

CONCORDIA THEOLOGICAL MONTHLY

A Quarter-Century of Interchurch Relations:
1935 – 1960

ALFRED O. FUERBRINGER
and
MARTIN A. FRANZMANN

Theology and Church Music as Bearers
and Interpreters of the *Verbum Dei*
WALTER E. BUSZIN

Water into Wine: A Sign for the
Modern Ministry
ARTHUR M. VINCENT

Homiletics

Theological Observer

Book Review

VOL. XXXII

January 1961

No. 1

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.

THE MORALITY OF MEDICAL EXPERIMENTATION ON LIVING HUMAN SUBJECTS IN THE LIGHT OF RECENT PAPAL PRONOUNCEMENTS. By John Joseph Shinnars. Washington: The Catholic University of America Press, 1958. vii + 109 pages. Paper. \$1.25.

Involuntary subjects, e. g., under the Nazis, and voluntary subjects have been used in a host of experimentations to advance medical science. Shinnars has examined the Roman Catholic position on the ethical aspects of this question in modern science. He has formulated his general conclusion in these words: "Voluntary subjection to experimentation is licit even though it involves a direct mutilation for the good of another — through use of injury or risk of injury as means to end — as long as the mutilation does not involve loss of functional integrity, as long as there is a proportionate good to be attained, and as long as all due precautions are taken." (P. 101) CARL S. MEYER

THE CALVINISTIC CONCEPT OF CULTURE. By Henry R. Van Til. Grand Rapids, Mich.: Baker Book House, 1959. 245 pages. Cloth. \$4.50.

The author's name guarantees a sincere effort to present historic Calvinism's principles and practices in the sphere of culture. Van Til defines the issue, gives the historical orientation, and discusses the basic considerations toward a definition. In an area of thought and action which covers so many subjects and abounds in so many diverse opinions and judgments he admittedly has not found all the answers. This is quite obvious from his review of the differences

between historic Calvinism and Neo-Calvinism and is likewise demonstrated by his discussion of the points of disagreement between Abraham Kuyper and Klaas Schilder, which he treats at some length. The points at issue center largely in the doctrines of common grace and absolute predestination.

Van Til cites numerous authors, past and present, with adequate documentation in footnotes, but unfortunately there is no index. L. W. SPITZ

LATIN FATHERS AND THE CLASSICS. By Harald Hagendahl. Göteborg: Elanders Boktryckeri, 1958. 424 pages. Paper. Swedish Kroner 35.00.

This erudite but interesting volume is divided into three parts. The first section deals with the influence of Lucretius' *De rerum natura* on Arnobius, Lactantius, and, to a lesser degree, on the other early apologists. The influence is not merely literary, nor merely negative, in that Arnobius, for instance, rejects much of the physics of Lucretius, but also positive, affecting the manner in which Arnobius worked out his doctrine of the soul and also his polemics against pagan religion and worship.

The second section deals with Jerome and the classics. Jerome's knowledge of the classics is more restricted (only the Latin classics) than might generally be thought. The author classifies and traces the writings of Jerome in their use of classical imitation and points out that this permeates all of his writings in spite of his antagonism toward pagan *eloquentia* (as opposed to Christian *veritas*). Sometimes Jerome will borrow

quite extensively from classical authors with no acknowledgment; on other occasions he boasts a familiarity with authors with whom it is likely he had little or no acquaintance. Thus he becomes an enigma, rejecting pagan and classical literature and culture and yet employing it and almost reveling in it. Hagendahl suggests that this inconsistency probably reflects a deep inner conflict of Jerome's soul.

The third section treats more specific points and problems concerning Latin Christian borrowings from secular literature, such as, for example, the ideas of four passions and four virtues. ROBERT D. PREUS

WHY I AM A UNITARIAN. By Jack Mendelsohn. New York: Thomas Nelson and Sons, 1960. 214 pages. Cloth. \$2.75.

A Boston Unitarian minister offers in this book, the 11th of the publisher's "Why I Am" Series, one man's apologia for Unitarianism on the threshold of his group's merger with the Universalists. It furnishes an excellent insight into the present state of organized liberal religion in America and the nature of the appeal that has nearly doubled Unitarian membership in the last decade. ARTHUR CARL PIEPKORN

JESAJA 53 IN CHRISTLICHER UND JÜDISCHER SICHT. By Erich Fascher. Berlin: Evangelische Verlagsanstalt, 1958. 58 pages. Paper. DM 2.70.

With a text like Isaiah 53, a history of its interpretation down the centuries easily blossoms into a full-blown comparative study of two world religions. Judaism and Christianity stand in deep-rooted contrast with reference to this text, though it is a highly significant one for both. Fascher, professor of New Testament at Berlin and new general editor of the *Theologischer Handkommentar zum Neuen Testament*, presents here a survey of Christian versus Jewish interpretations of the "Suffering Servant" passage.

The survey begins, on the one hand, with the New Testament (where explicit references to the text are conspicuously sparse) and on the other hand with the earliest evidences of the Jewish interpretation of the passage (clues are drawn from the ancient Jewish translations of the Old Testament). From this it appears that apart from Jesus' own teaching there was no expectation among the Jews of a Messiah who should suffer. By the first half of the second century, however, this has somewhat changed, though the Jewish opponent of Justin still refuses (citing Deut. 21:23) to admit that the Messiah could have been crucified.

Fascher then surveys the later history of Jewish messianism and apocalypticism, uncovering many different outlooks and changes of emphasis down to present-day Zionism. He also turns his attention to the (mostly later) opinion that the suffering servant of Isaiah 53 is not an individual person but the people of Israel as a whole. In the Middle Ages this interpretation was propounded especially by Rashi, and in this form came to the attention also of Martin Luther (although the author devotes more of his space to the modernized form of this view represented by Leo Baeck and Martin Buber). A long report on Luther's denunciation of the collective interpretation is given, in which it is apparent that the respect and solicitude for the Jewish opponents once displayed by Justin has now disappeared. But Luther is credited with having correctly analyzed the fundamental gulf between the two views as tracing ultimately to a basic cleavage in the concept of God: for Christianity the Suffering Servant is at the same time the God-man, whereas for Judaism such a union of the divine with the human is unthinkable.

After noting that the majority of modern Protestant exegetes tend in the direction of the collective interpretation, Fascher shows that Christians, despite this, will never be

able to identify themselves directly with the Servant of Isaiah 53, as the Jews do. Christianity will in faith continue to see Jesus as the Servant who has suffered for us, and to this extent the gap between the Christian and the Jewish understandings of Isaiah 53 will always remain unbridged.

The task of covering the 2,000-year history of a text's interpretation is an aspiring one, involving work with sources of greatly varying accessibility and completeness. The attempt to achieve such coverage will almost inevitably result in some spottiness, and there are places where our author relies heavily on the studies of others. But he has given us a very valuable treatment, which (along with his previously published works in the area of the history of interpretation) we may hope will provide added incentive toward the pursuit of such studies also on our side of the Atlantic.

ARLIS J. EHLEN

DAS MOSEBILD VON HEINRICH EWALD BIS MARTIN NOTH. By Rudolf Smend. Tübingen: J. C. B. Mohr, 1959. viii and 80 pages. Paper. DM 8.80.

Of the promising new series, *Beiträge zur Geschichte der biblischen Exegese*, this is the first issue to deal with an Old Testament topic. The present work is an ambitious one, in that it discusses the varying interpretations not of a specific passage only but of a Biblical personage, even though Smend has restricted the scope of his study to the last century and a half of scholarship (chiefly German).

The organization of material is clear and logical, although the scholars under discussion are not treated in chronological order.

The first of four major divisions examines the varying estimation and use of the literary sources for Moses' life and work. This involves chiefly the Pentateuch, of course; but for the sake of completeness mention is made also of other Biblical sources, of extra-Biblical Jewish sources, and of sources outside

Israel. The whole gamut of approaches in the literary criticism of the Pentateuch is succinctly set forth.

Since literary criticism had greatly limited (and in some extreme cases almost completely disavowed) the direct use of the Pentateuchal documents for gaining an understanding of Moses' life and work, another approach was needed if anything positive was to be said about Moses at all. Part II of Smend's study gives an illuminating exposition of a widely adopted method: that of using evidence from historically better-attested periods to make inferences back to Moses. Certain facts known about later times make it likely that a man such as Moses did once exist. For example, the religion of Israel surely must have had a founder, and something of his character can be deduced from later circumstances. Similarly, the unification of disparate tribes into a nation (or at least into a league for the common worship of Yahweh) must have been accomplished by some great leader. Connections have also been drawn between Moses and certain phenomena known to have existed before his time, for example, the "God of the fathers" religion of the patriarchs, the religion of the Semitic nomads (especially that of the Kenites, the tribe into which Moses married), or the monotheizing tendencies found sporadically in the ancient Near East.

A third portion of Smend's study is devoted to the oft-made attempt to explain Moses by assigning him to an otherwise known category (e.g., that of the religion founder, the reformer, the theologian, the magicman, the prophet, the priest, and others). Smend points out the limitations of this pigeonholing procedure, particularly since Moses seems not to fit snugly into any of the categories — "Moses is incommensurable" (p. 48).

All three of the approaches thus far discussed lie within the historical-critical method. The difficulty is that after these

means have been employed there remains little that can be said with certainty about the life and work of Moses. Smend himself would like to see something more positive than this as the outcome. Taking a leaf from Karl Jaspers, whom he quotes here at length, he notes in the final portion of his book a further step which can be taken (and has often been taken, whether consciously or not). If, in spite of all his critical doubts, the scholar nevertheless feels himself sufficiently gripped and moved by the witness of tradition to the great man (whether it be to Moses or Jesus or any other), he will be able to go back over the mass of probabilities and possibilities and to construct, with the aid of a sympathetic intuition, a homogeneous image of the great man. A coherent reconstruction such as this can even serve then to a certain extent as a guide in the further application of the critical method. Smend refers to several stands that have been taken toward the idea of using these two approaches together. Martin Buber is discussed at considerable length as the proponent (in his *Moses*, 1946 and 1958) of a novel and promising synthesis of the two. Finally Smend tries to analyze the aspects of Moses' character with which the various scholars have, in this attempt, found themselves most in sympathy. He rightly notes, however, that the identification between Moses and the Christian can never be as complete as the union of Jesus Christ with the Christian. For that reason scholars have in general been more calm and objective about the life of Moses than about that of Christ, on which the whole Christian Gospel hangs.

A bibliography of over 200 titles completes the work.

The reader is grateful to Smend not only for the clarity of his analysis but also for its fairness and objectivity—all the more since the author is the son of the Rudolf Smend, who, as the faithful lieutenant of Wellhausen, played an important part in the

developments here analyzed. This little book will deepen the reader's understanding of an important segment within the theme of the more general histories of Old Testament studies by H. J. Kraus, E. G. Kraeling, and H. F. Hahn. ARLIS J. EHLEN

NEW TESTAMENT ESSAYS: STUDIES IN MEMORY OF THOMAS WALTER MANSON, 1893—1958. Edited by A. J. B. Higgins. Manchester University Press, 1959. xiv and 327 pages. Cloth. Price 42/—.

The death in 1958 of Thomas Walter Manson, who for many years occupied the chair of Biblical criticism and exegesis at Manchester University, spelled a heavy loss to Biblical studies. That so many distinguished scholars should have been invited to present the memorials included in this volume is an appropriate tribute to his learning and a modest expression of thanks for a steady flow of searching studies that have left few areas of New Testament studies without enrichment. So rich and varied are the contents of this volume that one scarcely knows where to begin. We may be forgiven, then, for mentioning only a few representative essays, in the hope that the reader will not deny himself the further adventure.

A *Festschrift* without Rudolf Bultmann represented would subject the editor to embarrassing inquiry. The Marburg professor lives up to expectations with his criticism of Haenchen's work on Acts in the new Meyer series, on the grounds that Haenchen has oversimplified the question of the sources underlying Acts. A fresh approach to the term *Gospel* is taken by J. W. Bowman in a model methodological study, in which he convincingly demonstrates that the Palestinian Syriac preserves the traditional Galilean Aramaic in its term for Gospel and that the New Testament writers packed the word εὐαγγέλιον with the wealth of Old Testament meaning reflected in this Aramaic term.

A concise summary of research on the

term Son of man is given by A. J. B. Higgins, editor of the volume. G. D. Kilpatrick re-airs the problem of Gal. 1:18: Did Paul go to make Peter's acquaintance, or to secure information from him? In his treatment of the "Baptism of John and the Qumran Sect," H. H. Rowley presents evidence to show that John's Baptism was characteristically different from the lustrations at Qumran. "*Dominus vobiscum*: the background of a liturgical formula," by W. C. van Unnik of the University of Utrecht, sharpens the meaning of old and revered words in our liturgy. There are 15 other essays in this mine of informative studies, not to speak of the select bibliography of Manson's works.

FREDERICK W. DANKER

PAUL AND THE SALVATION OF MAN-KIND. By Johannes Munck. Translated by Frank Clark. Richmond, Va.: John Knox Press, 1960. 351 pages. Cloth. \$6.50.

The avowed aim of this book is to break the grip that F. C. Baur's Hegelian approach to New Testament isagogical and theological problems has had on New Testament scholarship. Munck complains that Baur's dialectical approach has smothered a proper appreciation of Paul's epistles, twisted our perspective of thoughts and events in the early church, and stimulated a number of harassing logical fallacies. The core of Munck's argument is that the apostle and the early church shared the view that the Gentiles were included in God's plan for salvation, the only difference being that Jerusalem emphasized the conversion of Israel as the prerequisite for the entry of the Gentiles, whereas Paul saw in the conversion of Gentiles a means to provoke Israel to jealousy and to eventual acceptance of the Gospel.

To eliminate the traditional view of a struggle for survival of opposition viewpoints in the early church, Munck sets out to prove that the Judaizers in Galatia were not repre-

senting Jerusalem, but were Gentile Christians who felt that Jerusalem represented a superior type of Christianity. The church at Corinth contained no *factions*, rather the apostle is plagued with incessant *bickerings*. The problem at Corinth is home-grown, not a Jerusalem export. The content of Romans is not dictated by internal troubles in the Roman church—we know little about the church there—but is a manifesto of the apostle's convictions, "a summing-up of the point of view that Paul had reached during the long struggle that begins in 1 Corinthians and Philippians 3" (p.199). Romans 16 was added to the original 15 chapters addressed to Rome as a covering letter for Phoebe, with words of exhortation for Ephesus. The Book of Acts, far from documenting a point of view antagonistic to Paul's approach, reveals "a Christian church in Jerusalem, outwardly conforming to Judaism, but in fact clearly distinct from it" (pages 244 f.). An examination, finally, of the synoptists reveals that early Jewish Christianity recognized its emancipation from Judaism's legal straitjacket. The apostle Paul does not renounce the hopes of Jerusalem, on the contrary, he has his Gentile congregations underwrite a collection for the poor in Jerusalem. The great number of delegates representing the Gentile churches in Paul's company is designed to fulfill Is. 2:2 f. and Micah 4:1 f., and awaken Israel to her destiny, But Israel remains in unbelief. There remains one possibility—Rome! The preaching of the Gospel before the Roman emperor will "penetrate to all the Gentile nations" (p. 344). Thus, concludes Munck, Paul's appeal to Caesar is a decisive action to bring in the fullness of the Gentiles which in turn will spell Israel's return to the wells of salvation.

Munck argues his case most persuasively, and one cannot ignore his pleas that sources be considered in the order of their primacy and that circular arguments must be avoided, but his own precipitate dismissal of 1 Peter

as a subapostolic document, without consideration of the arguments that might be adduced for its genuineness (cf. A. H. McNeile, *An Introduction to the Study of the New Testament*, 2d ed., revised by C. S. C. Williams [Oxford, 1955], pp. 216—224), to mention but one lapse in method, beclouds a salutary zeal. But a more vulnerable point is the proposed deletion of the words τῶν πεπιστευκότων in Acts 21:20. If the Tübingen school has overaccented the conservatism of Jewish Christians in Jerusalem, the corresponding error of overpainting the harmony between Jerusalem and Antioch must be avoided. The Christian church in Jerusalem may itself well have been the seat of competing religious points of view, and the apostle's mission to the Gentiles, which at first was endorsed, might have been decried by discontented Christian elements who might have felt that Paul's actions had done a disservice to their own mission to fellow Jews. It is possible also that there are closer connections between Galatia's Judaizers and segments of the Christian population in Jerusalem than Munck is willing to acknowledge.

Such considerations as these, however, do not detract appreciably from the informed breadth and penetrating analysis in Munck's presentation. The reader will gain a fresh insight into Paul's character, a more discriminating perception of the background against which Paul wrote his major epistles, and a profounder grasp of the theological issues in the New Testament.

FREDERICK W. DANKER

A HISTORY OF GREECE TO 322 B.C.

By N. G. L. Hammond. New York: Oxford University Press, 1959. xxiv and 689 pages. Cloth. \$8.00.

Hammond's one-volume history of Greece inevitably invites comparison with J. B. Bury's classic. In general it stands up well. Original evidence is given more often (though modern authorities are rarely cited).

The maps are clear and accurate, easier to use, perhaps, than those of Bury. While there are few plates, they are clear and well chosen. The text concentrates on political and military history, but cultural and economic factors are given some consideration. The author's sober judgment makes this a trustworthy guide to this history of a people which, with the exception of the Jews, casts a longer shadow in Western culture than that of any other nation. EDGAR KRENTZ

DAS MATTHÄUSEVANGELIUM EIN JUDENCHRISTLICHES EVANGELIUM?

Von Poul Nepper-Christensen. Aarhus: Universitetsforlaget, 1958. 227 pages. Paper. 25,00 Danish kroner.

Nihil sacrum est! Another "assured" result of criticism fights a rearguard action. This time it is the alleged Jewish provenance of the First Gospel.

The Danish scholar begins his demolition operation with a detailed review of modern scholars who, he complains, merely pass on a dogma inherited from their fathers. He then proceeds to subject the patristic data to searching analysis. The oft-cited words of Papias are laid to rest with the conclusion that Papias is trying to say that, in spite of the fact that a number of translations of an original Semitic Matthaean Gospel are in circulation, no doubts need be entertained about the reliability of the translation now known as our canonical Greek Matthew. In any event, Papias did not see the Semitic original, and it is quite probable that Origen, Irenaeus, Pantaenus, and Eusebius are all likewise secondary sources. Jerome indeed claims to have seen a Hebrew Gospel which he ascribes to Matthew, but he undoubtedly writes about an apocryphal work. The "unanimous" patristic tradition is of obscure origin, and there are contradictory elements in it. But any doubts about it must be shored up with other critical considerations. With this methodological caution, Nepper-Christ-

tensen proceeds to attack the question whether canonical Greek Matthew shows signs of dependence on a Semitic *Urschrift*. The patristic tradition buckles under the weight of Nepper-Christensen's conclusion that alleged Semitic traces can be due to the history of the literary tradition (which itself suggests a host of problems) and to peculiarities of the writer. In brief, apart from the patristic tradition there would be no particular reason to infer that Matthew's Gospel had been written in Aramaic.

But these negative results do not permit us to draw conclusions yet about the intended readers of the Gospel. The author therefore proceeds to investigate the linguistic situation in the time of Jesus. It has generally been assumed that the references to "Hebrew" in the New Testament, Josephus, and the fathers imply Aramaic. This is by no means certain, argues Nepper-Christensen, subjecting relevant texts to careful analysis. But if the fathers were talking about a Hebrew Matthew, then the value of their information is questionable, since a writing in Hebrew would have been limited to a very small circle of readers. But an elite circle of this type in the early church is difficult to document, the evidence of Qumran notwithstanding.

The next point of fire is the fulfillment formulae. These are alleged to indicate Jewish Christians as recipients of the First Gospel. But the writer may simply be taking over introductory formulae and citations which are imbedded in the tradition. Matthew's Gospel does not evidence any greater desire to accent literal fulfillment of the Old Testament than other writings in the New Testament. We move from the question of specific verbal correspondence to Matthew's typological approach. Nepper-Christensen attempts to show that too much typology has been read into Matthew and not enough consideration is accorded the history of the literary tradition. Matthew may be reflecting

genuine history (e.g. the slaughtered innocents; Jesus actually rode on the mother ass). Finally, Matthew's typological ingredients are not out of proportion with other New Testament documents.

Final consideration is given to passages which seem to demand a Jewish frame of reference, such as Matthew 10 and 15:24. Matthew reflects an early approach to the missionary problem. The story of the Canaanite woman, for example, suggests a Gentile-Christian *Tendenz* rather than a Jewish-Christian.

Unquestionably Nepper-Christensen has done us all a service in forcing us to re-examine traditional conclusions, but in some respects he has overplayed his hand. A basic methodological fallacy betrays itself in the attempt to eliminate anything that might at first glance seem to require a Jewish reading public. Thus Nepper-Christensen minimizes typology in the First Gospel. But it would have served the cause of his argument simply to point out that typological elements do not necessarily indicate a Jewish milieu, any more than the heavy use of the Old Testament in Romans and Galatians indicates Jewish recipients. (Cf. Johannes Munck's words of caution, *Paul and the Salvation of Mankind* [Richmond, 1959], pp. 204—207.) The 40 days and 40 nights in Matthew 4:2 may possibly be a round number (p. 171), but Matthew's expansion, at this point, of his Marcan sources requires some explanation. Nor is Nepper-Christensen's skepticism regarding the Judas-Ahithophel parallel demanded by his thesis. It is not enough to say that the evangelist records this or that item simply because he wanted to preserve what he considered genuine historical data. The literary-critical question remains: What was the writer's intent in recording these particular accounts? With respect to more minute verbal correspondence it is an oversimplification to take refuge in an alleged *Bibelstil*. A similar criticism applies to the author's emphasis on the

history of the tradition of the stories and sayings in the gospels as the source of Jewish emphases.

These cracks in the structure of proof do not, however, shake the main thesis, and synoptic scholarship might well follow up the leads suggested in this book and appraise afresh the objectives of Gospel writing generally and the aims of Matthew particularly.

FREDERICK W. DANKER

NEW TESTAMENT SIDELIGHTS: ESSAYS IN HONOR OF ALEXANDER CONVERSE PURDY. Edited by Harvey K. McArthur. Hartford, Conn.: The Hartford Seminary Foundation Press, 1960. vii and 135 pages. Cloth. Price not given.

Alexander Converse Purdy is a member of the Society of Friends who has served many years on the faculty of the Hartford Seminary Foundation and who has distinguished himself, among other contributions, with studies on the Epistle to the Hebrews. A lecture delivered by Rudolf Bultmann in 1959 at the Hartford Theological Seminary is the first tidbit to tempt the reader's palate at this theological smorgasbord. Bultmann is here at his lucid best and makes a clear defense of his existentialist interpretation of the New Testament. Gerald Kennedy's chapter on parables is not too filling; Henry J. Cadbury, on the same subject, is more satisfying, with less bulk. The tone of the essays in the volume is, with two exceptions, semipopular throughout. Pastors will devour George Hedley's "New Testament Criticism and the Christian Layman," which demonstrates with case histories and practical exhibits how intelligent laymen can be encouraged to pursue thoughtful Bible study. William K. Grobel serves up all he can find on the life of Jesus outside the gospels and Acts. The Gospel according to Thomas is dependent on the synoptists, asserts Harvey K. McArthur. A study of "Spirit" and "Holy Spirit" in the Qumran literature leads George Johnston to

conclude that "there is no real hypostasis, no clear theology of the Spirit of God," among the Covenanters. The *pièce de résistance*, however, is G. H. C. Macgregor, "Principalities and Powers: The Cosmic Background of Paul's Thought," which points out that Paul was often called on to write to people who suffered from "astronomical intimidation" and that much of his terminology is best understood against a backdrop of astral belief. Preachers will appreciate Macgregor's sense of the timeliness in Paul's message. Even if the fare offered has some limitations, there is at least this satisfaction — here is a *Festschrift* that the average minister can read without resorting to two or more lexicons.

FREDERICK W. DANKER

THE PROTESTANT ETHIC AND THE SPIRIT OF CAPITALISM (Die protestantische Ethik und der Geist des Kapitalismus). By Max Weber. Translated by Talcott Parsons. New York: Charles Scribner's Sons, 1958. xvii and 296 pages. Paper. Price not given.

Weber's German original came out serially in 1904—05, was reprinted as a monograph in 1920 (the year of the author's death), and appeared in English in Parsons' version only in 1930. Nearly three decades later, in the preface to the present edition, Parsons can hail its new "status as a modern classic." Wisely, however, he stresses that it needs to be "read with discernment," in view of the extensive contributions that have been made to the discussion of the issues here raised in Weber's time and since.

ARTHUR CARL PIEPKORN

THE GENERAL COUNCILS OF THE CHURCH. By John L. Murphy. Milwaukee: The Bruce Publishing Company, 1960. ix and 193 pages. Cloth. \$3.50.

The forthcoming "ecumenical" council announced by John XXIII has created widespread interest both inside and outside the

Roman Catholic Church in the 20 "ecumenical" councils of the past. In fluent and largely nontechnical style, and without the aid either of notes or of bibliography, Murphy, who teaches religion at the Catholic University of America, explains the significance of an "ecumenical" council for his denomination and describes the situation, the proceedings, and the results of the seven councils acknowledged as genuinely ecumenical both by Eastern and Western Christians, the controverted Fourth Council of Constantinople, the 10 "ecumenical" councils of the medieval West, and the two post-Reformation Roman Catholic "ecumenical" councils. The point of view is strictly Roman Catholic, but even readers not of that denomination will find Murphy's work useful for rapid orientation. ARTHUR CARL PIEPKORN

LUTHER-JAHRBUCH. 1958. Edited by Franz Lau. Berlin: Lutherisches Verlagshaus, 1958. viii and 213 pages; 5 plates. Cloth. DM 14.00.

Vol. 25 of the *Luther-Jahrbuch*, the annual publication of the *Luthergesellschaft*, is fittingly a *Festschrift* for its first president, Paul Althaus of Erlangen, on the occasion of his 70th birthday. Heidelberg's Heinrich Bornkamm compares Luther and Erasmus as theologians, exegetes, interpreters, and human beings. At the hand of Luther's interpretations of Psalm 2 Marburg's Franz Hesse illustrates the problem of relating his Christological exegesis to the interpretation put upon the Psalter by most contemporary Old Testament scholars. Hayo Gerdes of Gelliehausen offers an extensive critique of Regin Prenter's *Spiritus Creator*, in which he takes issue on a broad front with the Aarhus professor. Klaus Tüchel of Hamburg provides a formidably documented essay on Luther's conception of the sacred ministry. J. H. Baxter of the University of St. Andrew's has put historians in his debt by a neat summary of the Lutheran movement in Scotland from its

first beginnings in the early twenties of the 16th century to its displacement by the Calvinism of Wishart and John Knox. The editor, Leipzig's able church historian Lau, investigates the historic Lutheran position on conditional Baptism in an illuminating and comprehensive paper in which he takes a decided position against the practice. Oscar Thulin of Wittenberg provides a brief illustrated commentary on a famed painting in the choir of St. Mary's Church, Wittenberg, in which the younger Luke Cranach has depicted the 16th-century Reformers as the laborers in the Lord's vineyard. As a further answer to the question of the relation of Melancthon to Luther, Erlangen's Wilhelm Maurer furnishes a perceptive historical analysis of Melancthon's *Loci communes* of 1521, in which he demonstrates the influence of Luther and of developments in the Reformation upon the traditional pattern that Melancthon had inherited from Peter Lombard and his medieval commentators. Twenty-three pages of reviews of recent literature and a 10-page Luther bibliography for 1955 complete the volume.

ARTHUR CARL PIEPKORN

THE IMITATION OF CHRIST. By Thomas à Kempis. Translated from the Latin by Ronald Knox and Michael Oakley. New York: Sheed and Ward, c. 1959. 217 pages. Cloth. \$2.50.

"My idea has been to get rid of theological terms (which T. à K. uses rather uncomprehendingly, I think) . . . i. e., I wanted to turn it into a human document." In these words the distinguished Roman Catholic convert theologian described his purpose in re-doing the *Imitatio Christi* in a new English version. Death overtook him in 1957 before he finished the work, but it has been brought to a successful conclusion by the man he himself chose for the task, Michael Oakley. "There are no frills about the *Imitation*," Knox wrote in 1940, and there are none in

this admirable English translation. Readers who have been edified by earlier translations will find this thoroughly contemporary version even more helpful. Here is a sample from the familiar ch. 12 of the Second Book, "On the Royal Road of the Holy Cross": "Do you think you can escape something that never mortal man has been able to avoid? Think of the Saints; which of them spent his time in this world without the cross, without suffering? Why, even our Lord, Jesus Christ, was never for a single hour free from pain and suffering the whole of his lifetime. 'Was it not to be expected,' he said, 'that the Christ should undergo these sufferings, and enter so in his glory?' Then how can you look for any other road than this royal road, the road of the holy cross?"

ARTHUR CARL PIEPKORN

DAS MARIENGRAB: JERUSALEM? EPHESUS? By Clemens Kopp. Paderborn: Ferdinand Schöningh, n. d. 46 pages. Paper. Price not given.

CHRISTUS UND MARIA: Dogmatische Grundlagen der marianischen Frömmigkeit. By Hermann Volk. Münster: Verlag Aschendorff, n. d. 27 pages. Paper. DM 1.50.

Both brochures are reprints from German Roman Catholic journals, the former from the clergy magazine *Theologie und Glaube*, the latter from *Catholica*. Kopp patiently investigates the most ancient traditions about the declining years and death of the Mother of God. He decides against Ephesus as the site of the *dormitio Mariae*, inclines toward Jerusalem, but concludes: "We do not know with scientific certainty where the Dormition and Assumption took place. Only the fact is certain, but not the where and how" (p. 46). Volk asks his fellow Roman Catholics how veneration of the Blessed Virgin Mary is possible in view of the unique status of Christ and what interpretation must

be placed on Marian piety to obviate the suspicion that it leads people away from the devotion to Christ that must be central in Christian theology and worship. His evangelical solution is to see the Mother of God as a symbol of all the redeemed. He asserts: "All the redeemed are bound to one another as members of the one Body of Christ, to Christ as their Head, and in Christ to God. Before His throne Mary also lays down her crown with all the Saints: 'Worthy art Thou, our Lord and God, to receive glory and honor and power, for Thou didst create all things, and by Thy will they existed and were created' (Rev. 4:11). But thereby no one ceases to wear a crown." (P. 27)

ARTHUR CARL PIEPKORN

MODERN CATHOLICISM (Der moderne Katholizismus). By Walther von Loewenich. Translated by Reginald H. Fuller. New York: St. Martin's Press, 1959. viii and 379 pages. Cloth. \$9.00.

After stating the problem presented by contemporary Roman Catholicism, Von Loewenich begins by tracing its foundations from Trent to the Vatican Council and thence through the Modernist controversy. The Kantian influence on the Modernists in the Roman Church was profound, he says, working out into a type of subjectivism and a denial of the absolute nature of dogmatic statements. If Modernism had been allowed to flourish, he insists, it would have ended up in "immanentism, pure and simple." Yet he regards the forceful way in which Rome quashed this heresy (*Pascendi dominici gregis*, 1907) as wrong.

Especially of interest is Von Loewenich's tracing of the more liberal attitude toward Scripture which has gradually intruded itself into Roman Catholic circles — however, always within the rubric of a divinely inspired and inerrant Scripture (cf. *Humani generis*, 1950). But actually only the most

extreme forms of Biblical criticism are now condemned.

Illuminating too is the chapter on the "new theology" in Romanism. Avoiding some of the pitfalls of Modernism, Lubac, Daniélou, and others have sought to make theology relevant today. These theologians draw heavily from Dostoevsky, Kierkegaard, and even Barth, and they come up with a theology, not unlike that of Neo-orthodoxy, with its distrust of theological formulations and rational knowledge. For this reason these men have been dubbed Modernists by many in their own ranks.

In the chapter in which he analyzes Mariology, Von Loewenich hurts his own case, first by overstating it, denying the virgin birth and the validity of the term *θεοτόκος*, and then by understating it, asserting that Roman Mariology is really bad only when it is made a system, as in our day.

In attacking Rome's dogma of authority Von Loewenich offers an existential-personalist idea of truth, which confuses truth with certitude, in contrast to Rome's claim that she possesses the truth (true doctrine).

If the reader will keep in mind that Von Loewenich is a liberal theologian who sympathizes with liberal Roman Catholicism, he will find this book a mine of information.

ROBERT D. PREUS

DAS NEUE TESTAMENT: GESCHICHTE DER ERFORSCHUNG SEINER PROBLEME. By Werner Georg Kümmel. Freiburg: Verlag Karl Alber, 1958. vii and 596 pages. Cloth. DM 42.50.

This book is needed. No full-scale history of the New Testament scholarship has been attempted since the sixth edition of Eduard Reuss' work in 1887. Specialized monographs, such as A. Schweitzer's *Quest of the Historical Jesus*, have appeared at intervals. A number of factors make a comprehensive view desirable. The 50 years from 1890 to 1940 saw the rise, bloom, and decay of *die*

religionsgeschichtliche Methode. The effects of this method are still with us. Today a rather objective assessment of its value should be possible. Again, the years immediately after World War I saw the rise of form criticism, the growth of interest in the relationship of Jesus and contemporaneous Judaism (the "new" *religionsgeschichtliche Frage*), the rise of interest in Gnosticism (especially in its Mandaean form), and the discussion of the relationship of historical and theological exegesis. These concerns led to the founding of G. Kittel's *Theologisches Wörterbuch zum Neuen Testament*, now in its seventh volume and not yet complete. The twenties also was the period of the greatest influence of Karl Barth's *Römerbrief* on the growth of theological exegesis. While it is still too early to take a detached view of most of these phenomena, it is now possible to give an overview of the rise of this historical-theological methodology and to draw some conclusions concerning it.

Kümmel's book fills this gap quite admirably, especially when one considers the breadth of knowledge and reading required to produce it. While it gives some information about the history of scientific New Testament study in the earlier periods, it rightly concentrates on the late 18th and especially the 19th and 20th centuries. The book carries the history down to approximately 1930 (with references to later literature). It does not discuss demythologizing and other more recent developments.

The work is designed as a reader in the history of the discipline as well as a history. Generous samplings of the most important passages from the literature are given (translated into German, when not originally in that language). These passages allow the reader to check the accuracy of Kümmel's reporting (and it is very good).

Helps are provided in ample number. There are 35 pages of closely printed footnotes. Fortunate the American scholar who

has the bulk of this literature at his disposal! A short bibliography of articles and monographs on the modern history of interpretation is given. One-paragraph biographies are provided for every scholar discussed in the body of this book. An index of names and a complete analytical index of subjects are also given.

The volume is a large one. To have increased it in size might have priced it out of range for most individual purchasers. Nevertheless the decision not to include the history of New Testament studies inside the Roman Catholic Church materially hampers the volume. Such a division along denominational lines is difficult to defend (the publisher announces a special volume to cover the Roman Church). Again certain names that one expects to see do not appear. Jowett and Coleridge were major figures in the introduction of historical methods into the England of the 19th century. Their names do not appear. Many names of men who held conservative positions while attempting responsibly to use advanced methods are overlooked or slighted, e. g., Lightfoot and Westcott. Yet both gave to British New Testament scholarship that characteristic sanity of approach, coupled with an immense respect for patristic commentators, which uses historical criticism appreciatively, moderately, and constructively.

New Testament scholars ought to study this volume carefully. Graduate students ought to be held accountable for the reading of it. It is to be hoped that somewhere a scholar is Englishing it with some additions to make it more representative of English New Testament scholarship. This is a must book in the New Testament library.

EDGAR KRENTZ

THE CONCEPT OF NEWNESS IN THE NEW TESTAMENT. By Roy A. Harrisville. Minneapolis: Augsburg Publishing House, 1960. viii and 126 pages. Paper. \$1.95.

The aim of this monograph is to overcome the mesmeric effects of Archbishop Trench's distinction between *καινός* and *νέος*, which has kept many lexicographers and commentators in a kind of linguistic trance. Qualitative and temporal aspects must be attributed to both words, Harrisville concludes. The author is convincing in his presentation of the thesis that an underlying unity pervades their usage in the New Testament, namely, an "eschatological frame of reference" which includes the aspects of "continuity, contrast, finality and the dynamic."

Less persuasive is his definition of "the kerygma," in which he fails to reflect the rich and varied proclamation of the early church. An observation concerning Bultmann demands consideration. The casual reader might infer from the author's argument, despite a qualification in a footnote, that Bultmann suggests that the early Christian faith was largely a "mental assent to certain propositions" (p. 31). Bultmann actually asserts the contrary in his tacit attacks on constructions developed by C. H. Dodd.

FREDERICK W. DANKER

DEWEY. By Gordon H. Clark. Philadelphia: Presbyterian and Reformed Publishing Company, 1960. 69 pages. Paper. \$1.50.

The series in which this study appears promises "a critical analysis from the standpoint of the Reformed Faith of those philosophers and theologians of this century who have rendered outstanding contributions in their field." Head of the Department of Philosophy at Butler University, Clark competently analyzes each phase of Dewey's philosophy. Under the trilogy of physics, ethics, and logic he makes a penetrating examination of the implications resulting from his instrumentalism.

Since the work is written by one overtly committed to the Christian *a priori*, it may well warm the hearts of those who have long

chafed under the towering, antisupernaturalist figure of Dewey in the educational field. For the book is both compact and packed with searching assessment of 10 of Dewey's major writings.

One might, however, hope for a more irenic tone in places and an absence of the prejudgment hinted at already on the first page of the monograph. For although the Christian educator will heartily concur with Clark's scoring of the inconsistencies resulting from Dewey's antitheism, the argument can proceed just as cogently minus the inuendo. Further, as Clark himself says, "Dewey cannot now respond to the challenge." But then the opponent's inability to respond *is* significant in a dimension of far more cruciality than the polemics with which this booklet is involved.

DONALD L. DEFFNER

PICTORIAL HISTORY OF PHILOSOPHY.

By Dagobert D. Runes. New York: Philosophical Library, 1959. x and 406 pages. Cloth. \$15.00.

The chief function of this work is to present portraits, photographs, facsimiles, archaeological illustrations, and other pictorial material pertaining to the field of philosophy. These are accompanied by brief descriptions of the philosophers and thinkers of the East and the West.

The interest of the book is philosophical rather than theological. This interest shows itself in the treatment of Christian thought. Jesus "preached a wondrous sermon of Jewish revival," reflected "the wisdom of the ancient Hebrew at his best," and "desired appeasement of the Roman conquerors and dedication to a spiritual unity with God." While there is a good selection of pictures from the Reformation and Luther's position that "man's only norm can be the Scriptures" and that "salvation is through faith" is noted, it also makes negative statements such as, e. g., Luther's "utterances on German nationalism, irrevocable predestination, Jewish inferiority,

and so on, estranged such men as Erasmus and Melancthon."

The concise descriptions of philosophers are helpful to the critical beginner in philosophy and the pictures are of interest to everyone.

ERWIN L. LUEKER

PHILOSOPHIES OF INDIA. By Heinrich Zimmer. Edited by Joseph Campbell. New York: Meridian Books, 1956. xvii and 687 pages. Paper. \$1.95.

This work is a reprint of the 1951 edition. It covers the four aims of life: *Artha* (philosophy of material possessions), *kāma* (philosophy of pleasure and love), *dharma* (philosophy of religious and moral duties), *moksa* (philosophy of religious release). There are separate chapters on Jainism, Sankhya and Yoga, Brahmanism, Buddhism, Tantra. The book offers deep insights into the Hindu mind.

ERWIN L. LUEKER

MODERN MATERIALISM. By Charles S. Seely. New York: Philosophical Library, 1960. 83 pages. Cloth. \$2.50.

The author says there are only two philosophies, idealism and materialism. It is the latter philosophy which he advocates. Materialism is the philosophy of science, self-confidence, and progress, and it frees man from false hopes, delusions, superstition—and God. Seely glibly asserts that materialism is the friend of peace, health, education, security, and many other fine things. In a day when the excesses and failures of materialism are so apparent, one rarely meets such determined and panacean optimism.

ROBERT D. PREUS

KIRCHE UND THEOLOGISCHE LITERATUR IM BYZANTINISCHEN REICH. By Hans Georg Beck. Munich: C. H. Beck, 1959. xvi and 835 pages. Cloth, boxed. Price not given.

Beck has produced a first-rate tool; its comprehensiveness, scholarship, and useful-

ness are demonstrated on almost every page. This is not a work of church history *per se*; it is a work which every historian of the life and thought of the Eastern Church from Justinian down to 1453 ought to have constantly at his elbow, not on his shelves or merely available in some library. He will use it frequently and with growing appreciation.

Some idea of the scope can be gained from a glance at its subdivisions. Section I discusses the organization and government of the Eastern Church in this period, including a complete listing of the ecumenical and local councils and synods, together with rather complete bibliographies of the *acta*, *decreta*, and *symbola*. Section two covers liturgics, hymnology, and hagiography. The third section (pp. 279 to 370) is an outline

of Byzantine theology in the period. This section deserves reading by theologians. It might well be published separately for historians of dogma. The last section, roughly one-half the book (pp. 370 to 798) is a grand history of Byzantine theological literature, arranged by literary form.

The entire work is provided with liberal bibliographical notices. It may well serve as a *Wegweiser* through a body of literature that is strange to most Western and Latin minds. Beck may not have produced a *κτῆμα εἰς αἰῶ* to match Thucydides, but he has certainly sent on its way a volume that will be the standard reference work in its area for the next half century. It is a worthy successor to its predecessor by Karl Krummacher.

EDGAR KRENTZ

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)

This World and the Beyond (Marburger Predigten). By Rudolf Bultmann; translated by Harold Knight. New York: Charles Scribner's Sons, 1960. 248 pages. Cloth. \$3.50.

The Word Incarnate. By W. Norman Pittenger. New York: Harper & Brothers, 1959. xxiii and 295 pages. Cloth. \$7.50.

Holy Writ or Holy Church: The Crisis of the Protestant Reformation. By George M. Tavard. New York: Harper & Brothers, 1959. ix and 250 pages. Cloth. \$5.00.

The Witness of Kierkegaard: Selected Writings on How to Become a Christian. Edited by Carl Michalson. New York: Association Press, 1960. 127 pages. Paper. 50 cents.

A Handbook of the Liturgy (Handbuch der Liturgik für Katecheten und Lehrer). By Rudolf Peil; translated by H. E. Winstone. New York: Herder and Herder, 1960. xv and 317 pages. Cloth. \$5.95.

God, Grace and Gospel. By Karl Barth; translated from the German by James Strath-

earn McNab. London: Oliver and Boyd, 1959. 74 pages. Paper. 8/6.

New Accents in Contemporary Theology. By Roger Hazelton. New York: Harper & Brothers, 1960. 144 pages. Cloth. \$3.00.

Von Augustin zu Luther: Beiträge zur Kirchengeschichte. By Walter von Loewenich. Witten: Luther-Verlag, 1959. 440 pages. Cloth. DM 16.80.

Constantine and Religious Liberty. By Hermann Doerries; translated from the German by Roland H. Bainton. New Haven: Yale University Press, 1960. xi and 141 pages. Cloth. \$4.00.

Wege nach Rom: Kritische Betrachtung von Konversionsberichten aus dem 20. Jahrhundert. By Helmut Essinger. Düsseldorf: Michael Tritsch Verlag, 1958. 197 pages. Paper. DM 12.80.

A Protestant Speaks His Mind. By Ilion T. Jones. Philadelphia: Westminster, 1960. 237 pages. Cloth. \$3.95.

The World of Islam: Studies in Honour of Philip K. Hitti. Edited by James Kritzeck

and R. Bayly Winder. New York: St. Martin's Press, 1959. viii and 372 pages. Cloth. \$7.50.

John Chrysostom and His Time. Vol. I: Antioch. By Chrysostomus Baur; translated by M. Gonzaga. Westminster: Newman Press, 1959. lxxv and 399 pages. Cloth. \$6.75.

The Church and the Nations: A Study of Minority Catholicism in England, India, Norway, America, Lebanon, Australia, Wales, Japan, the Netherlands, Vietnam, Brazil, Egypt, Southern Africa and Among the Lele of the Congo. Edited by Adrian Hastings. New York: Sheed and Ward, 1959. xxii and 238 pages. Cloth. \$4.75.

Their Brothers' Keepers: Moral Stewardship in the United States, 1800—65. By Clifford S. Griffin. New Brunswick: Rutgers University Press, 1960. xv and 332 pages. Cloth. \$6.00.

Saints of Russia (Quand la Russie avait des Saints). By Constantin de Grunwald; translated by Roger Capel. New York: Macmillan Company, 1960. 180 pages. Cloth. \$3.50.

Your Faith and Your Life Work. By Elmer G. Million. New York: Friendship Press, 1960. 80 pages. Paper. \$1.00.

The Indigenous Church: A Report from Many Fields. Chicago: Moody Press, 1960. 128 pages. Paper. Price not given.

Das Zeitalter Iustinians. Volume I. By Berthold Rubin. Berlin: Walter de Gruyter, 1960. xiv and 539 pages. Cloth. Price not given.

Melanchthon als Ausleger des Alten Testaments. By Hansjörg Sick. Tübingen: J. C. B. Mohr, 1959. iv and 156 pages. Paper. DM 15.60.

Überlieferung und Auslegung im Matthäus-Evangelium. By Günther Bornkamm, Gerhard Barth und Heinz Joachim Held. Neukirchen Kreis Moers: Neukirchener Verlag, 1960. 304 pages. Cloth, DM 27.00; paper, DM 24.75.

Theologie Reformierter Bekenntnisschriften in Grundzügen. By Paul Jacobs. Neukirchen Kreis Moers: Neukirchener Verlag,

1959. 139 pages. Cloth, DM 13.80; paper, DM 11.25.

Kyrka och societetik. By Gunnar Hillerdal. Lund: Gleerups, 1960. 118 pages. Paper. Swedish kronor 6.75.

A Working Faith: Sermons for the Man in the Street. By Joost De Blank. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1960. 108 pages. Cloth. \$2.00.

Luther Deutsch: Die Werke Martin Luthers in neuer Auswahl für die Gegenwart. Band 9: *Martin Luthers Tischreden.* Edited by Kurt Aland. Stuttgart: Ehrenfried Klotz Verlag, 1960. 304 pages. Cloth. DM 13.80.

One World, One Mission. By William Richey Hogg. New York: Friendship Press, 1960. ix and 164 pages. Cloth, \$2.95; paper, \$1.50.

Safe in Bondage: An Appraisal of the Church's Mission to America. By Robert W. Spike. New York: Friendship Press, 1960. 165 pages. Cloth, \$2.75; paper, \$1.50.

Between the Testaments. By D. S. Russell. Philadelphia: Muhlenberg Press, 1960. 176 pages. Cloth. \$2.50.

Man the Character Animal: Discussions on the Primacy of Personal Character. By John Bennett Sluyter. New York: Exposition Press, 1960. 130 pages. Cloth. \$3.00.

Why Man Was Created: The War Between God and Satan. By Robert J. Gresham. New York: Exposition Press, 1960. 99 pages. Cloth. \$2.50.

The Hymn and Congregational Singing. By James Rawlings Sydnor. Richmond: John Knox Press, 1960. 192 pages. Cloth. \$4.50.

Impact: The Exploration of an Idea. By Robert A. Elfers, Mae Hurley Ashworth, Bette Virginia Reed. New York: Friendship Press, 1960. 125 pages. Paper. \$1.50.

When We Work Together. Edited by William A. Perkins. New York: Friendship Press, 1960. 64 pages. Paper. \$.85.

Philosophy of History: An Introduction. By W. H. Walsh. New York: Harper & Brothers, 1960. 176 pages. Paper. \$1.25. This is a revised edition of *An Introduction to Philosophy of History* (London: Hutchinson and Co., 1951), with the section on

Toynbee rewritten, the addition of appendices replying to some criticisms, and an updating of the bibliography.

The Day of Light: The Biblical and Liturgical Meaning of Sunday. By H. B. Porter. Greenwich: Seabury Press, 1960. 86 pages. Paper. \$1.75.

Christian Parenthood. By Erich F. Brauer. St. Louis: Concordia Publishing House, n. d. 44 pages. Paper. \$.60.

Man's Divine Nature: The Trinity of God, Christ and Man. By Isaiah Jefferson Brame. New York: Exposition Press, 1960. 109 pages. Cloth. \$3.00.

Zoning Primer. By Martin J. Rody and Herbert H. Smith. West Trenton: Chandler-Davis Publishing Company, 1960. 48 pages. Paper. \$1.00.

Dimensions of Faith: Contemporary Prophetic Protestant Theology. Edited by William Kimmel and Geoffrey Clive. New York: Twayne Publishers, 1960. 507 pages. Cloth. \$6.95.

The Messiah: The Life and Ministry of Our Lord and Saviour, Jesus Christ. Edited by William Everett Cissna. New York: Exposition Press, 1960. xxviii and 256 pages. Cloth. \$4.50.

Handbook of Church Finance. By David R. Holt II. New York: Macmillan Company, 1960. 201 pages. Cloth. \$5.00.

Myth and Mythmaking. Edited by Henry A. Murray. New York: George Braziller, 1960. 381 pages. Cloth. \$6.00.

Newly Discovered Gnostic Writings: A Preliminary Survey of the Nag-Hammadi Find (Openbaringen uit Egyptisch Zand). By W. C. van Unnik; translated by H. H. Hoskins. Naperville: Alec R. Allenson, 1960. 96 pages. Paper. \$1.75.

The Powers That Be: Earthly Rulers and Demonic Powers in Romans 13.1-7. By Clinton Morrison. Naperville: Alec R. Allenson, 1960. 144 pages. Paper. \$2.25.

Bibliographie de la Réforme, 1450—1648. Second Fascicle: Belgium, Sweden, Norway, Denmark, Ireland, United States of America. By the Commission Internationale D'Histoire Ecclésiastique comparée au sein du Comité

International des Sciences Historiques. Leiden: E. J. Brill, 1960. 156 pages. Paper. Dutch guilders 9.00.

Elizabeth I and the Religious Settlement of 1559. By Carl S. Meyer. St. Louis: Concordia Publishing House, 1960. viii and 182 pages. Cloth. \$4.95.

The Book of Numbers: Part 1 with a Commentary. By Frederick L. Moriarty. New York: Paulist Press, 1960. 96 pages. Paper. 75 cents.

St. John's Gospel: An Exposition (Johannes: Das vierte Evangelium ausgelegt für die Gemeinde). By Walter Lüthi; translated by Kurt Schoenenberger. Richmond: John Knox Press, 1960. x and 348 pages. Cloth. \$5.00.

Martin Luther Lectures. Vol. 4: *Luther and Culture.* By George W. Forell, Harold J. Grimm and Theodore Hoelty-Nickel. Decorah: Luther College Press, 1960. ix and 211 pages. Cloth. \$3.00.

William Herschel: Pioneer of Sidereal Astronomy. By Michael A. Hoskin. New York: Sheed and Ward, 1959. 79 pages. Paper. 95 cents.

The Development of Physical Theory in the Middle Ages. By James A. Weisheipl. New York: Sheed and Ward, 1959. 92 pages. Paper. 95 cents.

Whitehead's Philosophy of Physics. By Laurence Bright. New York: Sheed and Ward, 1958. 79 pages. Paper. 95 cents.

Science and Metaphysics. By John Russell. New York: Sheed and Ward, 1958. 80 pages. Paper. 95 cents.

Die Theologie der Schöpfung bei Luther. By David Löfgren. Göttingen: Vandenhoeck und Ruprecht, 1960. 335 pages. Cloth, DM 30.00; paper, DM 27.00.

Ratio und Fides: Eine Untersuchung über die ratio in der Theologie Luthers. By Bernhard Lohse. Göttingen: Vandenhoeck und Ruprecht, 1958. 141 pages. Paper. DM 13.50.

Gems from the Psalms. Vol. II: *Psalms 76 to 150.* By F. B. Meyer. Condensed edition. Westchester, Ill.: Good News Publishers, 1960. 62 pages. Paper. 50 cents.