

Concordia Theological Monthly



N O V E M B E R • 1 9 5 9

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.

OLIVER CROMWELL AND THE PURITAN REVOLUTION. By Maurice Ashley. Teach Yourself History Library. New York: The Macmillan Co., 1958. 192 pages. Cloth. \$2.50.

It sounds like a good idea — teach yourself history. It's almost as easy as it sounds with the biographical approach to a significant segment of history. When the subject is a figure like Cromwell — soldier, statesman, Puritan — the strands of the past and the trends of the future seem to merge. Cromwell may have been an enigma; so was his age. His importance and that of the middle of the 17th century cannot be discounted. Ashley's treatment embodies a master's summary of Cromwell's life and times.

CARL S. MEYER

THE GOSPEL OF MARK: ITS MAKING AND MEANING. By Curtis Beach. New York: Harper & Brothers, 1959. 124 pages. Cloth. \$2.25.

This reviewer picked this book up with anticipation and laid it down in frustration. Expecting a positive approach to the matter of Gospel origins, he found a repristination of the criticism of the period of Wilhelm Wrede, without the saving grace of scholarly documentation. This is one of the poorest books to come from Harper's in recent years.

Beach adopts the theory of the Messianic secret in Mark, making this Gospel entirely the creation of the church. If there is any one point on which recent Gospel criticism has come to agreement, it is that this theory is inadequate as an explanation of the meaning of "the Son of Man" concept. Beach makes Mark and the church a greater "religious genius" than the Lord. He implies that a gap exists between history and theology, an impression that will not stand. Worst of all, Beach presents this view as the considered opinion of the entire academic community of New Testament scholars, when in reality it is a reflection of the views of a few men, e. g., M. S. Enslin and F. C. Grant. No mention is made of Vincent Taylor, for example, who has written the largest recent commentary on Mark. His views on the Messianic secret are quite at variance with those of Beach. (Cf. *The Gospel According to St. Mark*, pp. 122—124)

This example is typical of the work as a whole. St. Mark's Gospel, dating, according to Beach, from about A. D. 71, was written to encourage the church at Rome. He holds that much of the material comes from tradition, reworked and rewritten by Mark in radical fashion. The true historical

basis is almost nil, he says, although theologically the Gospel is all Mark's. Beach's work is a good example of historical imagination, with emphasis on the word "imagination."

EDGAR KRENTZ

THE EPISTLE OF PAUL TO THE GALATIANS: A COMMENTARY.

By Joh. Ph. Koehler, translated from the German by E. E. Sauer. Milwaukee: Northwestern Publishing House, 1957. 167 pages. Cloth. \$2.95.

John Philip Koehler, for many years professor at the Wisconsin Ev. Lutheran Synod Seminary in Wauwatosa, Wis., was an avowed, consistent, and eloquent foe of legalism in all its forms. He once read a devastating essay on "Gesetzliches Wesen Unter Uns" before a convention of his Synod; that essay was re-read in translation at the convention of the Synod in the summer of 1959. The passage of some 40 years has not taken the edge off this trenchant and searching piece of work; it still has the power to make all us ecclesiastics think, then squirm, and then think again. The work under review, a concise, crisp, and clear exposition of the Epistle to the Galatians, indicates how Koehler came by his athletic evangelical convictions. He imbibed his passionate love for evangelical liberty and his stout aversion to all legalistic infringements on that liberty from St. Paul. Those of us who knew and valued this treatment in its German form will welcome the prospect of a wider dissemination which its appearance in English translation opens up. And we echo the prayer with which the author, characteristically, closed his preface in 1909: "May the book help its readers to gain, or to retain, the freedom of the Gospel!"

MARTIN H. FRANZMANN

ESSAYS IN APPLIED CHRISTIANITY. By Reinhold Niebuhr, selected and edited by D. B. Robertson. A Living Age Book. New York: Meridian Books, 1959. 343 pages. \$1.45, paper; also in cloth.

PIOUS AND SECULAR AMERICA. By Reinhold Niebuhr. New York: Charles Scribner's Sons, 1958. 145 pages. \$3.00.

These two books struck the reviewer's desk together by chance. Actually they fit together very well. They present a cross-section of Reinhold Niebuhr's output in essay form. He has written massive monographs, of which *The Nature and Destiny of Man* remains a lasting classic, among others. Much of his influence through the years has been exerted, however, through the essay. Some have been gathered in volume form shortly after their original appearance, as the second volume above. But many have remained scattered in many periodicals, especially *The Christian Century* and his own journal *Christianity and Crisis*. D. B. Robertson has produced a most useful compilation of Reinhold Niebuhr's shorter pieces written up through 1957. He has grouped them under the headings: "The Weakness of Common Worship in American Protestantism," "Can the Church Give a 'Moral Lead'?" "Barthianism and the Kingdom," "The Catholic Heresy," and "The

Ecumenical Movement," under two sections, "The Ecumenical Issue in the United States," and "The Problems of a World Church." Under each section the articles are printed in chronological sequence; a good introduction by the editor summarizes each section and provides some background, and an appendix supplies the original place and date of publication. The reader thus has an opportunity to observe the development of Niebuhr's thought, and at the same time the consistency of his method and his major concepts. — The second volume brings essays from 1956 and 1957, focusing chiefly on the paradox that the United States is the most secular and the most religious of all nations of the world. Whereas the author appears practical and communicative to the point of seeming genial, especially in the omnibus volume, the concluding essay of the second work, "Mystery and Meaning," "based on sermons preached at Union Seminary and Harvard University," employs theological and philosophical language of the specialist, and at the same time answers the questions of many Americans concerning Reinhold Niebuhr's basic convictions concerning the Christian Law and Gospel.

RICHARD R. CAEMMERER

THE FIRST EPISTLE TO THE CORINTHIANS. By W. G. H. Simon.
London: SCM Press, 1959. Distributed in the U. S. A. by A. R. Allenson, Inc., Naperville, Ill. 157 pages. Cloth. \$2.50.

This modest volume belongs to the so-called "Torch Bible Commentaries," which are prepared under the direction of a staff of general editors, of whom Alan Richardson is perhaps best known to our readers. Though, upon the whole, the commentary moves along liberal lines, it offers much helpful historical material as, for example, in the detailed "Introduction," the fine "Synopsis," and the many "Notes" on the problems and more difficult passages of the letter. The work shows scholarly research, but requires readers who are able to discriminate, especially on such matters as the Lord's Supper.

JOHN THEODORE MUELLER

THE NEW TESTAMENT TEXT OF ST. AMBROSE. By R. W. Muncey.
New York: Cambridge University Press, 1959. lxxviii and 119 pages. Cloth. \$6.00.

This book is designed to aid in the production of a new critical edition of the New Testament being prepared by a joint Anglo-American Committee. The introductory pages of the work discuss the text-critical history of St. Ambrose's New Testament citations and offer a brief study of peculiarities in syntax and vocabulary. The body of the book presents the New Testament text of St. Ambrose with a detailed critical apparatus. From this work it appears that the New Testament quotations in the writings of St. Ambrose of Milan (A. D. 340—397) reflect a high degree of fidelity to the manuscript tradition on which he was dependent. Ambrose appears to have relied heavily on Old Latin texts, but the frequent agreement of his citations with the Latin Vulgate suggests "a comparatively

late stage in the development of the Old Latin text" (p. xxiv). There appears to be a special affinity in Ambrose's reading with Codex Corbeiensis (ff2). The underlying Greek text is in the main the Textus Receptus, but departures from it reflect frequent agreement with Codex Vaticanus (B) and its allies. Some of the readings in Ambrose are peculiar to Codex Bezae (D).

The writer of this vitally necessary study has done his work with exceptional accuracy, as far as we are able to determine. We note, however, that Tischendorf cites Codex Cyprius (K) for the variant εὐρήσει οὐδέν in John 14:30. Muncey refers only to two cursive MSS. (p. xiii, and cf. critical apparatus, p. 50). On p. xli reference is made to Codex B in connection with Matt. 25:40. Here the original scribe should have been specified.

FREDERICK W. DANKER

CORPUS PAPYRORUM JUDAICORUM. Edited by Victor A. Tcherikover in collaboration with Alexander Fuks. Cambridge, Mass.: The Magnes Press, the Hebrew University, by Harvard University Press, 1957. Volume I. 294 pages. Cloth. \$12.00.

This is the first of three volumes in which a collection of all Jewish papyri and ostraka from Egypt is undertaken. Vol. I covers the Greek documents from the Ptolemaic period. For the specialist in papyrology it aims to furnish an accurate text, comments on the individual papyri, and extensive bibliographical material. For the general reader 111 pages of historical prolegomena are offered covering the Ptolemaic, Roman, and Byzantine periods of Jewish life in Egypt. Of the 141 documents that are treated the majority were written not by Jews but about Jews. Each of the documents is briefly introduced; the Greek text, together with an English translation, is presented; finally notes on the Greek text, along with detailed references to the pertinent literature, are appended.

Of the famous Zenon Papyri there are 6 documents that have to do with the Jews in Palestine and 11 that take up Jewish affairs in Egypt. The figure of Tobias looms very big in the former group. He is presented as a man of importance in Palestine in the 3d century B. C. who was also friendly with the Ptolemaic authorities in Egypt. That the prominence of his family extended through a number of generations is indicated by references to the Tobiads in recent literature on the Dead Sea Scrolls. In the latter group dealing with the Jews in Egypt the fortunes of Zenon, an important government official in the Fayum, are described. In one document, No. 14, the police of Philadelphia are notified that a robbery took place in a vineyard owned by Zenon and another man. The Jews in this area are pictured as poor workers, shepherds, and farmers.

That the Jews who served in the military forces of the Ptolemies were well off economically is shown in a series of 15 documents covering the soldier class. Egyptian foot soldiers as well as cavalry included Jews.

For the Jews in Upper Egypt during the Ptolemaic period a collection

of ostraka rather than papyri is the chief source of information. Almost all of the ostraka are tax receipts given to private people or to tax collectors. The receipts cover taxes for such diverse activities as ferryboat service on the Nile, the operation of fisheries, vineyards and orchards, shoemaking, the delivery of chaff for heating and brickmaking. Some receipts came from banks, others from granaries.

Five papyri in the miscellaneous group are important, because they show that the controversial Dositheos, son of Drimylos, who according to 3 Macc. 1:3 saved the life of Ptolemy IV, actually was a historical personage. The last papyrus listed contains the words "You know that they loathe the Jews." If it is correctly dated in the first half of the first pre-Christian century, this papyrus would seem to mark the first known reference to anti-Jewish sentiment in Egypt during the Hellenistic age.

ALFRED VON ROHR SAUER

THE MIDRASH ON PSALMS. Translated from the Hebrew and Aramaic by William G. Braude. New Haven: Yale University Press, 1959. Vol. I, xxxvi and 563 pages. Vol. II, 630 pages. Together the two volumes constitute Volume XIII of the Yale Judaica Series. Cloth. \$15.00.

This collection of Psalm studies is an accumulation of comments that slowly developed over a period of about a thousand years (A. D. 200 to 1200). There has been only one other translation of the Midrash on Psalms into a modern European language, namely, the German translation by August Wuensche (1892—93). There appears to be a division of material between Ps. 118 and 119, the comments on the first 118 psalms being several centuries older than those of Ps. 119—150.

The *Midrash Tehillim*, as the collection is known in Hebrew, includes a series of homiletical treatises on passages from the Psalter and other related Scripture passages. The comments are introduced either by reference to parallel passages in the Old Testament or by the citation of various rabbinical authorities. Events in the lives of the rabbis as well as incidents from Jewish history are included in the presentation. The lay reader will at times be left behind by the cryptic style of these Jewish authorities.

Insights which the comments give into the theology and hermeneutics of Judaism are among the strong points that justify the publication of this book. Why, for instance, should a Jewish Midrash be translated into English? The rabbis answer, Because the Torah says that Japheth will dwell in the tents of Shem. Moses, it is believed, wrote not only Psalm 90, but also Ps. 91—95, each of which is appropriate for one of the tribes of Israel. The man who is called blessed in Ps. 1 is referred by one rabbi to Adam, by another to Noah, by still another to Abraham. In connection with Ps. 92, six pages are devoted to a discussion of the Sabbath, though the Sabbath is referred to only in the superscription. The forgiveness of

sins, moreover, is promised to the Sabbath keeper. The lesson which the *De profundis* (130) aims to impart is this, that prayers should be spoken from low places, not high ones.

The midrashic treatment of difficult passages in the Psalms is another interesting feature of this work. The imperative retains its place in 8:2 "How excellent is Thy name in all the earth, yet surely above the heavens set Thy glory." Ps. 22:17 is rendered: "They made my hands and my feet *repulsive*" and is applied to the woes of Esther at the hands of Haman's sons. The reader will be baffled at times, not knowing whether the anecdote that is related really applies to the text or not. The plea for moderate chastening in Ps. 38:1-2 is very prettily linked with the weaver who plies his task vigorously when he sees that the frame is secure but who does not strike vigorously if the frame cannot bear it. It is disappointing for the student of the Psalter to note how briefly such gems as Ps. 130 and 73 are disposed of.

Eight out of twelve previous titles in the *Yale Judaica Series* were translations of the Code of Maimonides. This work on the Psalms by Rabbi Braude of Providence, including over 200 pages of notes and indexes, will be welcomed by those who are interested in seeing how the Psalms are interpreted in Rabbinic Judaism. For a modern critical treatment of the Psalms by a Jewish scholar the reader will do well to consult Moses Buttenwieser, *The Psalms*, University of Chicago Press, 1938.

ALFRED VON ROHR SAUER

TO ALL NATIONS: How the Bible Came to the People. By Dorothy Heiderstadt. Edinburgh, New York, Toronto: Thomas Nelson and Sons. 192 pages. \$2.95.

One of the reasons why Luther joined the Augustinians in Erfurt — and not the Franciscans, with whom he was already acquainted through the Schalbes, Frau Cotta's relatives — was that one of their requirements was diligence in the study of the Scriptures. Johann von Staupitz, vicar general since 1503 of the Observantines, the stricter class of the Augustinians, had added to the regulations: "The novice shall read the Holy Scriptures eagerly, hear them devoutly, and learn them zealously." This does not mean that the monks diligently observed this requirement. John Nathin, Luther's chief teacher, for instance, told Luther: "Brother Martin, let the Bible alone; read the old teachers; they give you the whole marrow of the Bible; reading the Bible simply breeds unrest." Nathin even commanded Luther on his canonical obedience to refrain from Bible study; he made Luther read and reread the writings of Biel, d'Ailly, and Occam. Nathin remained an opponent of the Reformation to his death, 1529, though Luther calls him "a Christian man in spite of his monk's cowl." — All this reflects why "the dark ages" had descended on the church; basically the reason was neglect, discouragement, not to say prevention, of Bible reading and study throughout the centuries preceding the Reformation.

This explains also why those who had recognized the evils in the church and intended to remedy the situation insisted on spreading the Bible among the people. That heralded the beginning of a new era.— This book tells of 15 men whose object in life was, first of all, to make the Bible accessible to the people, beginning with the great pre-reformer whose influence has not died out in England to this day: John Wycliffe.— The book is written chiefly for young people, and it is hoped that those in charge of Sunday schools and other religious classes will make use of it.

THEODORE HOYER

THE HEIRS OF THE PROMISE. By William Bittle Wells. Published at 2124 S. W. Laurel St., Portland, Oreg. 36 pages. Paper. 35 cents.

This book was occasioned by two phenomena: the ever-present claims of various sects that the promises of God to Israel in the Old Testament are still to be fulfilled among the Jewish people, and the unionistic services in which Christians and Jews participate jointly. The problem that the book tackles is "to whom belong the promises of God as given in the Old Testament?" (p. 3) The program of the author is to seek the answer in God's Word (p. 4). The solution as presented by the author has two parts: the Israelites were rejected by God because of idolatry, thus abrogating the conditions of the Old Covenant; the promises were transferred to Jesus Christ, the Initiator of the New Covenant, and apply to all those who accept Him as the only-begotten Son of the Almighty God.

The most interesting aspect of the book is the way the material is summed up in form of a trial in the final chapter entitled "The Court Test."

In general the reviewer is in agreement with the conclusions of the author. However, he doubts that the passages discussed from Hosea, Jeremiah, and Malachi pertaining to Israel's rejection (pp. 8—16) express the eternal will of God concerning Israel to the extent that the author assumes they do (cf. Is. 54:4-17 et al.). Nor did the reviewer understand the author's interpretation of chs. 37 and 43 of Ezekiel (pp. 18 f.). In the trial scene the author makes much of the point that "a murderer cannot retain the benefit of a will made by the person he murdered" (p. 29). This may be correct legal procedure, but the apostle Peter seems to be ignorant of this fact in Acts 2:36-39 and 3:14-21. We thank God he was!

HOLLAND H. JONES

JAHRBUCH FÜR LITURGIK UND HYMNOLOGIE. 3. Jahrgang 1957.

By Konrad Ameln, Christhard Mahrenholz, Karl Ferdinand Müller.

Kassel: Johannes Stauda-Verlag, 1958. xvi and 252 pages. Cloth.

DM 26.

The publication of this *Jahrbuch* is meeting with widespread approval. Each issue includes articles of a scholarly nature in addition to reports on what is happening liturgically and hymnologically in European lands and also in America. The present volume includes a thorough discussion of Band I of *Die Agende für evangelisch-lutherische Kirchen und Ge-*

meinden by Christhard Mahrenholz of Hannover, who is always worth reading. Having participated in the preparation of said *Agende*, Mahrenholz was able to explain in detail the basic philosophy and reasoning of those who prepared this service book for the Lutheran churches of Germany. His discussion will be appreciated by liturgical historians of the future. Wilhelm Lueken discusses the famous Reformation hymn "O Herre Gott, dein göttlich Wort" on the following pages; this hymn poses many knotty problems, especially since the earliest sources do not say who its author was. Lueken traces this hymn through the centuries and joins the ranks of J. Bachmann, A. Fischer, D. Linke, Johannes Zahn, and W. Lucke, all of whom arrived at the conclusion that this hymn had been written by Anarg von Wildenfels. Lueken gives a study of both the text and tune of this hymn. The *Jahrbuch* includes also discussions based on *Die Weisen des Gesangbuchs der Böhmischn Brüder von 1531* (Camillo Schoenbaum), *Das Kantional des Georg Weber aus Weissenfels*, Erfurt, 1588 (Ludwig Finscher), and *Vorrede zu "Kirchengesenge Deudtsch"* by Johann Spangenberg (Magdeburg, 1545). Excellent shorter articles relate themselves to both hymnology and liturgics, with *Literaturberichte* for both of these fields.

WALTER E. BUSZIN

WARRIORS OF GOD: the Great Religious Orders and Their Founders.

By Walter Nigg. Edited and translated from the German by Mary Ilford. New York: Alfred A. Knopf, 1959. viii and 353 and xvi pages. Cloth. \$6.95.

Anthony and the hermits of the desert, Pachomius and cenobitism, Basil and Eastern monasticism, Augustine and the communal life of the clergy, Benedict and his rule, Bruno and the Carthusians, Bernard and the Cistercians, Francis and the Friars Minor, Dominic and the Order of Preachers, Teresa and Carmel, Ignatius of Loyola and the Society of Jesus, each treated brilliantly in a separate chapter and each founder a "saint," give the occasion for a re-evaluation of monasticism in an endeavor to transcend polemics and serve ecumenicism. All are described as seeking a gracious God by their own extraordinary efforts. Even Augustine is depicted as one to whom the Gospel was the religion of charity. All are called warriors of God as those who waged war against temptations and evils.

Nigg's account will increase an understanding and perspective of monasticism, not to be achieved through any other work. At the same time the Lutheran theologian will be disturbed by the emphasis on works and the disregard of the need for justification through Christ.

CARL S. MEYER

THE MOVEMENT OF WORLD REVOLUTION. By Christopher Dawson. New York: Sheed & Ward, Inc., 1959. 179 pages. Cloth. \$3.00.

Since September 1958 Christopher Dawson is the first Charles Channecy Stillman Professor of Roman Catholic Studies at Harvard University's Divinity School, which has asked him to present "a general view of

Catholicism" to its budding Protestant divines. It is apparent that a historian of broad and comprehensive scholarship has been chosen, liberal in his sympathies but a loyal son of the Latin Church.

Those wearied by Spengler's pagan cycles and Toynbee's syncretism will appreciate a thoughtful, penetrating historian of general civilization in his study of the world revolution ushered in by Renaissance and Reformation.

It is interesting to note that a Roman Catholic historian, now teaching at the school founded by Nonconformist John Harvard, charges that Calvinistic humanism was of a strictly utilitarian type and that its fierce iconoclasm and harsh intolerance towards all the manifestations of Roman Catholic piety "made any reconciliation between Protestantism and the movement of Catholic reform impossible." Was it, then, Calvin rather than Luther who divided the church and has been redividing it ever since?

Dawson sees all the changes of these five dynamic centuries as stimulated by Christianity and humanism and the endless chemical ferment set up between them. On his very first page he condemns the Old European view of history as provincial, parochial, and ethnocentric and says that "if we wish to study world history we must pay as much attention to China and India and Islam, not to mention Indonesia and Africa, as to Europe."

But neither does he sell Christianity and humanism short together with their varied progeny in the world of ideas that have shaken and shaped the non-European world. It is a relief to find a student of modern world civilization, as distinguished from a church historian like Latourette, who assigns a sizable role to the Christian world mission. The chapters on "the Missionary Expansion of Western Christendom" and "Christianity and the Oriental Cultures" alone are worth the price of the volume.

One wishes, however, that Dawson had given the statistical evidence for this statement: "In the last thirty years the percentage of Christians among non-occidental peoples has been doubled or more than doubled" (p. 71). What is referred to as the "Tokuyawa" regime should be corrected in the next edition to read "Tokugawa."

Dawson closes on a note of challenge and hope. The barriers between nations have been broken down, old customs and venerable laws have lost their power. "The civilization of the new world has an immense unsatisfied spiritual need." (P. 176)

The Christian world mission can capitalize on this tremendous opportunity by approaching three strategic classes: first, the new educated classes who are the creators and leaders of the modern Orient; second, what he calls the "oriental underworld," the world of the villages and of traditional culture; third, surprisingly enough, the lower middle class population of the great Oriental cities, the most important group of all. He finds in them a parallel to the shopkeepers, artisans, merchants, slaves, and freedmen of the Mediterranean urban centers among whom Christianity once before recruited the strength to turn the world upside down.

WILLIAM J. DANKER

HISTORY OF DOGMA. By Adolph Harnack. Translated from the 3d German edition by Neil Buchanan. Seven volumes. New York: Russell and Russell, 1958. Vol. I: xxiii and 364 pages. Vol. II: vii and 380 pages. Vol. III: xv and 336 pages. Vol. IV: xi and 353 pages. Vol. V: xx and 331 pages. Vol. VI: xiv and 317 pages. Vol. VII: xi and 328 pages (including the general index for the seven volumes). Cloth. \$50.00.

Adolph Harnack (1851—1930) was probably, in his generation, the most distinguished scholar of the pre-Nicene era. In his *Lehrbuch der Dogmengeschichte* he traced the history of Christian dogma down to the period of the Reformation. The first edition of this celebrated work appeared in 1886; the second, in 1887; the third, in 1893. Already in 1894 an English translation appeared. Harnack's theological position, a form of Ritschlianism, and his characterization of the metaphysics of Christian theology as Hellenization are evident throughout his work. Nevertheless, the vast erudition of the author and his insights can be of great value also to the conservative theologian and church historian. This reprint is part of the Theological Translation Library.

CARL S. MEYER

HE ASCENDED INTO HEAVEN. By J. G. Davies. New York: Association Press, 1959. 224 pages. Cloth. \$4.75.

Davies takes issue with the view that the Ascension is nothing more than the termination of Jesus' resurrection appearances. After reviewing the Old Testament background for the doctrine, he carefully analyzes the New Testament data and finds that the Ascension is assumed or discussed in almost all the New Testament writings and is freighted with theological significance. A large part of the book is devoted to a study of patristic interpretations of the Ascension. The author notes a steady decline of interest in the doctrine after the fifth century. The concluding chapter summarizes the theological depth and breadth of the doctrine of the Ascension.

Homiletical literature on the doctrine of the Ascension does not appear to be very popular, and it would be hard to guess from its P. R. (Pulpit Rating) how this apostolic fundamental once rated mention in the conciliar creeds. Not all the exegetical conclusions in this book are acceptable, but there is much here to help men preach effectively on a sadly neglected area of apostolic testimony.

FREDERICK W. DANKER

AUGUST HERMANN FRANCKE UND DIE ANFAENGE DER OEKUMENISCHEN BEWEGUNG. By Erich Beyreuther. Hamburg: Herbert Reich Evang. Verlag, 1957. xi and 309 pages. DM 10.50.

Emblazoned on the escutcheon of contemporary Protestantism is the shibboleth *Ecumenism*. Beyreuther's *August Hermann Francke* supplies additional pigment to brighten the magic word. The ecumenical movement had its inception (does the author really mean that?) in the 17th

century, and Pietism started it on its way. Francke was baptized in the once famous Hansastadt Lübeck. Ecumenism was evident in the choice of sponsors: a duchess, two patricians, and a few *Kleinbürger*—truly an ecumenical Baptism!

There was a certain confessional tiredness and apathy after the struggles which followed upon the misnamed Religious Peace of Augsburg of 1555. However, if we check the post-Thirty Years' War records, we note no general yearning for religious unity. Adultery, litigiousness, and blasphemy are too much in evidence, and the average "run of the mill" Christian in Francke's period knew nothing of ecumenism.

For Beyreuther, Francke is the man, the *Individualgestalt*, who gave the stimulus to what became an ecumenical movement of *Barock* proportions. Interesting but misleading is the designation of Francke as *typischer Barockmensch*. The author says of the baroque that it has *eine eigentümliche Vorliebe für umfassende Pläne*. To be sure, in this sense Francke was a *Barockmensch*. He promoted a movement, a dynamic movement, but not an ecumenical movement.

To be sure, the Copenhagen-Halle-London co-operation in mission endeavor had an ecumenical pattern. But it is a far cry from true ecumenism, in which all followers of Jesus are interested, and an artificially created ecumenism epitomized by the cry "Let us forget our little differences and unite for the implementation of a program for missionary and cultural advance."

The book has many notes and bibliographical suggestions. There is no index.

PHIL. J. SCHROEDER

WORT GOTTES UND FREMDLINGSCHAFT. Die Kirche vor dem Auswanderungsproblem. By Martin Schmidt. Rothenburg: Martin Luther Verlag, 1955. 180 pages. Illustrated. Cloth, DM 7,60. Paper, DM 5,00.

The author, instructor at the Kirchliche Hochschule, Berlin-Zehlendorf, discusses some phases of the dispersion of the church in Germany a century ago. The emigrating elements of the Saxon, Franconian, and Hanoverian churches between 1835—55 receive extensive consideration. Other geographical areas in Germany come in only for an oblique reference. To set forth the relationship between the mother church and the struggling churches in Midwest America a century ago, the author devotes considerable space to Wilhelm Loehe's position on the doctrine of the church as the body of Christ.

In the mind of Loehe another intimate union existed between the Lutheran and the mother tongue. He expressed fears about the results of translating Lutheranism into the English language. As a consequence Loehe instructed his "missioners" to insist upon the use of the German language as the purest voice to transmit true Lutheranism. Schmidt over-

simplifies (p. 77) Loehe's break with the Ohio Synod when that Synod resolved to provide English instruction at the Columbus Seminary.

Schmidt stresses the services rendered by the "missioner" to the scattered Lutherans in America. Frequently its members were isolated from one another, and the family became the basic unit of instruction. The housefather was directed to teach in the home and instruct his children under the supervision of a traveling missionary. In a sense the family became the congregation; nevertheless the family was obligated to join other families and form an "actual congregation." (P. 86)

To what extent did Loehe continue to exercise spiritual jurisdiction over his "missioner"? When The Lutheran Church—Missouri Synod was organized in 1847 on the basis of a "congregational" church polity, Loehe expressed serious misgivings about the practicality of this arrangement. The danger existed, he pointed out, for "mob rule" to develop. However, he was unable to convince his "missioners" who participated in the organization. Without rancor, Loehe stated that he had not been consulted when Craemer was transferred from Frankenmuth to Concordia College at Fort Wayne. He viewed this simply as proof that the "friends in North America" were becoming more independent.

The study is well documented. American resources and manuscripts are conspicuous by their absence. Some 40 pages of the appendix are devoted to the *Zuruf aus der Heimat an die deutsch-lutherische Kirche Nord-amerikas*.

AUG. R. SUELFLOW

ENCYCLOPEDIA FOR CHURCH GROUP LEADERS. Lee J. Gable, editor. New York: Association Press, 1959. 633 pages. Cloth. \$7.95.

Drawing material from more than 100 basic books and articles and using the insights and experiences of 66 experts, the editor of this publication has assembled, organized, and indexed some excellent and useful materials, some less excellent and less useful, and some that are not at all acceptable. In 22 sections, divided into 4 major parts, the following topics are discussed:

Part I: *Basic Truths for Church Group Leaders.* Three sections entitled "Christian Foundations," "People Grow and Change," and "Leader and Group—a Team" make up Part I. Section 1 limps badly in many places, notably in statements of Christian theology having to do with the Bible as the Word of God, the inspiration of the Bible, and in the answer to the question, What is the church? One will readily agree with Ralph D. Heim's comment in his review of this encyclopedia (*Religious Education*, March—April 1959), "One leaves these 70 depressing pages gladly." Sections 2 and 3, however, offer valuable but brief material on the various age groups and their needs for Christian nurture and on the newer concepts of group-centered leadership.

Part II: *Some Basic Questions About Christian Nurture.* With the exception of a treatment of objectives, which is generally very weak, Sec-

tion 5 answers these questions acceptably: How do persons learn? How can a leader know individuals in a group? What is important about group process? How plan to teach? What materials shall a leader use? How can church and home work together? If one may choose, here is the choicest material in the book, and leaders will find this to be very valuable for personal use or for group study and discussion.

Part III: *Ways of Working with Church Groups*. Those responsible for a training program for church school teachers and leaders will find here a wealth of valid resource material in the area of methods. Discussion, audio-visual instruction, storytelling, drama, music, worship, and group activities are treated.

Part IV: *Administering the Educational Program*. The principles of educational administration are given concise and adequate description, leadership education is treated by the editor, who is excellent in this field, and evaluation gets considerable coverage, which will be appreciated.

How may one use a resource book like this? The organization of the book and the index make it a most useful tool for the discriminating person who needs educational "how to" material. For experienced church group leaders it offers review and a broadening of vision. For new or prospective workers it offers a broad orientation. In any case, one ought to pick and choose its fruits carefully.

HARRY G. COINER

THE THEOLOGY OF JAMES DAANE. By Cornelius Van Til. Philadelphia: The Presbyterian and Reformed Publishing Company, 1959. 126 pages. Cloth. \$3.00.

The purpose of this book is to give a critical analysis of James Daane's views on the historic positions of Calvinism regarding the sovereignty of God and the ultimacy of the decrees of God. The author is in full accord with the views of Calvin and of the reformer's most faithful disciples concerning the sovereignty of God and its Calvinistic corollary, the equal ultimacy of election and reprobation. In his loyalty to the doctrine of the sovereignty of God as the central doctrine of Scripture and to the Calvinistic inferences, he finds himself at variance with Karl Barth, who has substituted for the *decretum absolutum* the *decretum concretum* of the election of Jesus Christ. The position of Francis Pieper the author regards as irrationalist speculation. Pieper refused to answer the question: *Curr alii, alii non?* As a matter of fact, Pieper refused to speculate. His position may appear to be irrational, but it is Biblical.

L. W. SPITZ

THE CHURCH IN THE THEOLOGY OF ST. PAUL. By L. Cerfaux. New York: Herder and Herder, 1959. 419 pages. Cloth. \$6.50.

The student of the theology of St. Paul, particularly of his doctrine of the church, will study this volume, now in its second edition, with interest. Père Lucien Cerfaux believes he has discovered three strands in Paul's ecclesiology. The first strand he finds rooted in the Old Testament, the

second in Christian experience, and the third in a tendency to idolize the church. He does not, however, regard Paul as an innovator in this matter, for he believes that the church of Jerusalem, born of Jesus' teaching and of His resurrection and of the Holy Spirit, had already brought out the importance of all these themes. The Protestant reader will have to adjust his vocabulary to that of the English translators, Geoffrey Webb and Adrian Walker, e. g., read "righteousness" where they speak of "justice." Father Cerfaux does not consciously identify the church with the Roman Catholic Church.

L. W. SPITZ

CHRISTIAN BAPTISM. Edited by A. Gilmore. Philadelphia: The Judson Press, 1959. 343 pages. Cloth. \$4.50.

Alert to the increasing attention given to Baptism in the theological discussions of the past 30 years and to the importance of the doctrine of Baptism to the ecumenical movement, ten of the younger British Baptist ministers, believing that Baptists should share the concerns of the present discussions, have collaborated in producing this volume. Their aim has been "to re-examine the doctrine of Baptism from the Biblical, historical, and theological points of view, so as to make clear to members of other denominations how Baptists view these matters." The editor admits, however, that what they wrote has far-reaching implications for their own churches. Though putting forth every effort to defend the practice of "believers' Baptism" and of baptizing by immersion, the writers insist that their criticism of paedo-Baptism carries with it no sweeping endorsement of Baptist practice. Neville Clark, who writes the last chapter, warns his own people that "the Baptist communion bids fair to become the only major branch of the Christian Church where Baptism is not of universal observance—a somewhat curious basis from which to attempt to justify a separate denominational existence."

Like the Anabaptists of Reformation days and the Arminians of the following century, today's Baptists, including the authors of this volume, fail to see that the regeneration of one born dead in trespasses and sins is always a miracle of divine mercy, in the case of adults as well as in the case of infants. "Unless one [infant or adult] is born of water and the Spirit, he cannot enter the kingdom of God." (John 3:5 RSV)

L. W. SPITZ

URKUNDEN UND AKTENSTÜCKE ZUR GESCHICHTE VON MARTIN LUTHERS SCHMALKALDISCHEN ARTIKELN (1536—74).

Edited by Hanz Volz and Heinrich Ulbricht. Berlin: Walter de Gruyter und Co., 1957. 234 pages. Paper. DM 19.50.

It is one of the ironies of Lutheran Church history that the three documents from Luther's own pen which bind Lutherans symbolically started out as individual statements of faith and achieved confessional status only years later. The present work (No. 179 in the Lietzmann-Aland series of

Kleine Texte für Vorlesungen und Übungen) is the fascinating story of the third of these documents, the Smalcald Articles, drafted by Luther at the command of Saxon Elector John Frederick and intended for frankly defiant presentation at the papally proclaimed but never held Ecumenical Council of Mantua. In just under 100 contemporary documents—bulls, instructions, letters, memoranda of table conversations, reports, opinions, expense accounts, titles of books and brochures, prefaces, even a will—we can trace the dramatic (sometimes almost melodramatic) story from the time that the whole operation is set in motion by the bull *Ad Domini gregis* in 1536 to the elevation of the articles to the status of a symbol of the Church of Saxony in 1574. Stages on the way include B. Martin Luther's preparation of the first draft in spite of his all but mortal illness, the conference of Saxon theologians at Wittenberg at the end of 1536, the convocation of the Smalcald League the following February, Elector John Frederick's unsuccessful advocacy of the articles, the politically motivated sidetracking of the articles at the League assembly, the necessarily unofficial subscription of the articles by the Lutheran theologians at Smalcald, Luther's subsequent expansion and publication of the articles as a private document, the papalist rebuttals that it evoked, and the final triumph of the articles as a symbolical document of the Church of Saxony after two decades of stout Cryptocalvinist resistance. For the reader who handles Early New High German and late medieval Latin the account at times becomes as exciting as a topnotch historical novel. The senior editor, Volz, prepared the Articles and Philip Melanchthon's annexed Tractate on the Authority and Primacy of the Pope for the 1930 *Jubiläumsausgabe* of the Lutheran Symbols; in the present work he continues to maintain his opposition to the interpretation which Bizer has put on the data. Twenty-four of the documents are reproduced in full. Almost every possible question that might arise in the readers' mind has been admirably anticipated and resolved in superbly documented footnotes. English-speaking Lutherans would benefit greatly from a translation of this work, if only to deepen their realization of the extent to which the bonds between church and state influenced the course of the Reformation both for good and for ill. For the time being, however, no Lutheran pastor or seminarian who is interested in the meaning and the history of the symbols to which he is bound and who has the relatively modest linguistic attainments that the use of this work requires should be without it.

ARTHUR CARL PIEPKORN

WESTERN ASCETICISM. Vol. XII: *The Library of Christian Classics.*

Edited and annotated by Owen Chadwick. Philadelphia: The Westminster Press, 1958. 368 pages. Cloth. \$5.00.

Certainly the *Library of Christian Classics* would have been incomplete without a volume on early monasticism. The choice of Owen Chadwick for this comprehensive volume was a good one. Chadwick is both theo-

logian and historian, the perfect combination for a teacher in the field of historical theology. His general introduction and the particular introductions to the three segments of his early monastic tapestry are rich in scholarly descriptions of the men of the Thebaid, of Cassian, and of Benedict of Nursia. No less significant are the texts themselves which reflect the conclusions of modern scholarship. In a reference to the *Sayings* and the *Conferences* Chadwick says: "To translate the jejune aphorisms of the apophthegmatists is like Abba John watering his dead stick until it burst into flower: to translate the urbane reiterations of Cassian, you need a moderate use of the pruning knife, to cut away some of the luxuriant foliage in order to see the fruit." The selection of a text of the Rule of St. Benedict posed other difficulties.

Of especial interest to this reviewer were the *apophthegmata* of the *Verba seniorum*. Chadwick translated parts I—XVII of the Rosweyde edition and achieved an admirable piece of work in putting the epigrammatic, almost laconic, statements of the fathers into easy and readable English. An example: Abba Moses answers a seeking soul with "Go and sit in your cell, and your cell will teach you everything."

There are copious notes, a select bibliography, a general index, and one of Bible references. The book is highly recommended by this reviewer for the theologian who wants to come to grips with monasticism.

PHIL. J. SCHROEDER

THE INTERLINEAR GREEK-ENGLISH NEW TESTAMENT. By Alfred Marshall. London: Samuel Bagster and Sons Limited, 1958. xviii and 1027 pages. Cloth. \$8.00.

The Greek text used in this volume is that of Nestle's 21st edition. In addition to the interlinear translation made by Marshall there is included in the margin the text of the King James Version. Beginners in the study of the Greek New Testament will find this work helpful for inductive study, without relieving them of a thorough grammatical and lexical investigation. J. B. Phillips' prefatory remarks include several interesting points of information, and Marshall's own introduction contains many hints that are of value to the novice in Greek New Testament interpretation.

FREDERICK W. DANKER

NATURA FILII IRAE: HISTORIA INTERPRETATIONIS EPH 2, 3 EJUSQUE CUM DOCTRINA DE PECCATO ORIGINALI NEXUS. (Series in Analecta Biblica Investigationes Scientifcae in Res Biblicas 6). By Joannes Mehlmann. Rome: Pontifical Bible Institute, 1957. xix and 706 pages. Paper. \$9.50.

This book is a veritable storehouse of ecclesiastical opinion on the doctrine of original sin. The writer has painstakingly documented the hermeneutical fortunes of Eph. 2:3 with its reference to "the children of wrath," through the Greek and Latin fathers, the "Pseudo-Reformers," the

Council of Trent, and Pius XII. He concludes that many of the Greek fathers agree with the steadily affirmed Western position that the apostle speaks in Eph. 2:3 not of the consequences of actual sin but of a deeply seated corruption of man's inner being. He finds that a detailed study of the Greek text of Eph. 2:3 confirms the Catholic tradition.

FREDERICK W. DANKER

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.)

Verkündigung und Forschung; Theologischer Jahresbericht 1956/57, ed. Ernst Wolf et al. München: Chr. Kaiser Verlag, 1957/59. 254 pages. Paper. No price given.

Epistles to Timothy: A Study Manual. By Russell Bradley Jones. Grand Rapids: Zondervan Publishing House, 1959. 81 pages. Paper. \$1.50.

The Christian Family and Home. By Alexander C. De Jong. Grand Rapids: Zondervan Publishing House, 1959. 70 pages. Paper. \$.75.

The Catholic Spirit. By Andre Retif. English translation by Dom Aldhelm Dean. New York: Hawthorn Books, 1959. 126 pages. Cloth. \$2.95.

Medieval Poor Law; a sketch of canonical theory and its application in England. By Brian Tierney. Berkeley: University of California, 1959. 179 pages. Cloth. \$4.00.

Biblical Exegesis in the Qumran Texts. By F. F. Bruce. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959. 82 pages. Cloth. \$2.50.

The Greatness of the Kingdom. By Alva J. McClain. Grand Rapids: Zondervan Publishing House, 1959. 556 pages. Cloth. \$6.95.

From Euclid to Eddington: A Study of Conceptions of the External World. By Edmund Wittaker. New York: Dover Publications, 1958. 212 pages. Paper. \$1.35.

Philosophy of Space and Time. By Hans Reichenbach. English translation by Maria Reichenbach and John Freund. New York: Dover Publications, 1958. 295 pages. Paper. \$2.00.

Philosophy and the Physicists. By L. Susan Stebbing. New York: Dover Publications, 1958. 295 pages. Paper. \$1.65.

Practical Christian Ethics. By C. B. Eavey. Grand Rapids: Zondervan Publishing House, 1959. 240 pages. Cloth. \$3.95.

Heresies and Heretics. By Leon Cristiani. New York: Hawthorn Books, 1959. 141 pages. Cloth. \$2.95.

Experience and Nature. By John Dewey. New York: Dover Publications, 1958. 443 pages. Paper. \$1.85.

Let Us Pray. Prepared by the Committee on Public Worship and Aids to Devotion of the General Assembly of the Church of Scotland. London: Oxford University Press, 1959. 95 pages. Cloth. \$2.00.

Daily Meditations. By F. B. Meyer. Westchester, Ill.: Good News Publications, 1959. 63 pages. Cloth. \$.50.

The Church in the Dark Ages. By Henri Daniel-Rops. English translation by Audrey Butler. New York: Dutton, 1959. 635 pages. Cloth. \$10.00.

Special Days and Occasions. By Billy Apostolon. Grand Rapids: Zondervan Publishing House, 1959. 103 pages. Paper. \$1.00.

Amos and Micah (Torch Bible Commentaries). Commentary by John Marsh. London: SCM Press Ltd. (U. S. A. distributor: Alec R. Allenson, Naperville), 1959. 127 pages. Cloth. \$2.25.

Don Pedro. By B. H. Pearson. Westchester: Good News Publishers, 1959. 63 pages. Paper. \$.50.

Jacopa Sadoletto, 1477—1547: Humanist and Reformer. By Richard Mateer Douglas. Cambridge: Harvard University Press, 1959. 307 pages. Cloth. \$5.00.

Pope John XXIII. By Zsolt Aradi, James Tucek, and James O'Neill. New York: Farrar, Straus, and Cudahy, 1959. 325 pages. Cloth. \$4.95.

The Council of Florence. By Joseph Gill. Cambridge: University Press, 1959. 470 pages. Cloth. \$8.50.

Seventeenth-Century America. By James Morton Smith. Chapel Hill: University of North Carolina Press, 1959. 253 pages. Cloth. \$5.00.

The Reality of the Unseen. By William Charles Cranver. New York: Vantage Press, 1959. 90 pages. Cloth. \$2.95.

The Gospel of God. By Herbert Kelly. London: SCM Press Ltd. (U. S. A. distributor: Alec R. Allenson, Naperville), 1959. 151 pages. Cloth. \$2.50.

The Degrees of Knowledge. By Jacques Maritain. English translation by Gerald B. Phelan. New York: Charles Scribner's Sons, 1959. 476 pages. Cloth. \$7.50.

The Doctrine of Grace in the Apostolic Fathers. By Thomas F. Torrance. Grand Rapids: Wm. B. Eerdmans, 1959. 150 pages. Cloth. \$3.00.

The Praying Christ: A Study of Jesus' Doctrine and Practice of Prayer. By James G. S. Thomson. Grand Rapids: Wm. B. Eerdmans, 1959. 155 pages. Cloth. \$3.00.

Between God and Satan. By Helmut Thielicke. English translation by C. C. Barber. Grand Rapids: Wm. B. Eerdmans, 1958. 84 pages. Cloth. \$2.00.

Biblical Chant. By A. W. Binder. New York: Philosophical Library, 1959. 125 pages. Cloth. \$5.00.

Creative Power: The Education of Youth in the Creative Arts. By Hughes Mearns. New York: Dover Publications, Inc., 1958. 272 pages. Paper. \$1.50.

God Hath Spoken. By T. Roland Philips. Grand Rapids: Wm. B. Eerdmans, 1959. 181 pages. Cloth. \$3.00.

Central Themes of American Life. By Tim J. Campbell. Grand Rapids: Wm. B. Eerdmans, 1959. 188 pages. Cloth. \$3.50.

Conflict With Darkness. By H. Virginia Blakeslee. Westchester: Good News Publishers, 1959. 64 pages. Paper. \$.50.

Pastor's Personal Life. By Heinrich Rendtorff. English translation by Walter G. Tillmanns. Minneapolis: Augsburg Publishing House, 1959. 68 pages. Paper. \$1.50.

New Frontiers for Spiritual Living. By Charles A. Behnke. St. Louis: Concordia Publishing House, 1959. 108 pages. Cloth. \$2.00.

A Closer Walk With God. By Elmer A. Kettner. St. Louis: Concordia Publishing House, 1959. 93 pages. Paper. \$.75.

The Blind Seer: George Matheson. By John Crew Tyler. New York: Philosophical Library, 1959. 175 pages. Cloth. \$4.75.

Mystery on the Mountain. By Theodor Reik. New York: Harper & Brothers, 1959. 210 pages. Cloth. \$3.75.

Sermons on Simon Peter. By Clovis G. Chappell. New York: Abingdon Press, 1959. 128 pages. Cloth. \$2.00.

Sexual Relation in Christian Thought. By Derrick Sherwin Bailey. New York: Harper & Brothers, 1959. 312 pages. Cloth. \$4.50.

Interpreting the Bible. By J. C. K. von Hofmann. Minneapolis: Augsburg Publishing House, 1959. 236 pages. Cloth. \$4.50.

Teaching the Catholic Catechism with the Religion Workbook: Vol. I.: God and Our Redemption. By Josef Goldbrunner. New York: Herder and Herder, Inc., 1959. 108 pages. Paper. \$1.65.

Religious Concerns in Contemporary Education: A Study of Reciprocal Relations. By Philip Henry Phenix. New York: Bureau of Publications, Teachers College, 1959. 116 pages. Cloth. \$3.25.

Ordeal of Faith: The Crises of Church-Going America, 1865—1900. By Francis P. Weisenburger. New York: Philosophical Library, 1959. 380 pages. Cloth. \$6.00.

An Introduction to Pastoral Counseling. By Wayne E. Oates. Nashville: Broadman Press, 1959. 331 pages. Cloth. \$6.00.

Is Death the End? By Carroll E. Simcox. Greenwich: Seabury Press, 1959. 96 pages. Cloth. \$2.25.

The School of Faith. By Thomas F. Torrance. New York: Harper & Brothers, 1959. 298 pages. Cloth. \$6.00.

The Singing Church. By Edwin Liemohn. Columbus: Wartburg Press, 1959. 122 pages. Cloth. \$2.50.

First Course in German. By Joseph E. A. Alexis and Andrew D. Schrag. Lincoln: Midwest Book Co., 1959. 363 pages. Cloth. \$3.25.

Full and Joyous Surrender. By Andrew Murray. Westchester: Good News Publishers, 1959. 63 pages. Paper. \$.50.

Assemblies of God: A Popular Survey. By Irwin Winehouse. New York: Vantage Press, 1959. 224 pages. Paper. \$3.75.

Stimmen aus dem neureligiösen Judentum in seiner Stellung zum Christentum und zu Jesus. By Gerhard Jasper-Bethel. Hamburg-Bergstedt: Herbert Reich, 1958. 149 pages. Paper. No price given.

Through the Year with Christ. By Edwin C. Munson. Vol. III. Rock Island: Augustana Press, 1959. 389 pages. Cloth. \$3.75.

Conceptual Thinking: A Logical Inquiry. By Stephan Koerner. New York: Dover Publications, 1959. 301 pages. Paper. \$1.75.

On Mathematics and Mathematicians. By Robert Edouard Moritz. New York: Dover Publications, 1959. 405 pages. Paper. \$1.95.

History of the Archbishops of Hamburg-Bremen. By Adam of Bremen. English translation by Francis J. Tschan. New York: Columbia University Press, 1959. 287 pages. Cloth. \$6.90.

St. Paul and His Message. By Amedee Brunot. English translation by Ronald Matthews. New York: Hawthorn Books, Inc., 1959. 140 pages. Cloth. \$2.95.

A History of the S. P. C. K. By W. K. Lowther Clarke. London: Society for Promoting of Christian Knowledge, 1959. 224 pages. Cloth. 21s.

From Sheldon to Secker: Aspects of English Church History, 1660 to 1768. By Norman Sykes. New York: Cambridge University Press, 1959. 247 pages. Cloth. \$6.50.

Divine Poetry and Drama in Sixteenth-Century England. By Lily B. Campbell. Berkeley: University of California Press, 1959. 268 pages. Cloth. \$5.00.

Thunder on the Left: Some Religio-Philosophical Essays. By Oscar W. Miller. New York: Philosophical Library, 1959. 95 pages. Cloth. \$2.00.

Hebrews and the Scriptures. By F. C. Syngé. London: Society for Promoting Christian Knowledge, 1959. 64 pages. Paper. 7/6.

We Have This Ministry. By Robert N. Rodenmayer. New York: Harper & Brothers, 1959. 123 pages. Cloth. \$2.50.

Urban Problems and Techniques, ed. Perry Norton. Lexington: Chandler-Davis Publishing Co., 1959. 249 pages. Paper. \$4.50.

Protestant Thought; From Rousseau to Ritschl. By Karl Barth. London: SCM Press, 1959. 435 pages. Cloth. \$7.00.

The Bible on the Life Hereafter. By William Hindriksen. Grand Rapids: Baker Book House, 1959. 222 pages. Cloth. \$3.95.

The Riddle of Roman Catholicism. By Jaroslav Pelikan. Nashville: Abingdon Press, 1959. 272 pages. Cloth. \$4.00.

Transcendentalism in New England: A History. By Octavius Brooks Frothingham. New York: Harper & Brothers, 1959. 416 pages. Paper. \$1.75.

Trumpet Call of Reformation. By Oliver Read Whitley. St. Louis: Bethany Press, 1959. 252 pages. Cloth. \$3.95.

The Minister's Manual, 1959. By H. K. W. Heicher. New York: Harper & Brothers, 1959. 362 pages. Cloth. \$3.00.

Preaching Through the Bible. By Joseph Parker. Vols. 18 and 19. Grand Rapids: Baker Book House, 1959. 376 and 306 pages. Cloth. \$3.50 each.

The Fear of God. By Fred Berthold, Jr. New York: Harper & Brothers, 1959. 158 pages. Cloth. \$3.00.

Christ of the Gospels. By William F. Beck. St. Louis: Concordia Publishing House, 1959. 244 pages. Cloth. \$3.00.

Design for Adult Education in the Church. By Paul Bergevin and John McKinley. Greenwich: Seabury Press, 1958. 320 pages. Cloth. \$6.00.