comparative religion, with the intent both to illustrate Israel's dependence on, and involvement in, its environment and conversely, to demonstrate how Israel's unique faith usually completely "baptized" and reworked what it inherited from its neighbors. Eichrodt's treatment of the classical prophets is, this reviewer feels, not excelled even by many works devoted exclusively to that topic.

The author is also, finally, at pains to illustrate the incompleteness of the Old Testament and its forward movement toward the New Testament. The nature of the organic connection between the Testaments is treated explicitly and quite satisfyingly in the final pages of Vol. I (pp. 343 ff.). In the body of the work, then, Eichrodt deals not so much with the specifics of a "fulfillment" as with the provisional character of many of the Old Testament themes, and especially with their truncation and perversion in intertestamental Judaism, such as only the New Testament could remedy.

Much less ambitious in scope and more traditional in its arrangement is the work of Koehler (who is famous for his lexicographical labors). This work first appeared in 1935, and the present translation has been made from the third edition, dated in 1953. Koehler's central theme is that of Yahweh's lordship, to which proper response is demanded on the part of man.

Following the more traditional scheme of "theology, anthropology, soteriology," Koehler rather eclectically treats only those concepts and viewpoints in the Old Testament which seem theologically significant to him. One quandary into which this approach leads him (as he himself admits) is the question of what to do with the cult. He argues that it belongs neither to soteriology nor to anthropology, but that since "the essential dialectic of the Old Testament cult [is] that man tries to save himself by his works," he finally places it as a sort of appendix at the end of the section on anthropology. He does not explore very thoroughly the basic unity-in-variety of the Old Testament message or the relationship of the Old Testament with the New.

In spite of its occasionally arbitrary oversystematization, some historical sense of development and unfolding is maintained. A solid concordance study and many statistics lie behind the many excellent investigations into the meanings of Old Testament words and concepts. The many valuable notes contain stimulating suggestions for further investigation. Many of the conclusions are epigrammatic and highly quotable (also in sermons!). For all of its occasional shortcomings, it will prove to be a highly serviceable and penetrating introduction to the world of Old Testament theology.

Jacob's work will probably, in this reviewer's judgment, prove to be the most valuable of all for the average pastoral reader. Its sprightly, scintillating style (even in translation) makes it a positive joy to read. In addition, the author offers many original suggestions and creative combinations. It is quite probably the most comprehensive Old Testament theology to be published in English since Davidson's work (again available in reprint form, incidentally) came out in 1904. The bibliographical references are superb, and one may also note the author's strong (sometimes too strong) accent on etymology in the brief word studies with which the book abounds.

Jacob's major motif is that of God's activity as the Creator and Lord of

history, and especially of man. An echo of the traditional "theology, anthropology, soteriology" arrangement will also be heard here, but Jacob employs this outline much more freely and imaginatively than does Koehler. A lengthy introduction to the work entitled "historical and methodological considerations," tracing the history of Old Testament theology and its relation to other disciplines, will prove highly profitable.

The author believes that "a theology of the Old Testament can only be a Christology, for what was revealed under the old covenant, through a long and varied history, in events, persons and institutions, is, in Christ, gathered together and brought to perfection. . . . A perfectly objective study makes us discern already in the Old Testament the same message of the God who is present, of the God who saves and of the God who comes, which characterizes the Gospel" (p. 4). Accordingly, the climax and fulfillment of the Old Testament in the New is highlighted repeatedly in the work, and the author's conservative (but not fundamentalistic) orientation is nowhere more apparent than in his treatment of the traditional Messianic prophecies. Jacob has since 1946 been Old Testament professor on the faculty of Protestant theology at the University of Strasbourg.

HORACE HUMMEL

CATHOLIC RELIGIOUS ORDERS. By Oliver L. Kapsner. 2d edition. Colledgeville, Minn.: St. John's Abbey Press, 1957. xxxviii and 594 pages. Cloth. \$5.00.

This planographed directory of Roman Catholic religious orders, "listing," the subtitle tells us, "conventional and full names in English, foreign language, and Latin, also abbreviations, date and country of origin, and founders," is obviously a librarian's delight—and the very first sentence of the preface states that it was intended primarily for the use of library cataloguers. At the same time it will command the gratitude of every person, regardless of denomination, who has a serious interest in the Roman Catholic Church. Listed are 1,777 different associations, present and preterite, from the Adorers of the Sacred Heart of Jesus of Montmartre (founded in France in 1898 by Mother Marie de St. Pierre) through 52 kinds of Sisters of St. Joseph to the Zelatrices of the Blessed Sacrament (founded in France around 1850, with no information about the foundress available). The total number of entries must run close to 7,000. The Benedictine compiler has been prodigiously diligent in assembling material—the bibliography alone covers 11 pages. There is a 23-page list of founders and a 14-page glossary. Obvious gaps—for instance, we are told that the Noble Ladies of the Hradschin in Prague survive as a community of secular canonesses (p. xv), but the roster proper does not list them—are few. The compiler reminds his readers, however, that "new books are constantly disclosing the existence of unheard-of religious orders, while European editors of long experience continue to deplore the reluctance of some religious houses to reveal their identity" (p. xi).

ARTHUR CARL PIEPKORN

CONSCIENCE IN THE NEW TESTAMENT. By C. A. Pierce. Chicago: Alec R. Allenson, 1955. 151 pages. Paper. \$1.50.

In a long subtitle, Pierce, chaplain of Magdalen College, Cambridge, describes this superbly organized, painstaking analysis of the classical and Biblical materials as "a study of *syneidesis* in the New Testament, in the light of its sources, and with particular reference to St. Paul, with some observations regarding its relevance today." He is "certain that the New Testament writers not only took over the word *conscience* [that is, *συνείδησις*] and its connotation complete from Greek popular thought but also left them in general as they found them. . . . Conscience in the New Testament . . . is the painful reaction of man's nature as morally responsible, against infringement of its created limits — past, present by virtue of initiation in the past, habitual or characteristic by virtue of frequent past infringements. It can secondarily be depicted as his capacity so to react, and this capacity in turn can be represented in terms of a near-personal metaphor" (page 108). Pastors who suspect with some uneasiness that "conscience" has declined both in theological thought and in popular expression from the New Testament meaning will find this investigation as practical as it is scholarly.

ARTHUR CARL PIEPKORN

VADIAN UND SEINE STADT ST. GALLEN. Volume I: *BIS 1518, HUMANIST IN WIEN*; 1944; 382 pages. Volume II: *1518 BIS 1551, BÜRGERMEISTER UND REFORMATOR VON ST. GALLEN*; 1957; 552 pages. By Werner Näf. St. Gallen: Fehr'sche Buchhandlung. Cloth. Price not given.

A giant statue of the reformer Joachim von Watt dominates the market place of St. Gall, the city with which his name is associated as Zwingli's is with Zurich and Calvin's with Geneva. In these two substantial volumes Näf, who among present-day Swiss historians has the most universal historical interests, presents an exhaustive study of the great churchman against the religious, cultural, and institutional background of Switzerland and the Germanies before and during the Reformation. Unlike the seven previous biographies of Vadian, this definitive work devotes one whole volume to Vadian the humanist, for a real understanding of Vadian the reformer is impossible without an accurate knowledge of Vadian's career during his 17 years in Vienna as a student of the German archhumanist Conrad Celtis, as a successor to Cospus in the chair of poetry at the University of Vienna, as vice-chancellor, rector, and poet-laureate, as a Collimitian in the *Gelehrtenrepublik* which continued the traditions of the Danubian sodality, as the editor of various classics and author of works such as his *De poetica*, and as a physician. The analysis is excellent, avoiding such easy generalizations as merely tagging Vadian an Erasmian. Näf observes that Vadian never really developed into a cosmopolitan humanist. Throughout his humanist period he always held theology to be the highest discipline and Christ to be the fullest Revelation. It was

a basic seriousness of purpose which led him back in 1518 from high position in the world center Vienna to the provincial city of St. Gall, where he was to win worldwide fame.

The real significance of Vadian as a humanist emerges from the account of Vadian the reformer. Here is an excellent case study of "how humanism and Reformation were related to each other, not in the abstraction of cultural-historical types but as living forces in the life of men" (II, 108). Näf's central thesis is clearly that "Vadian came from humanism to Reformation so that the religious power stirred by the Reformation poured into his humanist spirituality. He did not change his character, but the quiescent religiosity of his earlier years, which had been content with philosophical-poetical expression and moral assistance, now through the Reformation upsurge became a power in him" (II, 109). The remainder of Vadian's life is the story of how this power was applied in the area of ecclesiastical reform, in his political activity to the battle of Kappel and after, and in his theological writings and a vast correspondence. Far from becoming irrelevant, Vadian's humanism achieved fulfillment through the demands of the Reformation for its application to immediate urgent practical problems.

Näf's study of Vadian, which he first resolved to undertake as early as 1922, is more than a superb biography. It is a searching examination in concrete terms of the relationship of Christian humanism to the Reformation, an area which merits much further exploration by Reformation scholarship.

LEWIS W. SPITZ, JR.

THE REFORMED PULPIT. Volume I. Grand Rapids, Mich.: Society for Reformed Publications, 1956. 145 pages. Cloth. \$2.00.

Fourteen sermons on texts from the Old and the New Testament present the accents of the Dutch Reformed Church and ministry. Themes stress the way of salvation, the meaning of the church, and one, "Social Implications of the Reformed Faith," the implications of the parable of the Good Samaritan.

RICHARD R. CAEMMERER

CHRISTIAN FAITH AND NATURAL SCIENCE. By Karl Heim. Translated from the German by N. Horton Smith. New York: Harper and Brothers, 1957. 256 pages. Paper. \$1.25.

This book came out in German in 1949, in English in 1953; the present edition is a "Torchbook" paperback reprint. After almost a decade it is still one of the most important and influential contributions that Lutheran theology has made to the debate between science and religion. Although best read in conjunction with Heim's later works, to which it is a broad introduction (and which we may hope will soon follow it in the "Torchbook" series), it is complete in itself. No book is "the" answer in this field, but Heim has written "an" answer that continues to command attention.

ARTHUR CARL PIEPKORN

TIME AND WESTERN MAN. By [Percy] Wyndham Lewis. Boston: Beacon Press, 1957. xv and 469 pages. Paper. \$1.95.

Precisely because Lewis was an artist and not an academician, his philosophical works—*Time and Western Man* included—are far more lively than those which ordinarily come from the pens of professional metaphysicians. Although directed at the situation which prevailed in 1927, when the philosophical, scientific, and literary names to conjure with included Alexander, Bergson, Whitehead, Einstein, Spengler, Joyce, Proust, and Gertrude Stein, there is enough solid meat in his criticism of the "Time-view" to justify this reprint three decades later (in the very year, incidentally, of his death).

ARTHUR CARL PIEPKORN

THE CELEBRANT AND MINISTERS OF THE EUCHARIST. By R. C. Mortimer. London: A. R. Mowbray and Co., 1957. 40 pages. Paper. 4/6.

First in a new series of "Studies in Eucharistic Faith and Practice," this essay by the very Anglo-Catholic Bishop of Oxford is an attempt to report the prehistory of the rule that "no one but a priest who has been duly ordained (*rite ordinatus*) can celebrate [the] Sacrament [of the Altar]" prior to its 13th century formulation by the Fourth Lateran Council, plus some observations on concelebration and the liturgical function of the deacon. The brochure has the virtue of being a compact rehearsal of the evidence. The presentation is thoroughly traditional; no new evidence is introduced, and the knotty problems presented by the exceptional circumstances that Tertullian envisions (*De exhortatione castitatis*, 7), by the second- and third-century confessor celebrants "whose confession was their ordination" (*Canons of Hippolytus*, VI, 43 ff.), and by the Eucharistic ministry of the nonepiscopal early charismatic prophets (*Didache* X, 7; XIII, 3; XV, 1-2) are, alas, not even adverted to.

ARTHUR CARL PIEPKORN

THE GREEKS AND THE IRRATIONAL. By E. R. Dodds. Boston: Beacon Press, 1957. 327 pages. Paper. \$1.75.

INTIMATIONS OF CHRISTIANITY AMONG THE ANCIENT GREEKS. By Simone Weil. Boston: Beacon Press, 1958. 208 pages. Cloth. \$3.95.

Two more different books on the spiritual side of the ancient Greeks can scarcely be imagined, even though both appear under the imprint of the same publisher. Dodds' work, originally a series of Sather Lectures at the University of California, is a model of precision and scholarship coupled with a clear and pleasing presentation. Starting with the methods of modern anthropology, he traces the nonlogical elements of Greek culture from Homer through Plato, with a final chapter on the Hellenistic world. There is so much excellent material in the book that one fears to single out any one aspect as superior; still, the discussion of Orphism was to this reviewer the high point of the book.

Miss Weil's work is almost the direct antithesis of Dodds'. There has been careful reading of ancient texts, but in the mystical tradition that looks for associations with Christianity. Miss Weil finds the beast of the Apocalypse to be the same as that of *Republic* VI (p.86) and finds the Trinity and the cross in *Timaeus* 36 b (p.94). This is neither Plato nor Christianity. The book will give you an insight into the mind of mysticism. It will not fulfill the promise of the title. EDGAR KRENTZ

A COMPANION TO THE BIBLE. Edited by Jean-Jacques von Allmen. Translated from the 2d French edition by P. J. Allcock and others. New York: Oxford University Press, 1958. 479 pages. Cloth. \$6.00.

VOCABULAIRE BIBLIQUE. Edited by Jean-Jacques von Allmen. Neuchâtel: Delachaux et Niestlé, 1954. 314 pages. Cloth. 21 Swiss Francs.

This is the French original and the English translation (the latter with an introduction by H. H. Rowley) of a new theological lexicon of Biblical concepts, a kind of Kittel's *Theologisches Wörterbuch* in miniature. The authors of the articles are 37 Swiss and French scholars, most of whom are not well known in this country, although others, like Oscar Cullmann and Suzanne de Dietrich, have solid intercontinent reputations. In essence it is a modern Biblical theology organized on an alphabetical rather than a systematic basis; but the liberal use of cross-references makes it possible to concentrate on fairly long articles and to redress the tendency toward atomization that the alphabetic organization might have brought with it. The deliberately Biblical approach transcends many traditional denominational positions. In part this Biblical thrust also makes it impossible to fit the book into a neat theological category. In general, the authors take a moderate position in issues of Biblical criticism; their theological position is broadly conservative. In the inevitable comparison with *A Theological Word-Book of the Bible*, edited by Alan Richardson, the present title in general stands somewhat to the right of the earlier work theologically. All in all, it is a convenient compendium of contemporary reverent European Calvinist Biblical scholarship.

ARTHUR CARL PIEPKORN

THE FREE CHURCH. Franklin Hamlin Littell. Boston: Starr King Press, 1957. xvi and 171 pages. Cloth. \$6.00.

Yale-trained clergyman-educator Littell is a Methodist, a past dean of the Boston University chapel, quondam chairman of the Ecumenical Committee of the Deutscher Evangelischer Kirchentag, and a sometime member of the religious affairs branch of the office of the postwar United States High Commissioner for Germany. He is also a staunch and articulate defender of the Anabaptist-Mennonite tradition, which he regards as the classical expression of the Free Church idea that claims at least the lip service of the bulk of American Protestantism. The present volume reproduces his Menno Simons Lectures of 1954. In seven chapters Littell

considers the Anabaptist-Mennonite protest against politically enforced religious conformity and applies its message to concrete aspects of the American situation, among them *Kulturreligion*, the public school ("enforced secularism"), the "gnosis of modern pacifism," problems of community, internal discipline, and ecumenics. He makes full use of the increasing information that recent researches have brought to light about the Anabaptist-Mennonite movement of the 16th century, although his application of their principles to the present American churches is sometimes exceedingly broad. It represents, in principle, a plea for a return by American Free Churchmen to the authentically democratic way of reaching a problem-solving consensus through discussion, coupled with the conviction that "if a people call on [God's] name with abandon, He [will] not leave them without guidance." ARTHUR CARL PIEPKORN

SOCINIANISM IN POLAND: THE SOCIAL AND POLITICAL IDEAS OF THE POLISH ANTITRINITARIANS IN THE SIXTEENTH AND SEVENTEENTH CENTURIES (IDEOLOGJA POLITYCZA I SPOLECZNA BRACI POLSKICH ZWANYCH ARJANAMI). By Stanislas Kot. Translated by Earl Morse Wilbur. Boston: Starr King Press, c. 1957. xxvii and 226 pages. Cloth. \$6.00.

Kot, sometime professor of the history of Polish culture at the University of Cracow and an authority on the Reformation in Poland, wrote the original of this work a quarter of a century ago; the late translator was a well-known American Unitarian historian. Kot traces the emergence of Polish Unitarianism ("Socinianism") under the leadership of the Antitrinitarian Peter Gonesius in the mid-sixteenth century; describes its growth among the Moravian, Anabaptist, and Calvinist communities in Poland-Lithuania; chronicles the roles of the ex-Dominican James Palaeologus, of Simon Budny, of Faustus Sozzini, of Samuel Przykowski, and of other leaders of the movement; and recounts the developments that preceded the expulsion of the Polish Brethren from their homeland in 1660. As a historian of culture, Kot gives particular attention to the political and social doctrines of this group, whose influence and literary output (over 500 titles during the period surveyed) were quite out of proportion to their numbers, but their religious convictions are also carefully traced. Though rather technical, Kot's work furnishes a welcome addition to our knowledge of a group about whom little has been published in English. ARTHUR CARL PIEPKORN

THEOLOGICAL ESSAYS. By [John] Frederick Denison Maurice. New York: Harper and Brothers, c. 1957. 331 pages. Cloth. \$5.00.

Of these essays, first published in 1853, Maurice said that they voiced "the deepest thoughts that are in me and have been in me, working for a long time." On account of their unorthodoxy, their publication cost this socially concerned ex-Unitarian Anglican priest and professor his posts at King's College, London, although after a brief principalship of

the Working Men's College, which he founded, he subsequently held two Church of England benefices and a professorship of moral philosophy at Cambridge before his death in 1872. He was no man to be neatly pigeonholed; among other things, he was a Broad Churchman who polemicized against the Higher Criticism of his time. His influence on many of his contemporaries was profound, but it was chiefly a personal impact. His theological influence—and he intended first and foremost to be a theologian—has come with a gradual revival of interest in the position which he represented. The modern reader of these rugged century-old essays will find some passages that sound curiously archaic, but more that are astonishingly up to date, just as he will find some passages that are obscure or difficult or disagreeable, but more that will shake and challenge him to a posture of theological attention. Canon Edward F. Carpenter's prefatory essay does a good job of setting the stage.

ARTHUR CARL PIEPKORN

THE STORY OF THE CHURCH. By Winthrop S. Hudson. New York: Harper and Brothers, 1958. xii and 107 pages. Cloth. \$2.25.

Hudson, professor of the history of Christianity at Colgate-Rochester Divinity School, has done a first-rate job of condensing the history of the Christian Church. His exposition of Luther's doctrine of *sola gratia* is excellent; his omission of the sacraments in the church (except for two brief references to Baptism) needs correction. The churches in America, except the Disciples of Christ, receive scant attention. Hudson's particular concern, how the churches secured freedom, is emphasized in Chapter IX. The ten chapters could well be used for adult discussion groups in the congregation, Sunday school teachers meetings, and so on. The questions at the end of each chapter are stimulating; the brief bibliographies are helpful. The book is nicely illustrated. Laymen will find this an excellent introduction to church history. Can the publisher be persuaded that a paperback edition will be profitable?

CARL S. MEYER

NOTICES AND VOYAGES OF THE FAMED QUEBEC MISSION TO THE PACIFIC NORTHWEST. Translated from the French by Carl Landerholm. Portland, Oreg.: The Campoeg Press, 1956. Cloth. iv and 255 pages. \$15.00.

The subtitle describes this work as "the correspondence, notices, etc., of Fathers Blanchet and Demers, together with those of Fathers Bolduc and Langlois (containing much remarkable information on the areas and inhabitants of the Columbia, Wamette, Cowlitz, and Fraser rivers, Nesqually Bay, Puget Sound, Whidby and Vancouver islands), while on their arduous mission to the *engagés* of the Hudson's Bay Company and the pagan natives, 1838 to 1847. With accounts of several voyages around Cape Horn to Valparaiso and to the Sandwich Islands, etc."

Landerholm, a resident of Vancouver, Wash., deserves high commendation for retrieving these documents and for translating them into such

readable English. To the Oregon Historical Society a further word of commendation must be spoken for making these documents available to scholars and interested readers. These reports to the Archbishop of Quebec from the Pacific Northwest are full of careful observations about the country, the native inhabitants, and the activities of the missionaries. Occasional references are made, too, to other missionaries, Methodists, for instance, in this region. The reproduction of the "ladder of religion" is precious. There is much in these reports that might be commented on, for there is much of value in the primary sources here given. This work ought to be disseminated much more widely than this edition of a thousand copies will allow. Perhaps the Oregon Historical Society will issue another, cheaper edition; it will command a ready market. CARL S. MEYER

THE TRAVAIL OF RELIGIOUS LIBERTY. By Roland H. Bainton. New York: Harper and Brothers, 1958. 272 pages. Paper. \$1.45.

Torquemada, Calvin, Servetus, Castellio, Joris, Ochino, Milton, Williams, and Locke seem like an odd assortment of characters to treat under one topic. Bainton does it successfully. As persecutors and persecuted or as pleaders for religious liberty they belong together under this topic as he presents it. Bainton needs no introduction as an authority in 16th-century history or as a writer with a fascinating style. Harper and Brothers is to be commended for making this volume available as a Torchbook. The conflicts for religious liberty in the 20th century call for an understanding of struggles for freedom of conscience in previous centuries.

CARL S. MEYER

TRANSLATORS AND TRANSLATIONS: A BRIEF HISTORY OF THE MAKING OF THE ENGLISH BIBLE. By Harold L. Phillips. Anderson, Ind.: The Warner Press, 1958. vii and 104 pages. Cloth. \$2.00.

This book presents a brief but arresting sketch of the history of the making of the English Bible from the days before Wycliffe down through the Revised Standard Version. The author clearly accents the need of ongoing translation of the Sacred Scriptures.

FREDERICK W. DANKER

TEACHING IN THE SUNDAY SCHOOL. By Theo. J. C. Kuehnert. St. Louis: Concordia Publishing House, 1958. Textbook, paper. 132 pages. \$.60. Instructor's Guide, \$1.25. Test Sheets, \$.20.

This newest publication in the Concordia Leadership Training Series offers an effective training tool for persons who teach in the Sunday school. When used as an introductory course, its purpose is twofold: (1) to acquaint the teacher with his important position and to make him conscious of his needs and responsibilities; (2) to make the beginner conscious of the need of other courses in the same series, such as doctrine, methods of teaching, administration, etc. When used with

experienced teachers it will serve as a refresher course of principles previously learned. The course, therefore, is designed to be taken by a staff composed of both beginners and experienced teachers.

The course is made up of eight chapters or lessons, which are titled as follows: The Purpose and Scope of the Sunday School, The Position of the Teacher, Children and Their Way of Learning, Effective Methods of Teaching, Teaching Aids and Their Use, Preparing to Teach the Lesson, Teaching the Lesson, and Growth in the Service of God and the Church.

The Instructor's Guide is co-ordinated with the student's textbook and offers supplementary material to assist the instructor in conducting the class. Here he will find things to be emphasized, the answers to be expected, hints and suggestions for conducting the class, and interpretations of materials in the textbook.

Much may be said on the subject of teaching in the Sunday school. This course says it well.

HARRY G. COINER

AN INSTRUMENT FOR EVALUATING LUTHERAN ELEMENTARY SCHOOLS. By Frederick Nohl, Board for Parish Education, The Lutheran Church—Missouri Synod. St. Louis: Concordia Publishing House, 1958. Paper. 142 pages. \$2.25.

On the premise that the quality of Lutheran education is as important as its quantity, Lutheran schools are furnished an instrument by which the total educational program may be evaluated.

The instrument is in itself quite complete. Its three main purposes are to explain evaluation, to motivate teachers and others to evaluate their schools, and to provide an evaluation instrument. The persons who use this instrument will be pleased with the introduction, which clearly states the role of evaluation in the Lutheran elementary school, how to evaluate the Lutheran elementary school, and how to use the evaluation instrument.

Section One is designed to enable those responsible for the conduct of the school to revise or develop a statement of educational philosophy and objectives and furnish procedures by which the same may be applied to school life in the particular situation. Sections Two to Five present standards for the curriculum, including pupil activities, the school plant, special school services, and administration and supervision. A bibliography of helpful references completes the book.

This is no Sherlock Holmes check list which some visiting dignitary uses in his inspection visit, but an evaluation program which involves the ongoing efforts of the school staff, the board of education, the parents, and the voters' assembly. The book is dedicated to the glory of God. We repeat the prefatory statement: "May He bless its mission of helping home and church to train a generation that sets its hope in God."

HARRY G. COINER

THE TWO-EDGED SWORD: AN INTERPRETATION OF THE OLD TESTAMENT. By John L. McKenzie. Milwaukee: The Bruce Publishing Co., 1956. 317 pages. Cloth. \$4.50.

A scholarly Jesuit has here attempted to make the Old Testament meaningful for nonspecialist readers, especially those who are dismayed by the results of modern historical and critical research. He deplores the neglect of the Old Testament by most of his coreligionists; to remedy the situation he offers this volume as a kind of Old Testament theology and hermeneutics for nonspecialists. He has succeeded admirably in attaining his objective.

As Fr. McKenzie points out, "readers, whether [Roman] Catholic or not, may be surprised to learn how much freedom of opinion the [Roman Catholic] Church wishes her members to enjoy" (p. vi). Nowhere is this attitude more apparent than in Biblical studies, with the result that the Roman Church is making many significant contributions, both on popular and on scholarly levels, in this area.

In addition to our usual quota of marginal question marks and the inevitable oversimplifications and unexplored problems, we might venture minor general criticisms in two areas: (1) While the author is eminently successful in setting Israel in its historical milieu and in achieving a historical interpretation of the Old Testament, more attention might have been paid to the development of thought from one period to the next. (2) The apologetic emphasis on Israel's uniqueness perhaps fails to distinguish sufficiently between the certainty of faith and the certainty of history.

HORACE HUMMEL

OUTLINES OF THE HISTORY OF DOGMA. By Adolf von Harnack, translated from the German by Edwin Knox Mitchell. Boston: Beacon Press, 1957. xxxiii and 567 pages. Paper. \$1.95.

This English version of the condensation of Von Harnack's seven-volume *magnum opus* naturally reveals, though to a lesser degree than the unabbreviated history of dogma or his monographs do, his almost uncanny sense for the right conclusion in a matter of detail. And it discloses his remarkable skill — for which even those who disagree with Von Harnack's major theological and church-historical premises are grateful, and rightfully so — in selecting and highlighting precisely those elements of a situation or a system which are essential for an accurate over-all impression. Seminary librarians, who have had difficulty in keeping copies of the original edition from wandering out of reference collections, will, among others, be grateful for this photolithographed reissue at a price that puts it within any student's or pastor's reach. Brandeis University's Philip Rieff prefaces this reprint with a perceptive essay that is both an interesting analysis and a generous tribute to this influential member of "the unmitigated hierarchy of Protestantism, the professoriate."

ARTHUR CARL PIEPKORN

NATION UNDER GOD: A RELIGIOUS-PATRIOTIC ANTHOLOGY.

Edited by Frances Brentano. Great Neck: Channel Press, 1957.
xix and 362 pages. Cloth. \$5.00.

Boston-born and Radcliffe-trained Brentano herewith comes out with her third anthology. The sequence of words in the title reflects the book more accurately than the sequence of adjectives in the subtitle; the substantial stress is on "nation" and "patriotic," while the "religious" element to a large extent lacks specific content and "God" turns out rather frequently to be an inoffensively syncretist deity. As a collection of patriotic pieces which recognize the role that various denominations, various theologies, and various religions have played in the making of America, it has its virtues. The 87 excerpts are in general brief, well chosen, well edited. Distinguished names appear among the authors—Carl Carmer, Carl van Doren, Catherine Drinker Bowen, Ida M. Tarbell, Dorothy Canfield Fisher, and Thomas Jefferson Wertenbaker. Remembered as well as inevitable names stalk the pages as subjects—among them George Whitefield, the Muhlenbergs, John Peter Zenger, Learned Hand, Sojourner Truth, James Cardinal Gibbons, Jane Addams, Jacob Riis, Narcissa and Marcus along with Walt Whitman, Will Mayo, and Adoniram Judson. It all adds up to a pleasant primer of patriotic inspiration.

ARTHUR CARL PIEPKORN

ANDREW, BROTHER OF SIMON PETER: HIS HISTORY AND LEGENDS. By Peter M. Peterson. Leiden: E. J. Brill, 1958. 69 pages. Cloth. 12.00 Guilders.

The apostle Andrew plays little or no role in the synoptic Gospels and Acts. In John's Gospel he is placed into a position of leadership (p. 5). Yet even here his role is small compared with that of Peter and John. In the Eastern Church, however, the "First-called" assumes an increasingly larger role in tradition down to the 12th century. Peterson traces this history in the Greek, Western, Egyptian, and Syrian branches of the church. In the East Pseudo-Epiphanius and Pseudo-Dorotheos are the most influential compilers of traditional material. Peterson considers the original *Acts of Andrew* to date from the last quarter of the second century, written as a defense of Gnostic theology. Other interesting details are brought out, as, for example, that the *Acts of Peter and Andrew* was an early defense of monasticism (p. 35), but that Andrew later developed into "the saint of women seeking men" (p. 43). There is a survey of the Andrew legend in Christian art. The book is provided with a good bibliography and translations of the Byzantine *Narratio* and the *Acts of Andrew and Matthias*, but no index. Unfortunately the work is marred by some minor omissions and too many errors in proofreading. Still, the content is good. It illustrates the tendency to embellish fact with romance that characterized much of the hagiography of the medieval church.

EDGAR KRENTZ

THE IMAGE OF MAN IN AMERICA. By Don M. Wolfe. Dallas: Southern Methodist University Press, 1957. x and 482 pages. Cloth. \$5.00.

"Man is on occasion infinitely more cruel, degraded, and murderous than any animal; to unspeakable ends he can direct a high intelligence, an imagination, an accumulation of science that no animal can muster. Is this depravity in man rooted in his genetic structure? Is he innately evil, as some philosophers contend? Or is this depravity merely the extension of the environmental pressures under which he lives?" (P. 5.) The purpose of this essay in intellectual history by a Brooklyn College English professor and Milton scholar is to show how American thinkers have answered these and similar questions. From Jefferson to Kinsey he polls the great names — de Tocqueville, Mann, Emerson, Lincoln, Holmes, Whitman, Howells, Bellamy, George, Mark Twain, Henry and Brooks Adams, William James, Darrow, Steffens, Broun, Veblen, Dewey, Dreiser, Faulkner, Hemingway, Terman, Gesell. Intercalated are italicized chapters that set the stage for the American drama as it moves along — the crucial events of 1835, 1855, 1865, 1875, 1885, 1895, 1915, 1924, 1935, 1945, 1955. Wolfe's hope lies in human "plasticity"; the Messianic deliverer in this completely secular *locus de homine* is "the cooperative science of man yet to come," of which anthropology as we know it is a kind of John the Baptist. The religious reader will rightly deplore the extreme secularism of Wolfe's account; he should not let it blind him to the real and very considerable merit of the book when read on its own terms and as far as it goes.

ARTHUR CARL PIEPKORN

CANONS AND DECREES OF THE COUNCIL OF TRENT: ORIGINAL TEXT WITH ENGLISH TRANSLATION. By H. J. Schroeder. St. Louis: Herder Book Co., 1955. xxxiii and 108 pages. Cloth. \$7.50.

"Anathema cunctis haereticis," cried the Cardinal of Lorraine on December 4, 1563. "Anathema, anathema," responded as many of the 255 signatories of the minutes (4 legates, 2 cardinals, 3 patriarchs, 25 archbishops, 168 bishops, 7 abbots, 39 proxy holders, and 7 heads of religious orders) as were present. With these words the Council of Trent ended. That Schroeder's scholarly edition of the council's canons and decrees fills a felt need in his own and other denominations is clear from the fact that three printings have been necessary in 14 years. The significance of Trent as the assembly of prelates that gave organizational embodiment to the mildly reformed combination of late medieval scholastic theology and papalist polity, and that thereby confirmed the 16th-century schism in Western Catholicity, is perennial, and Trent is a datum of Lutheran as well as of Roman Catholic Church history. For his Latin text Schroeder uses the Neapolitan edition of 1859, corrected on the basis of the Antwerp edition of 1779 and the Görres-Gesellschaft edition. The English trans-

lation is accurate, dependable, and as readable as the subject matter permits. The footnotes (fuller in the Latin part) cross-reference the decisions of the council, identify Biblical quotations and allusions, and furnish fruitful leads to patristic sources and pre-Tridentine canonical legislation. Format, printing, and binding are of a quality to justify the book's price.

ARTHUR CARL PIEPKORN

THE EMERGENCE OF LIBERAL CATHOLICISM IN AMERICA. By Robert D. Cross. Cambridge: Harvard University Press, 1958. ix and 328 pages. Cloth. \$5.50.

At the threshold of the last decade of the 19th century the Roman Catholic Church in this country could look back with a considerable measure of satisfaction upon a century of existence and growth under her own national hierarchy. At the same time it confronted an internal crisis largely provoked by the acculturation of its predominantly immigrant members to their new political, social, and intellectual environment. The era of this crisis is the subject of a growing body of literature. The contribution of the present volume to the clarification of the issues and events involved lies in its striving for sympathetic objectivity. Its author is a Harvard-trained historian now teaching at Swarthmore. Sixty-seven pages of notes and 18 pages of bibliography are an index to the patient research that underlies his presentation. Not the least of its values is that it will help to destroy the paralyzing stereotype of Roman Catholicism in this country as a rigidly monolithic structure unscarred by internal differences and beyond the reach of the impact of public opinion. Lutherans will read with particular interest chapters 6 through 9, which discuss respectively perspectives on social change, the parochial school question, Roman Catholic intellectual life, and lay activity.

ARTHUR CARL PIEPKORN

THE RENAISSANCE PHILOSOPHY OF MAN. Edited by Ernst Cassirer, Paul Oskar Kristeller and John Herman Randall, Junior. Chicago: Phoenix Books (the University of Chicago Press), 1956. vi and 405 pages. Paper. \$1.75.

The original 1948 edition went through three printings prior to the present paperback issue. It offers an excellent way in which to discover the continuing relevance of the thought of the six distinguished Renaissance philosophers herein introduced. Petrarch is represented by seven selections, chief of which are "The Ascent of Mount Ventoux," "On His Own Ignorance and That of Many Others," and "A Disapproval of an Unreasonable Use of the Discipline of Dialectic." Lorenzo Valla, of whom Martin Luther wrote that he "is the best Italian that I have seen or discovered," is represented by the work that won for him the great Reformer's commendation, "Dialogue on Free Will." The others are the great Italian Platonist Marsilio Ficino ("Five Questions Concerning the Mind"), the immensely learned and controversial Giovanni Pico, Count of Mirandola

("Oration on the Dignity of Man"), the half-Averroist half-Thomist Pietro Pomponazzi ("On the Immortality of the Soul"), and the Spanish Humanist Juan Luis Vives ("A Fable About Man"). The translations are exceptionally good, the introductions and notes exceptionally helpful.

ARTHUR CARL PIEPKORN

BRIEF NOTICES

Das Sakrament des Altars. By Kurt Plachte. Berlin: Lettner-Verlag, 1955. 270 pages. Cloth. DM 14.80. This is an era, the author points out, when interconfessional controversy has been transformed into ecumenical conversation and all the liturgical movements are exhibiting lines that show a striking tendency to converge. It is likewise an era when the question of sacrifice and its relation to the Holy Eucharist will not down. The present work is a valiant attempt to make a Lutheran contribution to the ecumenical conversation about the Eucharist that will be intelligible in the contemporary situation in Germany and Europe. The author is a veteran philosopher of religion whose *Symbol und Idol* established his reputation as far back as 1931.

Christianity and Symbolism. By F. W. Dillistone. Philadelphia: The Westminster Press, 1955. 320 pages. Cloth. \$4.50. The Chancellor of Liverpool Cathedral (Church of England) — widely known for his *Jesus Christ and His Cross* and *The Structure of the Divine Society* — conducts an inquiry into signs and symbolism in general with a view to evaluating the continuing usefulness of the sacraments of Baptism and the Holy Eucharist as Christian symbols. Although he sees Luther's writings as contributing "a particularly valuable approach to the subject" of Baptism, it may be significant that the Lutheran approach to the other Dominical sacrament receives no attention. Granting the incontestable validity of many of the points that Dillistone makes, a Lutheran will insist that the symbolic aspect of Baptism and Holy Communion, no matter how widely understood, is not nearly so decisive an element as Dillistone — with his strong Reformed orientation — naturally makes it out to be.

The Early Church and the Coming Great Church. By John Knox. New York: Abingdon Press, 1955. 160 pages. Cloth. \$2.50. A common faith and a shared life characterized the primitive church, Knox insists in this series of Hoover Lectures, but diversity and division likewise marked it to such a degree that it was not fully united in a visible unity even in the apostolic age. Unity was something that was growing in the early church, and to that end the church used the institutions that it began to develop in the second century — the episcopate, the canon, the rule of faith. Lutheran readers are likely to dissent vigorously from some of Knox's premises, but — particularly if they have an ecumenical concern — they cannot read this book without a host of new insights.

Essays in Christian Unity 1928—54. By Henry St. John. Westminster, Md.: The Newman Press, 1955. xix and 144 pages. Cloth. \$3.00. The digits in the title indicate the years between which the essays here collected were originally published. The author is a Roman Catholic

Dominican and a convert from the Church of England; hence his articles are understandably determined to a great extent by the mutual apologetics and polemics of the Latin-Anglican antithesis. The eighth and ninth essays, "The [Roman] Catholic Church and Ecumenism," and "The Aims of a Catholic Ecumenism," although written in this context, make some important observations on wider aspects of the ecumenical issue.

God's Men of Color: The Colored Catholic Priests of the United States 1854—1954. By Albert S. Foley. New York: Farrar, Straus and Co., 1955. xxii and 322 pages. Cloth. \$4.50. In the foreword Archbishop Cushing declares that "our ecclesiastical houses of study are open to every one who can serve the interests of the Church, and that considerations of color carry no weight in determining the fitness of those whom God has blessed with the beginnings of a religious vocation." It was not always so in the Roman Catholic Church in this land. Here, in moving case histories, carefully researched and reported by a capable Jesuit historian, is the story of the American Roman Catholic Church's 72 Negro priests of the last hundred years and their struggle for recognition and acceptance in the face of prejudice and opposition.

Maria oder Christus? By Otto Semmelroth. Frankfurt-am-Main: Verlag Josef Knecht, 1954. 159 pages. Cloth. DM 5.80. The Jesuit author of this series of devout meditations identifies in the subtitle our Lord as the end of the church's veneration of His mother. Part One treats the Marian mystery, Part Two Marian piety. Acutely conscious of non-Roman Catholic criticism of the cult of the Blessed Virgin Mary in his denomination, Semmelroth sets forth the role of the Mother of God in the world's redemption as appealingly as possible, without in any way denying the letter of the Marian dogmas. At the same time he issues warnings like this to his coreligionists: "The Coredemptrix must not become the Redeemer, as the devotional forms of well-intended but poorly informed venerators of the Virgin sometimes seem to suggest." (p. 80).

Religious Symbolism. Edited by F. Ernest Johnson. New York: Harper and Brothers, 1955. ix and 263 pages. Cloth. \$2.50. Although these lectures were given at the Institute for Religious and Social Studies of the Jewish Theological Seminary of America in 1952—53, they are thoroughly interconfessional in their scope and interest. Among the contributors are Cyril Richardson, Marvin Halverson, Abraham Joshua Heschel, Paul Tillich ("Theology and Symbolism"), Ted Shawn ("Religious Use of the Dance"), Nathan A. Scott, Jr. ("Religious Symbolism in Contemporary Literature"), Mordecai Kaplan, John LaFarge ("The Future of Religious Symbolism—A [Roman] Catholic View"), and Stanley Romaine Hopper ("The Future of Religious Symbolism—A Protestant View"). Taken as a whole the book is an important contribution to the literature of its subject.

Saint Ambrose: Letters. Translated by Mary Melchior Beyenka. New York: Fathers of the Church, 1954. xviii and 513 pages. Cloth. Price not given. The 91 letters that survive from the correspondence of the great fourth-century Bishop of Milan here receive an appealing English dress. As varied in content as in their addressees, they reveal their saintly author's

thoroughgoing charity, sympathy, modesty, justice, piety, and energy. This volume is a good way to get to know St. Ambrose.

The Sister's Guide: The Letters of Henry Suso to His Spiritual Daughters. Translated by Kathleen Goldmann. Springfield, Ill.: Templegate, 1955. 76 pages. Paper. Price not given. In an age when the discipline of many religious communities had been relaxed to an almost incredible degree, Elsbeth Stigel, a spiritual daughter of the great 14th century Dominican mystic Henry Suso, collected 27 of his letters of spiritual counsel to her and to other nuns in *Das grosse Briefbuch*. The present translation of 24 of these letters, with some abbreviation, is based on the best critical text of the Stigel collection. The translation is lovingly done and preserves the fresh beauty of the original to a high degree.

Symbols and Society. Edited by Lyman Bryson, Louis Finkelstein, Hudson Hoagland and R. M. MacIver. New York: Harper and Brothers, 1955. xi and 612 pages. Cloth. \$6.00. Here are the collected papers presented and discussed at the Fourteenth Conference on Science, Philosophy and Religion held at Harvard University in 1954. It continues the initial study of symbols and values broached at the thirteenth symposium. The interest of clergymen readers in the various discussions will vary, but is likely for most to center in F. S. C. Northrop's discussion of linguistic symbols and legal norms (Chapter IV), John Ely Burchard's consideration of the decline of the monumental in architecture (Chapter XII), William F. Lynch's study of the evocative symbol (Chapter XIV), John LaFarge's oration, "The True Face of Our Country" (Chapter XVI), and Harlow Shapley's lecture, "Galaxies and Their Human Worth."

Tröstet Euch der Ordination! By Gottfried Werner. Neuendettelsau: Freimund-Verlag, 1954. 32 pages. Paper. DM 1.20. Here is a warm-hearted, deeply devout, and thoroughly theological tract by a spiritual son of Wilhelm Löhe, designed to give new zeal and enthusiasm to the Lutheran cleric who reads it—whether he be an ordinand, a newly ordained pastor, or a veteran of many ministerial years.

You Too Can Win Souls: Intimate Personal Stories of Catholics Who Shared Their Faith. By John A. O'Brien. New York: The Macmillan Co., 1955. ix and 240 pages. Cloth. \$3.50. Notre Dame's O'Brien analyzes over 300 case histories of Roman Catholic lay people who were instrumental in winning their churchless friends and neighbors for Christ. Eight different techniques are outlined and illustrated. This ministry of witness is described as "not a work of proselyting but of evangelizing . . . not of controversy but of neighborliness, friendship and love." The book is well written and illuminating.

ARTHUR CARL PIEPKORN

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.)

Die Botschaft des Heils im Alten Testament. By Albert Gelin. Düsseldorf: Patmos-Verlag, 1957. 108 pages. Cloth. DM 8.80.

The Reality of the Church. By Claude Welch. New York: Charles Scribner's Sons, 1958. 254 pages. Cloth. \$3.95.

American Catholic Dilemma: An Inquiry into the Intellectual Life. By Thomas F. O'Dea. New York: Sheed and Ward, 1958. xv and 173 pages. Cloth. \$3.00.

The Glorious Body of Christ. By R. B. Kuiper. Grand Rapids: William B. Eerdmans Publishing Co., 1958. 383 pages. Cloth. \$4.95.

John Calvin: The Man and His Ethics. By Georgia Harkness. Nashville: Abingdon Press, 1958. 266 pages. Paper. \$1.50.

The Last Revelation. By Colin H. Althouse. New York: Vantage Press, 1958. 108 pages. Cloth. \$2.75.

The Gospel We Preach: Sermons on a Series of Gospels for the Church Year, Volume 2. By 65 Lutheran Pastors, ed. Victor Emanuel Beck, G. Erik Hagg, and Clifford Ansgar Nelson. Rock Island: Augustana Press, 1958. xv and 347 pages. Cloth. \$3.50.

Existence Under God. By Albert Edward Day. Nashville: Abingdon Press, 1958. 144 pages. Cloth. \$2.50.

A Book of Advent. By Victor E. Beck and Paul M. Lindberg. Rock Island: Augustana Press, 1958. vii and 147 pages. Cloth. \$2.75.

The Upanishads: Breath of the Eternal. Selected and translated from the original Sanskrit by Swami Prabhavananda and Frederick Manchester. New York: The New American Library, 1957. 128 pages. Paper. 50 cents.

The World Crisis and American Responsibility. By Reinhold Niebuhr, ed. Ernest W. Lefever. New York: Association Press, 1958. 128 pages. Paper. 50 cents.

Jabbook. By Robert Hoyer. Philadelphia: Muhlenberg Press, 1958. 177 pages. Cloth. \$2.75.

Romance in Christian Marriage. By W. Clark Ellzey. New York: Association Press, 1958. 127 pages. Paper. 50 cents.

Miracles: A Preliminary Study. By C. S. Lewis. Abridged edition. New York: Association Press, 1958. 128 pages. Paper. 50 cents.

Think About These Things. By Robert D. Hershey. Philadelphia: Muhlenberg Press, 1958. ix and 198 pages. Cloth. \$2.50.

What Psychology Says About Religion. By Wayne E. Oates. New York: Association Press, 1958. 128 pages. Paper. 50 cents.

I Remember Jesus. By Randolph Crump Miller. Greenwich: The Seabury Press, 1958. 96 pages. Cloth. \$2.25.

Witness of the Light: The Life of Pope Pius XII. By Katherine Burton. New York: Longmans, Green and Co., 1958. vii and 248 pages. Cloth. \$4.00.

Muhammad and the Islamic Tradition. By Emile Dermenghem; translated from the French by Jean M. Watt. New York: Harper and Brothers, 1958. 191 pages. Paper. \$1.50.

The Nineteenth Century in Europe: Background and the Roman Catholic Phase. Volume I. By Kenneth Scott Latourette. New York: Harper and Brothers, 1958. xiv and 498 pages. Cloth. \$6.00.

The Life of Our Divine Lord. By Howard F. Vos. Grand Rapids: Zondervan Publishing House, 1958. 223 pages. Cloth. \$3.50.

Preach the Word: True to the Bible Sermon Outline Series. Volume I. By Billy Apostolon. Grand Rapids: Baker Book House, 1958. 97 pages. Paper. \$1.00.

Minister's Library Handbook. By Jay Smith. Boston: W. A. Wilde Co., 1958. 148 pages. Cloth. \$2.50.

Is It True? By M. E. Hollensen. Columbus: The Wartburg Press, 1958. vii and 197 pages. Cloth. \$2.75.

Marks of Distinction. By Edward Kuhlmann. Columbus: The Wartburg Press, 1958. 161 pages. Cloth. Price not given.

The Making of the Meiji Constitution: The Oligarchs and the Constitutional Development of Japan, 1868—91. By George M. Beckmann. Lawrence: University of Kansas Press, 1957. 158 pages. Cloth. \$3.00.

Birth and Rebirth: The Religious Meanings of Initiation in Human Culture. By Mircea Eliade; translated from the French by William R. Trask. New York: Harper and Brothers, 1958. xv and 175 pages. Cloth. \$3.50.

Restoration, Revolution, Reaction: Economics and Politics in Germany, 1815—71. By Theodore S. Hamerow. Princeton: Princeton University Press, 1958. x and 347 pages. Cloth. \$6.00.

Do Jehovah's Witnesses and the Bible Agree? By David H. Grigg. New York: Vantage Press, Inc., 1958. 250 pages. Cloth. \$3.50.

A Soldier's Message. By D. C. N. New York: Comet Press Books, 1958. 156 pages. Cloth. \$3.50.

Together We Pray. By J. C. K. Preus and Alvin N. Rogness. Minneapolis: Augsburg Publishing House, 1958. 40 pages. Paper. 75 cents.

Devotions and Prayers of Johann Arndt. Selected and translated by John Joseph Stoudt. Grand Rapids: Baker Book House, 1958. 110 pages. Cloth. \$1.50.

Talks to Young People. By C. B. Eavey. Grand Rapids: Baker Book House, 1958. 110 pages. Cloth. \$1.75.

Steps to Christian Understanding, ed. R. J. W. Bevan. New York: Oxford University Press, 1958. xii and 212 pages. Cloth. \$3.50.

Theology of the Old Testament. By Edmond Jacob, trans. Arthur W. Heathcote and Philip J. Allcock. New York: Harper & Bros., 1958. 368 pages. Cloth. \$5.00.

I Believe in the Holy Spirit. By Ernest F. Scott. Nashville: Abingdon Press, 1958. 92 pages. Cloth. \$1.25.

Christian Marriage Today: A Comparison of Roman Catholic and Protestant Views. By Mario Colacci. Minneapolis: Augsburg Publishing House, 1958. x and 182 pages. Cloth. \$3.50.

Evangelisches Kirchenlexicon, ed. Heinz Brunotte and Otto Weber. Fascicles 30/31: *Pommern-Reformation.* Göttingen: Vandenhoeck and Ruprecht, 1958. Columns 257—512. Paper. DM 9.60.

Sermons on Genesis. By Harold A. Bosley. New York: Harper & Bros., 1958. xvi and 206 pages. Cloth. \$3.75.

The Amplified New Testament. Grand Rapids: Zondervan Publishing House, 1958. 955 pages. Cloth. \$3.95.