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CONCORDIA THEOLOGICAL MONTHLY

"In the Likeness of Sinful Flesh"

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Book Review

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ARCHIVES

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BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

LEHRE UND WIRKLICHKEIT IN DER ALTEN WEISHEIT: STUDIEN ZU DEN SPRÜCHEN SALOMOS UND ZU DEM BUCHE HIOB. By Hartmut Gese. Tübingen: J. C. B. Mohr (Paul Siebeck), 1958. vi and 90 pages. Paper. DM 9.00.

This careful study adds significantly to our knowledge both of the Hebrew Scriptures' indebtedness to earlier literatures and of the uniqueness of God's revelation to Israel. The "doctrine" referred to in the title is the teaching that virtue is always rewarded, while evil conduct receives its comeuppance. In the first part of his study Gese searches for the extra-Biblical origins and presuppositions of this system of rewards and punishments and studies its relationship to the Biblical Book of Proverbs. The other part treats similarly the non-Israelite antecedents of the Book of Job.

To illumine the background of Proverbs Gese chooses the well-known "instructions" from Egypt, collections of sayings offering practical and moral guidance. As parallels for the less well-known literary form of Job the author draws in several Sumerian and Babylonian texts, from which he establishes the existence of a literary species called the *Klageerhörungsparadigma*, originally devised by Sumerian scribe-teachers for the purpose of showing, by means of an example, that the innocent sufferer will be heard if he prays rightly. (The author was unfortunately led on p. 55 into a needless discussion concerning one of these texts by a wholesale typographical transposition on pp. 436 f. of *Ancient Near Eastern Texts Relating to the Old Testament*, edited by J. B. Pritchard; cf. the corrected second edition, 1955.)

The author shows that already in Proverbs, where the influence of non-Israelite "wisdom" is strongest, the orderly system of deserts—which he traces back to Sumer—is constantly modified by the recognition that Yahweh may choose to act toward a person without reference to what that person has done and seems to deserve. And in Job the ancient literary form there adopted is actually used to overthrow, in the person of Job's friends, the whole system of order which it had been designed to promulgate; instead we are told simply that Yahweh is not bound by such rules but shows His power and His grace wherever He pleases. Thus the philosophy of the ancient sages was taken over into Israel but was also fundamentally transformed.

We may remind ourselves, however, that even the New Testament, while basing our redemption on God's sovereign act of grace in Christ Jesus, still teaches a subordinated form of the rewards-and-punishments system. We should guard therefore against seeing too sharp a contrast between the two views.

ARLIS J. EHLEN

TOWARD TOMORROW. By Martin H. Scharlemann. St. Louis: Concordia Publishing House, 1960. 160 pages. Paper. \$1.95.

The unity in this collection of essays lies in the fact that all 11 were given in answer to felt needs of the Lutheran Church in various areas of its life and thought. Some are obviously oral presentations, others scholarly productions with careful documentation. Each is interesting reading.

Three of the essays by the very nature of

their subject (the Supreme Court school decision and the nature of scholarship) operate little with Biblical resources (though the lack of Biblical references does not mean an unbiblical cast of thought). The remainder all show the attempt patiently to hear out Scripture from a stance under it (the phrase is borrowed from p. 87) and then to apply what is heard to our church's social and theological concerns. Many thrill to this attempt.

If a minor criticism might be made, the volume would be more taut and valuable if the first two essays had been reworked into one. There is a large measure of repetition between the two. But then perhaps the church needs to be reminded twice of the theological basis for its welfare work. It may be that it was the best way "to be of service to the church in coming to grips with questions that keep confronting all of us." (P. 5)

EDGAR KRENTZ

GEDENKSCHRIFT FÜR D. WERNER ELERT: BEITRÄGE ZUR HISTORISCHEN UND SYSTEMATISCHEN THEOLOGIE. Edited by Friedrich Hübner, Wilhelm Maurer, and Ernst Kinder. Berlin: Lutherisches Verlagshaus, 1955. 424 pages. Cloth. DM 18.50.

This volume, containing studies by outstanding Lutheran theologians, is dedicated to the memory of Werner Elert. The content of each contribution can only be indicated in this review. Leonhard Goppelt ("Church and Heresy According to Paul") points out that Paul allowed a broad variety in life and teaching as long as individual approaches were interpretation and application of the one Gospel which is the message of God's salvation. False doctrine is basically not intellectual confusion or lack of knowledge but rejection of the obedience of faith. It is reformation of the Gospel to harmonize with the world spirit. Ernst Kinder compares and contrasts Augustine's and Luther's concepts

of the kingdom of God and the kingdom of the world. While there are many similarities, Augustine's concept is more dualistic and tends to identify the state with the kingdom of the world, while Luther's is theocentric and regards the state as the earthly government of God by which He preserves His creation against the devil.

Elisabeth Bergsträsser examines the monophysitism of Philoxenus of Mabbug, finds that he strongly stresses the Incarnation against a soteriological background, but should have stressed more the forgiveness of sins. Friedrich K. Schumann analyzes the *ludus de Antichristo* of the 12th century and makes some penetrating historical applications. Martin Schmidt compares Wyclif's conception of the church with that of Augustine and Luther. Wyclif sees the church as the bride of Christ and the body of Christ and stresses *humilitas*, but places predestination in a more central position, while Luther stresses the Word as formative in the church. Holsten Fagerberg examines Luther's conception of the church in the Reformer's lectures on the Psalms. While Luther is still dependent on older tradition, even in this period he already fixed some of his basic concepts of the church. Particular attention is given to the concepts *corpus Christi*, *invisibilis* and *absconditus*. Lennart Pinomaa discusses *perfectio* in Luther's thought and shows how Luther gradually gave up the idea of progressive sanctification as the way of salvation and held that growth in sanctification is growth in faith. Paul Althaus traces Luther's exegesis of 1 Cor. 13:2 until the Reformer reaches the conclusion that the "faith" there mentioned is a special, charismatic miracle-working faith. Ragnar Bring examines faith and *iustitia* in Luther's thought. He seeks to uphold the concept of *lex divina* but rejects the attempts to abstract a universally valid *lex natura*. Three factors must be considered: the kingdom of God destroyed by the Fall

but restored in Christ; the kingdom of the world ruled by Satan; the world as the object of God's earthly governance. The government of the world and the kingdom of grace are both of God. Government, however, cannot fulfill the *lex divina*. *Lex divina* as it exists in government is distorted by men. Franz Lau treats the apocalyptic, prophetic activities of Thomas Müntzer and Luther's attitude toward the Peasant Revolt. He sees the basic difference between Müntzer and Luther in the fact that Müntzer preached a social gospel while Luther was concerned with the inner man.

Wilhelm Maurer analyzes the *lex spiritalis* in Melancthon. Melancthon was at first strongly influenced by the view of Erasmus that the Law is *forma vitae* and that inwardness distinguishes the *lex spiritalis* and *lex carnalis*. Before 1521 he, however, saw that the contrast is that of the divine will and the will hostile to God. His concept of *lex spiritus*, though dependent on Luther, has a different form. Robert Stupperich shows Melancthon's interest in synods and his views on the constitutive and functional factors. Gottfried Noth analyzes Chemnitz's conception of the sin against conscience and compares and contrasts it with Luther's. Leiv Aalen analyzes the theology of Zinzendorf and shows the prominent position which the count gave to the concept of Christ as Creator, Redeemer, and Bridegroom of the soul. Theodore G. Tappert describes the pastoral care which Helmut gave to sufferers in the yellow fever epidemic in Philadelphia, 1793. Walter Kuenneth gives penetrating insights into the thought forms of faith. He shows the limitation of conceptualizations (*Bildrede*), abstractions, and *via negationis* (*Nonik*). Positively, he shows that revelation is historical, concrete, personal and that the language of Scripture, though borrowed from many sources, became *Urworte* of revelation. Peter Brunner analyzes the knowledge of God as

it is given in and outside the Scriptures. The religions apart from revelation possess truth in the form of perversion. Wolfgang Trillhaas discusses the place of the Old Testament in dogmatics. He emphasizes that it shows the universality of law and gives a portrait of man. Osmo Tiilikä treats the history of salvation from the viewpoint of *κατός* which centers in the Christ event. Max Keller-Hüschemenger shows how Johann Christian von Hofmann dealt with the problem of religious subjectivism and of religious certainty. Vilmos Vajta shows the relationship of the Holy Spirit, the holy Christian church, the communion of saints, and the forgiveness of sins in his discussion of the hidden holiness of the church. Regin Prenter treats "the real presence of Christ's body and blood on the altar and in human mouth," which Prenter calls "the content of the Lord's Supper," as the center of Christian worship. Johann D. Schmidt interprets "through Jesus Christ, our Lord," as meaning both *propter Christum* and *per Christum*. The possibility of worship is given in Christ's saving act and the reality in Christ's presence. Gerhard Gloege examines the ethos of divorce in the light of creation, redemption, and sanctification on the basis of an extensive analysis of the Old and New Testament. Hans Liermann discusses ministry and church organization. He emphasizes that the ministry represents the Word in organization. Friedrich Huebner analyzes ecumenical conferences and concludes that their chief function should be dogmatic work on the basis of Scripture. Paul Althaus evaluates Eiert's theological work, and Herwig Wagner provides a list of Eiert's writings.

ERWIN L. LUEKER

NIETZSCHE. By H. Van Riessen; translated by Kirk Jellema. Philadelphia: Presbyterian and Reformed Publishing House, 1960. 61 pages. Paper. \$1.25.

Van Riessen offers an interpretation of

Nietzsche from a Christian point of view. He traces very briefly the life and the limited philosophical development of the man with its culmination in "the transvaluation of all values," which means that we throw off the shackling ideas of God, truth, and morality and live without illusions and sham. This is, of course, nihilism, and Nietzsche knew it. Although somehow he wanted to rise above it, he never could. For there was no meaning in what Nietzsche himself propounded. The author asserts that Nietzsche's ridiculous caricature of Christianity is due to his atheism. Christ Crucified never fit Nietzsche's picture of Christianity as sham and pretense, however, and this haunted him all his life. Always he fought Christ, and although he rejected Him and parodied Him, yet he fed on Him like a parasite. For without Christ there is no anti-Christ, no Nietzsche, and without the Bible no Zarathustra.

This little book is readable and illuminating for one who would gain a quick synopsis of Nietzsche's thought. There is of course no substitute for going directly to Nietzsche.

ROBERT PREUS

ROMERSKT OCH EVANGELISKT. By Per Erik Persson. Lund: Gleerups, 1959. 75 pages. Paper. Swedish kronor 4:25.

In our time, Persson concedes, Roman Catholic and Lutheran theology have drawn closer together at a number of points. Nevertheless, he insists, when we compare the teaching of the Lutheran Symbols with the pronouncements of the recent popes and of contemporary Roman Catholic theologians like Schmaus, Sartory, Congar, Journet, and Semmelroth, we find the two theologies still separated by decisive cleavages in such basic issues as the nature of the Word of God, the role of tradition, and the relation of the sacred ministry to the church. The implications of these issues ultimately affect even fundamental articles of the faith that the two denominations formally hold in common,

such as the Incarnation and the activity of the Holy Spirit as Lord and Lifegiver.

ARTHUR CARL PIEPKORN

THE THEOLOGICAL FOUNDATION OF LAW (*Le fondement théologique du droit*). By Jacques Ellul; translated by Marguerite Wieser. New York: Doubleday and Company, 1960. 140 pages. Cloth. \$3.95.

The author of this essay is a distinguished Bordeaux professor of law and an ecumenically active French Reformed layman. The jacket calls the work, not unjustly, a radical critique of natural law. By Ellul's own statement, what he has written is only an introduction, "a theological undertaking proceeding to the very limits of the concrete and leaving all doors open there" (p. 139). This deliberately and exclusively theoretical approach, coupled with the author's failure at several crucial points adequately to specify his absolute presuppositions, poses problems for the reader. In the absence of a bibliography the sometimes very sketchy footnote references often defy verification. All this does not alter the fact that Ellul's energetic statement of the relation of divine law to human law and of human justice to the divine righteousness, as he sees these relations described in the Sacred Scriptures, is likely to be a highly important methodological contribution to the dialog between law and theology, although jurists will probably prize it higher than theologians. His theological approach, like that of contemporary Continental Reformed theology generally, is Bibliocentric and Christocentric. His thesis is that while "natural law" is not the *idea* that either the philosophers or the theologians of the past took it to be, "natural law" is a datum, a concrete *event* in history. Law in general, he holds, is independent not only of the state and of the church but ultimately also of man himself. "It is autonomous in regard to any human

force and hence also to nature. It depends entirely on the righteousness of God" (p. 138). It exists to remind us of essential aspects of God's righteousness and to serve God's work, the salvation of man.

ARTHUR CARL PIEPKORN

CHRISTOLOGY AND MYTH IN THE NEW TESTAMENT. By Geraint Vaughan Jones. New York: Harper and Brothers, c. 1956. Cloth. 295 pages. \$4.50.

In a careful but rather drawn-out study this British scholar sets forth both his positive and his negative reactions to Bultmann. He agrees that mythical Christology must be interpreted and to some extent corrected. Unlike the Marburg professor-author, Jones wants to use the synoptic Jesus as a corrective to the Christology of the epistles.

It seems to be Jones' conviction that any New Testament terminology that speaks of Jesus as the eternal Creator is inevitably mythological and problematical from the standpoint of His real humanity. Ultimately, however, the author pleads rather conservatively for the necessity of myth and mythological thinking. At the same time it is doubtful whether a confessional Lutheran could regard his minimal Christianity as orthodox.

HENRY W. REIMANN

STUDIES IN LUTHERAN DOCTRINE. By Paul F. Keller, Elmer Foelber, Harry Coiner, and others. St. Louis: Concordia Publishing House, 1960. 212 pages. Paper.

This is the revised edition of the original production by Sacred Design Associates, noted for its adaptations of prints by Albrecht Dürer. Apparently intended for standard age confirmation classes, some teachers might desire more "interest catchers" and "young teen talk" in the manuscript than what is provided.

A greater abundance of "learning activities" — along the project line — would

further enhance the work. And more of the excellent Dürer prints (there are a meager six in the book, plus cover) would no doubt be warmly received. For the mass media have made their successful appeal to our youth and *trained* them to react to the *colorful* word and picture; and page upon page of type relatively unbroken by illustration can be unappealing for even the 13-year-old.

Nevertheless the composite work of the authors has produced a helpful new manual for the instructor. The doctrinal exposition is traditional and thorough. The type is commendably large, with ample space for marginal notes. Pages 149—212 comprise exercises on the various lessons. These also serve to prepare the student for the three comprehensive examinations which utilize multiple choice method, available at 10 cents each, with a correction key and profile chart an additional 10 cents each.

DONALD L. DEFFNER

JESUS AND THE WORD. By Rudolf Bultmann. Translated from the German by Louise Pettibone Smith and Erminie Huntress Lantero. New York: Charles Scribner's Sons, c. 1958. 226 pages. Paper. \$1.50.

This is the student's paper-book edition of the 1934 English translation of Bultmann's early (1926) classic *Jesus*. It is to be hoped that those who pontificate about the greatness — or the errors — of Bultmann without any firsthand knowledge of the Marburg professor will read this beautifully translated volume. Here in wonderful simplicity is not so much the critical technique or even the radical program of demythologization (although both can be discerned) as a theological summary of the *teaching* of Jesus. If one wishes to know why Bultmann is often regarded as the greatest teacher of justification by grace through faith (next to St. Paul and Luther), the evidence is here.

At the same time no one reads far without discovering the Marburger's emphatic commitment to existentialism.

HENRY W. REIMANN

THE IMPUTATION OF ADAM'S SIN. By John Murray. Grand Rapids: Wm. B. Eerdmans Publishing Co., c. 1959. 95 pages. Cloth. \$2.00.

This book brings together articles published by Westminster Seminary's Murray in four issues of the *Westminster Theological Journal* (XVIII, 2; XIX, 1 and 2; XX, 1). The material is an extremely precise exegetical, systematic, and polemic treatment of Rom. 5:12 and its context in which the author argues once again some classic disputes in Reformed Orthodoxy. His conclusions are that the one trespass of Adam is the sin of all because of the covenant headship (not merely the natural headship as espoused by William Shedd and A. H. Strong), imputed directly and not mediately through depravity (as espoused by 17th century Joshua Placaeus) and brought to bear upon Adam's posterity in such a way that the judgment upon them is the judgment which Adam's disobedience demands.

Certainly there is here much material that is highly useful for a Lutheran systematician. The publisher has wisely included many Latin footnotes which give the sources in Reformed Orthodoxy. One is, however, somewhat saddened at the near-rationalistic search for the precise mode of the imputation of Adam's sin. Unfortunately it seems that except for cautious brilliance at the extreme end of the book, where "depravity" is championed as an implicit rather than as a consequent of the imputation of guilt, Murray himself has put together an extremely long list of logical connectives ("What is required to explain," "we must assume," "it does not follow," etc., etc.). As a result the Biblical methodology seems a strange mixture of atomism that looks only to Romans 5

to settle issues and "speculation" that argues from narrow premises to some fairly complicated systematic conclusions. It seems evident, then, that even the most professed Biblical theologians can become speculative, especially as they engage in polemics, and perhaps a study of this book will show a Lutheran similar complexities in his own history. The single reference Murray makes to Lutheran theology on the correlation of *culpa* and *poena* (p. 83 f.) makes it appear that this similarity to the Reformed view of imputation is but typical of other agreements. But no one who knows the Augsburg Confession, and the Apology, and the Smalcald Articles and their treatment of original sin can be happy with this Reformed precision which, distinguishing so sharply between original and actual sin, insists that original sin is not personal or voluntary.

HENRY W. REIMANN

JESUS CHRIST AND MYTHOLOGY. By Rudolf Bultmann. New York: Charles Scribner's Sons, c. 1958. 96 pages. Cloth. \$1.95.

This small volume contains the lectures delivered by Bultmann at various American universities and seminaries in the fall of 1951. The book is a capsuled defense of the author's understanding of the eschatological message of Jesus and the necessity for its demythologization. Briefly but cogently Bultmann answers his critics as follows. Instead of rationalizing the Christian message, demythologizing makes clear the meaning of God's mystery by interpreting the mythological elements that remain from a long-lost world view. We learn from existentialist philosophy, but this is not yet *das Existentielle* of God acting for me. This latter is not any problematic mythological language. What would be are statements which speak of God's actions as cosmic events, and these, Bultmann holds, are illegitimate.

The author's consistent presupposition is

that the Scriptures are the Word of God only when heard as an address to me. "The fact that the word of Scripture is God's Word cannot be demonstrated objectively; it is an event which happens here and now" (p. 71). The "Word of God is what it is only in the moment in which it is spoken" (p. 79). And this means that Jesus Christ, His person, His coming, His passion, His glorification, is in the here and now as the Word is preached. This is a useful book to study alongside of Wingren's critique of Bultmann in *Theology in Conflict* (Philadelphia: Muhlenberg Press, 1958).

HENRY W. REIMANN

THE COST OF DISCIPLESHIP. By Dietrich Bonhoeffer. New York: The Macmillan Company, 1959. 285 pages. Cloth. \$3.00.

This revised edition now contains the full text of *Nachfolge* (1937). The book endeavors to present a true understanding of the mutual relation between grace and discipleship. "Christianity without the living Christ is inevitably Christianity without discipleship, and Christianity without discipleship is always Christianity without Christ" (p. 50). "Only he who believes is obedient, and only he who is obedient believes" (p. 54). Grace is not cheap but costly, because it radically affects the whole existence. "Unbelief thrives on cheap grace" (p. 59). Throughout the book the emphasis upon grace and discipleship is radically stated. For example: "The cross is not the terrible end to an otherwise god-fearing and happy life, but it meets us at the beginning. . . . When Christ calls a man he bids him come and die . . . it is the same death every time — death in Jesus Christ, the death of the old man at his call" (p. 79). In the introductory memoir, G. Leitholz contends: "Bonhoeffer's life and death have given us great hope for the future. He has set a model for a new type of true leadership inspired by

the gospel, daily ready for martyrdom and death." Bonhoeffer was executed at the Nazi concentration camp at Flossenburg on April 9, 1945, by special order of Himmler.

ERWIN L. LUEKER

THE GOSPEL OF GOD. By Herbert Kelly. London: SCM Press, 1959. 151 pages. Cloth. 10/6.

The life of the remarkable Anglican who founded the Society of the Sacred Mission (Kelham) and was a legend when he died a nonagenarian in 1950, is treated in a competent 30-page biographical sketch by George Every. Kelly's 1928 *Gospel of God* demonstrates how idealistic religion can be sympathetically but ruthlessly exposed for the egotism it is, and yet in such a way that not only are both the author and reader brought under judgment, but they are brought to the wonderfully simple "Gospel of God." Kelly asked the questions: Does God do anything? Or is God only a name for ideals? He replied that while the soul seeks for God, the God that the self chooses is only a self-chosen God. The story of the Gospel, centered in the crucifixion, is the answer Kelly gives to his own ultimate questions and this he hands on, like Barth, to fellow idealists. HENRY W. REIMANN

HOW TO WORK WITH TEEN-AGE GROUPS. By Dorothy M. Roberts. New York: Association Press, 1959. 62 pages. Paper. \$1.00.

This is a practical, "how-to" book, loaded with insights and pointers on approaching our teen-agers. Several pertinent books and research studies are cited. The style is fresh and to the point, the material well organized. The book is small but packed with help (i. e., "Ten Basic Needs," "What Youth Hopes for in an Adult Leader," "An Interest Finder," etc.). The hesitant adviser approaching work with the "teens" will find it well worth his dollar! DONALD L. DEFFNER

THE PSYCHOLOGY OF COUNSELING.

By Clyde M. Narramore. Grand Rapids, Mich.: Zondervan Publishing House, 1960. 303 pages. Cloth. \$3.95.

This is a counseling book written by a Christian clinical psychologist for pastors and other professional church workers. The first part of the book discusses basic concepts and techniques of counseling. The second part takes up specific areas, e. g., teen-agers, the mentally and emotionally ill, marriage, and sex. An appendix includes a treatment of the use of the Scriptures in counseling,

a useful glossary of terms, and a bibliography.

The author presents a sane, comprehensive, and Christian approach to counseling. On the basis of his experience in conducting seminars with pastors around the country, he treats a wide range of practical problems in a straightforward, intelligible way. One would have liked to see a fuller appreciation of the problems of relating spiritual counseling with psychological insights, but this defect does not limit the practical value of this book. KENNETH H. BREIMBIER

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)

St. Paul the Traveller and the Roman Citizen. By William M. Ramsay. Third edition. Grand Rapids: Baker Book House, 1960. xxviii and 402 pages. Paper. \$2.59. An unaltered photolithoprinted reissue of the 1897 edition of a work upon which the author's prestigious reputation largely came to rest.

Medieval Philosophy. By Frederick C. Copleston. New York: Harper & Brothers, 1961. 194 pages. Paper. \$1.35. Copleston's survey, first published in London in 1952, fully justifies the wider attention this paperback reissue will give it. It is one of the most capably constructed introductions to medieval philosophy to be produced in England in recent decades.

Education at the Crossroads. By Jacques Maritain. New Haven, Conn.: Yale University Press, 1960. viii and 120 pages. Paper. \$1.25. An unaltered reprint of the 1943 edition, of which it is the 11th printing.

The Social Teaching of the Christian Churches (Die Soziallehren der christlichen Kirchen und Gruppen). Vol. I, 448 pages, \$2.25; Vol. II, 571 pages, \$2.45. By Ernst Troeltsch; translated by Olive Wyon. New York: Harper & Brothers, 1960. Paper. This is a "Torchbook" reissue of Miss Wyon's

1931 translation of the 1911 German edition. H. Richard Niebuhr provides a five-page introduction which puts this "potent book" into historical perspective for the reader who approaches it half a century after its original publication.

Experiments and Observations on the Gastric Juice and the Physiology of Digestion. By William Beaumont. New York: Dover Publications, 1959. xi and 280 pages. Paper. \$1.50. A facsimile of the original edition of 1833, plus a biographical essay, "A Pioneer American Physiologist," from the pen of Sir William Osler in appreciation of one of the country's great Army surgeons.

Famous Archaeological Discoveries. By Merrill F. Unger. Grand Rapids: Zondervan Publishing House, 1960. 79 pages. Paper. \$1.00. An unaltered reprint of 11 chapters (on the Rosetta and Moabite Stones, Hezekiah's tunnel inscription, the Hurrians and the Hittites, Tutankhamen's tomb, Ur, the Ras Shamra and Nuzi tablets, Mari, the Lachish letters, and the Qumran scrolls) from the author's book of four years ago, *The Dead Sea Scrolls*.

A History of Ancient Geography: Among the Greeks and Romans from the Earliest Ages Till the Fall of the Roman Empire.

By E. H. Bunbury. Vol. I: xxxvi and 666 pages; Vol. II: xviii and 743 pages. Second edition. New York: Dover Publications, c. 1959. Cloth. \$12.50 a set. After almost 80 years the second edition of one of the classic works on the history of geography in the Graeco-Roman world makes its reappearance in an unaltered photolithoprinted reissue with an introductory appreciation by W. H. Stahl of Brooklyn College.

Yoga: A Scientific Evaluation. By Kovoort T. Behanan. New York: Dover Publications [1959]. xx and 270 pages. Paper. \$1.65. After more than two decades, the Indian author of this study asserts in his preface to this new edition, he sees no reason to revise either his approach to yoga or the conclusions that he set forth in 1937. He calls for "more experimental work" in connection with yoga "and less mysterymongering and grandiose metaphysical speculation."

Source Book of Medical History, ed. Logan Clendening. New York: Dover Publications, 1960. xiv and 685 pages. Paper. \$2.75. An unabridged and unaltered reprint of the 1942 edition.

Rome. By M. Rostovtzeff; translated from the Russian by J. D. Duff; edited by Elias J. Bickerman. New York: Oxford University Press, 1960. xiii and 347 pages. Paper. \$2.25.

Animal and Man in Bible Lands. By F. S. Bodenheimer. Leiden: E. J. Brill, 1960. viii and 232 pages. Cloth. 36 guilders.

Bibliographia Patristica: Internationale patristische Bibliographie. Vol. II: *Die Erscheinungen des Jahres 1957*, ed. W. Schneemelcher. Berlin: Walter de Gruyter and Company, 1959. xxx and 115 pages. Cloth. Price not given.

Die Auferstehung Jesu: Form, Art und Sinn der urchristlichen Osterbotschaft. By Karl Heinrich Rengstorff. Fourth edition. Witten: Luther-Verlag, 1960. 172 pages. Cloth. Price not given.

The Christian Idea of Education: Papers and Discussions, ed. Edmund Fuller. New Haven: Yale University Press, 1960. xv and 265 pages. Paper. \$1.45.

Perspective for Renewal. By Mary Perkins Ryan. Collegeville, Minn.: The Liturgical Press, 1960. v and 94 pages. Cloth. \$2.25.

Late Renaissance and Baroque Music (c. 1525—c. 1750). By Alec Harman and Anthony Milner. Fair Lawn, N. J.: Essential Books, 1959. ix and 330 pages. Cloth. \$7.00.

Constantinople in the Age of Justinian. By Glanville Downey. Norman, Okla.: University of Oklahoma Press, 1960. xiii and 181 pages. Cloth. \$2.75.

How to Improve Your Mind (De Intellectus Emendatione). By Baruch Spinoza; translated by R. H. M. Elwes. New York: Philosophical Library, 1956. 90 pages. Board. \$2.75.

Essays in Metaphysics (Identität und Differenz). By Martin Heidegger; translated by Kurt F. Leidecker. New York: Philosophical Library, 1960. 82 pages. Board. \$2.75.

The Diary of Søren Kierkegaard. Translated from the Danish by Gerda M. Anderson; edited by Peter P. Rohde. New York: Philosophical Library, 1960. 255 pages. Board. \$4.75.

Why Christians Crack Up: The Causes of and Remedies for Nervous Trouble in Christians. By Marion H. Nelson. Chicago: Moody Press, 1960. 125 pages. Cloth. \$2.50.

Geschichte der deutschen evangelischen Theologie: Seit dem deutschen Idealismus. By Horst Stephan; second edition by Martin Schmidt. Berlin: Alfred Töpelmann, 1960. xv and 393 pages. Cloth. Price not given.

The Holy Bible: Revised Standard Version: Reference Edition with Concise Concordance. New York: Thomas Nelson and Sons, 1960. xiii and 1,487 pages and 12 maps. Leather. Price not given.

Church Education for Tomorrow. By Wesner Fallaw. Philadelphia: Westminster Press, 1960. 219 pages. Cloth. \$3.75.

Rabbinische Texte: Die Tosefta. Band VI: *Seder Toharot.* Heft X/XI: *Negaim.* Edited by Walter Windfuhr. Stuttgart: W. Kohlhammer Verlag, 1960. xvi and 96 pages. Paper. DM 9.00.

Newman the Theologian: The Nature of Belief and Doctrine as Exemplified in His Life and Works (Newman: Le Developpement du Dogme). By J. H. Walgrave; translated by A. V. Littledale. New York: Sheed and Ward, 1960. xi and 378 pages. Cloth. \$8.50.

Seven Books of Wisdom. By Roland E. Murphy. Milwaukee: Bruce Publishing Company, 1960. x and 163 pages. Cloth. \$3.75.

Growth in Your Christian Ministry. By Melvin L. Hodges. Chicago: Moody Press, 1960. 63 pages. Paper. Price not given.

Jean-Paul Sartre: To Freedom Condemned: A Guide to His Philosophy. By Justus Streller; translated by Wade Baskin. New York: Philosophical Library, 1960. 163 pages. Board. \$3.00.

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