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THEOLOGY NEWS AND NOTES
FULLER THEOLOGICAL SEMINARY
135 North Oakland Avenue
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William Sanford La Sor, Editor

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

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Dear Alumni et Alumnae:

Well, the 1040th of April has come and gone, and now I can get down to the more pleasant business of editing my favorite periodical, TN&N. Our fan mail gets to be rather sizeable, and I regret that I do not always answer it promptly. (That little bird looking over my shoulder warns me: "You don't answer any mail promptly, and most of your TN&N mail you just don't answer period." Let's not bring things like that up!)

The number one item this issue is Rae HEIMBECK's honor in receiving a Fulbright award to study in New Zealand. Rae (BD '55) has been working on his Ph.D. at Stanford and will use the Fulbright to study under Prof. George Hughes at Victoria University in Wellington. If any of you can tell me what this means, I will be in a better position to report what Rae is going to do, but here is his own description: 'My task will be to examine critically these answers (i.e., Ayer's, Heck's, and Braithwaite's), and give my own answer to the philosophical problem of the meaning and function(s) of theological discourse.' With your careless tossing around of such expressions as 'the verification criterion of meaningfulness,' and 'indirectly verified eschatologically,' I can see, Rae, that you are in line for the chair of Systematic and Philosophical Theology somewhere. But as an ignorant student of languages let me suggest that you translate this stuff into words that the rest of mankind can understand. Perhaps the greatest problem of meaning is the theologian who cannot say what he means in terms that convey meaning to anyone but himself. Congratulations on the Fulbright. We are proud of you!

The number two item, stemming from such items as the above, is a letter from Paul EVERTS (BD '55), who is pastor of the Maywood Covenant Church, Foley, Minn. Paul says, 'There is however one thing that I miss in the News and that is the news concerning alumni in the U.S. pastorates. ... What I want to know is where the Fuller men are who have gone into pastorates after eight or ten years. Fuller Seminary is supposed to produce preachers as well as missionaries, Ph.D.s, and Navy Chaplains.' Amen! Paul hastens to add, 'Now don't get me wrong. I love to hear about the Hubbards, Planks, and the Hatoris, too. We're just as proud of them as you are. But what I would also like to know is, Is Fuller producing any potential Ockengas?' Paul, you have said a good word! You have also suggested part of the answer when you suggest that the plain pastors are not writing to TN&N. But there is also another side to what you have brought up, and I have given it a lot of thought. It gives me a chance to tee off on an important matter.

When a man collects a Ph.D., there are those (and sometimes the tyro PhD is included) who think that the ultimate has been reached. A woman came to see me some weeks ago, voicing criticism about what we had let happen to one of our new PhDs--he was working in a college, 'not even in his field!'; why hadn't we put him on the faculty at Fuller? I won't mention the PhD's name, for I know that he would disclaim entirely this reaction. But it serves to illustrate an

important point. The earning of a PhD, Paul, is not the mark of crowning success. It really is only the qualification for the beginning of a career. The man who has earned his PhD, and who has had no teaching experience, is no further along than the young BD who has had no pastoral experience. You with your BD, Paul, and your pastoral experience, are indeed further along right now than the most recent PhD. What he does with it in the next few years, is a different matter. Our alum with his PhD new and bright was not qualified to teach at Fuller--he was qualified to start in a place of moderate responsibility and gain the experience that might later qualify him for greater responsibility.

We are proud of our PhDs because they are gaining the basic materials on which they should be able to build a useful career. But let's not forget it--many a PhD has gone to seed!

We are proud of our young pastors, too, Paul. It is too bad that the seminaries do not have some way they can evaluate a young minister's post-graduate pastoral experience to confer on him a DD. Such a degree would, if properly administered, be a truly earned degree--earned by practical experience, systematic reading, and perhaps some kind of examination. But even though the seminaries have not worked out such a plan, I am sure that the One whom we serve is evaluating our work. And when He is satisfied, He will move you into fields of greater responsibility. As to whether we have any Ockenga's among our alumni--it is still a bit too early to know, Paul. Very few ministers hit their peak in less than ten or fifteen years out of Seminary. The next five years should begin to give us some indication--and I am certain, and I think Dr. Roddy will agree, that some of you men will be ready to move up to places of the greatest service.

One last word: how about some of the rest of you JPP's (Just Plain Pastor) writing a note full of news?

Stan SIZEMORE (BD '55) writes from Augusta, Ga., 'My work is alternately encouraging and discouraging.' So is mine, Stan--and it always has been. Whose is any different? Glad you enjoy TN&N. But that remark about Gary DEMAREST (BD '50) being in Augusta, with the addition 'Unfortunately, I missed him,' has me stopped. What did you throw at him? * * * Jim DeMOTT (BD '54) sent a long letter from Korea, where he is serving with the Air Force and seeing the Far East. He reports that both he and Dick CARR (BD '54) have been selected for regular Air Force chaplains, and plan to make it a career. Great! But before you crow too loudly about your vast travels, Jim, you ought to hear Warner HUTCHINSON (BD '55) tell of his join-the-Navy-and-see-the-world junkets. If there is an island in the Pacific he hasn't visited, it's because it wasn't there last year. Hutch, by the way, is working with College students in connection with the Billy Graham San Francisco campaign, and then moves to New Zealand to take over Inter-Varsity work there. I can imagine that, between Heimbeck and Hutchinson, the New Zealanders will have a new outlook on life. But, back to DeMott and Carr-- Congratulations!.

A note from Ralph GWINN (BD '50) reports that the Carl NELSONs (BD '52) and Charles BOUTWELLS (BD '52) are also located in the Knoxville area, with Carl directing Young Life and Charlie working on a PhD at UofTenn. And I expect to be here in August when you come through, Ralph. * * * Bill LEWIS (BD '53) had a snappy comeback for my remarks about prayer on the installment plan: 'The man who received his sight got it in installments.' Bill went on to say that prayers have been answered concerning the bus, and 'We are using the money received from selling used clothing to buy gas for the bus.' When they come to giving out DDs for faithful service in difficult places, I'll nominate you, Bill! I mean it.

Frank FARRELL (BD '51) has been named Editorial Associate on Christianity Today. You have a great opportunity, Frank; give it all you have!

Dick JONES (BD '50) was kind enough to send me a copy of the Alumni News of the Class of 1950--the Great Experiment, composed of the men who had enough faith to enter a seminary that had just come into existence, the men who were our first guinea pigs! Sometimes we wonder who were the more daring, the students or the faculty! For the sake of others who did not receive that letter, I shall reproduce parts of it, with thanks to Dick. * * * Chuck CARLSTON (BD '50) continues to teach NT at University of Dubuque Seminary (Presbyterian) and to work on his dissertation. In a recent letter to me, Chuck outlined a plan that sounds very good--I hope you will be hearing more about it! * * * Gary DEMAREST (BD '50) is Minister of Education at Riverside Presbyterian Church, Jacksonville, Fla., and travels widely for the Fellowship of Christian Athletes. * * * Chuck FARAH (BD '50) is with the Navigators in Colorado Springs. 'Finished up in Edinburgh, May, 1956'--does that mean you have your PhD?--I hadn't heard. If so, belated congratulations! * * * Dan FULLER (BD '50, ThM '52) teaches English Bible at a seminary named Fuller. We're glad, too. * * * Bob GERRY (BD '50) on furlough, probably in London at this writing, returning to the States and then to Japan with Christian Literature Crusade. * * * Irvin JACKSON (BD '50) has been teaching at Central Christian High School, Hutchinson, Kans. * * * Robertson McQUILKIN (BD '50) is at Tsuchiura, Japan, 40 miles NE of Tokyo. * * * Bill MILLER (BD '50) is undertaking a building campaign at Evangelical Free Church, Oakland, Calif. * * * Wilburn SALMON (BD '50, ThM '52) has been itinerating in West Pakistan, and working for the establishing of an indigenous church. * * * Dick SCHMOYER (BD '50) is in the fourth year of his ministry at Montgomery Presbyterian Church, Savannah, Ga., and writes that he has a real teaching ministry in his church. That's the only kind worth having, in my opinion. * * * Al STRONG (BD '50) is back in Ethiopia with the United Presbyterian Mission. In addition to the Class of '50 News, I have had a letter from Al, in which he sets forth several dozen corrections in Chaine's Grammaire éthiopienne. Anyone interested? I have elsewhere criticized the work for its misprints, and am glad to have the corrections from an authority. Thanks, Al. Al points out that the word 'ecumenical' is not so bad as it sounds--just one syllable short of 'eschatological.' There's insight in that observation! * * * And Dick JONES, to finish the report, is Minister of Youth at Emmanuel Church, Burbank, Calif. Thank you, Dick, and all who reported for the Class of 1950. How about some of the rest of you falling in line?

Norm WETTER (BD '51) is a CBFMS missionary at Guam, active also with service personnel stationed there. * * * Don BENSON (BD '54) is with the same society at Pila, Laguna, Philippines. I recently received a copy of Benson's Beacon, edited by the whole family including 7-year-old Connie and ?-year-old Janet. We'll have our eye on you for future TN&N editor! * * * Dale HERENDEEN (BD '55) is at Tourane, Viet Nam, according to word via Dave Cox, preparing to move to Hue. How do you pronounce that, Dale? He reports that Spencer SUTHERLAND (BD '55) and his wife are their next-door neighbors. * * * Bruce HERRSTROM (BD '54) is assistant pastor at Central Avenue Baptist, Chicago. He reports that his wife grabs TN&N when it comes, reads it through, then prepares for the awful blow when Bruce buys the books. Here's an idea: Bruce finances his book acquisitions with pay from his Air Force Reserve Chaplain's billet. He didn't quite put it that way, but he gets a small check for his reserve activity, and he buys books--so I figured that the check pays for the books. Why don't more of you get in the Chaplain reserve program? Of course, pay billets are scarce --but then so is money. That goes for you, too, strong silent Al LOOMIS, wherever you are. * * * Paul EDWARDS (BD '54) is now pastor of the Presbyterian Church at Stewartville, N.J., after receiving his ThM(?) from Princeton

Seminary. Seems to me I preached there myself, long ago! * * * Lester PONTIUS (BD '52) has been appointed by the Board of National Missions of the Presbyterian Church as missionary to American Indians. He is scheduled to get his Th.M. from Princeton Seminary in June. * * * Calvin HERRIOTT (BD '52) is assistant pastor at First Covenant Church, Des Moines, considering the possibility of working for a doctorate with an ultimate goal of teaching. Cal wants to know how Fuller grads have fared in institutions of higher learning. The answer, Cal, is entirely encouraging. I have often asked our men how the transition has been in going from here to another school to work on a PhD, and invariably the answer is to the effect that the work here has fully prepared them for the advanced work. Some have said, 'No difference at all.' If you feel that the Lord is leading that way, don't delay. You are not getting younger, Cal, --and neither is anybody else! * * * Gene HOVEE (BD '54) writes that he has been going back over the reviews in TN&N with his Church Library in mind. Good idea! Get your people reading solid material. Gene has also recently set up his own filing system, using the expansion of Dewey 200 prepared by our Librarian Clara Allen as basis. If others are interested in this very practical idea, Miss Allen, I believe, has additional copies of the Library Bulletin containing the expansion of Dewey 200, for a slight fee. If you don't know what Dewey 200 is, I won't bother to tell you. I would suggest also, Gene, that you get a copy of the Cutter system from the library, and use it to indicate your authors. I think the Cutter two-place is sufficient (a letter and two numbers: L34 for LaSor, etc.) * * * Wow! Three and a half pages, and no books, yet. Let's get down to business. Remember, men, if you don't buy books, your wife is apt to buy one of them there sack dresses that you can't tell whether they're coming or going in!

B O O K S

Carl F. H. Henry, Christian Personal Ethics (Grand Rapids: Eerdmans, 1957; 583 pp., \$6.95). Especially will this volume be appreciated by Dr. Henry's former students (to whom it is dedicated), partly because it will help them to follow through on interests aroused by his courses in Ethics and Christian Ethics, and partly because of their complete admiration for its author.

The book is in two sections of unequal length. Section I (142 pp.) is a systematic review of philosophical ethics and contains a treasury of material. With ease and skill Dr. Henry sketches the main outlines of the major theories and classifies them under the categories of Naturalistic Ethics, Idealistic Ethics, and Existential Ethics. The classification is based on differences in metaphysical commitments, reflecting Dr. Henry's belief that "metaphysics determines ethics" (p. 79).

The exposition of the individual theories is generally of high quality. One can get a real feeling for the fury of Nietzsche and for the dispassionate, mathematics-like disposition of Spinoza, to mention only two striking cases, by reading what our author has to say about them. There are some questionable points in the treatment of the Logical Positivists, however. Can the Positivists be represented as maintaining that "...ethical propositions are assertions of personal preference" (p.89) when both Ayer and Carnap expressly deny that ethical sentences are assertions at all? Another question: Can the refutation of the Positivists' emotive theory of values be achieved by refuting the verifiability criterion of meaningfulness? At least one Emotivist, C. L. Stevenson, establishes the division between cognitively meaningful and emotively meaningful sentences without invoking the verifiability criterion. Perhaps the verifiability criterion is not essential to the emotive theory, in

which case Dr. Henry's criticism of emotivism is wide of the mark. With regard to other theories, however, Dr. Henry's criticisms are often decisive. He scores a telling blow against Kant, for example, by pointing out that it is impossible to logically deduce all universalizable ethical maxims from the purely formal Categorical Imperative.

The point of Section I is to show the inadequacy of all speculative ethics. The point of Section II (438 pp.), on the other hand, is to show the necessity for revealed ethics, for biblical ethics. In Section II Dr. Henry explicates what he believes are the fundamental theses of Christian ethics. Some of these are: that the moral imago alone constitutes man as an ethical creature; that the ethical life is impossible apart from atonement, regeneration, and the dynamic of the Holy Spirit; that special revelation is the sole source of undistorted ethical absolutes; and that the summum bonum for man is to be defined as the will of God as Lord. There are many more. The scope of this section is enormous

Section II is bold. Dr. Henry states with force and conviction that ethics and theology, Christian theology specifically, are inseparable, and that apart from the biblical basis there is no valid ethic of any kind.

Section II is biblical. Our author makes every effort to provide biblical grounds for his assertions. Three whole chapters are devoted to exegeting the distinctively ethical portions of Old and New Testaments. And there is an index to Scripture passages in the back of the book eight pages long.

Section II is provocative. Dr. Henry's belief in innate ideas, that there are some ethical truths built into man through the moral imago though distorted by the Fall, may run counter to the reader's philosophical commitments, but he will be sent scurrying to the Scriptures and to the commentaries to exegete for himself the passages in Romans to which the author refers for authority. Then again there may be some intricacies in the freedom vs. determinism controversy which Dr. Henry's discussion by-passes, but it will certainly get the reader puzzling over the problem of whether moral responsibility depends only on man's knowing the right even though he cannot do it, or whether man must be free and able to do the right before he can be held responsible for it.

Along with the many assets of the book there are one or two significant omissions. Two contemporary schools of great influence are not mentioned in Section I, the British Intuitionists (Moore, Broad, Ross, Ewing) and the Ordinary Language philosophers at Oxford (Toulmin, Hare, Nowell-Smith, et al.), the latter of which is not to be confused with Logical Positivism. Of more moment, the presentation of Christian ethics in Section II may fail to make contact with a large segment of contemporary philosophical ethics, because it does not grapple with the prime logical problems with which so much of the literature of ethics is preoccupied today. (1) Dr. Henry defines at least some of the ethical terms: "good" is defined as "the will of God as Lord" and "ought" is defined as "commanded by the sovereign Lord." But nowhere does our author struggle with the contention of some that these ethical terms are by nature indefinable. Nowhere does he defend against the charge of the Naturalistic Fallacy which is brought against all definability theories. (2) Dr. Henry holds that revealed valuations and ethical judgments are absolute truths. What would he say to the arguments of those who claim that any normative sentence is neither true nor false much less absolutely true, because such sentences do not function to make assertions of fact which can be true or false; they function rather to recommend, or to advise, or to command, etc. (3) In one place Dr. Henry argues from a factual premise, "God commands x," to an ethical conclusion, "Therefore, I ought to do x" (cf. p. 196, "...the primary reason the creature is obliged to perform the good is not that man's moral

dignity requires it, but that God commands it"). What kind of an argument is it which has factual premises and an ethical conclusion? It is neither deductive nor inductive. What is the nature of ethical reasoning, as used by Dr. Henry or anybody else? If Christian ethical theorizing is to make contact with non-Christians working in the field of ethics today, it must grapple with these problems.

Despite the omissions pointed out above, Personal Christian Ethics comprehends with profundity an immense literature and a great learning. This is gladly and admiringly acknowledged. What is perhaps even better, the book in places achieves an hortatory effect: its message makes a person want to deepen his commitment to Jesus Christ as Lord of the ethical life. Few books on Christian ethics can boast either of these achievements, much less both.

RAEBURNE HEIMBECK ('55)

Gleason L. Archer, Jr., The Epistle to the Hebrews: A Study Manual (Grand Rapids, Mich.: Baker Book House, 1957; 108 pp., \$1.50) is a handbook on Hebrews, prepared especially with pastors and Bible teachers in mind. This work is presented in the form of a very careful and detailed outline of Hebrews, at times so complete that it deals with the text verse by verse. The main drive of this outline is to present the main teaching of the book, viz. the superiority of Christ's Person and work. It is clear throughout that Dr. Archer has based the results of his study upon a very careful exegesis of the Greek text; however, this work is written in such a way that the Bible student who has had no Greek can use it with great profit. Some other major features include a discussion from an evangelical point of view of introductory matters regarding the book, i.e., who wrote the book, to whom it was written, and when it was written. Especially is the material on Hebrews 11 helpful and informative. The study approaches Hebrews from the standpoint that the book itself is a key which can be used to bring the two Testaments of our Bible into focus.

WESLEY L. GERIG ('54)

Wilbur M. Smith, Egypt in Biblical Prophecy (Boston: W. A. Wilde, 1957; 256 pp., \$3.50). Spurred on by the Suez crisis of 1956, the author began a detailed study of Egypt in the Old Testament. This book, the result of that study, "represents an endeavor to get at the basic teachings of the major prophecies of the Old Testament that bear upon this once marvelous land of the Pharaohs" (p. 8).

With commendable reserve and a thorough grasp of the relevant literature, Dr. Smith views Egypt in two ways. First, although the book is not strictly divided in this fashion, he discusses the various Biblical passages in which Egypt appears. He determines that there are four major prophetic themes: (1) the conquest of Egypt, particularly by Nebuchadnezzar, (2) the destruction of a restored Egypt at the end of days, (3) a second deliverance of God's people from Egypt, and (4) the ultimate conversion of Egypt to the worship of the Lord. In the course of this he discusses such vexing phrases as "out of Egypt did I call my son," "the tongue of the Egyptian sea," and "the king of the South." He suggests that perhaps the political rise of Egypt in the last few years is an indication of the end time, but tempers this with the sane advice that we must not be dogmatic, for Egypt may yet again wane and fall away. Second, the author surveys some of the important interpretations of Egypt prophecies found in the nineteenth-century prophetic literature, modern missionary writings, and in the cult of the pyramidists.

Dr. Smith's approach is, of course, literalistic, for he continually sets himself as opposed to the mystical or spiritual interpretation of the Reformed tradition. Therefore the book will provide a valuable guide for all those

particularly interested in the predictive side of Hebrew prophecy. It presents in a clear and thorough fashion the viewpoint of a recognized authority on this approach to Scripture.

ROBERT B. LAURIN ('53)

Unger's Bible Dictionary, ed. by Merrill F. Unger (Chicago: Moody Press, 1957; 1192 pp.). This is the kind of an investment made by a publisher which deserved a New Testament editor in addition to Dr. Unger, and much more time in preparation. Unger's original contributions to UBD are good, but show too much dependence on Harper's Bible Dictionary. It is a tragic fact that the vast majority of articles in New Testament and other areas are 50 years out of date. Why Moody Press did not anticipate this criticism, I cannot understand. Why Unger allowed himself to get into such a situation is beyond me. I regret that I can not recommend this work.

WSLS

G. T. Manley, The Book of the Law (Grand Rapids: Eerdmans, 1957; 192 pp., \$3.50). An excellent book, dealing with the critical problems of the book of Deuteronomy, using critical methodology, and arriving at conclusions that will be satisfactory to the conservative. The author first gives a survey of the critical studies from Wellhausen to the present, then discusses the criteria of divine names, geographical data, the legislative codes, etc. I feel that critical studies of Deuteronomy must henceforth consider the reasoning set forth in this work. Incidentally, I am still looking for some American Old Testament scholar who will present the conservative point of view in positive fashion, as Manley has done, rather than in the sterile techniques of slaying straw men, of fighting Wellhausen already dead, and of generally opposing anything critical--even if it might happen to be correct! By all means, give this book a high place on your list--and work through it carefully.

WSLS

Books on the Dead Sea Scrolls continue to gush forth. Géza Vermès, Discovery in the Judean Desert (New York & Paris: Desclée, 1956; 237 pp.) is practically a third edition of the original French work, well written, well documented. The account of the discoveries is well told, the description of the Qumrân Community is good. The suggestion that the Qumranians had a common origin with the Essenes, but passed through a Damascus stage, a Qumrân stage, and then the Essene stage as described by Josephus is intriguing--but Frank Cross, I think, has successfully destroyed the basis for a "Damascus stage." The chapter on the Teacher of Righteousness is stimulating. Some of the supplementary notes are far too important to be handled so briefly. The book contains a good translation of most of the significant Qumrân Literature to date. I recommend it! * * *

Yigael Yadin, The Message of the Scrolls (New York: Simon & Schuster, 1957; 192 pp., \$3.95), contains the best description so far of the Israeli side of the discovery and edition of earlier scrolls and the purchase of the scrolls originally published by the American School of Oriental Research. In the areas where Yadin is the primary authority (the War Scroll, the Genesis Apocryphon, some of the Hôdayôt), the work is fascinating. In other places, such as the identification of the sect, its relationship to Christianity, etc., the work is disappointing. * * *

Krister Stendahl, ed., The Scrolls and the New Testament (New York: Harper, 1957; 308 pp.), is essentially a collection of previously-published articles on the subject indicated by the title--fortunately, translated into English, and in some cases revised as well. Some of these articles should be 'must' in your reading, covering subjects such as John the Baptist, the Lord's Supper, the Jerusalem Church of Acts, the Johannine Gospel and Epistles, etc.--all, of course, as related to the Qumrân Literature. * * *

Duncan Howlett, The Essenes and Christianity (New York: Harper, 1957; 217 pp.) is a most disappointing book. I fail to understand how Harper's let it get past the editors. The work seems to have been done with a minimum of bibliography, and not the best

available, at that! Save your money. * * * Roland E. Murphy, The Dead Sea Scrolls and the Bible (Westminster, Md.: Newman Press, 1956; 119 pp. paper), on the other hand, is a well presented popularization of conclusions already published by first-class scholars, put up in a cheap but attractive format. It covers the discoveries, the Old Testament in the light of the discoveries, and the New Testament likewise. It was designed for the Catholic layman, and can well serve the Protestant layman as well. Read it; if you like it, make it available to your people. * * * Frank M. Cross, The Ancient Library of Qumran and Modern Biblical Studies (Garden City, N.Y.: Doubleday & Co., 1958; 196 pp., \$4.50). Except for the fact that the price is far too high (almost 2-1/2¢ per page, with only 4 plates and no special typography), this is a most commendable book. Cross is one of the top experts in the world on the subject. In fact, Albright says he 'is easily the foremost authority on the Dead Sea Scrolls today.' The book is exceptionally well written, and thoroughly documented--although I suspect that it was finished in 1956 and not revised in the light of later publications. Cross positively identifies the Qumranians with the Essenes, and practically has me convinced. I feel, however, that he has overlooked some of the complexities of the development of Judaism that I have tried to set forth in the Appendix to my own work (incidentally, now available in a paper edition). On the matter of historical identifications, Cross is good, and when he discusses the text and recensions of the Old Testament in the light of Qumran Literature, he is, of course, beyond question. For this alone you should read the book. When Cross is dealing with New Testament matters in the light of Qumran, I feel less easy. Still, I have no hesitation in recommending the work. WSLs

Charles F. Pfeiffer, The Book of Leviticus (Grand Rapids: Baker Book House, 1957; 60 pp., \$1.25). This is the second volume in the Shield Bible Study Series (the first was Hebrews by Gleason L. Archer, Jr.). This study manual presents the basic teaching of Leviticus in an expanded outline form. After a brief but competent introduction, there is a detailed outline of Leviticus, which is expanded in the body of the book by succinct and helpful comments on the meaning of the text. The whole work is characterized by the balanced approach and sound scholarship which one has come to expect from Dr. Pfeiffer. This volume can be recommended for widespread use by all who want a straightforward introductory guide to the study of Leviticus.

DAVID A. HUBBARD ('52)

Herman Ridderbos, Paul and Jesus (tr. by David H. Freeman; Grand Rapids: Baker Book House, 1958; 155 pp., \$3.50). Ridderbos begins his work by reviewing the history of the "Paul versus Jesus" controversy. He goes on to consider the question whether Jesus regarded Himself as the Christ in the same sense that He was so proclaimed by Paul. Then the source of Paul's preaching of Jesus as the Christ is dealt with on the two grounds of revelation to him (Paul) personally and of the tradition known already to the church.

In some ways the heart of Ridderbos' excellent book is in the fourth chapter. He insists that the "Paul versus Jesus" question must be approached from the perspective of the history of redemption. Paul's position was that with Christ "the great turning point in the history of redemption" took place. "The person of Jesus Christ forms the mystery and the middle point of this great historical redemptive revelation."

The last 50 pp. is a rebuttal of Bultmann's position that "Hellenistic influences upon the eschatological foundations of Paul's preaching of Christ can be established" in the four areas of "the pneumatic Kyrios," the "ontical Son of God," His "descent from the heavens," and His "cosmic significance" in creation and redemption. This little book (130 pp. of text; the last 25 pp. consists of

footnotes) is well worth reading from two particular standpoints: (1) the author's discussion of Paul's thought in terms of the history of redemption; (2) the apologetic value with reference to Bultmann.

RALPH A. GWINN ('50)

N. B. Stonehouse, Paul Before the Areopagus and Other New Testament Studies (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957; 197 pp., \$3.50) is a collection of essays dealing with seven areas related to New Testament study. The essay on "The Areopagus Address" is a very thorough exegetical study of Acts 17:15-34, a study which also deals with the problem of Paul's quotation from a Greek philosophical source. Stonehouse has also included a refutation of an hypothesis propounded by Solomon Zeitlin that a "political Sanhedrin" sponsored by the Romans, instead of the "religious Sanhedrin" of the Jews, was responsible for Jesus' death; a discussion of the relation of repentance and baptism to the gift of the Holy Spirit; a discussion of the identification of the twenty-four elders of Revelation, one which has added importance in light of the current Pre-tribulational--Post-tribulational controversy; presentations and critiques of the views of Rudolph Bultmann and Martin Dibelius with regard to the person of Jesus; and a statement of Luther's view with regard to the New Testament Canon. The title of the volume itself might not attract one's attention, but the material on these various subjects is well worth the New Testament student's perusal. The section dealing with Bultmann's views about Jesus and Stonehouse's own critique of them is especially well done.

WESLEY L. GERIG ('54)

Donald Guthrie, The Pastoral Epistles (Grand Rapids: Eerdmans, 1957; 228 pp., \$3.00). This volume belongs to the Tyndale New Testament Commentaries. It would be hard to praise too highly a work which must be treasured alike for its skillful introduction and its concise notes on the text. Students hardly need to be reminded of the trend in modern times to question the authenticity of the Pastorals. P. N. Harrison's studies have been particularly damaging. He has claimed that vocabulary and style demand a second-century author. Guthrie does a good job of puncturing these arguments, and he does it objectively and courteously. He is good also in the handling of the arguments of Easton regarding the theological ideas of these letters. In his exposition of the text, the writer manifests wide reading, including the critical commentaries in English, German and French. His comments are pithy and pertinent. One may expect help on almost any passage to which he turns, and there are not a few places in the Pastorals where light is needed for most readers.

EVERETT F. HARRISON

Kyle M. Yates, Preaching from Great Bible Chapters (Nashville, Tenn.: Broadman Press; 209 pp., \$2.50). Professor Yates has served for many years in the Old Testament Department of Baylor University and is the author of books on Hebrew syntax and grammar. In the present volume he endeavors to uncover for the minister the "rich, delicious, attractive fruit" of the thirteen "great Bible chapters." You will find treatment on chapters of the Scripture which you had hoped some day to present to your people but realized that the truth was either too great or the theology too deep for their present consumption. In a clear and devotional manner, Dr. Yates unfolds the rich contents of I Corinthians 13, Ephesians 2, Isaiah 53, etc.

The style of presentation, as I mentioned, is devotional. However, he does attempt to bring out the Hebrew and Greek derivations of important words. In his Hebrew exegesis, I can find no fault. However, the meanings could easily be found through the use of Keil and Delitzsch or Brown, Driver and Briggs. Nevertheless, I feel his enthusiasm and sentiment over-run a scholarly treatment of Greek words and phrases. An example is found in his treatment of poiema in

Eph. 2:10. Says Dr. Yates: "In verse ten Paul uses a word (poiema) to describe this newly created individual...he declares he is 'God's poem.'" This book could be greatly recommended for laymen, a devotional study of your own, or for men who have not the time or perhaps are too rusty to still use the language commentaries and resources. This volume is neither an exegetical study nor a series of sermonic outlines; it is rather the presentation of obvious devotional thoughts from great truths of Scripture. Of course it is always the obvious of which we need to be reminded.

ROBERT M. HILTON ('57)

Howard A. Johnson, ed., Preaching the Christian Year (New York: Scribner's Sons; 241 pp., \$3.75). "The traditional Christian Year is the church's safeguard against the idiosyncrasies of its ministers,"--so begins Dean James A. Pike as he writes the preface to a series of not sermons, but theological essays, "on the great themes to which he (the preacher) might address himself during each of the liturgical seasons." The essays are the contributions of leading Episcopalians and have been collected for presentation by Canon Johnson. Such men as William Nes, Frederick C. Grant, J. V. Casserley, and others, make their contributions on the assigned topics of Lent, Holy Week, Eastertide, etc. The book closes with recommended reading by the various writers concerning their particular season of the year. It also has a very thorough index of all Biblical passages used in the contents of the book.

As one might expect, there is a variety of theological views presented in this volume. For the most part, the progressive, existential interpretation is given. This proves to be stimulating reading even if your point of view is different from that of the writer. Frederick C. Grant, for example, reminds us in his treatment of the Passion narratives that "the idea of an infallible record is both impossible to maintain and also entirely unnecessary from the orthodoxy viewpoint." The most satisfying of the articles is that on Eastertide by J. V. Langmead Casserley. "The Resurrection is more profoundly interpreted not as the divine exaltation of Jesus to a status which was not previously his, but rather as a divine affirmation of that status which was always intrinsically his." He also states (which reminds me somewhat of the thesis of our President's recent book, Christian Commitment), "For myself, I could put no faith in 'faith truth.' The kind of faith which can provoke and stimulate and sustain faith is the kind of truth which would be just as true even if I had no faith in it at all." Amen!

ROBERT M. HILTON ('57)

Dorothy M. Strauss, Christian Worker's Handbook (Boston: W. A. Wilde Co., 1957; 125 pp., \$2.00). This is a "how to do it" book applied to Christian service. The basic approach is Biblical and evangelical. The author is comprehensive, concise and practical. As a handbook for Christian workers it is inadequate. The process of witnessing is oversimplified, the description is sketchy and the cost is too much for the material presented. The reviewer fails to see how this book offers enough resources for a two-hour, semester course in a standard school for which the book is designed, according to the author.

MILFORD SHOLUND

A Lutheran Missouri Synod pastor, Russell C. Prohl, in Woman in the Church (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957; 86 pp., \$2.00), studies the Biblical data relating to the contemporary problem of ordaining women to the Gospel Ministry. Having begun with Paul, he then gives the OT, Intertestamental, and Primitive Church doctrinal and cultural background for the NT teaching. Following his summary (p. 64), he cites several of the great women of Biblical and Church history to support his exegetical conclusion that "'there is no theological ground for denying ordination to women, simply because they are women.'" (p. 80). Since an overworked church as well as our culture seems to be faced

with a "surplus of women" (Reader's Digest, Jan. '57, p. 71ff) this well-documented (232 footnotes and 4 pages of bibliography) diminutive volume seems well worth one's perusal.

ROBERT J. HUGHES, III ('56)

Ernest K. Emurian, Stories of Our National Songs (Boston: W. A. Wilde Co., 1957; 108 pp., \$2.00). Contains fascinating background material on "America," "America the Beautiful," "The Battle Hymn of the Republic," and "The Star Spangled Banner." Both the lyrics and the music of these four national songs are given thorough and careful treatment by an author whose research and writing in this field qualify him to speak with authority. "That our nation's noblest patriotic poems are Christian hymns is a record unmatched by the patriotic poetry of any other nation in the world today" (p. 108) is a fact which lends meaning and weight to this book. In your preparation for days and events of national significance the information here will prove invaluable.

F. CARLTON BOOTH

Ernest K. Emurian, Famous Stories of Inspiring Hymns (Boston: W. A. Wilde Co., 1956; 185 pp., \$2.50). Few ministers and far fewer worshippers realize or appreciate the rich heritage we have in our hymns. Perhaps this is partly because we read so little in this field, and therefore have largely missed the wealth it affords. Here, then, is the contribution of this book. The fifty hymns it reviews (and it is noteworthy that both words and music, in each instance, are examined) will live anew in your heart and experience. There are children's favorites, stories for youth programs, Sunday evening services, and anecdotes for all occasions. A valuable addition to our growing hymnological literature.

F. CARLTON BOOTH

I would like to take this occasion to acquaint the readers of Theology News & Notes with a unique book club, called The Sovereign Grace Book Club. The purpose of the club is to reprint Puritan classics which are unavailable to the average minister and student of theology. There are several types of membership. Anyone interested in details should write to The Sovereign Grace Book Club, 1124 Southeast First Street, Evansville, Indiana. In Great Britain and on the Continent, information may be received by contacting Dr. Martin Lloyd Jones of London.

PAUL K. JEWETT

T. F. Torrance, Calvin's Doctrine of Man (Grand Rapids: Eerdmans, 1957, \$3.00). Calvinism suggests to the author a hardened system that is very different from John Calvin's own theological position. Consequently the purpose of the book is to present Calvin's own thought, as it stands, on the doctrine of man, in "his own way and in his own words." (p. 7). This is attempted, claiming to set forth much in Calvin's thought which is seldom mentioned. This is then cast in the light of the modern theological debate. Torrance grants that little is accomplished at criticism but is rewarded by presenting much of the profound theology of Calvin that still "lies buried in the cumbrous tomes" (p. 8).

The development of the material proceeds with the setting forth in lucid terminology a concise statement, in summary form at the head of each of the twelve chapters, of an aspect of Calvin's doctrine of man. Following each of these quotations ensues a brilliant, clarifying exposition of its meaning and implications. The author achieves his stated aim by proceeding directly to the sources and avoiding much of the husks that tend to shroud the real Calvin and for this purpose the book is a useful reference. The entire treatment is precise, reflecting a sincere effort to let Calvin speak for himself, with the absence of embellishments. Calvin's doctrine of man is cited, discussed and summarized in a cleverly written critique.

ROSS S. RHOADS ('58)

OF WAR AND PEACE

From time to time it is good for us to review our mistakes of the past and learn from them. Particularly is this necessary just now, when President Eisenhower is seeking to avoid the costly errors of split command in World War II, when a new wave of pacifists are protesting against military manoeuvres, and when over-enthusiastic air-minded persons are trying to get rid of the Navy. I most heartily recommend the reading of Samuel Eliot Morison's History of United States Naval Operations in World War II (Boston: Little, Brown and Co., 1947ff., 14 vols.).

To get the background, start with vol. 3, The Rising Sun in the Pacific, 1931 to April 1942 (1950; 411 pp.), and see just what our stupid policy of isolationism, our pollyanna limitation of armament, and our refusal to "get tough" at the right time ultimately cost us in the lives of men and women. If I sound over-harsh, consider that I was in seminary when most of my fellow students were strongly pacifistic; that I started my ministry when many of my fellow ministers were likewise; and that I had an officer of my church withdraw financial support because I was speaking out in favor of stopping the flow of American scrap metal to be used against China. Rear Admiral, Pulitzer Prize winner, and Harvard Professor Morison has given the facts, amply documented, that should stop the mouths of our new generation of unrealistic idealists.

Now follow this with vol. 1, The Battle of the Atlantic, 1939-1943 (1947; 434 pp.). The introduction by Commodore Dudley W. Knox is a must (pp. xxxiii-lxii). Here are the facts not only about the pacifist propaganda, but also the details of that much misunderstood "Billy Mitchell Crusade" and his grossly mistaken ideas of what air power could do. Some of Mitchell's quotes, proven wrong in WW II, are: "If a naval war were attempted against Japan, for instance, the Japanese submarines and aircraft would sink the enemy fleet long before it came anywhere near their coast." "Airplane carriers are useless instruments of war against first-class Powers." "An attempt to transport large bodies of troops, munitions and supplies across a great stretch of ocean, by seacraft...would be an impossibility." Now don't misunderstand me. I am not against air power. I am simply pointing to the record; and the record amply proves, as all who will take time to read it must agree, that land, sea, and air power, without excepting any one of them, are essential for national defense. Some of you men are too young to remember the endless months of submarine warfare, in which the Atlantic waters were filled with thousands of bodies of fine young men who died simply because we were not prepared. You especially should read this volume.

For the balance of the Atlantic side of the war, read vols. 2, Operations in North African Waters, October 1942-June 1943 (1947; 297 pp.), vol. 9, Sicily--Salerno--Anzio, January 1943--June 1944 (1954; 413 pp.), and vol. 10, The Atlantic Battle Won; May 1943--May 1945 (1956; 382 pp.). If there was ever any proof that we need unified command of the armed forces, the description of North African and Italian campaigns is it. Having visited some of the Italian areas recently, I very realistically lived through the account given by Morison. But most of all, I agonized with men who bled and died on the ground, when allied planes overhead could not be commanded by the battle commanders on the ground. Routing of requests for air support had to go via the long chain of command to African bases, and it took hours. Sometimes the support never came. At the risk of offending the Navy League, which in many respects I greatly admire, I would say that if President Eisenhower's plan will make such tragedies impossible in the future, it ought to be supported and adopted now. The principle is still good: In time of peace, prepare for war. Later it's too late.