1-1949

Fuller Library Bulletin - January-June, 1949, No. 1 & 2

Library, Fuller Theological Seminary

Wilbur M. Smith
Arnold D. Ehler
Clara B. Allen

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The FULLER LIBRARY BULLETIN is issued quarterly by the Library of Fuller Theological Seminary, Pasadena, California.

Joint Editors: Wilbur M. Smith, D.D., Chairman, Library Committee
Arnold D. Ehlers, Th.D., Librarian
Assoc. Editor: Clara B. Allen, B.L.S., B.R.E., Assistant Librarian

Address all correspondence to The Librarian, Fuller Theological Seminary, P.O. Box 989, Pasadena 20, Calif.

AU COMMENCEMENT

The FULLER LIBRARY BULLETIN makes its début with the hope that it shall provide a medium of expression and contribution for the Library of Fuller Theological Seminary, and at the same time constitute a medium for interchange of ideas, questions and short discussions that pertain to the bibliographic and service ends of theological librarianship. It should not be interpreted as being an attempt to handle matters of method and theory that properly belong to a library journal as such. There is still need for such a publication, or at least a theological section in one of the existing library journals.

The Librarian of Fuller Seminary finds himself in a peculiarly advantageous position. Every facility is given by both the administration and the faculty for the building of a substantial collection. The anticipation of a graduate school in the near future spurs the effort. A fine beginning has already been made through the efforts of the Chairman of the Library Committee. An assistant with a number of years of experience in theological library work is a great boon in the formative years. The presence of a graduate school of library science within an hour of Pasadena, and accessible by telephone, helps one to solve many problems.

We greet our colleagues both in America and abroad. We desire to share with them some of our problems and achievements. Comments, criticisms and inquiries are invited. The department, "Notes and Queries," will provide the opportunity for more or less informal communication. The bibliographic function of the theological research library will be given considerable attention. We hope to include in each issue a bibliography of substantial proportions, or some other contribution in the field of the organization and classification of religious materials. Discussions of theological literature in general will be welcome. Contributions from other librarians are invited.

The urgency of our day is upon us heavily. Dr. Luther Evans, Librarian of Congress, says in his Report for 1945, "For scholars to explore 'the inexplicable continuity of this web of God,' we must possess a far more comprehensive and a more genuinely universal resource than the narrow concept of 'representation,' held in other days, permitted" (p. 16). Certainly no one library can accomplish such a task, but we trust that the Fuller Seminary Library will find its proper place in the larger program of theological librarianship and makes its own "representation" truly a part of the worldwide "universal resource."

Arnold D. Ehlers
SOME BOOKS THAT NEED TO BE WRITTEN, EDITED OR TRANSLATED FOR BIBLICAL AND THEOLOGICAL STUDENTS.

By Wilbur M. Smith, D.D.

I

BIBLIOGRAPHICAL WORKS

Space forbidding any introductory matter, let me enter at once upon this subject, recognizing, of course, that what any man might write on a topic like this will be, in part, dominated by his own special fields of investigation, and his own personal needs and desires; though I trust much that is here mentioned will meet with cordial approval in the minds of a host of others. I have a personal letter in my file from the late Professor David F. Schaff, dated November 25, 1933, from which a short paragraph may be quoted as an initial suggestion. "What the English-speaking Protestant world, so it seems to me, most needs today is a thorough encyclopaedia, written under Protestant auspices, corresponding to the very valuable Catholic Encyclopaedia, and doing for this generation what the Schaff-Herzog Encyclopaedia was intended to do when it appeared about 1885. Such a work would cost scores of thousands of dollars; it has been proposed, but no publisher has been found thus far to undertake the work of such a publication."

A volume that would prove a wonderful boon to New Testament students would be a bibliographical encyclopedia of the Gospels. If it proved successful, the idea could be carried out in an additional work, a bibliographical encyclopedia of the Acts and the New Testament epistles. Such a volume should have comprehensive lists of all the important works pertaining to the Lord Jesus Christ, and every aspect of Christ's life on earth, exhaustive bibliographies for every character appearing in the Gospels, every place mentioned, the Gospels themselves, and the doctrines set forth in these precious writings. One might almost say that such a work would contain references to all the principal books, articles, and essays, in the important European languages, and our own, for every subject mentioned, e.g., in Hastings' magnificent Dictionary of Christ and the Gospels. A beginning was made, for English titles alone, when Dr. Ayres published his bibliography of five thousand titles, Jesus Christ our Lord, in 1906. However, in these forty years a vast new literature has arisen, and Ayres gave no attention to continental works. It seems to me that if such an encyclopedia were rightly done, it might also contain references to the more important sermonic literature.

Of course, we need a dictionary of all writers on theological and Biblical subjects down through the ages, but this is just a dream, and I only mention it. Everyone knows of what value it would be if done, e.g., on the scale of Richardson's amazingly exhaustive bibliographical volume in the Ante-Nicene Fathers' series. We are likewise in great need today of a guide to the literature of the history of Christianity and the church. The one edited by Samuel Jackson Case in 1931 is wholly inadequate, and in many places disappointing. When Beers published his Bibliographies in American History (1938) he listed approximately 7700 items, but Case, with fewer bibliographical details, for the 1900 years of church history, listed only 2512 items. Someone should revise and bring up to date the very valuable Literature of Theology, by the late Bishop Hurst (1895).

I think thousands of ministers would be eager to purchase a volume that thoroughly indexed the principal sermonic literature of Great Britain and our own country, say since 1890, in which would be included references, by text, and often by subject, to all the sermons of such men as John Henry Jowett, J. D. Jones, George H. Morrison, H. C. G. Moule, G. Campbell Morgan, Alexander Whyte, Boreham, Clow, etc. I am not a man who favors crutches, and I have always looked upon them with disgust, but, it would not mean, I think, a weakening of the homiletic mentality of our ministers, if the actual subjects of a great number of these sermons on certain texts were given when
truly suggestive. For instance, Jowett calls his sermon on the phrase, "slow of heart to believe" (Luke 24:25), "Dull Scholars"; his sermon on Luke 5:5 is entitled "The Old Tackle and the New Presence"; Dr. Charles Brown calls his, "After Failing, Try Again." One could go on ad infinitum. Such a volume would mean that a minister would have on his desk an index to all the important sermonic literature published in the last fifty or sixty years in his own library, or in any library in which he might be working.

What a wonderful volume would a new encyclopedia of missions prove to be! If it is ever undertaken, it should include full bibliographies of the writings of all missionaries mentioned, and all books and articles written about them. This has been a tragically neglected field; e.g., of the 27 men and women mentioned in the American Missionary Memorial, Including Biographical and Historical Sketches (edited by H. W. Pierson and published by Harper's in 1853), only five can be found in the Dictionary of American Biography. To my astonishment—unless I have become incapable of reading an index—one of the greatest missionaries of all time, whose work and prayers drew off from the island of Britain throughout his lifetime more than one thousand men and women for China, is not even mentioned in the Dictionary of National Biography—I refer to no less a person than J. Hudson Taylor! (Incidentally, though obscure trappers, many unimportant and comparatively unknown politicians, and long-forgotten actors, etc., are frequently given place in the Dictionary of American Biography, I refer to no less a person than J. Hudson Taylor!)

Speaking of missions, a two-volume work on the history of Protestant missions in Palestine is now overdue. Finally, in the area of bibliography, can not the librarians of our theological seminaries unite in a much-needed (but expensive) project—an index to the principal Biblical and theological journals of Great Britain and our own country? How far back this bibliography should go, I do not know. If one just brought together the material found in the already separately-printed indexes to various periodicals, it would be a boon, e.g., the cumulative indexes of the American Journal of Theology, Bibliotheca Sacra, The Expositor, The Expository Times, The Hibbert Journal, The Journal of Biblical Literature, The Journal of Theological Studies, The Moslem World, and the Palestine Exploration Fund Quarterly, to mention only a few. Such periodicals as the Record of Christian Work, and the Biblical Review, now no longer existing, never issued indexes, I think, but they contained valuable material. If properly done, it should begin not later than 1800. There are magnificent articles of real scholarship and insight on eschatological matters. For instance, in prophetic journals published in London in the 1830's and 1840's, that are buried, but ought to be made available for students. I have before me the remarkable analytical index to the first twenty-one volumes of the Lutheran Church Quarterly, which alone contains references to material which I am afraid most of us never saw when it was originally issued. In just turning the pages, I came upon the name of an article which, it seems to me, should be very important in the light of contemporary events, The White House and the Vatican, by J. C. Mattes, which was given sixteen pages of space in this quarterly in 1928. I myself have for years been interested in the various subjects pertaining to the inexhaustible material in eschatology. Here I find scores and scores of articles of great importance which I have never even seen referred to elsewhere in our contemporary literature, even including articles on "Luther's Longing at the Close of His Life for the Judgment Day," "Belief in the Imminence of the Second Coming in Germany After World War II," "Luther's Estimate of the Revelation of John and His Reticence Concerning It," etc., etc. There is an excellent Catholic Periodical Index—a Protestant one should have been begun years ago.

II

THEOLOGY

I suppose all who believe in the Bible as God's supreme revelation, and whose
faith in Christ rests upon that revelation, and all those who are serious students, and aware of the age in which we live, would probably agree that the one greatest need in the Christian church today is for a comprehensive work covering the entire field of systematic theology, written by a man who is at home in the Biblical languages, and who in his soul knows something of the profound, revolutionary, and eternal work accomplished for us in Jesus Christ, God's Son, and who is saturated with a knowledge of the Word of God. He should also know something, of course, of modern science. Perhaps today one man will never write again a theology as comprehensive as Hodge or Shedd, or Strong. I think, however, I know two men, very good friends, who together in the next fifteen years, if that length of time is given to them of God, could do just this kind of work. Dorner, at the beginning of his System of Christian Doctrine, well said: "This problem, to mentally master Christian truth as truth—that is, to apprehend the same both according to its inner coherence and its foundation—must be regarded as a standing problem for the church, which has to consciously and experimentally propagate the contents of Christian faith as truth. No age can undertake the task for another age; each must perform the work anew for itself, however valuable may be the aid of the past, and however assured the continuity which exists. Every age must again acquire the certainty of truth as truth, if it would have truth; it must also, as a consequence, acquire in ways satisfactory to its own sense of truth." I find myself without adequate words for expressing the need of such a work as this. The tragedy is we have so few real theologians in North America today. Speaking of theological works, why does not someone undertake a history of theology in our own country from the days of the Pilgrim fathers down to the present hour, something with the same scope as Herbert W. Schneider's History of American Philosophy, or the earlier work by Anderson and Fisch, Philosophy in America from the Puritans to James, with Representative Selections, 1939, with a rich bibliographical apparatus?

III

APOLOGETICS:

When Professor John Cairns delivered his Cunningham Lectures in 1880, he began with these words: "The subject which I have chosen for these lectures is a part of the great history of the conflict between Christianity and Unbelief. That history is, to a large extent, still unwritten, and though some periods have received comparatively full treatment, others lie in shadows, while inferences and generalizations on the whole are scanty and defective." A work of this type is more needed today than ever. It should be on the scale of J. M. Robertson's four-volume work, A Short History of Free Thought, and A History of Free Thought in the Nineteenth Century. I think, if rightly done, it ought to begin with the skeptical tendencies arising in pre-Christian Greek philosophy. We are now engaged in the greatest struggle for faith in a sovereign God, and a supernatural Christ, that the western world has known since the advent of the Saviour. Materialism and humanism are creating the atmosphere and intellectual mood of our day. Such a work as this would put iron into the souls of many. We are in great need today of an adequate volume on theism for use as a textbook in our colleges and theological seminaries. Every professor I know in this country teaching in a college or seminary would agree to this. We also need now a more comprehensive work on the whole subject of Christian apologetics than is now available, something on the order of the great volume which Canon Harris issued some years ago, Pro Fide, something that will grapple with the problems introduced by science, by the whole Barthian approach to the matter of revelation and handle the major critical problems relating to the Biblical text as a whole.

IV

BIOGRAPHICAL WORKS

I do not think there is a volume in the English language of standard character on the great missionary Zinzendorf. Someone should work in the rich treasures of British church history of that age, and
give us an adequate life of Matthew Henry. Why biographies of Dr. Warfield and Dr. Strong, on the plane of the great biographies of Schaff and Hodge, have not been written, I do not know. The life of Alfred Edersheim would be fascinating if adequately written. Is there someone working in England today on the life and writings of Sir William Mitchell Ramsay?

V

BIBLICAL INTERPRETATION AND
CHRISTOLOGY

Here the field is enormous, and everyone working in Biblical literature will have his own idea of what is most needed at this time. Years ago (in 1911) the late Professor Votaw gave it as his opinion that “Paul’s Epistles to Timothy and Titus still await an adequate commentary in English.” This is still true. The new work by Burton Scott Easton does not fulfill this need. How we need a new exhaustive work on the book of Job in the light of modern science. Significantly toward the end of the fourth volume of his Words of the Lord Jesus, Rudolph Stier said, “O that the Lord would give me time and strength before I go to my grave to express my living apprehension of the meaning of this book of Job! But this I must leave to others.” One of the best younger Semitic scholars told me only recently that it is the growing opinion among authorities in this field that Job may well have been, as the earlier expositors thought, of the patriarchal days, and our new knowledge of the languages of peoples contiguous with ancient Israel should now throw additional light on this book. I wish someone would give us a work on the names and titles of the Lord Jesus Christ, with both scholarship and devotion to Christ. For some strange reason, the most important work on this subject was published over a century ago, The Horae Solitairiae of Ambrose Serle. Of course, Serle’s work is not to be compared to such a volume as Dr. Warfield’s The Lord of Glory, which could be used as a foundation for such a study; but many titles of Christ are not to be found in Warfield’s work, nor is there much of devotional value there. We still need an adequate work surveying the material on the very important subject of the Biblical teachings on heaven. Much of the literature is superficial, and in part fantastic. Why has not someone given us a sound work on the doctrine of goodness in the New Testament? Would not great multitudes of ministers and laymen, too, welcome today a volume on a subject that many talk about, but no one writes about, the great revivals of the Bible. There are scores and scores of works on the revivals of the last three or four centuries, but nothing worth looking at on the revivals that are recorded in the Word of God.

Incidentally, does anyone know of a work that fully treats the subject of the influence of the Bible on German life and literature? I remember checking on this in the great National Library in Berlin in 1937, and two attendants, a man and a woman, became quite excited when I even asked about it, and after searching in vain their huge folio catalogs, they shook their heads and told me there was nothing. Can this be true? (I would like someone to tell me the real significance of the ringing of those bells on Easter morning, and the hymn of the angels, “Christ is Risen,” at the beginning of Goethe’s Faust).

VI

BIBLICAL ESCHATOLOGY

I do not know of any one field outside of the subject of systematic theology, and it may be even that is not to be excluded, in which we need a standard work so much as we do in the field of Biblical eschatology, covering everything from the Protevangelium in the front of our Bible down to the last prayer of the book of Revelation. People today are confused in their prophetic convictions. Some are giving up their formerly-held faith in certain prophetic truths. There is a vast literature rising in Switzerland, France, and Holland, as well as in Great Britain and our own country, which contains so many contradictory interpretations. I have five books here in my office on the book of Daniel alone which have been issued in the last fifteen months, and the material in some of them is quite startling. I do not see how anyone can claim to speak authoritatively on this particular book of Daniel, although some volume such as Edgar J. Goodspeed’s The Prophet Daniel and His Prophecy (1921) is, no doubt, the best work ever done on that book. It was published in 1879.
Daniel, for instance, until he has thoroughly sifted the material in the new volume, *Studies in Daniel*, by Professor H. L. Ginsberg, of the Jewish Theological Seminary of America. There is a great deal being said today, for example, about Gog and Magog, but I have seen no one event hint that he knows of the existence of the late Professor Arthur Anderson's work of ripest scholarship, *Alexander's Gate: Gog and Magog and the Enclosed Nations*, published by the Medieval Academy of America (1932). I could go on in this subject indefinitely, but refrain from doing so, but at a time when the words "eschatology" and "apocalyptic" are to be found on almost every other page of theological and Biblical literature, it is to be deeply regretted we do not have a standard work on this great and increasingly important subject. When economists and scientists, statesmen and philosophers are telling us that we are at the end of this age, with only a few more years to work, so they say, it behooves us to have a clear conception of what the Word of God has to say about the end of the age. I know many whose minds are ripe for such a work.

**VII**

**WORKS FOR TRANSLATION**

This article is already too long, but I can't help bringing it to a close by just hinting at some of the important items that scholars could bring out in English translations. For some strange reason, Jerome's important commentary on Daniel has never been translated into English. Immanuel Kant called Christian August Crusius "the clearest philosopher and second to none in the promotion of philosophy in our age" (for forty years Professor of Theology in Leipsic) but his *De coelo per Adventum Christi commoto*, (1757) has never been translated and is so rare that I think, in America have ever seen it. John Owen, the greatest scholar among Puritan divines, wrote a work in 1661, *Theologoumena Pantodapa*, called "an encyclopedic treatise on the history of religion and theology, natural and revealed, from the Creation to the Reformation," which ought to be available in the English language. Many of the commentaries by Zahn certainly should be made available to English readers, for some of them are probably among the very best of modern times. Klausner (of Jerusalem) write some years ago an exhaustive work in Hebrew on the Messianic Hope of Israel that someone should translate for the Christian world. I suppose editing earlier books is a rather dry and tedious affair, but I would certainly like to see someone give us a thoroughly edited edition of Increase Mather's *The Mystery of Israel's Salvation*, (which I think was never reprinted after its appearance in London in 1669, an original copy of which I am proud to possess). If the editor would just give us notes on the two hundred different authors from whom Mather quotes, the writings of some of which I believe are wholly lost, he would give us a work eminently worthwhile.

No man living in Christendom today could himself even think of writing the last work I am going to mention, but surely a group of scholars could collaborate and give us what I think has never been adequately done in any language, a comprehensive, sympathetic, fully annotated history of Christian and Biblical literature from the days of the apostolic fathers down to our generation. It is now over a century and a quarter ago that such a work was attempted in our own language, and nothing comparable to it has since been done, though sections of this literature (geographical or chronological) have been written. I refer to a work which at that time met with wide-spread approval, *Illustrations of Biblical Literature, Exhibiting the History and Fate of the Sacred Writings from the Earliest Period to the Present Century; Including Biographical Notices of Translators and Other Eminent Biblical Scholars*, by James Townley, originally published in 1821 and republished in this country in two large volumes in 1842.

In his dedicatory epistle, prefacing his Commentary on the Epistle to the Romans, John Calvin wrote in 1539, "Nothing has been done by men so absolutely perfect that there is no room left for the hands of those who succeed them either to polish, or to adorn, or to illustrate."
CRISIS THEOLOGY
A Bibliography of Periodical Articles on Crisis or Dialectic Theology
with Special Reference to Barth and Brunner
Compiled originally by Gerald L. Beavan, Th.M.
Augmented and edited by Arnold D. Ehlert, Th.D.

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THE FYENS COLLECTION OF THEOLOGY

The Fuller Seminary Library is happy to announce the purchase of the theological section of the famous Fyens Stiftsbibliothek of Odense, Denmark. This collection of 3,000 volumes was originally part of the larger Fyens collection of some 30,000 volumes.

The Fyens library was founded in 1813 under the impetus of Bishop Blum, Danish Lutheran theologian, and Provst Tetens, who sent out an appeal to "nobly thinking inhabitants" in the district to give money or books to "work toward a future establishment, which is as important for our county as for the general good."

The first to contribute toward the enterprise were Geheimraad Bulow at Sandergaard and Count Bille at Hvedholm, who gave 1000 and 500 rigsdaler respectively. As a result of the general invitation, the collection grew to 6,000 volumes in 1814, in which year the library received its charter. Bishop Blum himself contributed his own personal library of 2,300 volumes of theology.

Most of the books are from the 18th and 19th centuries with some from the 17th and a few from the 16th. A great many are in full leather or half-leather bindings or velum. German and Latin predominate with some in French and other languages. An author list was furnished with this collection, but the cataloging has not been done as yet. It is our conviction, however, that many of these titles will turn out to be the only copies on the American continent. The title written up in this issue offers an interesting example of the older works. Other items will be described from time to time, and perhaps a catalog of this collection can be issued after it is processed.

Chief values of these older works will be for the faculty and graduate school, of course. The first of the sixteen large packing boxes contained three sets of works totaling 23 volumes on the history of theological and Biblical literature, and the six-volume work on Biblical theology by Gotthilf Traugott Zachariae, pioneer in the field, and called by some the father of Biblical theology.

The dealer in Copenhagen, from whom the purchase was made, had this to say of the books, "In the one hundred year old history of our firm, we have never had such a beautiful collection of the theology of the 18th century."
COVER PLATE

This plate is the reproduction of a fine copper engraving from the title page of one of the volumes of the Fyens collection recently acquired by the Fuller Library. The title page reads as follows:


Joannes ab Hevman is a peculiar name. Of course this is the Latin form, the German form being Johann von Heumen, and the Dutch, Jan van Heumen. The British Museum Catalogue lists the latter. No form of the name is to be found in the Library of Congress Catalog of Printed Cards nor in Kayser's Bücher-Lexikon, although he does appear in the Catalogue Général des livres imprimés de la Bibliothèque Nationale. His name, and some of his works, but not the one on Job, are to be found in Georg's Europäisches Bücher-Lexikon. He is not to be found in the standard encyclopedias usually found on the reference shelves of the university.

The only biographical sketch that we could locate was in the encyclopedic work, Allgemeine Deutsche Biographie, 1880. He was a Catholic theologian, born in Utrecht in the early 16th century. He studied perhaps at Louven, at least he received there the Licentiatenrang. He was a priest at Schoonhoven for a few years, became apostolic protonotarius, and in 1642 became preacher at Rotterdam. Shortly afterwards he became Hauptgeistlicher and Erzpriester at Delft. He carried the Decantitel des erzbischöfliche Kapiteles at Utrecht. It seems that he was no friend of the Jesuits. One wonders if this explains why he does not appear in the Catholic Encyclopedia. He died in 1673.

His works, in addition to our volume, were:

- De onsterbelijke Adam, 1651
- De meditrende duif over de Sondagen en beylighe dagen, 1658
- Joseph somnians, complectens falsus variorum imaginaciones, 1660
- Joseph accrescens, docens conversionem peccatoris ad justitium, 1633
- Het closter van Sion in VI deelen, 1658

He also edited a series of works concerning marriage between Catholics and non-Catholics, which remains unpublished.

Job is seen in the engraving as being crowned, presumably by a cherub. Neither the crown nor the cherub is mentioned in the book of Job. He looks to be in a fine state of health and is reaching for the victor's palm. Starting in the background and moving to the foreground, one gets the chronology of the story of Job—the burning buildings, the rejection of his wife, the ash-heap, the three friends. Above is the cloud. He appears to be just in the act of arising from the ash-heap.

NOTES AND QUERIES

We would like for this department to develop into a medium of exchange among all those in our colleges and seminaries interested in the problems and details of Biblical and theological literature.

1—I would be very happy to hear from other Biblical students in this country, teachers and librarians, regarding their own views as to the books, the writing and publication of which are most urgent at this present time. If the communication does not state otherwise, we shall be happy to publish extracts from such letters containing additional suggestions in the next issue of our library bulletin.

2—I would be glad to hear from any in this country who, unable to find certain books for which they are looking, would like to insert a word regarding the object of their research. Especially would I like to announce from time to time the most obscure mimeographed bibliographies, and the lesser known pamphlet publications that might be of mutual help.

—W. M. S.