

# CONCORDIA THEOLOGICAL MONTHLY

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Book Review

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## BOOK REVIEW

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

*A PATRISTIC GREEK LEXICON.* Fascicle 1. Edited by G. W. H. Lampe. Oxford: Clarendon Press, 1961. xlix and 288 pages. Paper. \$13.45.

This first installment of a projected five-fascicle work appears as a supplement or companion piece to the renowned Liddell-Scott-Jones lexicon. The latter is primarily devoted to classical Greek authors and in its latest edition studiously avoids patristic entries, except insofar as they bear on classical fragments. (The decision to omit patristic entries reflects Jones's anticipation of the lexicon now before us, although at that time it was still only projected.) The user of this lexicon should, therefore, familiarize himself with the list of signs (p. xlix), which alert him to the relative status or absence of the word in Liddell-Scott-Jones. At the same time he should read the Preface carefully and note that the editors by no means give a complete listing of Greek words used by the fathers. They are interested primarily in all the words not found in Liddell-Scott-Jones and in words (whether in or out of Liddell-Scott-Jones) which are of special interest to students of the theology of the fathers. The absence of a description of the letter *alpha* is symptomatic of the type of approach made here.

The editor is cognizant of the methodological hazards in combining a lexical with a theological-historical interest. Realistically he hopes that this "lexicon will fill a void until a work for the fathers, parallel to Kittel *TWNT*, is developed." On the basis of only one fascicle one cannot judge the lexicon in terms of consistent execution of the aims outlined in the Preface, but some indication

of the assistance this lexicon can render can be given here. A fair idea of the early history of the interpretation of Phil. 2:6 can be gained from the entry ἀπαγγόμες. A study of the passage cited under αἰνιγμα, 2, suggests that what Paul is saying in 1 Cor. 13:12 is not that we see "darkly" (KJV), "dimly" (RSV) or things that are "baffling" (Moffatt), but rather that we see indirectly via an image, just as the Old Testament offers "types" or "figures" of things to come. Research in early monastic developments is made easier by the column of material under ἀκτιμοσύνη. If one seeks corroboration of anointing at Baptism, he can look under ἄλειμμα and ἀλείφω and investigate the rite of bestowal of the Holy Ghost or of exorcism. Diodorus of Tarsus, fourth century, had some harsh things to say about allegory. This lexicon gives a sample: "These cocky innovating interpreters of the Sacred Scriptures, who are either unequal to plain facts or deliberately manhandle them, have introduced allegory, not in accordance with the apostolic intention but rather to ventilate their own opinion, and lead their readers into thinking that each thing means something else." Do you need information on the "Alogoi"? Check against Epiphanius' list of heresies under ἄλογος, 4. Under ἀποκάλυψις, 5, various patristic views on the authorship of the Apocalypse are cited; one can also determine some of the canonical lists in which it was included or from which it was excluded. And then there is the reverent Aristophanism, ἀκτιστοσυμπλαστουργισύνθετος. One could go on, but every student who considers doing serious work in patristics or the history of dogma — not to

speak of the New Testament exegete who requires evidence of early comment — is urged to run his fingers through this treasure.

FREDERICK W. DANKER

*DER PROZESS JESU: Das jüdische und das römische Gerichtsverfahren gegen Jesus Christus auf Grund der ältesten Zeugnisse dargestellt und beurteilt.* By Josef Blinzler. Third edition. Regensburg: Verlag Friedrich Pustet, 1960. 372 pages. Cloth. DM 20.00.

Almost everything of significance that might be said by way of description and interpretation of the historical aspects of the trial of Jesus is gathered here in a work so comprehensive and thorough as to make a fellow laborer almost envious, were it not for the larger honor done to our craft. Many publications today are issued as revisions but in most cases are more properly termed "corrected." The publishers say of this edition that it is "stark erweitert," and they are entitled to each syllable. Much of the material found in the footnotes of the first edition of 1951 is taken up into the text. The Foreword and statement of the problem are now combined, while the question of sources is accorded a separate discussion. In addition to more than 60 new authors mentioned in the bibliography, the volume also boasts an index of passages and authors. The book designer is to be congratulated for giving the text of a technical book like this such an inviting format.

Readers of this book will, of course, note the contrast between Blinzler's position and that of Paul Winter, who claims that the responsibility of Pilate is underplayed in the Gospels. Everyone must justly resent anti-Semitism, but it must also be agreed that the scholar's primary task is to discover the facts and that he cannot be held responsible for misinterpretations which he himself has not made. Jewish scholars are tempted to indulge in special pleading when they discuss the trial of Jesus, which does a disservice to

the cause of objective historical investigation, and nothing is gained by attributing mendacity to early Christian writers in order to save the skins of Caiaphas and Annas and the people they aroused. Lutherans have had to adjust to a good many embarrassing facts in Luther's words and actions; the trend in Roman Catholic scholarship today is to face squarely the mistakes of Roman Catholic leadership in the past; and there are also Jewish scholars who recognize that determining the guilt of persons in the past is not equivalent to sentencing an entire people.

No serious student of the Bible will want to be without this book.

FREDERICK W. DANKER

*DEUTSCHES WÖRTERBUCH ZUM NEUEN TESTAMENT.* By Georg Richter. Regensburg: Verlag Friedrich Pustet, 1962. xix and 1088 pages. Cloth. DM 55.00.

An unusual and especially welcome feature of this selective dictionary to the New Testament is the full citation of all Scripture passages to which reference is made. The work is designed to facilitate use of the material in the commentary series *Regensburger Neues Testament*, of which this is the tenth and final volume, but the careful scholarship and organization that have gone into this volume make it a helpful work of reference also for the student who does not have access to this series. The vocabulary listing is in German, but all the New Testament Greek words rendered by equivalent German expressions are given in parentheses. A system of raised letters helps the reader identify at a glance the Greek word in a given passage. FREDERICK W. DANKER

*SPIRITS IN REBELLION: THE RISE AND DEVELOPMENT OF NEW THOUGHT.*

By Charles S. Braden. Dallas, Tex.: Southern Methodist University Press, 1963. xii and 571 pages. Cloth. \$7.50.

Braden, a Methodist minister who for almost 30 years taught the history and litera-

ture of religions at Northwestern University, is one of the most knowledgeable among contemporary scholars in the field of minority religious groups. To *These Also Believe* (New York: The Macmillan Co., 1949) and *Christian Science Today: Power, Policy, Practice* (Dallas: Southern Methodist University Press, 1958) he now adds what will for a long time be the standard work on New Thought. The first part of this objective but basically sympathetic study describes the sources of the movement in Transcendentalism and the medicoreligious healers, the roles of Phineas P. Quimby (1802—1866) and Warren Felt Evans (1817—1889), the development of the movement to the end of the 19th century, and the history of the International New Thought Alliance from its organization in London in 1914. The second part analyzes the Unity School of Christianity, Divine Science, the Church of Religious Science, and a number of smaller New Thought groups. The last two parts review the outreach of New Thought in America and abroad. The frankly selective bibliography runs to more than 30 pages! Clergymen whose parishioners are being reached by New Thought either directly or through the works of Norman Vincent Peale, the late Glenn Clark, and others will find *Spirits in Rebellion* an excellent source of authoritative information. ARTHUR CARL PIEPKORN

*WHAT CAN A MAN DO?* By Milton Mayer. Chicago: The University of Chicago Press, 1964. 310 pages. Cloth. \$5.00.

Here is a collection of the most challenging writings of one who has been rightly called "the most brilliant journalist of this country." It is significant that the foreword to this volume of essays from the pen of a Jewish author was written by Martin Niemöller, who says of Mayer: "He is as controversial as anyone would be who asks his

question, 'What can a man do in order to be human?'"

We know of no one today who writes in a style comparable to that of Mayer, and we know of few who penetrate so deeply the dark recesses of the human heart. A quotation from a commencement address will do to make this point: "The trouble with education is that it teaches you rhetoric while you are young. When, for rhetorical purposes, you embrace the doctrine of the lesser evil, you ignore its fatal flaw of present certainty and future contingency; being young, you think you will live forever, so that you may do bad things today in order to do good things tomorrow. But today is certain, tomorrow contingent; and this night an old man's soul may be required of him." (P. 148)

The most remarkable selection in this volume is one entitled "Christ Under Communism." Mayer makes such observations as these: "The church temporal, there as here, is not very bold, but it is the one institution to which the totalitarian dictatorship is unable to dictate totally" (p. 52). "Steady pressure—the drop that wears away the stone—is the contemporary substitute. But what say the political geologists when there are millions who believe that the stone in this case is the Rock which will not wear away?" (P. 54). "In Communist Europe the Party militant and triumphant and the church stripped and humiliated stand face to face. They are alone in the arena. 'Everything else'—it wasn't a Christian who said this but a Communist—'is finished'" (p. 59). "It is a long-term struggle; both sides see it that way now, even in the USSR. But one side always saw it that way, and there lies its advantage." (P. 60)

In short, if a person were looking for a single volume which would quickly and eloquently give its reader a "feel" for the contemporary situation in the world, this would be it. MARTIN H. SCHARLEMANN

*LET'S STUDY THEOLOGY.* By Henry W. Reimann. St. Louis: Concordia Publishing House, 1964. 102 pages. Paper. \$1.50.

For most men the earthly task requires threescore years and ten, but the late Henry Reimann finished early. While it may seem at first no great distinction that many should now remember him only or mostly for one thing, that he died young, it is in his case just that. In view of the little book he has here bequeathed to us, which reveals an extraordinarily mature grasp of what every Christian is given to live and die for, we can make one biographical observation with sure conviction: It is sentimental to suppose the author died prematurely; he died precociously, and he could richly afford to do so.

This is not to force a moral from the book which could be secured only by privileged information about the author. The book itself exhibits the virtues, two in particular, which characterize the man who knows how to die freely: he has nothing to lose, and he has everything to give. On the one hand, he cannot be bought, not even by the most conscientious ecclesiastical hush money, for the simple reason that he and the whole church have already been paid for in full. This first quality of fearless freedom (in the book's exquisite Foreword his colleague Piepkorn remembers Reimann as "courageous" and "candid") renders his book dangerous — dangerous, that is, to the tyrants of theological scare and smear. Witness the unabashed (but not for that reason uncritical) delight which Reimann takes in the ecumenical movement, in modern Biblical studies, in the liturgical renewal, in the new confessionalism. On the other hand, confirming the Piepkornian adjectives "compassionate" and "charitable," the author is lavish in granting the benefit of the doubt, even to the materialists; in taking the questioner seriously, on the Genesis as well as on the science side of the issue; in eschewing easy labels, for

example, Fundamentalist; in providing a Lutheran *tertium* where more niggardly theologies are merely bifocal, "visible/invisible" as a case in point; and in rediscovering the fathers rather than outgrowing them, whether they be the Alexandrians or Melancthon or Löhe.

The author designed this little book as a theological "primer," intending the word of course in the modest sense which rhymes with "slimmer." But the word has another pronunciation. This book, for all its deceptive modesty, could well be a potent factor in priming faltering theological pumps. The breezy title — which sounds almost playful, like "Theology, Anyone?" — should not disguise the fact that this is an invitation to study. It is forthrightly confessional, not only in its documentation but in its outline, beginning as it does in chapter one with "I Believe" and concluding in chapter ten with "And the Resurrection of the Body." Every chapter pursues the same excitingly fresh approach to systematics, "from Scriptural synthesis through the Church's tradition to the relevant issues and terms of today." For example, the sixth chapter, on ecclesiology, begins with a collation of Old and New Testament features of church and ministry and then proceeds to subsequent historical and recent problems like institutionalization, "unionism," and sectarianism. Theology, according to Reimann's timely invitation, means speaking "Law and Gospel as God's present Word for faith and life." Let's!

ROBERT W. BERTRAM

*BASILIKEN — KUPPELKIRCHEN — KATHEDRALEN: Das himmlische Jerusalem in der Sicht der Jahrhunderte.* By Alfred Stange. Regensburg: Verlag Friedrich Pustet, 1964. 116 pages (including 53 pages of plates). Cloth. DM 13.80.

*DÄMONEN UND MONSTREN: Gestaltungen des Bösen in der Kunst des frühen*

*Mittelalters.* By Herbert Schade. Regensburg: Verlag Friedrich Pustet, 1962. 152 pages (including 46 pages of plates). Cloth. DM 13.80.

*DAS BILD DER KIRCHE: Hauptmotive der Ekklesia im Wandel der abendländischen Kunst.* By Anton Mayer. Regensburg: Verlag Friedrich Pustet, 1962. 133 pages (including 46 pages of plates). Cloth. DM 13.80.

Theology and faith find eloquent expression not only in words but also in pictures and symbols, with both forms of expression mutually interacting. This is the basic thesis of the series *Welt des Glaubens in der Kunst*, to which all three of these titles belong. Each volume is a kind of illustrated lecture in printed form. As it goes along, the expertly written text in each case makes reference in the margin to the specific halftone illustration which illuminates the point the text is making. The aptly chosen and beautifully reproduced pictures are segregated in the back of the book, preceded where appropriate by notes to the text and followed by notes on the illustrations. The scholarship is thorough but unobtrusive.

Schade's work, which covers the 9th through the 13th centuries, discusses the presuppositions and the methodology of interpreting ancient symbolic art, the world as the arena of conflict between the spirits, and the demons in the history of salvation, with special reference to the Fall, the temptation of Christ, the Christian's contest with demons and vices, the final Judgment, and hell. A closing brief essay discusses the tides that can be described in the history of demonic representation in Western art.

Mayer's five chapters trace the image of the church in art from Christian antiquity to the present. Noteworthy is the emergence of the *domina-mater* and *imperatrix* image in the high Middle Ages, the faithful reflection of the individualism of the late Middle Ages

and the Renaissance, the earthly *ecclesia triumphans* of the Baroque, and the revival of symbolic thought about the church in our own time.

Stange addresses himself to the representation of the heavenly Jerusalem in the changing architecture and ornamentation of the church building. The halftone illustrations are supplemented by instructive ground plans in the text. Eight chapters discuss the classic basilica, the cruciform churches of the East, the second cathedral of Trier, the vaulted architecture of Byzantium, the medieval Western imperial chapels like the one at Aix, the Romanesque basilicas, the churches with apses at each end and the churches of the great pilgrimage routes, and the contrast of Cistercian austerity with the rich ornamentation of the Gothic cathedral.

These volumes will enrich the insights of the church historian and the systematic theologian no less than of the lover of Christian art.

ARTHUR CARL PIEPKORN

*YEARBOOK OF AMERICAN CHURCHES: INFORMATION ON ALL FAITHS IN THE U.S.A. (Edition for 1964).* Edited by Benson Y. Landis. New York: Office of Publication and Distribution, National Council of the Churches of Christ in the U.S.A., 1964. v and 314 pages. Cloth. \$5.95.

This is the 32d edition of what has become the indispensable information annual about organized religion in this hemisphere. The data for this edition were gathered in 1963; it thus generally reflects the situation as of the end of calendar year 1961. The period reported on was relatively stable as far as religious organizations are concerned. The only developments of 1963 to be reported were the withdrawal of the *Wisconsin Evangelical Lutheran Synod* from the Synodical Conference, the entry of the *Lutheran Free Church* into The American Lutheran Church, and the entry of the *National Lutheran Church* into The Lutheran Church—

Missouri Synod. Other changes from the 1963 edition (see the notice in this journal, Vol. XXXIV [1963], 625), include: (a) elimination of *The Church of God (New Dunkards)*, which listed 677 members in 8 churches in 1958 and which disbanded in August 1962; (b) addition of the *Independent Assemblies of God, International*, with 136 churches (this group was formerly known as the Scandinavian Assemblies in the United States, Canada and Other Lands); (c) addition of the *National Association of Congregational Churches*, with 230 churches and 100,000 members, organized in 1955;

(d) dropping of the *Divine Science Church and College, Inc.*, of Denver, founded in 1898, on which no statistics were available; (e) change in designation from *Russian Orthodox Catholic Church, Archdiocese of the Aleutian Islands and North America* to *Russian Orthodox Church in America, Patriarchal Exarchate*; (f) omission of "Finnish" from the official name of what was formerly the *Finnish Apostolic Lutheran Church of America*. Like its predecessors, the 1964 edition is an unrivaled compendium of names, addresses, statistics, and analyses.

ARTHUR CARL PIEPKORN

### BOOKS RECEIVED

*Assimilation in American Life: The Role of Race, Religion, and National Origins.* By Milton M. Gordon. New York: Oxford University Press, c. 1964. 276 pages. Cloth. \$5.25.

*The Church.* By Giovanni Battista Cardinal Montini. Baltimore: Helicon Press, c. 1964. 232 pages. Cloth. \$5.50.

*Civil Rights and Liberty.* By Frederick Nymeyer. South Holland, Ill.: Libertarian Press, c. 1964. 12 pages. Paper. 15 cents each.

*Equality in America: Religion, Race, and the Urban Majority.* By Alan P. Grimes. New York: Oxford University Press, c. 1964. x and 136 pages. Cloth. \$4.00.

*The Eucharist in the New Testament: A Symposium (L'Eucharistie dans le Nouveau Testament).* By J. Delorme, P. Benoît, M.-É. Boismard, J. Dupont, and D. Mollat, translated by E. M. Steward. Baltimore: Helicon Press, c. 1964. 160 pages. Cloth. \$3.50.

*Federal Aid and Catholic Schools.* Edited by Daniel Callahan. Baltimore: Helicon Press, c. 1964. 160 pages. Cloth. \$3.95.

*Israel's Concept of the Beginning: The Theology of Genesis 1—3.* By Henricus Renckens. New York: Herder and Herder, c. 1964. 320 pages. Cloth. \$5.95.

*Literature and the Image of Man: Studies*

*of the European Drama and Novel, 1600 to 1900.* By Leo Lowenthal. Boston: The Beacon Press, c. 1963. xvi and 242 pages. Paper. \$2.95.

*The Ministry of the Lutheran Teacher: A Study to Determine the Position of the Lutheran Parish School Teacher Within the Public Ministry of the Church.* By Arnold C. Mueller. St. Louis: Concordia Publishing House, c. 1964. 174 pages. Paper. \$3.00.

*The Novel of Violence in America.* By W. M. Frohock. Boston: Beacon Press, c. 1964. xi and 238 pages. Paper. \$1.75.

*The Political and Social Ideas of St. Augustine.* By Herbert A. Deane. New York: Columbia University Press, c. 1963. xiv and 356 pages. Cloth. \$7.50.

*The Popes and World Government.* By Emile Guerry. Baltimore: Helicon Press, c. 1964. xvi and 254 pages. Cloth. \$5.50.

*Primitive Christian Symbols (Les symboles chrétiens primitifs).* By Jean Daniélou, translated by Donald Attwater. Baltimore: Helicon Press, c. 1963. xvi and 151 pages. Cloth. \$3.95.

*Schau Gottes.* By Wladimir Lossky. Zürich: EVZ-Verlag, c. 1964. 133 pages. Cloth. DM 18.80.

*Theological Investigations (Schriften zur Theologie).* Vol. I: *God, Christ, Mary, and Grace.* By Karl Rahner, translated by Cor-

nelius Ernst. xxii and 394 pages. Vol. II: *Man in the Church*. By Karl Rahner, translated by Karl-H. Kruger. 363 pages. Baltimore: Helicon Press, c. 1963. Cloth. \$7.50 each volume.

*West Indian Migrants and the London Churches*. By Clifford S. Hill. New York: Oxford University Press, c. 1963. 89 pages. Paper. \$1.95.

*Aspects of Christian Social Ethics*. By Carl F. H. Henry. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, c. 1964. 190 pages. Cloth. \$3.95.

*God's World in the Making*. By Peter Schoonenberg. Pittsburgh: Duquesne University Press, c. 1964. ix and 207 pages. Cloth. \$3.95.

*History of Christian Education*. By C. B. Eavey. Chicago: Moody Press, c. 1964. 430 pages. Cloth. \$5.50.

*Learning How Children Worship*. By Grace W. McGavran, illustrated by James A. Scott. St. Louis: The Bethany Press, c. 1964. 192 pages. Cloth. \$2.95.

*The Measure of a Minister*. By Dudley Strain. St. Louis: The Bethany Press, c. 1964. 127 pages. Cloth. \$2.50.

*The Basis of Christian Faith: A Modern Defense of the Christian Religion*. By Floyd E. Hamilton. New York: Harper & Row, c. 1964. xv and 364 pages. Cloth. \$5.00.

*Black Religion: The Negro and Christianity in the United States*. By Joseph R. Washington, Jr. Boston: Beacon Press, c. 1964. ix and 308 pages. Cloth. \$5.00.

*Catalogus Translationum et Commentariorum: Mediaeval and Renaissance Latin Translations and Commentaries — Annotated Lists and Guides*. Vol. I. Edited by Paul Oskar Kristeller. Washington, D. C.: The Catholic University of America Press, c. 1960. xxiii and 249 pages. Paper. \$7.50.

*Luther*. By René-Jacques Lovy. Paris: Presses Universitaires de France, c. 1964. 226 pages. Paper. 12.00 French francs.

*Moral Philosophy: An Historical and Critical Survey of the Great Systems*. By Jacques Maritain. New York: Charles

Scribner's Sons, c. 1964. xii and 468 pages. Cloth. \$7.95.

*Modern Literature and Christian Faith*. By Martin Turnell. Westminster, Md.: The Newman Press, c. 1961. 69 pages. Cloth. \$2.50.

*The Nature of the Resurrection Body: A Study of the Biblical Data*. By J. A. Schep. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, c. 1964. 252 pages. Cloth. \$4.95.

*The New Europe and Its Economic Future*. By Arnold B. Barach, graphics by Rudolf Modley. New York: The Macmillan Company, c. 1964. 148 pages. Paper. \$1.95.

*The Ordeal of Wonder: Thoughts on Healing*. By Edmund R. Morgan. New York: Oxford University Press, c. 1964. 166 pages. Cloth. \$4.00.

*Tongue Speaking: An Experiment in Spiritual Experience*. By Morton T. Kelsey. Garden City, N. Y.: Doubleday and Company, c. 1964. xii and 252 pages. Cloth. \$4.50.

*My House Is Your House*. By Rafael V. Martinez. New York: Friendship Press, c. 1964. 127 pages. Paper. \$1.95.

*The Preacher's Portrait: Some New Testament Word Studies*. By John R. W. Stott. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, c. 1961. 124 pages. Paper. \$1.45.

*The Problem of Catholicism (Il Problema del Cattolicesimo)*. By Vittorio Subilia, translated by Reginald Kissack. Philadelphia: The Westminster Press, c. 1964. 190 pages. Cloth. \$4.50.

*Race Relations and Christian Mission*. By Daisuke Kitagawa. New York: Friendship Press, c. 1964. 191 pages. Paper. \$1.95.

*Rashi and the Christian Scholars*. By Herman Hailperin. Pittsburgh: University of Pittsburgh Press, c. 1963. xvii and 379 pages. Cloth. \$15.00.

*Responsive Table Prayers for Families*. By Harry N. Huxhold. St. Louis: Concordia Publishing House, c. 1964. 32 pages. Paper. 50 cents.

*The Study of the Bible in the Middle*



*Ages.* By Beryl Smalley. Notre Dame, Ind.: University of Notre Dame Press, c. 1964. xxii and 406 pages. Paper. \$2.25.

*Truth as Encounter.* By Emil Brunner. Philadelphia: The Westminster Press, c. 1964. xii and 210 pages. Cloth. \$5.00.

*Word and Sacrament: A Preface to Preaching and Worship.* By Donald Macleod. Englewood Cliffs, N. J.: Prentice-Hall, c. 1960. ix and 176 pages. Cloth. \$4.50.

*The Chair of Peter: A History of the Papacy (Die Päpste).* By Friedrich Gontard, translated by A. J. and E. F. Peeler. New York: Holt, Rinehart and Winston, c. 1964. 629 pages. Cloth. \$12.50.

*Customs and Holidays Around the World.* By Lavinia Dobler, illustrated by Josephine Little. New York: Fleet Publishing Corporation, c. 1962. vi and 186 pages. Cloth. \$4.50.

*Jesus, History, and You.* By Jack Finegan. Richmond, Va.: John Knox Press, c. 1964. 144 pages. Paper. \$1.95.

*The Man for Others.* By Erik Routley. New York: Oxford University Press, c. 1964. xiv and 107 pages. Paper. \$1.50.

*Many but One: The Ecumenics of Charity.* By J. H. Jackson. New York: Sheed and Ward, c. 1964. xii and 211 pages. Cloth. \$4.50.

*Protestantism in Suburban Life.* By Frederick A. Shippey. Nashville, Tenn.: Abingdon Press, c. 1964. 221 pages. Cloth. \$4.50.

*Religion and Nationalism in Southeast Asia: Burma, Indonesia, the Philippines.* Madison, Wis.: The University of Wisconsin Press, c. 1963. xiv and 253 pages. Cloth. \$5.00.

*Revell's Minister's Annual 1965.* Edited by David Alexander MacLennan. Westwood, N.J.: Fleming H. Revell Company, c. 1964. 383 pages. Cloth. \$3.95.

*Spirit of Power.* By Paul W. F. Harms. St. Louis: Concordia Publishing House, c. 1964. 94 pages. Paper. \$1.00.

*Christmas in Bethlehem and Holy Week at Mount Athos.* By Christopher Rand. New York: Oxford University Press, c. 1963. 168 pages. Cloth. \$4.00.

*Daniel: Dialogues on Realization (Daniel, Die Gespräche von der Verwirklichung).* By Martin Buber, translated by Maurice Friedman. New York: Holt, Rinehart and Winston, c. 1964. x and 144 pages. Cloth. \$4.00.

*Lactantius: The Divine Institutes, Books I—VII.* Translated by Mary Francis McDonald. Washington, D.C.: The Catholic University of America Press, c. 1964. xxv and 561 pages. Cloth. \$7.95.

*The Old Testament in Dialogue with Modern Man.* By James D. Smart. Philadelphia: The Westminster Press, c. 1964. 138 pages. Cloth. \$3.50.

*The Restored Relationship: A Study in Justification and Reconciliation.* By Arthur B. Crabtree. Valley Forge, Pa.: The Judson Press, c. 1963. xii and 208 pages. Cloth. \$5.00.

*Teacher.* By Sylvia Ashton-Warner. New York: Simon and Schuster, c. 1963. 224 pages. Cloth. \$5.00.

*A Protestant Approach to the Campus Ministry.* By John E. Cantelon. Philadelphia: The Westminster Press, c. 1964. 127 pages. Paper. \$1.95.

*Psychiatry and Religious Faith.* By Robert G. Gassert and Bernard H. Hall. New York: The Viking Press, c. 1964. xx and 171 pages. Cloth. \$3.95.

*The Vital Balance: The Life Process in Mental Health and Illness.* By Karl Menninger with Martin Mayman and Paul Pruyser. New York: The Viking Press, c. 1963. 531 pages. Cloth. \$10.00.

*Theology in the New Testament: A Basis for Christian Faith.* By Ralph E. Knudsen. Valley Forge, Pa.: The Judson Press, c. 1964. 442 pages. Cloth. \$6.95.

*The Formulas of the Deuteronomic Creed.* By Joanne N. M. Wijngaards. Leiden: E. J. Brill, c. 1963. 58 pages. Paper. 12 Dutch guilders.

*Das Gericht nach den Werken: Ein Beitrag zu Luthers Lehre vom Gesetz.* By Ole Modalsli. Göttingen: Vandenhoeck und Ruprecht, c. 1963. 246 pages. Paper. DM 25.00.

*The Church and the Age of Reason 1648 to 1789.* By Gerald R. Cragg. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, c. 1962. 299 pages. Cloth. \$5.00.

*The Church in an Age of Revolution: 1789 to the Present Day.* By Alec R. Vidler. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, c. 1962. 287 pages. Cloth. \$5.00.

*From Hegel to Nietzsche: The Revolution in Nineteenth-Century Thought (Von Hegel zu Nietzsche: Der revolutionäre Bruch im Denken des Neunzehnten Jahrhunderts).* By Karl Löwith, translated by David E. Green. New York: Holt, Rinehart and Winston, c. 1964. xiii and 464 pages. Cloth. \$8.50.

*Introduction to the New Testament.* By Everett F. Harrison. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, c. 1964. xiv and 481 pages. Cloth. \$5.95.

*Jewish Symbols in the Greco-Roman Period.* Vols. 9—11: *Symbolism in the Dura Synagogue.* By Erwin R. Goodenough. New York: Pantheon Books, c. 1964. xvii and 237 pages; xi and 251 pages; xv pages, 21 plates, and 354 pictures; three volumes. Cloth. \$25.00.

*John Wyclif and Reform.* By John Stacey. Philadelphia: The Westminster Press, c. 1964. 169 pages. Cloth. \$3.75.

*No Language but a Cry.* By Bert Kruger Smith. Boston: Beacon Press, c. 1964. xiv and 170 pages. Cloth. \$5.00.

*Old Testament Light: A Scriptural Commentary Based on the Aramaic of the Ancient Peshitta Text.* By George M. Lamsa. Englewood Cliffs, N. J.: Prentice-Hall, c. 1964. xv and 976 pages. Cloth. \$8.95.

*Our Christian Hope.* By Georgia Harkness. Nashville, Tenn.: Abingdon Press, c. 1964. 176 pages. Cloth. \$3.00.

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