

Reviews

The Apocalypse of John, by Charles C. Torrey. (Oxford University Press, 40s.).

This book was completed by Professor Torrey of Yale a few months before his death in 1956, and the work of publication has been carried out by his daughter, with the aid of "friendly scholars." In the preface Torrey states that he takes "into full account the implications of the Dead Sea Scrolls and of a 'Nazarene Bulletin' brought to light in 1950," though in Torrey's discussion there are no actual references to, or quotations from, the Scrolls. There is an introduction (90 pp.); then there are critical notes on selected passages (70 pp.); and finally, Torrey's translation.

The introduction deals mainly with the questions of the original language and date of Revelation. As we would expect, Torrey is quite sure that the original language is Aramaic, and that the Greek is a literal translation. So also, as he gave a much earlier date to the Gospels than most scholars are prepared to give, he assigns Revelation not, as is most usual, to the closing years of the reign of Domitian (81-96 A.D.), but, precisely, to the year 68 A.D.

On the question of language, Torrey will probably be found more convincing than when he was arguing for the wholesale Aramaic background of the Gospels (1933). At least, he seems to succeed in giving a more reasonable explanation than has so far been advanced of the glaring mistakes in grammar and syntax which have been one of the chief puzzles of this puzzling book, and which have caused many scholars to award the Seer's Greek only a bare and grudging pass! These gross grammatical errors have been attributed variously to sheer ignorance, deliberate protest against things Hellenistic, or, with Charles, to the supposition that the author thought in Hebrew and wrote in Greek. Some commentators throw up the sponge (e.g. Bousset, on p. 118, is quoted as finding one of these irregularities *gänzlich unerklärlich*. For a German scholar to confess such things must surely be one of the apocalyptic signs of the end of the world!) But Torrey is not baffled. The explanation is simply that the translator of the Aramaic original takes very seriously the words of xxii. 6-9, 18-19. The book

is "prophecy, the continuation of the Hebrew-Jewish oracles; written by a prophet, in the language of the new revelation, of the Messianic scriptures." Therefore, not only every Aramaic word, but also Aramaic idiom, syntax, and grammar, must be faithfully represented in the Greek. Hence the translator's *apparent* indifference to Greek grammar. "Apparent," because every solecism can be paralleled with correct usage elsewhere, sometimes in the same sentence. The "howler" (incidentally, the beast of xiii. 11 is far less polite in Aramaic—he howls like a dragon!) which meets us in i. 4, "from *he* who is" (thus the Greek) is quite correct in Aramaic. The clause is introduced by the omnipresent Aramaic "di," which T. W. Manson calls a particle, while Torrey describes it as a "notoriously troublesome pronoun" frequently used as "a conjunction." Torrey's point is that the translator wishes to give "di" its full weight, and to show that, in the sacred language of inspiration, the relative pronoun "di," being itself a nominative, makes the case following it also nominative. So, too, in xix. 20, the translator must make "burning" feminine, though "fire," in Greek, is neuter. Semitic languages have no neuter, and use the feminine where Greek uses the neuter. Yet the translator knows perfectly well that "puros" is neuter, as he shows by the article alongside it!

In dating the book just after Nero's death, and before the destruction of Jerusalem in 70 A.D., Torrey returns to the position held by scholars like Westcott, Lightfoot, and Hort in the last century. He is not always as revolutionary as might appear. Naturally his reasons for this date are partly linguistic. He thinks that Revelation belongs to the time when the Church was still predominantly Jewish, when the status of the "Nazarene Jews" was still that of "a conventicle within the synagogue" (G. F. Moore), and when the sacred language was Aramaic. But his arguments are by no means limited to linguistic considerations. There is a very able and illuminating discussion of the important passage, xvii. 9-11. Perhaps the chief weakness in his arguments for the date 68 A.D. lies in the fact that Revelation presupposes a universal imposition of Caesar-worship (e.g. xiii. 14), a fact which is more relevant to the time of Domitian than to the late sixties.

Two errors in the transliteration of Greek words have been noted on pp. 45 and 49. Also, p. 86 line 1 should read 1 Thess. ii. 16 (not 10).

Professor Torrey has left us, in his last work, a book which will make an important contribution to New Testament studies along at least two lines. One is the demonstration of the unity of the Apocalypse. The other is the light shed upon Christian beginnings, in what, for brevity's sake, we must here call the "Nazarene" period of the primitive Church.

W. E. MOORE

Theology of Culture, by Paul Tillich. (Oxford University Press, 18s.).

The wrong way to read this book is to begin at the beginning and plough through to the end. Such a procedure involves the reader in a discussion with T. S. Eliot on the limitations of art on page 125, a discussion with Einstein on the idea of a Personal God on page 127 and a plunge into theories of morals on page 133. It is too exhausting. For the book is not, despite its title, in any sense a sustained and systematic argument. It is a collection of essays and articles written by Tillich in the last twenty years on a wide range of subjects which can loosely be united under the name of culture, but which are here presented with a minimum of systematization.

This is intended as an explanation and not as a criticism for, rightly used, the book is exceptionally interesting. Its unity lies in the mind of the author who illuminates every aspect of culture which catches his attention, and there is a personal distinction in all its varied discussions. But it should be read a little at a time, subject by subject, so to speak, and it would even be rewarding for those who find Tillich difficult to single out the essays on Europe, America and Russia, which are quite straightforward, and profit from them.

The truth is that Tillich is not a systematic thinker. He has an amazing intuitive insight, rather, into all aspects of the modern situation, religious, political, artistic, ethical, educational and psychological. He opens windows for the mind. He stimulates thought where some of his contemporary compatriots tend to quell it, and each one of the main themes here treated is worth following up for its own sake.

There is, first, his conception of religion as "ultimate concern." We are all bogged down in false concepts of religion as an activity amongst activities, a thing amongst things. All our arguments are bedevilled by this kind of idolatry. "Religion is not a special function of man's spiritual life, but it is the dimension of depth in all of its functions." This is the liberating word which sets us free again to talk to our contemporaries—to communicate—not in terms of our "thing" but in terms of the depth dimension in their science, art, politics, selves.

"Picasso's 'Guernica' is a great Protestant painting." Who but Tillich could have written that sentence, and it illustrates his dynamic and liberating vision of Protestantism. The Protestantism we know is so often a prisoner, as "religion" is, of its own past. So often too it looks to its past for deliverance, not realizing that the past is the gaoler. Protestantism for Tillich is neither dogma nor Church order, but a profound vision, both negative and positive, of the tragedy of our human situation and of the wonder of redemption. This links Protestantism with the art of Picasso and of T. S.

Eliot even when, as in the former case, the unity is unrecognized.

In other works Tillich has already discussed existentialism and here he simply gives a summary, but this leads on to a section on psychoanalysis, the rival or the partner of the Church. Tillich sees it, as he sees other aspects of culture, as predominantly partner. "The growth of the two movements, existentialism and depth psychology, is of infinite value for theology. Both of them brought to theology something which it always should have known but which it had forgotten and covered up. They helped to rediscover the immense depth psychological material which we find in the religious literature of the last two thousand years."

Their second value to both theologian and preacher is to create a new understanding of sin, "which had become entirely unintelligible by the identification of sin with sins, and by the identification of sins with certain acts that are not conventional or not approvable." Tillich is aware that culture is not God's answer. It is man's question. Similarly psychoanalysis is not answer but question. The answer is not technique but grace, but existentialism and psychoanalysis create the conditions in which the Christian gospel can be spoken and heard with understanding.

Perhaps on no subject is there greater confusion both inside and outside of the Church than on the question of the nature of morality, and here the Church is often less than adequate to the Biblical insights she is supposed to mediate. As we tend to have "a religion" so we tend to have "a morality" which creates in us fanaticism "for fanaticism is the attempt to repress elements of one's being for the sake of others. If the fanatic encounters these elements in somebody else, he fights against them passionately, because they endanger the success of his own repression." Such a moral approach is a failure because it depends upon an external authority. "The moral command is unconditional because it is we commanding ourselves." Only internal morality is genuine. "We cannot be obedient to the commands of a stranger even if he is God." So Tillich protests "in the name of the Protestant principle, against the Protestant moralism as it has developed in Protestant countries."

The final sections of the book are much easier going. The difference between Germany and America is finely drawn and there is a splendid analysis of the triumph of Marxism in Russia. The last section of all deserves thorough discussion. It is a plea for *participation*. Denunciations in empty churches of people who are not there is not a form of communication. But the participation must entail also an element of separation, the bringing of the New Being into the world of man's ultimate anxiety. "Medicine has helped us to rediscover the meaning of grace in our theology. This is perhaps its most important contribution. You cannot help people

who are in psychosomatic distress by telling them what to do. You can only help them by giving them something—by accepting them. That was the plight of Luther in his struggle against the distorted late Roman Church which wanted ‘that men make themselves first acceptable and then God would accept them.’ But it is always the other way around. First you must be accepted. Then you can accept yourself, and that means you can be healed.”

DOUGLAS STEWART

The Latter Prophets, by T. Henshaw. (Geo. Allen & Unwin, London, 30s.).

The issue of a book which seeks to interpret the Bible to the layman has long since ceased to be an event. After all the books of this kind which have surveyed the Old Testament or the New Testament or the whole of the Bible, the time has now come to pass on to the next stage where specific sections of the Bible are treated in the same way but in more detail. One of the early steps in that direction is the publication of this book.

Mr. Henshaw begins by clarifying his title. To the Hebrew, the “Former Prophets” meant the four historical books, Joshua, Judges, Samuel and Kings. The “Latter Prophets” also meant four books: Isaiah, Jeremiah, Ezekiel and the Book of the Twelve (minor prophets).

Of the book’s 341 pages, 215 are devoted to these prophets, and space is allocated to each in proportion to its significance in the Biblical record. Isaiah, for example, occupies 53 pages, Jeremiah 41, and Ezekiel 26. Obadiah, on the other hand, is dealt with in 4 pages.

There are five introductory chapters, including an extremely helpful one on “The Forms and Characteristics of Hebrew Poetry,” and an extremely difficult one, “The Historical Background.” The rest of the book is then given over to the prophets themselves. Each chapter begins with the life and character of the prophet, and is followed by a summary of the book’s contents. Other sections then deal with its unity, its permanent influence and its style. The emphasis and tone are scholarly if not original. The author, rightly in such a book, is concerned more to summarise what Old Testament experts are saying than to propound new theories, and on the whole he pursues a good steady course. The findings of critical scholarship are accepted. Ezra, for instance, is put in the reign of Artaxerxes II; Isaiah is dealt with in three quite different chapters (each in its chronological order in relation to the other prophets), and the generally accepted apocalyptic chapters of Zechariah (ix- xiv) are dealt with separately at the end.

Whilst there is nothing in all this with which most readers will

want to quarrel, there will be many indeed who will regret that the sections dealing with the permanent influence of the prophets and their place in the development of Hebrew religion are not dealt with at greater length. Mr. Henshaw at times is better at indicating the prophet's influence over his contemporaries than their influence for all time, though he does his work in such a manner that it should not be difficult for the reader to move from one to the other by his own mental processes.

This, however, raises a further point about those for whom the book is intended. The publisher's "blurb" says it will appeal "not only to theological students, the clergy and teachers, but also the growing number of laymen, who desire to make a serious study of the canonical prophets." This is a bold claim, and one cannot help but wonder how far the latter half of it is true. There is much here that is too difficult for all but a small proportion of laymen, and some that will be heavy going for others who have not delved deep into the teaching of the prophets. This is particularly true of the chapter on the historic background, and one wonders further how many in this category are going to be able to cope with the French and German works quoted in the comprehensive bibliography, not to mention some of the English tomes that appear there also. To many, the price will be but one more obstacle, though it is not expensive by present standards.

There is a very useful collection of appendices, dealing with such subjects as the priesthood, sacrifice, the Messianic hope, feasts and fasts, etc., and although some of these are of broader reference than the canonical prophets, they provide the reader with much useful information.

None of these criticisms, however, should be allowed to hide the fact that this is a very useful piece of work well done, and the publishers are to be congratulated on its production. Errors are few indeed, but R. N. North on page 330 should surely read C. R. North?

A. GILMORE

Tomorrow is a Holiday, by E. H. Robertson. (S.C.M. Press, 8/6d.).

This book is an account of a trip to South America on behalf of the United Bible Societies to study church life and collate material on the place and use of the Bible in the growing churches. It is written in the form of a diary with day-to-day findings, so that we have a series of interesting first impressions and information, some of which doubtless would have been qualified or corrected with a longer stay in any of the countries. For instance "Education in a Catholic country is so angled that the Protestants have to run their own schools," may have been the opinion of one of his in-

formers, but is not a true estimate of the general situation. "Argentina is cooler, broader and theologically more stable than Brazil" could scarcely be substantiated on closer inspection. In San Paulo he writes: "I went to the Baptist Church this morning," but there are over sixty Baptist churches in San Paulo! His use of Portuguese and Spanish words and phrases is marred by a series of mis-spellings which begins on the very first page. "I don't know what should be done with the Southern Baptists," writes Mr. Robertson on the last page, but his findings show that they are doing an excellent piece of work in Latin America and that in Brazil in particular, the Latin Americans can and will in the long run take their own line. In spite of its limitations the book makes easy and fascinating reading.

A. C. ELDER

The Death and Resurrection of Jesus Christ, by Karl Bornhaeuser. [Trans. by A. Rumpus]. (Independent Press, 18/-).

The title page of this book tells us simply that it is the "Only attempt so far at an *adequate* exegesis of these supreme facts of the Christian truth as recorded in the gospels, made by the author with consummate scholarship and reverence for the inspired Word of God." The book itself and the translator's remarks leave us in no doubt that the author and translator alike felt that the objective was achieved and the adequate exegesis provided. There will be many, one hopes very many, who will take leave to doubt whether such is the case.

As Bornhaeuser addresses himself to the task of collating, explaining and harmonising the gospel accounts of the passion, death and resurrection of our Lord, he does so on the premises of his former teacher and master, Adolf Schlatter. They are, that the gospels are the work of the men whose names they bear; that their order in the New Testament is also the chronological order; and that all four were completed before 70 A.D. So at the outset the conclusions of a whole field of New Testament scholarship are quietly set aside and treated as though they had never existed. The standpoint throughout the book is that of a conservative, bent on preserving the harmony and historicity of scripture at almost any cost, and using in the attempt a considerable amount of linguistic skill and theological persuasion.

After sections on Peter's confessions, our Lord's own prophecies of His death and the decision that Jesus must be got rid of, we are taken through the events of Holy Week and beyond, step by step. On nearly every incident Bornhaeuser has some new idea or interpretation—the ghost of Schlatter hovers suspiciously near at times. Some ideas are persuasive, some beg the question, others are difficult to take seriously.

For instance, John's chronology is usually preferred to the Synoptists'. So in *Mt.* xvi. 16 the distinctive point of Peter's confession cannot be "Thou art the Christ," since this was already known (cf. *John* i. 41) but must be the statement "Thou art the (i.e. the only) Son of Yaveh" (p. 10). No explanation is offered of the stark simplicity of *Mk.* viii. 29. If we accept Bornhaeuser's idea of inspiration and chronology, something went sadly wrong with Mark, who, with Matthew to copy from, reported the Caesarea incident, leaving out the key phrase!

In passing it may be noted that the Johannine chronology, supported so strongly at most points, is deserted without comment in the case of the Cleansing of the Temple—recorded by the Synoptists as taking place after the Triumphal Entry and described by John in chapter ii.

The stern words "Get thee behind me, Satan" (*Mt.* xvi. 23) are taken as referring, not to Peter but to Satan. The rest of the verse is dismissed in a line or so, and one is left wondering what is the point of telling the devil that he does not think in divine terms.

On the vexed question of the exact nature of the Last Supper, Bornhaeuser concludes that not even the Synoptists regarded it as a Passover celebration and he supports this view by observing that the point of freeing one prisoner at the feast was to allow him to celebrate the Passover at home. In addition, the crowd who went out to Gethsemane would not have done so had it been the evening when the Paschal meal was eaten. It is suggested that Jesus held a meal as near to Passover time as possible and that He made of it a Passover for His disciples.

In order to find some interpretation of *Mt.* xxvii. 51-53, the words "the holy city" are regarded as meaning the "Upper Jerusalem" from whence the saints appeared to certain people on earth. The special pleading on behalf of these few verses is something one finds it difficult to treat with respect or seriousness.

In attempts to harmonize the Resurrection stories Galilee is identified with the Mount of Olives (*Mt.* xxviii. 7) and *anateilantos* becomes not the "rising" of the sun, i.e. the dawn, but (without any lexicographical support) its "reascending," i.e. the moments after midnight.

Quite long passages in the book are given in Greek and then in transliteration. This is just a waste of space: those who do not read Greek will not profit much from its transliteration, those who do read Greek do not need it.

One cannot recommend this book. It was translated as a "missionary effort among English-speaking Christendom." One may feel we have much better to offer.

J. R. C. PERKIN

The Way of the Cross in Human Relations, by Guy Franklin Hershberger. (Herald Press, Pennsylvania, \$5.50.)

Mr. Hershberger has been for twenty years executive secretary of the Mennonite committee on economic and social relations. These 424 pages are an expansion of the Conrad Grebel lectures delivered in 1954.

The author writes from the conviction that the church needs to recover "the cross life of the disciple" which characterized sixteenth century Anabaptism. His chapters on Anabaptist history are extremely valuable and he is surely justified in saying that many principles for which Anabaptists were persecuted have been generally accepted. The early Anabaptists were distinguished by the sharp line they drew between the Old Testament and the New which they said had superseded it. This may be one reason why the author is so emphatic that the Christian is not so much to obtain justice as to do it, and that it is not the Christian's responsibility to serve as the agent of God's "wrath" but to correct injustice by invoking the supernatural order. If only the community were to follow the way of the cross the police function of the State would become unnecessary.

Mr. Hershberger does not deal with the practical problems that would arise nationally and on an international scale because as he explains in a preface this has been done in a previous volume. Even so, the chapter on race relations is remarkably short, though good, and the difficulties of the post-war situation are hardly mentioned.

The author deals principally with the economic situation, and here we see the consequence of his stress upon the punitive or protective function of the State at the expense of its co-operative function. He seems to regard it as unfortunate, and even the consequence of sin, that the State should have undertaken so much responsibility for human welfare. Yet is not the State, at least in a democratic community, simply the people as a whole legislating on behalf of those who are in need of education, assistance, insurance and so on? Evidently it has always been a serious problem for Mennonites as to how far they should participate in secular occupations and especially how far they should assume public office. Since the early days the author thinks the Mennonites have become too uncritical in their acceptance of office and he welcomes signs of a return to the primitive spirit of "we must obey God rather than man."

Unfortunately, when he comes to deal with practical details of business organization and industrial life, he is not always convincing, and sometimes dogmatic to the point of irrelevance. Thus he says, "it is difficult to see how the right to strike can be reconciled with the way of the Cross." Is it then unChristian to withhold

labour which is being exploited? His pages on insurance and mutual aid seem to imply that practices exist in America which would be regarded as dishonest by companies here. His justifiable emphasis on the duties of directorates to shareholders, producers and consumers is not followed by any detailed analysis of what is done and what needs to be done. One feels that those who are wrestling with the daily frontier problems of being "in the world, yet not of it," might be slightly irritated by some passages.

Nevertheless, the book is deeply interesting in its historical sections (for example, those on the "Social Gospel" and Fundamentalism), and challenging in spirit and purpose.

C. H. CLEAL

Church and Church Order in the New Testament, by E. Schweizer.
(Zwingli Verlag, Zürich.)

The author of this book is professor of New Testament in the University of Zürich; the book is of course in German, and bears the title *Gemeinde und Gemeindeordnung im Neuen Testament*. It is a significant contribution to the modern discussion about the nature and order of the church; therefore one hopes that it may be translated into English.

The Greek word *ecclesia* is notoriously difficult to translate satisfactorily; Professor Schweizer chooses the German word "Gemeinde" in order "to express that the New Testament cannot distinguish verbally between the local community and the church." But *Gemeinde* is as difficult to put into English as *ecclesia*. We must understand our word "church" in its most comprehensive meaning.

The book falls into two sections, the first dealing with the variety of the New Testament church and the second with its unity.

The variety of life and organisation found in the New Testament church raises questions about the authority of Scripture for the ordering of the church. Any attempt to reconstruct the New Testament church must be rejected. "A mere repetition of New Testament formulae or organisation guarantees the authenticity of a community as little as a continuing development within a specific tradition." The church must not reproduce scriptural patterns in a legalistic manner, but it must approach scripture "with an evangelical listening to the message contained in it."

A long section of the book is devoted to a consideration of the different conceptions of the church and its ordering found in the New Testament, beginning with Jesus, who proclaims the Kingdom of God in a new way to the whole of Israel, calling out those who responded that they might share His self-giving to and for the world. He was concerned neither with the reform of Israel nor with creating a group of trained teachers as leaders of a new organisation.

"The difference between priest and laity played no part at all." The community of the disciples is an open circle of "those who know the coming of the Kingdom and live in its light."

The gospel of Matthew represents a community concerned with the question of the genuine Israel. The important passages in 16: 18ff. and 18: 18 must be read together for they indicate the conviction that the successor of Peter in "binding" and "loosing" is the whole community. Luke represents a view which sees the Christian community as a different type of community, a community which can be entered only by faith in Jesus and baptism. Here is an interest in the developing organisation with its variety of functions. The church is understood as "a pilgrim church, led by the Spirit into ever new paths, living as a missionary church."

Paul develops the doctrine of the church in two directions; on the one hand he stresses the divine activity in the life of the church as the body of Christ, the realm of the Spirit's working, on the other hand he stresses its witness and service in the world calling for proper leadership, right teaching and discipline of individual fellowship.

The survey of the New Testament church is continued through the other New Testament documents, and the writings of the Apostolic Fathers, and leads to the statement that "already in the New Testament church at the same time and in the same geographical area groups with quite different forms of life existed side by side." "The modest conclusion is unavoidable that communities existed side by side which understood their nature in different ways on essential points, so developing very varied forms of organisation."

In the section on the oneness (*Einheit*) of the church, Professor Schweizer discusses a number of important themes. With regard to offices in the church, he points out that as a general term for what we call office, on the whole in the New Testament the single word service—*diakonia*—is used. Both Judaism and paganism were familiar with the office of priesthood; Christianity understood all these offices as fulfilled in Christ. Hence the whole Christian community is priestly, but this must be understood in terms of Christ who gave Himself.

The teaching of the New Testament is that spiritual gifts are granted to each member of the church, that each member shares the service of the church, and that each member can baptize, administer the Lord's Supper or speak freely at a meeting of the church. This means "that every member of the church is a witness to Jesus Christ, that being the 'laity' does not release one from this obligation, nor does any 'office' increase the obligation. . . ." This priesthood of all believers is expressed most clearly when the church endures suffering.

With this emphasis upon the obligations of all members goes an

equal emphasis upon the ordered life of the church, so that already in the New Testament church leaders are recognised, e.g. apostles, prophets, teachers, etc. These varied forms of service arise because "God has not granted all spiritual gifts to every member." "The organisation of the church derives from a recognition of the Spirit of God which is characterised by complete freedom; the organisation therefore is functional, a means of order and service, it does not constitute the church."

In discussing apostolic succession, it is stated that "The thesis that there existed from the beginning an apostolic succession significant for the church cannot be held as historically valid." "There was no transmission of apostolic authority." "We can speak only of disciples of the Apostles, not of successors in the Apostolic office." About episcopacy the position is held that it is possible to argue that the modern episcopal office which has developed through the centuries is for the good of the church, but "we must then be quite clear that episcopacy belongs at the most to the *bene esse* and not to the *esse* of the church." "Continuity in the church of Jesus Christ is an essential element. But it is the succession of believers among whom the message is communicated from generation to generation."

About the nature and ordering of worship it is said that "The decisive gift is that of the Word." "All that can be stated in any realistic way about the presence of Christ, is according to the New Testament much more closely associated with the Word than with the Lord's Supper." "The Lord's Supper plays an important part, but the assertion that it became the climax of each act of worship is questionable."

The last few pages of the book summarise certain conclusions, e.g. :

"The church possesses a definite order, but this is not a rigid law. At any time it is open to correction."

"The proclamation of the great acts of God is central."

"Every member of the church must share the service of the church according to his spiritual gift."

"The worship of the church . . . is the centre and aim of the life of the church."

"The church knows that the gospel remains the same through all centuries, and that clear implications are to be drawn from it."

"The church makes no distinction between 'office' and 'service or function'."

This is a scholarly book with an argument and an emphasis similar to that of other books on the church, e.g., T. W. Manson, *The Church's Ministry*, Claude Welch, *The Reality of the Church*. It offers an excellent survey of the New Testament and early patristic material.

L. G. CHAMPION

BOOKS RECEIVED

- Roy Freeman Jenner, *Bible Primer*. 10 pp. 10s. 6d. Independent Press.
- Otto Weber, *Ground Plan of the Bible*. 221 pp. 27s. 6d. Lutterworth Press.
- John Howard Yoder, *The Ecumenical Movement and the Faithful Church*. 42 pp. 50c. Herald Press, Scottdale.
- Ruth M. Slade, *English-Speaking Missions in the Congo Independent State (1878-1908)*. 432 pp. 400 fr. B.
- Eric Routley and Trevor Huddleston, *Characters of the Bible*. 16 pp. 1s. 3d. Independent Press.
- James M. Todd, *Prayers and Services for Christian Festivals*. 182 pp. 9s. 6d. Independent Press.
- Hermann R. Muelder, *Fighters for Freedom*. 428 pp. 52s. Columbia University Press and Oxford University Press.
- James K. Feibleman, *Religious Platonism*. 236 pp. 25s. Geo. Allen & Unwin.
- C. K. Barrett, *Westcott as Commentator*. The Bishop Westcott Memorial Lecture, 1958. 26 pp. 3s. 6d. Cambridge University Press.
- A. F. Walls (ed.), *The Sierra Leone Bulletin of Religion*, No. 1 (June, 1959). 31 pp. 2s. per copy. 4s. per annum. Board of the Faculty of Theology of Fourah Bay College.