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Fuller Theological Seminary

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THEOLOGY NEWS & NOTES  
Fuller Theological Seminary  
Pasadena, California  
William Sanford LaSor, Editor

(The opinions expressed in this letter are those of the editor and guest editors, and do not represent the official viewpoint of the Seminary.)

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Happy New Year, Everybody!

Let me express first of all my sincere appreciation for the numerous greeting cards received from TN&N readers. Not a few of you took the time and trouble to write notes of appreciation for TN&N, and make other comments that warmed my heart. There are some thankless tasks in this world, and I suppose I have had one or two--but editing TN&N certainly is NOT one of them.

Fuller Seminary shifted its schedule a few degrees this year, in order that second quarter would begin after the Christmas holiday. You remember how it was when you were here: we began second quarter after Thanksgiving, had one week of classes, one week when everyone (except the profs) took their allowed quota of cuts to work in the Post Office, and then the holiday. Come January, and we were trying to pack a 10-week course into eight weeks. Now we start later and end later. Final exams in the week that you used to take your cuts has helped hold up attendance, too!

The class of '61 is shaping up well. I have heard a few rash remarks about "the best class yet"--but we say that every year. Either the standard is going up, or we are forgetting just how good your class was. Those of us who like to dream of the day when the ministry will command once again the respect of our best minds and attract the finest students are hoping that this is a real trend. Incidentally, you can help in this matter: go after the best men and women you can find and try to give them the vision of vital Christian leadership. The Seminary has prepared a small brochure that may be of use to you, "How to Select a Theological Seminary to Fulfill Your Call to Serve." If you can use a few copies to put into the hands of prospective candidates for the ministry, drop a note to Mr. Donald Weber, the Assistant to the President, at the Seminary.

On this matter of the ministry, it might be well to ask ourselves what it is. I think that we often restrict the ministry too narrowly. Is it only the pastorate, with foreign missions thrown in as a sideline? A friend of mine told me that when he was a military chaplain, denominational leaders used to ask him, "When are you coming back into the ministry?" I know another man who was teaching Bible in a college, who was asked essentially the same question. What is the ministry? Many churches have "Ministers of Music," and "Ministers of Christian Education." Are these devoted persons in the ministry? According to my definition, they are. Yet all too frequently, they have had little or no training in Christian doctrine. A number of large churches have introduced the office of Minister of Administration, and have installed laymen in the office. This strikes me as a splendid idea, quite Biblical (see Acts 6:2-4), and in line with sound business principles. But should not these men also have the spiritual qualifications and indoctrination which the Seven in Acts had? One of the great strategic areas of the ministry is the campus of the secular college or university. I am thinking now of such positions as professors of the great mind-molding disciplines. We have had on the Fuller Campus from time to time (there are several here now) men who are committed to such "secular" work, who want to devote their lives to the teaching of philosophy, anthropology, science,

mathematics, history, etc., but who also want to be thoroughly grounded in the theological disciplines. If this seems strange, recall that in the early days of education, particularly in the early days of American education, only the clergy was sufficiently educated to do the instructing. In the early days of the Navy Chaplain Corps, for example, chaplains were often the instructors in navigation and the complicated mathematics involved therein. The Roman Catholic Church still finds it advantageous to put higher secular education into the hands of priests.

What I am suggesting is this: that we should not channel off into the pastorate every Christian who feels the call to full time service. There are other areas of the ministry that are just as "full time," and that are often more strategic. Let's broaden our concept of the ministry. And above all, let's give those who are doing such work a full theological training. If a Ph.D. in psychology needs an M.D. in order to be a psychiatrist, is not a similar training necessary for anyone who is seriously considering the care of eternal souls? Hmmm--would that mean that a Christian psychiatrist would need a B.D. as well? Let's chew on that. At any rate, I would like very much to get some reactions from you on the concept of the ministry. Write me, will you, and tell me what you think the ministry is.

### News from Here and There

Bob DUGAN (BD '56, ThM in process) has recently taken up the pastorate of the True Memorial Baptist Church, Rochester, N.H. Now you will have lots of time to write that thesis, Bob! \* \* \* Warner HUTCHINSON (BD '55) writes from Wellington, New Zealand, where he is general secretary of the Inter-Varsity Fellowship, "The IVF has only opportunity before it. The mood of the major denominations is open to evangelical influence if gone about the gracious and gentlemanly way.... Do encourage capable men at Fuller to move into areas of responsibility as soon as possible." Hutch reports that he is having quite a time getting the titles of the Anglican clergy straight, and adds, "That's something FTS did not do for me!" We now have an Anglican on the faculty, Hutch. When you come back for your ThM we'll try to straighten you out. \* \* \* Clint BROWNE (BD '53) writes from Ft. Lewis, Wash., "the work of the chaplaincy is varied, challenging, never done, yet spiritually rewarding. At present I plan to remain on indefinitely and expect overseas assignment in April." He reports that his CO has served as usher, and is proud to help in any way, the CO's daughter sings in the choir, and his wife announces the divine services in the Battalion Wives Club. That's the kind of go-getting I like, Clint! To guard against the tendency to vegetate, Clint has a regular reading schedule that includes Christian Century, Christianity Today, Pastoral Psychology, Eternity, Harpers, Scientific American, Atlantic, and Time. "In addition I read the current theological books which the reviews indicate to be most significant." He reads TN&N, too. \* \* \* We have had several suggestions that TN&N abstract significant journal articles, as well as review books. How about it, Clint? You seem to be reading journals. Give us a sentence on any truly significant article.

Bob DeVALVE (BD '56) and his wife, née Jean KELLER (MRE '57), are in Ankara, Turkey. Bob received his M.A. from my alma mater, U. of Pennsylvania, in oriental studies (Arabic and Persian, no less), and will be teaching engineering in Ankara. This is in line with my remarks, above, on the extended concept of the ministry. Bob and Jean invited me to stop in on my next visit to Ankara. I might just do that! \* \* \* Dan PECOTA (BD '57, ThM in process) is Associate Professor of New Testament and Acting Librarian at Northwest Bible College, Seattle, Wash. Dan reports that the school is in a building program, "and I have an opportunity of growing with it." An excellent feature is the opportunity to go to school during the summer "and still be on the payroll." I like the statement, "I shall never be able to express my appreciation to the Seminary for all it has done and for all it means to me at the present moment." Blessings on you, Dan--

and get that paper in! \* \* \* Hank CLOSE (BD '55) writes from Washington, Ga., "I am surprised that you did not mention one immense benefit of a doctor's degree--being able to call his professors by their first names." Well, having been called by my first name in both my pastorates (even by many of the young people, some of whom were older than I), and calling Peter, Paul, John, and others by their first names, I just can't get worked up if someone calls me "Bill" even if he doesn't have a Ph.D. After all, last names are a rather recent innovation. Just don't call me "Saint William." \* \* \* Anent my "Made in Form Blah," in the last TN&N, Dale GOODRICH (BD '53) postcards from Burbank, Cal., "I saw a new one the other day: 'Made in Spasms by Jerks.'" A large number of "Help Stamp Out-----" stickers are appearing on cars, most of which are boring. But I got a bang out of one last week, reading "Help Stamp Out Cadillacs." It was on a Lincoln about 30 feet long.

Chuck CARLSTON (BD '50) writes, "When you put the record section back into TN&N, how about a word of warning about record clubs? We have discovered to our dismay this year that the grief over poor recordings and poor accounting more than atones for any monetary savings." I was going to write a hot column on this about a year ago--but saved it until I cooled off a bit. Answering a radio offer of a Hi-Fi record for 10¢, I received from a prominent record manufacturer a potpourri record, some classical, some musical comedy, some jazz, etc.--definitely NOT the kind of record you can use on any one occasion. With it, a choice of joining the club, or paying \$1 for the record. Well, I didn't want to pay for the record, and I figured that I would be buying four records in the year anyway, so I joined the club and received three bonus records (advance on the next six I bought). A few months later, while I was in the Middle East, one of our statements was about 3 weeks overdue. We received an overdue notice from the club. I replied. A day or two later we received a letter from a New York law firm, stating that suit would be initiated if I did not pay at once. I checked the dates on the letters, postmarks, etc., and concluded that the record club must have notified the law firm in the same mail that had contained my overdue notice. In other words, they took steps to institute a lawsuit without waiting to hear from me. My letter to them should have curled their hair. Needless to say, I quit that club at once--and I hereby warn you all to stay away from record clubs. I shall be happy to furnish the name on request; obviously I can't risk a lawsuit by printing it here.

Ross RHOADS (BD '58) is engaged in church-centered evangelism, and has prepared an elaborate and most attractive portfolio. If you are looking for someone to conduct a series in your church, or if you are looking for some splendid ideas for getting up a portfolio for yourself, you should see this material. I don't know whether Ross will mind my suggestion--but the most he can do is ask you to help pay for the material. Those of you before his time will probably want to know more about him. He has our recommendation: gifted, an excellent soloist, an attractive wife for an accompanist, an athlete, experienced preacher who has conducted campaigns in seven countries--what more could you want? \* \* \* Paul CHAMPOUX (BD '58) writes, "The work with the soldiers here at Fort Bliss is immensely enjoyable. Many hard-pressed men come to counseling ready to surrender to God. \* \* \* Ken GORDON (BD '54) stopped in to see us recently, between trips on his MSTs (I think he has made about 30 round-trip Pacific crossings), and reports that he has been able to make something out of this work, usually looked upon as ocean-going baby-sitting. By concentrating on Bible classes, he has used the opportunity of a brief but intensive ministry to indoctrinate those who are in his spiritual care in Biblical truth. This is the kind of work that lasts! He says in a letter, "The Norman WETTER's (BD '51) are extremely good to me when we arrive in Guam, as are the Bob SKIVINGTON's (BD '54) in the Philippines. Also I have had a chance to meet the CARVEY's (BD '54) and TUGGY's (BD '56) out there." I hope the next time you are here, Ken, we are having

Chaplains class; I want the men to know more about the way you have developed the MSTs ministry. MSTs, to you landlubbers, is the military transport service provided for men and dependents stationed overseas. And when you see other alumni, ask them to drop TN&N a line on what they are doing!

Ed BAUMAN (BD '58) stopped in to see us during the holiday. He is at work on an M.A. in Psych at CalBerkeley, planning to go on for a Ph.D. \* \* \* Charles VerSTRATEN (BD '56) also dropped in. Chuck has a General Conference Baptist Church in Cambridge, Nebr. Both of them denied that they were in town for the Rose Bowl game. It sure is swell of you guys to come here just to visit the Seminary! We're glad to see you, anyway. \* \* \* A letter from Larry REA (BD '55) in Teresina, Brazil, reports that he has been teaching English and making valuable contacts for Christian witness. He is looking for a list of good books presenting Protestant Christianity in a positive way, without attacking other viewpoints. Do any of you know of any? How about President Carnell's Christian Commitment, Larry--or do you want it much shorter and simpler? I am at a loss to suggest anything just now, but I shall keep trying. \* \* \* Walter ZURFLUH (BD '55) writes interesting and encouraging letters from Berlin, Germany. I have been trying to read between the lines, but I can't discover a thing about the international situation.

Don HASS (BD '51, ThM '52) writes from Altus AFBBase, Okla., "If any seminarians are thinking of the chaplaincy, please encourage them. They have freedom to preach the Gospel." Don is making the chaplaincy a career; reports he has four children. \* \* \* I recently made a count of the present student body, at which time there were 118 children claimed. Two of our students have 6 children each, and four have 4 each. What makes you think that only 4 is something to brag about eight years after graduation, Don? \* \* \* While on the matter of statistics, I count 37 different denominations in the present student body. \* \* \* News from Warren WEBSTER (BD '52) in West Pakistan tells that his jeep was damaged in an accident with an ox-cart, while he was going home from language school; when he got home, he found that the house had been robbed. \* \* \* A Christmas card from Dudley WOODBERRY (ex '58) in Beirut shows snow on the ground. I've seen snow on the mountains back of Beirut, but I didn't know it ever got down to AUB. Did you fake that snap, Dudley? Dudley is studying Arabic. John FERWERDA (ex '58), who went out with Dudley to Beirut, has started an English-speaking church in Ras Beirut in an effort to serve the large international English-speaking community. \* \* \* While on the matter of Arabic, the New York Times recently (11/2/58) reported that only 23 American colleges offer instruction in Arabic and fewer than 10 offer degrees in the field. Yet Arabic is spoken by 65 million people. The report says that there are fewer than 30 qualified instructors of Arabic in the US--a figure which seems too low to me.

Harry SUN (BD '58) is the only Fuller Seminary graduate in Hongkong; he teaches in Bethel Seminary and High School, which has 45 Seminary students, 400 high school students. \* \* \* Dick SCHLATER (BD '58) is pastor of the First Baptist Church, Superior, Wis. \* \* \* Raymond WEISS (ex '55) sent a thrilling letter from Baghdad, Iraq, where he is having difficulty convincing people that he is an ambassador for Christ and not an American spy. \* \* \* Now to the books.

#### BOOKS

E. J. Young, Who Wrote Isaiah? (Grand Rapids: Eerdmans, 88 pp., \$1.50). One of the contemporary Evangelical studies called Pathway Books, Prof. Young's work surveys aspects of the question concerning the unity of Isaiah. The answer to the title's question is given on the opening page: "In reality the question which faces us is that of the trustworthiness of the Bible, for the Bible claims that Issiah was the author...." Young begins by surveying the New

Testament manner of introducing citations from Isaiah, demonstrating that the New Testament regards the prophecy as the work of one man--Isaiah. Leaning heavily on this evidence the author concludes: "It proves everything. It settles the question once and for all."

After a chapter scanning the development of critical theories, he buttresses his conclusion with an appeal to tradition, especially as reflected in Ecclesiasticus and the Qumran Isaiah scroll. The book continues with a study of the strategic role of Ch. 36-39 which serve both as a conclusion of the earlier section and an introduction to Ch. 40-66. As further evidence of Isaiah's unity Young restates Caspari's view that both Zephaniah and Jeremiah have drawn upon Ch. 40-66 and reviews Allis' argument that the poetic structure of the Cyrus prophecy suggests that the Persian king's entry into history was in the remote future when the passage was composed.

Following a brief sketch of similarities in theme between the two halves of the book (including a tenuous argument based on the pointing of yo'mar, p. 58), there is an analysis of the background of Is. 40-66 which seeks to undercut the supposed Babylonian background of these chapters. This is one of the most cogent sections of the book, which concludes with Young's suggestion that Ch. 40-66 are Isaiah's final fruit, borne in the quietude of retirement.

Young's work is a courageous, straightforward attempt to deal with a vexing and important question. This useful little book will take its place beside Allis' Unity of Isaiah as a concise presentation of the conservative approach to the problem, an approach not without its own problems. Nevertheless, as Young suggests, the burden of proof remains with those who divide or dissect the book. Conservatives are still waiting for reliable answers to such questions as why is the second-Isaiah anonymous and how did his work come to be merged with that of his illustrious predecessor.

DAVID A. HUBBARD

Persuaded to Live, by Robert O. Ferm, Dean of Students and Professor of History at Houghton College (Westwood, N.J.: Fleming H. Revell Co., 1958), is an expensive \$2.50 for 192 pages. Dr. Ferm recently interviewed numerous people who made decisions in Billy Graham's New York Crusade. He has chosen those stories of more striking human interest and has strung them together with often banal editorial comment. For instance: "When he said, 'It's the best thing that ever happened to me,' he expressed a deep conviction that is characteristic of all who lay down their burden of sin at the cross and receive eternal life through the merit of the blood of Jesus Christ" (p. 107).

The stories of the "converts" ring true to life as they recount in first person quotation the events leading to making a decision at New York or London (Ferm includes several stories of those converted at London who were working in the New York Crusade). These stories are about people from all social, economic, and educational groups. There are show people, servicemen, office girls, executives, teen-agers, reporters, financiers, Roman Catholic priests, housewives, etc. The stories only thinly disguise the identity of the person, and I was able to recognize several friends who worked with me in the San Francisco Crusade. The accounts of those whom I knew first-hand were factual. These stories are the heart of the book. They are filled with the direct genuineness of personal testimony. There are forty stories in all.

Ferm draws six conclusions from these stories (Chapter 13):

1. "Few people know what it means to be a Christian"; most think they are Christian only because they are not Hindu. There is vast ignorance about the gospel amongst the rank and file of the American populace.

2. "Conversion is sudden, not by an extended process." If Ferm's conclusion here is valid, and if this is the only kind of conversion, then my wife (and Billy Graham's) are outside of the Kingdom. This conclusion ought to be modified to state that MANY conversions are sudden.

3. Converts are regenerated and habits of life are radically changed. Several illustrations are given to prove this point. For those so suddenly delivered from the powers of temptation along certain lines (drink, smoking, sex, dope), I sincerely praise God. Yet I wonder if that is the full story. Is conversion always a success story all the time--with no more troubles and temptations attending the convert?

4. "The new birth has no natural explanation." "It is the work of the Spirit of God." Agreed. (But as a footnote, some very disturbing thoughts regarding the natural elements surrounding conversion can be aroused by reading Battle for the Mind by William Sargent.)

5. "There is none who is beyond hope."

6. "The Gospel is still the power of God for salvation to 'every one that believeth.'" People are as radically changed in our day by response to Jesus Christ as they were in Christ's own time.

This book is not written without a bias. And that bias is very much a pro-Graham one. (Ferm also wrote Co-operative Evangelism, an apologetic for Graham in his associations with official ecclesiastical bodies in mass evangelism.) This bias is felt very strongly in the editorial comment made throughout the book.

There was often the feeling in the book that all problems vanish upon conversion. "All of them (numbers of teen-agers) reported a wonderful new joy they had found through the knowledge of salvation. Their fears were gone, and the uncertainty of growing boys and girls was exchanged for a certainty that gave them all a deep peace" (p. 165). It sounds wonderful, but I have known too many Christian teen-agers who still have deep personal problems after conversion to be completely convinced of Ferm's often enthusiastic claims.

The forty stories do convincingly give proof "that the work of grace in the hearts of men is not limited to any particular temperament or social class or age group. The redemption from sin through Christ is for all. The Gospel knows no class or race, but at the cross all men are equal" (p. 171).

Unless you want to buy or borrow the book to read the testimonies (of doubtful use for sermon illustration unless your subject is boosting Graham--which I am doing in New Zealand in the light of his forthcoming Crusade here in April 1959), you have the basic ideas of the book in Ferm's six-point conclusion outlined above. The book can be read very easily in an evening.

WARNER A. HUTCHINSON

Andrew W. Blackwood, Jr., The Holy Spirit in Your Life (Grand Rapids: Baker Book House, 1957; 169 pp.). It is difficult to find a book which is both devotional and yet critical. One or the other usually suffers in the writing. However, this writer, who is the son of THE Andrew Blackwood, has combined both in his fine little volume. Here is something for moments of relaxation or for intensive study and certainly the subject is one which we often overlook or omit when it comes right down to the facts of Christian living. Pastors will find it helpful in making the Holy Spirit a reality to their people. Students can find the Holy Spirit accurately related to much of the theological

encyclopedia. The word "relevance" seems to me to be the best description of the book, as it ties Scripture to religion to the human life in one package. Some of the chapter titles are: The Spirit and the Bible; The Spirit in Salvation; The Half-Known God; and Receiving the Spirit. Let a quote from this last chapter title whet your appetite to read the book: "A staunch advocate of the emotionalistic school of thought once asked me, 'Do you believe in the baptism of the Holy Spirit?' I answered, 'Of course I do.' He asked, 'Then why don't you shout and dance in the church?' I said, 'Because I believe in the baptism of the Holy Spirit. I jump up and yell at football games, but when I worship God emotion goes too deep to be expressed in extravagant outward forms. I believe in the Holy Spirit who tells us to worship in the beauty of holiness....' I believe that my answer was technically correct. Yet I know that often the emotion of Protestant worship is so deep as to be undetectable. Much religious exercise is rather like worshipping God through a telescope. Some Protestants have put so high a value on restraint that their churches resemble walk-in refrigerators....Certainly warmth, love, and beauty should fill the house of God. These too are works of the Holy Spirit."

ALDEN H. LOOMIS

Geoffrey King, Truth For Our Time (Grand Rapids: Eerdmans, 1958; 140 pp., \$2.00). Geoffrey King is the minister of Spurgeon's Tabernacle, West Croydon, England, and, as an Englishman, is gifted with an ability for understatement. This book is naked simplicity. The subject matter is divided into three areas: "Foundational Things" (here he is mainly interested in the Crucifixion), "When The Church Keep Festival" (Easter, Christmas, etc.), and "Amid The Encircling Doom" (this includes everything for today's crises). The theology is sound and evangelical in nature, and is related in the same style as one would relate the score of the Los Angeles Dodgers to a friend.

The style is simple, but that is an understatement. The outlines of the sermons are like sore thumbs. He spends the first paragraph of each sermon giving in meticulous form the outline of the sermon. Each point is then reiterated and amplified with a recapitulation at the end.

You will look in vain for any usable illustrations; there are none--or at least very few. The book abounds in simple colloquial phrases; there are few descriptive sentences or unique twists of words. Its literary style would be classed as "chatty." All of this adds up to sermons no longer than twelve to twenty minutes (as timed while reading aloud).

However, he doesn't evade an issue and you are sure of where he is going. His one sermon on suffering, "Sickness for the Glory of God," is worth the price of the book. Here, in his usual clear, succinct style with his ability to sense the real need of his people, he brings a Biblically sound and terribly realistic message. Is this what we need in preaching? It sounds too simple, but is it? This book will prove to be good medicine for an aspiring, flowery phrase, pulpit thumping, smog producing homiletic fledgling.

ROBERT M. HILTON

Carl J. C. Wolf, Jonathan Edwards on Evangelism (Grand Rapids: Eerdmans, 1958; 137 pp., \$2.00). This volume makes Edwards' thought available to those who have neither time nor inclination to read all of his writings, but who still wish to make the great man's acquaintance. Edwards was not only the preacher of the Great Awakening, he was also its theologian. Here are found his Faithful Narrative on the Surprising Work of God, Thoughts on the Revival of Religion, Treatise concerning Religious Affections, The Treatise on Grace, and other writings. Thus this digest gives, in Edwards' own words, the gist of each of his most important writings on evangelism. Very timely. Highly recommended.

F. CARLTON BOOTH



Eerdman's announces the reprinting of The Great Texts of the Bible, ed. James Hastings (Grand Rapids: Eerdmans, rep. 1958f), 20 vols., \$75; OT only, 7 vols., \$25; NT only, 13 vols., \$50. A special pre-publication price of \$65 is good until March. Single vols. are priced at \$4. The series begins with Matt. and will continue with two NT and one OT vol. until complete. The publishers graciously sent me the first volume for review, and I am happy to report that it is unusually clean (photo-offset is sometimes uneven, with some pages overexposed and some underexposed), with generous margins (some publishers try to cut down on paper on reprints), and well bound. I recall when I was a junior in Princeton Seminary, taking homiletics, how I would rush for Hastings GTB when I had a sermon to prepare. Of course, I never found a sermon in GTB--for it is not a collection of sermons. In those days I did not realize how much better it was for me to have "idea starters" than worked-out sermons. You will find lots of idea starters in Great Texts of the Bible. For example: "It would have been quite possible for our Lord to heal this leper by a word alone. It would be quite possible for God Almighty to say to all the moral lepers of the world, 'Be thou clean!' and the cure would be Divinely perfect. Why, then, does He not? Just because the cure would be Divinely perfect. God wants it to be humanly perfect, and this can be effected only by a touch....The greatest calamity of a leper was not his leprosy; it was his divorce from his fellowmen....His greatest cry was for someone to touch him--to bridge the river of separation" (pp. 212-213, on Matt.8:2-3).

WSLS

John M. Allegro, The People of the Dead Sea Scrolls (New York: Doubleday & Co., 1958; 192 pp. including 182 plates, \$5). After eleven brief chapters of discussion, some of them less than 2 pages in length, the story of the Dead Sea Scrolls is told consecutively in pictures with well-written captions. This part is by far the best part of the book, and I think it should be in every church library for quick, reliable, and intelligible reference. With some of Allegro's statements I find myself in disagreement. Example: "There is a continuity between Qumran and Christianity. Essenism provides the foundation upon which the Church was built. The Scrolls are the source books out of which the New Testament emerged" (p. 51). But Allegro seems to have been sobered by the spanking the experts gave him a few years ago, and his views are much less sensational in this present volume.

WSLS

F. van der Meer and Christine Mohrmann, Atlas of the Early Christian World (trans. Mary F. Hedlund and H. H. Rowley; New York: Nelson, 1958; 216 pp., 614 plates, 42 maps; \$15). Readers of TN&N know that I have raved over Grollenberg's Atlas of the Bible (TN&N 4 [1956-57]:13). The publishers have put out a companion volume covering the first six centuries of the Christian Church--and it is every bit as magnificent as the earlier volume. Since these were the formative years of the church, the years of the Fathers and the great Oecumenical Councils [a friend of mine once distinguished between the modern "Ecumenical" movement and the ancient Oecumenical Councils by that initial O], it is worth your time to get the history of the early church clearly in mind. Now I am fully aware of the fact that history can be made rather dry and irrelevant. That, as a matter of fact, is the reason why I am so thrilled about the Atlas of the Early Christian World: its many beautiful pictures and well-drawn maps make history come alive. The art of the early church, in statues, mosaics, bas relief, etc., is a mine of information for studying the belief and the development of ideas. As in the case of the Bible atlas, the text is keyed to the pictures and the maps, making the work most useful. I am sure you will enjoy having this beautiful volume, and I think you will derive much help from careful use of it. The point of view is Roman Catholic, and you will have to keep that in mind in places, more so with this atlas than with the Bible atlas.

WSLS

F. F. Bruce, Commentary on the Book of the Acts (The New International Commentary on the New Testament; Grand Rapids: Eerdmans, 1956; 555 pp., \$6). In working through Acts again for my forthcoming series of lessons for Gospel Light Press, I have had occasion to "get caught up" on the recent literature on Acts. It has long been my favorite book of the Bible, and I have given extended courses in my churches in Ocean City, N.J., and Scranton, Pa., as well as in Lafayette College and Fuller Seminary. As a result, I know the literature fairly well, and I know many of the problems in the text. It was a distinct pleasure therefore to work through Bruce's Commentary and to find myself so often in agreement with him. You are cautioned against confusing this title with a previous work by Bruce, Commentary on the Greek Text of Acts, which was published by Tyndale Press in 1951. The two works are different throughout, although the more recent work, here under review, has been based upon the critical and historical study in the earlier volume. The scholarship is therefore sound, the insights are rich, and the spiritual and practical applications are commendable. I cannot agree with Bruce's identification of the famine-visit of Barnabas and Saul (Acts 11:27-30) with Paul's account in Gal. 2:1ff (Bruce, pp. 244, 298-302), but this is such a difficult problem that I would not be dogmatic. You will, I hope, spend many hours in the Book of Acts. If I could have only one commentary on Acts (utterly ridiculous thought!), it would be Bruce's Commentary on the Book of the Acts. WSL

[I received a letter from Hank CLOSE (BD '55) with an unsolicited book review. Because of the quality of the review, and in spite of the fact that Hank opened his letter, "Dear Reverend" (see TN&N 6:5), I am printing it. If any of you other Revs have similar reviews, send 'em in.] I have just finished a fascinating book (reading, not writing) that is so good I thought you might like to pass it on to TN&N readers. God-Centered Religion (Grand Rapids: Zondervan, 1942; 237 pp.) is by Paul T. Fuhrmann, considered by many to be the leading Calvin scholar in America. His book is an essay on Calvin and Calvinism. An introductory chapter describes the collapse of liberalism after World War I, and the return to Calvinism in its classical expression, or in the New Calvinism expressed by Barth. Fuhrmann holds that "Calvin's true legacy is, indeed, not a system, but a method, the method of striving to see everything--men, Christ, Faith, the world, the Bible, Religion, Life...--not from Man's point of view, but from the standpoint of God." Calvin is "the supreme representative of theocentric thought."

A biographical section of Calvin shows the man amid his environment, and gives many insights pertaining to the man and his work. Especially informative is the treatment of Servetus, who apparently came to Geneva with the idea of replacing Calvin as head of the church.

The major section of the book is an application of Calvin's theology and method to modern religion and life. Especially helpful to me was the exposition of the Sacraments, where Calvin's view was contrasted with the philosophical presuppositions of Luther on the one hand, and Zwingli on the other. Throughout the book, I found myself deeply stimulated to desire a more fully God-Centered life for myself. The only defect with this work is that it is now out of print; but I understand a second issue is contemplated by Zondervan. HENRY CLOSE

### Postscripts

Ralph WINTER (ex '50) sent a cordial letter from Guatemala, praising me for the humility expressed in the last TN&N. I like that, Ralph--only it makes humility hard to live with. And I was just about to write a book on "How I Improved My Humility." As for your remarks on the use of "reverend," I agree that we can only describe language, we cannot make it. If people insist on using "reverend"

as a title, it will be a title. Still, aren't language teachers committed to try to hold the line on precise use of language as far as possible? \* \* \* I had several other notes worth quoting, but they got mixed in with the Christmas cards, and I have had trouble sorting them--soooo, if you said something worthwhile and it is not here, maybe it will be in the next issue. Look for it.

Having resisted the temptation several times previously, the editor has at last yielded to pressure and will be, D.V., taking a guided tour to the Bible lands next June and July. The tour is conducted by the Saadeh Travel Service, and is one of the best I have seen--and I have studied many of them. The cost, also, is very reasonable. If any of you are interested, or have friends who might be interested, let me know, and I shall send along some literature.

#### Lunik; Or the Power of Propaganda -- WSLs

Just as this issue of TW&N goes to press the world is electrified by news of the Russian satellite of the sun. I have once again been impressed with the Russian ability to make propaganda of mistakes over against the American inability to think clearly. What ails us? Now, don't misunderstand me. I think the Russians have demonstrated great ability in scientific matters, particularly in building and launching huge space missiles. But even greater is their ability to turn mole hills into mountains. Take this statement that Lunik will become man's first missile to orbit the sun. Well, it missed the moon--what else could it do? That's like putting a small target on the barn door, missing it, and then proclaiming to the world with great pride, "We hit the barn!" The simple fact is that anything sent outside of our own planet either has to hit something or has to orbit the sun. It could be a miss as wide as the distance of Pluto from the sun and it would still orbit the sun! Face it!--Lunik missed the moon. Equipped only to return signals to earth from that distance, it soon became silent--a useless hunk of junk that will hurtle through space for millions of years, unless it collides with something before that. Its scientific value ceased when it became silent. Putting a satellite into orbit around the moon will require precision; getting into solar orbit requires only power. It's like using an elephant to crack walnuts--what do you have when you get finished?