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THEOLOGY NEWS & NOTES
FULLER THEOLOGICAL SEMINARY
135 North Oakland Avenue
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.)

VOLUME 6

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NUMBER 1

Dear Friends of Fuller Seminary:

My deepest apologies for the way I have been treating you! Vol. 5, No. 4 was omitted entirely, due to the pressures here. And, even though I had determined to have Vol. 6 begin in September, here it is past the middle of October, and I am only beginning the final editing of the notes that have accumulated. I love you, anyway, and with the best of intentions resolve to do better.

What was I doing that kept me from my TN&N pen? Well, I hesitate to answer that. Some fellow named Bob Johnson--I seem to remember that he used to excel in my Hebrew classes--phoned one day and asked what I had been doing. I answered, "Well, I finished one book, and I'm working on another." His reply, sharp and to the point, was, "Writing them, or reading them?"

Seminary numbers 236 students this fall, with 198 candidates for the BD degree, 2 for the STB, 16 for the MRE, 11 for ThM, and 9 special students. Our incoming class numbers 81 juniors going for the BD and 9 for the MRE. A few transfers and candidates for the ThM added to these figures puts the new members of the Fuller Seminary family around 100. (Figures are the latest, from Miss Mary Ashley's office. The details are from our punch card file.) Among the new entries this fall, 24 states are represented, plus Hawaii. California, naturally, leads with 36. New York is second with 7; then follow: Illinois, 6; Washington, Michigan, and North Carolina with 4 each. As for foreign countries, incoming members are from Canada (2), England, Switzerland, Lebanon, South India, Japan, and the Philippines.

Some idea of the academic cross-fertilization to be found on Fuller campus is indicated by the fact that 49 different colleges and universities are represented by the new arrivals. Wheaton heads the list with 12; Westmont (now accredited) is second with 10. Houghton and Pasadena Colleges are tied with 6 each; UCLA has 5, and its little sister, CalBerkeley, has 2, while UCSB (that's Cal at Santa Barbara to you outlanders) has 2--which makes 9 for the University of California altogether. Ivy League is represented by Yale (1) and Princeton (2). Some of the unusual names are: Institute of Technology at Zurich, National University (Manila), Madras Christian College, Middle East College, and Lenoir Rhyne College. It would take a half page to list all of the institutions of higher learning represented--besides, you can see them in our Catalogue issue next spring.

As for denominations, proof of the healthy and practical ecumenicity to be found at Fuller is indicated by the fact that 25 denominations are represented in the newcomers. As usual, the Baptists (several denominations) lead with 28. Presbyterians of three kinds total 14. Congregationalist, Christian & Missionary Alliance, and Nazarene, 5 each, and Plymouth Brethren, 4. For the first time, a member of the Jacobite Syrian Church is included in the student body. Ecumenicity is a shibboleth in many circles today--I am still firmly convinced that there is more true ecumenicity at Fuller Seminary than in any other seminary I know. It is truly a blessed experience, too, to have fellowship with men and women of so many different communions in the Body of Christ.

As for the faculty, you all know by now that we have added two permanent members to the staff: Geoffrey W. Bromiley, from Edinburgh, and Robert K. Bower, from Cal Baptist at Covina. The former not only adds great strength in Church History and Historical Theology, but, as a member of the Church of England, contributes to our ecclesiastical and liturgical wealth. Some of you will probably be surprised, when you return, to see a clerical collar on one of the faculty--but when you discover the evangelical warmth and the beauty of prayer that goes along with it, you will find the surprise most pleasant. Dr. Bower likewise adds strength to our growing and important department of Christian Education, and with his genial nature, adds to our fellowship. Ecclesiastically, he is what might be called a high-church Baptist. All members of the faculty are now on the job with the exception of Prof. Carl Henry, who is still on leave to serve as editor of Christianity Today.

Correspondence

Many of you have written, and your letters are always welcome--even though I respond with extended silence. Some of you, apparently, have given up. After BOB BRINCK (BD '57) got the silent treatment from me, he wrote Dave Cox to find out whether I was still around. Sorry, Bob. I'm still here; but I need a secretary who can keep my filing system straight. Your letter got snowed under, and turned up several months later. Bob is at Madison Heights, Mich. * * * AL LOOMIS (BD '56) finally decided to write. He is at a place called Lompoc, Calif., which is Copmol spelled backwards. Incidentally, it is pronounced, they tell me, lahm-poke. And I guess they are building a huge city there for Al to work on. * * * MARV WEBSTER (BD '56) has moved to Eugene, Oreg. I am still waiting for that review, Marv. No hurry--but please do it. * * * Two new PhD's can be confirmed. CHUCK CARLSTON (BD '50) received his from Harvard, and is continuing to serve on the faculty at the seminary at U of Dubuque. Chuck was kind enough to stop in to see us during the summer and chat a while about his work. * * * CHUCK FARAH (BD '50) received his PhD from Edinburgh in '56--but I apparently failed to hear of it. Belated congratulations to you, Chuck. He is working with the Navigators at present. * * * LESTER PONTIUS (BD '52) stopped in to see us last summer, sporting a new ThM from Princeton Seminary. Les is taking up important work in the Tucson Indian Training School under the Presbyterian Church.

BOB WARBURTON (BD '57) is teaching English at Wheaton and working on a PhD at Northwestern, having taken an MA at Southern California. * * * MARV MAYERS (BD '52) is working on a PhD at the University of Chicago, and expects to return to Guatemala next year. His letter failed to state the subject of study. Is it Sumerian, Marv? * * * WASHINGTON PADILLA (BD '56) is with HCJB in Quito, Ecuador. * * * WILBURN SALMON (BD '50, ThM '52) has returned to Muzaffargarh, West Pakistan, after spending the summer in language school at Murree. Just how do you pronounce Murree, Wilburn?

Here is an idea for some of you. DICK BROWN (ex '50) has his wife read TN&N for him, and even manages to get her to write his letters. Thanks, Barbara--and Dick. Barbara--I mean Dick suggests the following books as very helpful: Reuel L. Howe, Man's Need and God's Action (Seabury Press, 1957); Anders Nygren, Agape and Eros translated by P. S. Watson; Westminster Press, 1953); Karl A. Menninger, Man Against Himself (New York: Harcourt, Brace, 1938). If anyone wants to send in a brief review of one of these (or get your wife to write it), please do. Dick has returned to California after 9 years in Texas (and a BD from TCU), to take up work at First Christian in Fresno. Some of you will remember him as a former member of the Old Fashioned Revival Hour quartet. Now, wasn't that a good idea, really, to get the wife to write? Thanks a lot, Barbara. I expect to be getting lots of letters now from the partners of frenzied pastors.

DICK FOULKES (BD '54) has a radio program on TIFC, with comments on the lives and works of great composers and spiritual applications. Fuller Seminary will never forget the three glorious years of Dick's skill on the keyboard. * * * LADSON SAYLOR (BD '55) has finished language study and will work in the planning office of the Latin American Mission. Both Dick and Ladson are in Costa Rica. * * * PAUL T. EDWARDS (BD '58) has become pastor of the United Presbyterian Church of Minneola, Kans. Paul succeeds ANDY CRESWELL (ex '52), who is now with the United Presbyterian Mission in Omdurman, Sudan. * * * CHUCK PECK (BD '55) is at the Wycliffe Jungle Base in Peru. Chuck, as some of you know, has had a varied career, from farm, to electronics on a destroyer, to a BSEE degree with highest honors, to linguist. * * * MARLIN NELSON (BD '55) is in Seoul, Korea, with World Vision, taking up a program of village evangelism. * * * BUD SCHAEFFER (BD '55) reports that their basketball-gospel team in the Philippines, Korea, Formosa, Hong Kong, South Viet-Nam, and Singapore, has played 83 games, held 219 meetings with 306,020 attendance, and counselled with 6,683 who wanted to know more about Christ. Incidentally, the team is slipping--it has now lost 2 games. Getting old, Bud? DON ULLRICH (BD '57) is also a member of the team, and is acting as Protestant chaplain at the Philippine Military Academy.

GERRY COX (BD '57) is now Chaplain at the Naval Hospital, Oakland. At his last service at Newport, R.I., Gerry was overwhelmed by having President Eisenhower as a member of his congregation. If I am not mistaken, JOHN HAMMOND (BD '54) once had Vice President Nixon in his congregation. Now if any of you fellows are still trying to make up your mind about the Chaplaincy, that ought to do it! Where else would you run into such opportunities for stories to tell your grandchildren? * * * GEORGE HAROLDSSEN (BD '53) stopped in to chat recently. He is now Chaplain at the Naval Hospital, Great Lakes. * * * JIM DeMOTT (BD '54) is now at Shiroy Air Base, near Tokyo. How about further news, Jim? According to the official release, Jim is the first staff chaplain in the history of the 6920th Security Wing Hq. * * * ED SIMON (BD '56) recently dedicated a chapel at Fort Ord, where he is 1st Brigade Chaplain. Because of a snafu in my vacation plans (I only took one week this year, Ed), I failed to get there--although I had wanted to very much. * * * DAVE PLANK (BD '56) has gone on extended silence. When I was on AcDuEra at NAS North Island last June, I had the honor of Dave's presence once or twice, at which time he informed me that he dreads to read each issue of TN&N, not knowing what awful things will be said about him. This silent treatment is awful, Dave! Incidentally, while at North Island, I became a member of OMIAS and had my first jet hop. From 44,000 the Rose Bowl looks smaller than a teacup.

FRED HOWE (BD '52) received his ThD from Dallas in '57, and has been added to the faculty of Dallas as Instructor in Systematic Theology. Congratulations, Fred! * * * JIM STITT (BD '52) has joined the staff of Baptist Publications, Denver. * * * BOB BRADBURN (ex '51) is on furlough from Thailand, doing graduate study in the Far Eastern Institute of the U of Wash, Seattle. I'll be looking for that visit, Bob. * * * I received an unvocalized postal card from STINTN SZMR (BD '55). Thnx, Stn; ts lwys gd t hr frm y. * * * AL STRONG (BD '50) is now at Dembi Dollo, Ethiopia. * * * RAY WEISS (ex '54) is located in Baghdad.

GEORGE INADOMI (BD '55) sent a newsy letter from his Japanese-American pastorate in Monterey, Calif. He reports that TOM KERR (BD '51) is at the San Martin (pronounced mar-teen) church, GREG MICHAELS (BD '52) is at the Chapel Hill church in Watsonville, SABURO MASADA (ex '55) is at the Ogden Japanese Union Church--which means that San Jose Presbytery has a good quota of Fuller men. George also reports that LARRY CARDWELL (ex '56) was married in Beirut last July. George discusses the value of a PhD in his letter and asks a few questions that may be of general interest. No, George, I do not think that a man wastes his time in taking a PhD even though he plans to remain in the pastorate. I have often heard it said, "A PhD ruins a good pastor--it puts him too far above his people." That

is not necessarily true. The PhD, as I see it, is a program that teaches you to undertake a course of study and see it through to the end. Most of us never did that before we took our degrees. We dabbled in this and that. We read a lot in a lot of areas. But we never developed the technique (and the will power) of running down all avenues until we had exhausted the study. As a result, we often went off "half-cocked." If for no other reason, it would be worth a PhD just to learn to see a thing through to its conclusion. George also asks whether it is true that there is wide divergence in the standards of the PhD. Unfortunately, yes. That report you have heard about an easy PhD at Edinburgh, however, is no longer true. Edinburgh has greatly tightened up its program. Institutions change. Two years ago I would not have recommended Harvard for Old Testament study; today it stands very high on my list. The reason? New professors and new program. Do you need a PhD to work with college students? I think college students look for candor and a willingness to face facts. They resent a phony PhD holder just as much as they resent a similar attitude in a man without a PhD. But for the long-term pull, I would prefer to have a PhD working with college students. As for your suggestion about serious study groups among ministers, to encourage scholarly writing, I am all for it. But how are you going to get the ministers to stick with it? Our experience with Ministers' Monday at the Seminary has been that the average minister is willing to let everything else crowd out his intellectual development. Yet, how can he expect to command the respect of intellectual laymen if he refuses to grow intellectually? Is not one of the reasons why the church has little appeal to many of the well educated people of the community to be found at this point? Finally, what do I think of the recent paperbacks? George, I am for cheaper books. I think the publishers are going crazy with their prices. At $1\frac{1}{2}\phi$ per page, a book is not over-priced, but it is already crowding out some of the market. But some publishers are now charging 2ϕ and even 3ϕ per page. The Communists have learned the value of flooding the market with cheap books. I think it is high time we do the same with good Christian literature. If the answer is paperbacks, then let's go all out for paperbacks!

HANK CLOSE (BD '55) offers a mildly-dissenting voice to the Fuller "raves" of other alumni. Having attended Columbia Seminary working on a ThM, he feels that Fuller teaching is somewhat more polemic than didactic; that systems are studied not to be understood but to be demolished. This, of course, is one of the major complaints against old-line Conservatism. Whereas the great theologians of history were not content to reply to error, but went on to build positive systems, American Fundamentalism seemed to bog down in the negative defense of the truth. The truth needs to be defended, to be sure. But I have long felt that even more, the truth needs to be experienced, to be lived out, to be made relevant to each new generation. It is my fond hope that Fuller Seminary and its graduates will be content with nothing short of a positive application of the truth to all of life. How to make the fine balance of preserving and defending truth and of exploring and investigating truth in all its implications is the problem. Your candor is deeply appreciated, Hank. Incidentally, you were joined by BRUCE HERRSTROM (BD '54) in wondering what happened to TN&N's music department. Let's just say that the music editor has been busy working on Old Testament. * * * FRANK VOSLER (ex '55) also expresses a number of "subversive" ideas in a 5-page letter. Sorry that I can't include it in TN&N, Frank--but space is space. These letters prove, at least, that we do not go in for brain-washing here! Frank seems to oppose the intellectual approach to the Gospel. Now I most heartily concur that no one is saved by knowledge. And I admit that you will not find Fuller Seminary listed in a Bible Concordance. But as for Paul's refusal to use the intellectual approach, let's not go overboard. That was, I believe, to the Corinthians. But would you say that about his approach to the Romans? Frank, face it! The reason why men have grappled with Paul for nearly 2,000 years is because his approach to the Gospel is intellectual. * * * BOB MALCOLM (BD '55) sent a long (4-page) letter, in which he compares Fuller and Union Seminaries.

His comment, "The basic approach to freedom in learning theology in an objective manner seems to be common to both schools," is an interesting reply to some of Hank Close's observations. Bob's statement that "Prof's at Union use more 'Bible' than men at Fuller did!" is a rocker-shocker. I won't deny it, or argue the point--it is good for self-criticism. In our anxiety to cover all important subjects and points of view, we frequently do overlook the Book of books. As for some of your suggestions about the profs taking a year off and going into the pastorate, having "RC's, Commies, Hindus, Muslims, etc." in to speak to classes, and the like, I think you are unrealistic. When the "RC's, Commies," and the rest let us in to their seminaries, training schools, etc., to present our viewpoint, I might reconsider the matter.

"Made-in" Form Blah

It all started, I believe, when some overly enthusiastic Texans began to stick labels on Fords, "MADE IN TEXAS BY TEXANS." Since then, labels and stickers have become quite a fad on cars. An immediate reply was the label, "Made in America by Americans." Offshoots were, "Made in Alaska by Eskimos," and "Made in Africa by Apes." A Volkswagen had a sticker almost as big as the car, reading "Made in der Black Forest by der Elves." (I am not sure that the form of the article was grammatically correct!) A disgruntled laborer was seen recently with a sticker proclaiming, "Made in Detroit by Idiots." And a gambler is driving around with his label reading, "Made in Las Vegas from Old Slot Machine Parts." Another says more hopefully, "Made in Las Vegas the Hard Way." One of my colleagues reports seeing, "Made in the Virgin Islands by Virgins." All of which, I suppose, should lead me to paraphrase the old classic, "Maid in Athens, sas agapo."

"Reverend Leerkopf"

One of my pet peeves is improper introductions. Ministers are particularly offensive, I think, in their introduction of guest speakers. An introduction is supposed to introduce: it should tell the audience something about the speaker; it should tell the persons being introduced something about each other. Most important: GET THE NAME STRAIGHT. I have been introduced as Wilbur M. LaSor, and as Doctor Archer. Now, as flattering as it is to be confused with my illustrious colleagues, I feel that I should be presented on my own meagre laurels alone, and not in the reflected glory of others. Professor Lantz told me recently that he had been invited to speak in a church--he had never been there before, and they did not know him, where he came from, or what reason he had to be there--and he was introduced with the words, "We are happy to have Doctor Lantz with us today." Period. That is no introduction. Equally poor taste is a long, detailed introduction in glowing terms, that only serves to embarrass the speaker--or inflate his ego, if he has one.

But what really makes me grit my teeth is the use of "Reverend" as a title. If you will take the trouble to look in your dictionary, you will discover that "Reverend" is not a title (like "Doctor"), but an adjective (like "Honorable"). The use of "Reverend" before the last name ("Reverend Ladd") is as rude as using the last name alone. You might as well say, "Skinny Jones" or "Sloppy Johnson" as "Reverend Rasmussen." Several correct ways of using "Reverend" are possible: "the Reverend George Smith," "the Reverend Doctor Booth," "the Reverend Professor Harrison." It is just as correct to omit the word, and present the speaker as "Mister Jones," or "Professor Longbeard." A good method is to give the full title when first introducing the speaker ("Our guest speaker this morning is the Reverend Professor I. M. Longwinded, Ph.D."), tell where he is from, and then present him by the simplest form ("Professor [or, Doctor] Longwinded"). Above all, be sincere--whether you mean it or not!

Book Reviews

Harry R. Boer, That My House May Be Filled (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1957, 128 pages) is, as the sub-title indicates, "A Study of Evangelism in the Christian Reformed Church." The principles which have guided--and oftentimes circumscribed--the evangelistic outreach of our Christian Reformed friends, are here criticized by a former professor in Calvin College, now a missionary with his denomination in Africa. The author pleads for "a new point of departure, a new attitude to the task, a new structure of basic method within which to render our witness." While written exclusively from the Christian Reformed position, chapters dealing with The Spirit, The Church, The Message, Election, The Covenant, The Movies, The Lodge--to mention but a few--contain wisdom and information which many present-day evangelicals, regardless of denominational affiliation, are seeking. You may not agree with everything you read here, but it will be well worth your reading for it will make you think.

F. CARLTON BOOTH

Stephen F. Olford, Christianity and You (Grand Rapids: Wm. B. Eerdmans, 1958, 122 pp., \$2.00). This is the fourth volume of a series of sermons entitled "Preaching for Today." The author, Stephen Olford, is minister of the Duke Street Baptist Church, Richmond, Surrey, England, where he is consistently greeted by large congregations. In fact he is often compelled, as with this series, to resort to the Richmond Theatre, because of inadequate space in the church. His evangelistic gifts are in constant demand throughout the English-speaking world. He has been a member of the Billy Graham Team, both in Britain and in America. He is thoroughly evangelical in doctrine and evangelistic in spirit.

This book of messages is a collection dealing with Christ and the Christian in the various phases of practical living. The purpose is not only to provide the Christian with a standard of conduct, but also to make such relevant to the daily chore. With simple yet finished skill the evangelistic note is quietly woven into the warp and woof of the sermon. The sermons are refreshingly different from the ordinary run-of-the-mine evangelistic discourse.

Among the subjects covered under the general heading of Christianity and You we find the Christian's relations to Faith, to the Home, to the Church, to Business, to the School, to Pleasure, to Time, to Friends, and to Destiny. Quite comprehensive. The sermons are down-to-earth, simple, sensible, and eminently relevant. A fine knowledge of the Bible and a keen understanding of men and women are evident. All of the sermons are able. Special attention should be called to the messages on the Home, Time, and Pleasure. The one on Pleasure is a gem. It abounds in common sense and healthy attitudes, with an eloquent absence of the negative and the rigidly repressive. Preacher Olford really believes that God has given man all things to enjoy.

His outlines are finished and polished, yet never obtrusive. His use of alliteration, while perhaps a bit forced occasionally, is never offensive. In fact, it is rather attractive. The structure of the sermon is always subordinate to the drive of the message. It is a means to aid communication, never the end.

The sermons rely more upon the didactic presentation of truth (they are meaty) than narrative and illustration. For evangelistic sermons the lack of illustrations is surprising, yet those used are aptly chosen, right to the point and generally above average. Their moderate use without doubt contributes to their effectiveness.

The one weakness of the sermons appears to be their over-emphasis upon the setting forth of high moral truth with too little emphasis upon the "how." At times a single sermon seems to abound in rather too much information. Of course

one would have to hear Dr. Olford give the sermon to evaluate rightly at this point. It is much better, however, to encounter sermons with a real full measure of fine pungent material than the average flimsy, shallow homily altogether too common in American pulpits. These may or may not be "great sermons"; they are good sermons. Let us have more! If the other volumes in "Preaching for Today" are comparable to this one we shall have a fine addition to homiletic literature. It is too bad that the publishers could not have given us a volume with better binding. One would like to keep the book for a while.

CLARENCE S. RODDY

Joseph Parker, Parker's Sermon Outlines, edited by Sheldon B. Quincer (Grand Rapids: Wm. B. Eerdmans, 1958; 150 pp., \$2.50). This volume contains 35 well selected, full outlines representing the preaching experience of the minister. They are mainly topical in structure, and Biblical in content. The practical quality of Parker's preaching is very evident, and the outlines are models of clarity and simplicity. They glow with Parker's peculiar genius. The question arises, "What is the value of such a volume, especially for the young preacher?" The outlines are Parker's. To preach them would be both unethical and foolish. Their value is in furnishing inspiration and suggestion. They are pump-primers. There are dangers, however, in such a use. The tendency, because the outlines are so well drawn, is consciously or unconsciously to depend upon them. This stultifies the mind and the preacher's originality and destroys creative thinking, to say nothing of its effect upon the spirit. While the same can be said of commentaries and sermons, yet the outline appears to present a more vivid danger because it represents finished and complete thinking. Remember in preaching, nothing can take the place of breaking one's own brain cells. Such a volume as Parker's, used with discretion can be helpful, but the fewer such kind of books are found in the preacher's library the better!

CLARENCE S. RODDY

Henry Zylstra, The Testament of Vision (Grand Rapids, Wm. B. Eerdmans, 1958; \$3.50). The testament of vision which the author attempts to present in this volume is that of a Christian faith which integrates into its development the best things in the fields of literature, education, and religion. The book is divided into these three areas.

The book is a compilation of essays written throughout the author's life for many occasions at Calvin College where he was professor of English literature, as well as periodicals published by the Reformed Church of America.

The author's presentation of literature as expressive of the spirit of any age should cause many Christians to rethink the value of acquainting themselves with the works of the masters in poetry and prose. If something is wrong with current day fiction, it is theological. Too often evangelical fiction is entertaining and amusing, but nothing will stand with the enduring masters. Zylstra observes of our day "what is happening is that for want of a prevailing dogma and overruling philosophy, the functions of the parts of our society are no longer clear, and the parts are losing significance!" A contemporary who appears as an exception to this rule is C. S. Lewis of whom Zylstra says, "we recognize a talent for popular Christian witness comparable to the Roman author G. K. Chesterton. . . . He has made many a Reformed sigh for a Reformed writer as brilliant in his mode of address to the modern mind as these two proved to be."

The essays on education reflect a lofty Christian concept with unique emphasis upon Christians assuming human responsibility in these areas rather than withdrawal. The author insists cultural development is extremely important in Christian maturity for herein is the moral and rational ever present.

In Henry Zylstra is seen a brilliant mind for literary insight and criticism. It is regrettable that when evangelicalism finds such a mind it does not produce some of the lasting works the like of which have been so clearly analyzed. The

book is stimulating for the Christian who has centered his reading and studying in specific areas useful to his immediate ministry and has forsaken the cultural, broadening works to be found in literature.

WAYNE I. WESSNER

Joseph C. McLelland, The Visible Words of God (Grand Rapids: Eerdmans, 1957; 291 pp., \$4.00), gives an exposition of the sacramental theology of Peter Martyr Vermigli (1500-1562). "Martyr, who was the central figure in many of the sixteenth-century debates on the Eucharist, is of the greatest importance in understanding Calvin and the Reformed theology. . . . Martyr himself is best known for his work in the English Reformation, in his position as Regius Professor of Divinity at the University of Oxford during the reign of Edward VI." (from the book flap) A rather detailed biography begins this work which is a revised doctoral thesis, presented at Edinburgh by this Canadian-educated minister and teacher.

Divided into three parts, the book begins in Part I with an introduction of the meaning and definition of a sacrament; in Part II there follows an explanation of Martyr's theology of the sacraments, baptism and the Eucharist; and Part III consists of a refutation of the "errors" of Romanist, Lutheran and Anabaptist doctrine concerning the Eucharist. A final chapter on Martyr's own view of the Eucharist, spelling out the Reformed view, concludes the book.

To recapitulate in more detail, Part I has to do with Old and New Testament "Signs." "The significance of signs is in every age the same: they are instruments of the Holy Spirit" (p.94). Concerning the Old Testament, Martyr calls the sacrifices "visible sermons" which taught the people of Christ's Death. The coming of Christ in the Incarnation gives full force to Martyr's "analogical relationship," specifically here of the Eucharist to the Person of Christ. "Just as two natures were in Christ not exchanged but distinct, so in the Eucharist are two natures, namely bread and the body of Christ, distinct but not confused by the conversion of one into the other" (p.104).

In Part II, Martyr's contention with the Romanist church is spelled out in terms of the Mystical Body which can have only one Head, Christ, and not an earthly one, creating a "two-headed monster." Then he proceeds to outline his view of baptism, calling it the "sacrament of regeneration." For those who hold the Reform view of infant baptism it is an admirable dissertation; and it could be even convincing to those of the Anabaptist tradition if Martyr's premises are accepted.

The third part deals with a refutation of the doctrines of transubstantiation (Romanist), Ubiquity (Lutheran), and Tropism (Anabaptist). McLelland points out that Martyr concludes Romanist and Lutheran guilty of the same crime, making "another hypostatic union" (p.205). Then Martyr includes all three (Romanist, Lutheran, and Anabaptist) as guilty of the same error: viz, "turning the sacrament (something received from God) into sacrifice (something given to God) [since] Anabaptism means the same legalism with its work righteousness" (p. 229). "Anabaptists would have this sacrament to be nothing else than a badge and profession of our mutual society thru love" (p. 222).

In his concluding chapter, McLelland states the Reform position as given in Martyr's terminology. "The Eucharist therefore involves the whole of Christian sacrifice, and serves both as a true oblation offered unto the Father and as a means of grace to establish believers in their faith, so that its whole purpose may be summed up as 'communion' and 'thanksgiving'" (p. 254-55). To sharpen your teeth in regard to the pro's and con's of Reformed sacramental theology you will find this a good "bone" to do it on.

C. CALVIN HERRIOTT ('52)

George B. Duncan, Wanting the Impossible (Grand Rapids: Eerdmans, 1957; 126 pp., \$2.00). Mr. Duncan is minister at Christ Church, Cockfosters, England and is often heard at the Keswick Convention. This book is the second in a new series under the title, "Preaching for Today." Open it where you will and its penetrating exegesis of the Word of God brings a fresh emphasis on Biblical exposition in preaching today. Subject headings such as: The Gospel we Preach, More than Conquerors, At His Feet, The Progressiveness of Faith, In Business with God, The Sin of Inactivity, suggest something as to the contents of these fourteen chapters, each dealing with some passage from the Word as the author knows it through wide experience. The book is dedicated, "To those who pray for me" -- so indicative of the humble, devout spirit of this mighty servant of Christ. This is good reading and profitable study. F. CARLTON BOOTH

If you are looking for an easy-to-read, full-of-sermon-illustrations book, you will not want to part with your \$3 for Paul van Buren's study of the substitutionary character of Calvin's doctrine of reconciliation, Christ In Our Place (Grand Rapids: Eerdmans, 1957; 152 pp.). On the other hand, if you are willing to invest a bit of time and mental energy, you will find this clear and scholarly presentation of the key to Calvin's theology a most rewarding book.

Part I deals with the incarnation. This, for Calvin, is the logical starting point and determinative for the doctrine of reconciliation. The heart of the book is Part II which treats the substitutionary character of the atonement. Calvin's total theology revolves around the one central truth that Christ stood in our place. Part III shows how Calvin understood the entire life of the Christian and the church in terms of the substitutionary nature of the work of Christ. In the conclusion, Dr. van Buren reviews his treatment of Calvin's theology and suggests its implications for the church today.

In reading the book one is impressed with the author's comprehensive grasp of Calvin's thought. His criticisms are cautious and telling. He is sensitive to Calvin's advance in understanding. It is heartening to find that the comparative views of classical theologians are relegated to the footnotes -- however, the failure to translate has unnecessarily limited the number who can profit by these remarks.

While the author's positive approach is most wholesome, it is felt that his failure to voice criticism at certain points is misleading. A minor item is that the "Introduction by Karl Barth" (cf. Table of Contents) is nowhere to be found. ROBERT H. MOUNCE

H. L. Ellison, Ezekiel: The Man and His Message (Grand Rapids: Wm. B. Eerdmans, 1956; 144 pp., \$2.50). This evangelical, British scholar continues his studies of Old Testament prophecy with this fine survey of Ezekiel. A previous book, Men Spake from God (published in 1952), has gained wide acceptance as a mature, succinct summary of the messages of God's watchmen. We have every reason to believe that this latest work on one of the most difficult prophetic writings will also perform a helpful service.

The author's viewpoint is millennial. He defines this period as "the time in which the limitations of the earthly are prepared for the eternal state." Thus, he avoids much of the crass materialism which has characterized the writings of some millenarians. In dealing with the resurrected bones in Chapter 37, the author notes that in part these prophecies have been fulfilled in the church but that the church and Israel are not to be identified and that the promises to Israel are not exhausted in the church's enjoyment of them. The revolt of Gog is placed after the millennium, and the equation of Rosh with Russia, Meshesh with Moscow, etc., is tacitly rejected.

This useful book is in no sense a verse-by-verse commentary; but rather it seeks to summarize the main thoughts of the various sections and above all to cope conscientiously with the difficult passages. Mr. Ellison is especially effective in interpreting the symbolism of Ezekiel. This is a balanced, disciplined work which conveys the spirit of the message of this priestly prophet in a way which will commend itself to all who find comfort in the middle ground between amillennialism and extreme dispensationalism.

DAVID A. HUBBARD

The Holy Bible from Ancient Eastern Manuscripts, translated by George M. Lamsa (Philadelphia: A. J. Holman Co., 1957; 1243 pp., \$12.50). This much-praised book (by its publishers) deserves far more space than I can give it in TN&N. We welcome every new translation of the Word of God, since we believe that the Spirit gives to each gifts according to His will. However, we greatly regret the false and misleading claims that Lamsa (and the Holman Company) make for this Bible. To begin with, the Peshitta (common Syriac version) is NOT the original Bible. To claim that Jesus spoke Aramaic, therefore the Aramaic version must be the original, is to argue with false logic. As one who has studied large segments of the Peshitta in order to teach my classes in Syriac, I can testify that there are many evidences that the Peshitta is a translation from Greek--and not always a good translation and not always from a good Greek text. In the Old Testament, the story is even worse, for a translation from the Hebrew was later revised, using the Greek text, with the result that there is no uniform textual witness--and sometimes the Syriac fails to make sense. Comparing some of these problem texts in the Psalms with Lamsa's translation, I found that Lamsa avoided the problems by following King James! But whereas we may have some kind words for the translation at points, we must utterly condemn the translator's introduction as often false and misleading. To say that "The discovery of the Commentary on the Book of Habakkuk in the caves of Qumran. . . proves that Aramaic has been in constant use from early times to the present day" (p. vi) is nonsense. Rather, it proves that Hebrew was more commonly used at the turn of the era than was previously realized. To say that "The term Peshitta means straight, simple, sincere and true, that is, the original" (p. vii) is not correct; basically the word means "common," and is approximately equivalent to the Latin term "Vulgate." To suggest that it is incorrect to speak of translating from Hebrew into Aramaic and vice versa (p. ix), because they are the same language ("It would be like one stating as having translated. . . from the Pennsylvania language into the English language,") is such an amazingly false statement, that I can scarcely believe my eyes! Why, then, were Aramaic Targums needed, if it was not because Hebrew was unintelligible to Aramaic-speaking people? Lamsa is trading on the fact that an Aramaic dialect is his mother tongue. I know, from sitting in class with him on occasion at Dropsie (he did not take courses there; he only audited as he felt inclined), that his scholarship is superficial, his knowledge of critical study of the text is next to non-existent, and his translations are only those of one who speaks and reads a language--not those of a deep student of the language. Beware of this Bible.

WSLS

Professor Booth Inaugurated

At the Convocation of the Seminary this fall, Professor F. Carlton Booth was formally inaugurated as Associate Professor of Evangelism, having served his two years "on trial." His inauguration address was the finest statement on evangelism I have ever heard, and I asked him for excerpts for TN&N. Due to his kindness in abstracting his manuscript, TN&N prints the following with great pleasure.

The Nature and Work of Evangelism

It is in the realm of "Professional Evangelism," so called, where most violent criticism has come from friend and foe alike...we do well to take stock. Has

professional evangelism been short in ethical values? Has the evangelist been guilty of hypnotizing people into decisions? Is there a tendency to make modern evangelism somewhat a matter of entertainment? Have we at times substituted a casual belief in Jesus Christ, without repentance, for saving faith and thereby been guilty of what some have called "the heresy of believism"?

While there are those who charge evangelism with a lack of ethical content, others accuse it of having no social content. But while we affirm that evangelism is primarily individualistic and not social, if salvation does not make a man a better husband...father...worker...employer...citizen...neighbor, it is not salvation. Let evangelism do its full work and throughout the world you will have men treating their fellow men better, not because of legislation, but because of a new spirit within them.... Even those who do not accept the gospel partake of its benefits.

In the New Testament the evangelist held one of the specialized offices of the church, for Christ appointed some "to be apostles and some prophets and some evangelists and some pastors and teachers," Ephesians 4:11, and it is a serious loss to the church in any generation when it leaves out of its plans the work of the evangelist, the servant of God who is especially appointed to preach for a verdict. Yet the work of the New Testament evangelist, teacher and pastor was oftentimes amalgamated into one church leader with that one servant in charge of the work being responsible for the guidance and extension of the local church. We recognize that the full work of evangelism is not complete until the work of nurture has been vigorously undertaken. Conservation must follow commitment. So as a parish minister--a pastoral evangelist--part of your high calling will be to inspire and lead your people into ever widening spheres of evangelistic outreach; and history abounds with examples of ministers who have blended evangelistic fervor with pastoral fidelity much as the sun sends forth both heat and light.

Personal Evangelism is more self-contained than other forms of evangelism. Ultimately every other form reduces itself to this. The cliché that 'personal work is important because everyone can do it' will bear scrutiny.... We must acknowledge the endowments of the spirit as well as the endowment of the Spirit. Yet...every Christian can witness for his Lord. In fact every Christian IS a witness for Christ. The question is, 'What kind of a witness are we bearing? Are we faithful in our witness? Does it ring true? Does it glorify our Lord? ... There must be something quite unreal about a Christian faith that is satisfied to remain unexpressed.

The greatness, the very genius of the gospel is that it does not stop with the cynics and pessimists who moan, "Look what the world has come to." The Gospel shouts triumphantly, "Look who has come into the world." With that cry central in the message of well trained men whose hearts are aflame with love for Christ ...let the work of evangelism be carried forward in all its forms and on all fronts throughout all the world! The world is our parish.

F. CARLTON BOOTH

Postscripts

Mrs. Kimber has prepared a beautiful 15-page Alumni Directory, which has now become too large to be a TN&N Supplement. If you would like a copy, just send in a card.

Grapevine has it that JIM MORRISON (BD '56) and EARL KENNEDY (BD '56) received their ThM's from Princeton Seminary last June. Congratulations! * * * PAUL HOFFMAN (BD '51) was pastor of the Midway Presbyterian Church, 12 miles from Lexington, Ky., but recently moved to the Inskip Presbyterian Church in one of

the suburbs of Knoxville. Paul seconds my remarks in an earlier issue of TN&N concerning DD's for faithful service, particularly referring to Bill Lewis. "Only those who have seen the Kentucky mountain work first-hand," says Paul, "can really appreciate the needs and the hardships involved there." * * * DAVE JONES (BD '51) joined several others in asking about the dates on TN&N; he wondered whether mail to Honduras was getting worse. No, Dave--as an editor, I have been jealous for the projected dates of publication, even though I have failed to meet the deadlines. I remember that the SatEvePost always used to arrive on Wednesday, even though it was dated (the next) Saturday. Dave puts in a much-needed word for the pioneer JPM's, who deserve recognition as much as JPP's. To that we all say a hearty Amen! But what missionary is a "just plain missionary"? The minute a man or a woman goes to a mission field, so far as I am concerned, he is no longer just plain anything. He is something extra special. You fellows went, and I did not. Dave, by the way, is moving from Olanchito to San Pedra Sula, where he hopes to help with a new radio station: * * * NELSON SHENG (BD '54) recently became an American citizen. We're very happy, Nelson.

Incidentally, are any of you men in the foreign fields willing to review an occasional book for TN&N? Let me know, indicating the fields of interest, and tell me the best way to send a book, whether it causes problems with customs, etc. From time to time a publisher sends a review copy, and I would be happy to see these books get to the men out there on the front lines.

TN&N readers will be saddened to know that as Mrs. Kimber was cutting the stencils for this issue, her husband was suddenly called to be with the Lord. I know that I express for all of you our sympathy in this time of need. We owe a word of thanks to Miss Lossie Brown, Dean Lindsell's secretary, for finishing the cutting of the stencils.

One last word: the Trustees have concurred with the Faculty and Administration that a new library building is immediately essential. The present stack space is badly overcrowded, the reading room is not large enough for the student body, and the office space for the library staff is not at all conducive to efficiency. Dr. Charles Fuller recently announced that he firmly believes that we must proceed in faith and plan to break ground some time next year. Your urgent and fervent prayers are requested for this project. The money is not yet in sight--and it will take plenty to build a fireproof, air-conditioned building that will preserve the books! So--get to prayer.