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Dear Friends:

Time for another TN&N! With the appearance of Volume 10—which means we are starting our tenth year of continuous publication—TN&N herewith offers a prize: a special calendar for hurried and harried administrators.

Su Tu We Th Fr Fr Sa
31 30 29 28 27 26 25
24 23 22 21 20 19 18
17 16 15 14 13 12 11
10 9 8 7 6 5 4
3 2

This calendar has many features that you have always looked for. In fact, we think it may be the end of your troubles. Since everybody thinks you should get everything done yesterday, we have arranged the Fuller calendar so that yesterday is always tomorrow. In fact, you can even get things done the day before yesterday.

In the second place, there are always just too many things that have to be done on Friday in order to get away for the weekend. Therefore the Fuller calendar has two Fridays in every week. Moreover, to take care of the leftover jobs that you could not get in on the eight Fridays in the month, we have added a ninth Friday at the end of the month.

Monday is always a miserable day. For ordinary people, it is "blue" Monday, and for the busy preacher, it is still worse. If he takes it as his day off, all the working people criticize him for not working. If he does not take it off, he spends the day feeling sorry for himself because he doesn't get a day's vacation each week. (Saturday he is too busy trying to figure out what to say on Sunday.) So—the Fuller calendar has banished Monday. No more Mondays to bother you. No more Monday funerals to keep you from the golf-course.

Committee meetings are usually held on Tuesday evenings, and there are never enough to go around, so the Fuller calendar provides an extra Tuesday each month.

Finally, and best of all, there is no first of the month. No day for the mailman to bring bills. No rush to get everything done before the first of next month. You don't have to wait until the first of the month to go on vacation—you can leave on the 31st, and best of all, you don't have to get back until the 2d!

All months, of course, have 31 days, so you never have to remember which month it is that hath 30 besides September. Leap years have four extra Saturdays. Easter always comes in March, and April is abolished. We are considering the advisability of holding final exams in April. So, here's to a Fuller year! Make the most of it!

SEMINARY BEGINS SIXTEENTH YEAR. With a capacity enrollment of 285, Fuller began its sixteenth academic year on the first of October. The preliminary events, such as Junior Retreat at Forest Home, registration, etc., were held in September. Last spring we graduated the largest class in history, which left a sizeable hole in the student body; as a result, the entering class this year is, I believe, the largest by far: 125 new students. Having been away all of last year, I find myself faced with the staggering task of trying to learn the names and faces of over 200 of the student body. Well, maybe we'll soon be able to call them all "Chaplain."
One of the delightful sights when I returned to the campus was the new library building, which should be ready for occupancy in another two or three months. There is a large area between the administration building and the library, and as soon as Hilding Carlson can get his shovel and rake on it, I predict it will become the beauty spot of the campus. Just imagine, sitting in the reading room, looking out dreamily at the palm trees, the dichondra, the rhodadendra, and whatever else his green thumb brings out of the ground! Or, while some sleepy chapel speaker or student preacher drones on, you can look out at the quadrangle and appreciate the beauties of nature. In fact, you can even see it while you eat in the commons. I am trying to figure a way to get Hebrew flash cards planted out there. Now, now, Brandon, was that remark nice about planting the whole Hebrew department?

Speaking of the library, we still need furniture. The students are planning to bring their bedrolls to the reading room. So put library furniture on your prayer list. And we need books—and here's the year's best bargain. By the generous offer of the Sealantic Fund, every special gift given for library books will be doubled. That means that if you give $100 for books, the library will receive another $100—and for those of you in the 92% bracket, that means you only pay $8 and the library gets $200. At that rate, you could probably afford to give even more. Just mention TN&N with your gifts.

Speaking of deans—which I admit we weren't just then—we have a new one this year, by the name of Cole. I won't bother to tell you about him, for the Seminary Bulletin carries all that kind of material, and we stick only to the intellectual details, like reporting speeches, etc. Well, Dean Cole gave a fine chapel talk on the day after Cuba (B.C. now stands for "Before Cuba" and A.D. for "after desperation"), in which he told of someone with a backyard rotisserie that had to be turned by hand. Some beatnik watched the process for ten or fifteen minutes, as the chef turned the handle round and round, and finally said, "Look, Carter, I don't want to bug you, but your organ's not playing and that monkey's on fire." Incidentally, attendance at chapel is improving noticeably. What we need is relevance. Now, lest I have given a misleading picture of Dean Cole, let me hasten to add that the message was timely and helpful. We're glad to have you aboard, sir.

ISHMAEL AND ISAAC

A previous issue of TN&N brought a blast from an Alumnus who lives in the Arab region, to the effect that while I was enjoying the Purim festivities, there were many who were looking across the line at their former homes, living in DP camps, etc., etc. I have heard the story with many variations many times.

It should be clear to all TN&N readers that I am pro-Arab. I have been pro-Arab ever since Dr. Samuel Zwemer instilled a love for the Islamic world in me, thirty years ago—which led, incidentally, to the study of Arabic, which in turn made me ultimately a Semitist. I have spent much time in the Arab world, have many Arab friends, love them, sympathize with their problems, and wish there were some way out of the present situation.

As a Christian, I am also pro-Jew, pro-Chinese, pro-Japanese, pro-Negro, and pro-human beings of every kind. I am anti-Satan, anti-sin, anti-hatred, anti-ignorance, anti-persecution, and anti-any system that builds on these things. (That's why I have been, consistently since the beginning, opposed to the recognition of Communist Russia.)
I was with Dan and Ruth Fuller in Galilee, just after the battle of Ein Gev, in which a Syrian village was wiped out. It seems the world was not told (why, I don't know, for the facts were available to all; the Israeli press carried them in full, and there were many non-Jewish witnesses) that for several days there was unprovoked firing on fishing boats that were fishing in water which is entirely in Israeli territory by the UN partition; that when the UN failed to act on Israel's protest, troops stormed the position; that before the attack, the village was notified and the civilians were evacuated; that this advance warning gave the Syrians time to mount a defense which cost the lives of two or more Israeli soldiers, etc. While we sat on the porch at Tiberias we saw an enemy plane fly over Israeli territory and drop nine flares for night photography (not reported in the world press; not rebuked by UN). The next day, while we were having prayer at Capernaum, two enemy planes invaded Israel territory (they were clearly west of us, and we were several miles west of the border); these were driven off by Israeli planes. The world press carried no mention, and UN issued no rebuke for border violation.

You failed to mention, in your letter, that most of the Israelis are themselves refugees; most of them lost everything in Poland, or Germany, or Baghdad, or Egypt, or Algeria, or Morocco— and there is no "blocked account" of reparations waiting to be paid to them when a peace treaty is signed. In our class in school, there was hardly a member who had not lost an entire family in a concentration camp—one was the sole survivor of a family of 62.

You failed to mention, too, that many Israelis are third, fourth, and fifth generation nationals—I met one sixth generation—and that their grandparents bought the ground on which they live, and that they have every right to stay there. You failed to mention, too, that perhaps one-fourth of the population (everyone under 14) is native-born, living in a homeland that was given to them by UN, and that they, too, have every right to stay there.

You failed to mention, too, that about 180,000 Arabs live in Israel, without persecution, with full citizenship, with all advantages. I have visited their homes, interviewed them, and found them well satisfied. Many of them wish their friends and relatives had not let themselves be stampeded into fleeing in 1948.

Most of all, you failed to mention that the Arabs have no suggested solution to the problem except one: drive every Jew into the sea. This is no solution. It failed to take into account that the land was not Arab. From 1517 to 1917 it was Turkish, from 1917 to 1947 it was under British mandate, in 1948 it was divided up by the United Nations.

Now I know full well that it is impossible to advocate a reasonable position and live in the Arab countries. That is why I have omitted your name or location. I know that there were many injustices. I deplore the manner in which the whole problem was handled by the British, by the UN, by the Stern gang, and by many others. But I refuse to go along with the Arab solution—it just is no solution at all, for it denies the rights of all native-born Israeli Jews, whether they were born after the war or before, whether they occupy formerly-Arab property or property which their own ancestors had bought and developed, and it denies the authority of the UN to establish the boundaries even though the Arab States are members of the UNO. If someone will come up with a solution that will give the Arabs their rights without depriving the Jews or anyone else of their rights, I will be among the first to support it.

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EGGHEADS? From time to time we hear complaints like this: Fuller puts too much emphasis on the academic side. It turns out too many professors and not enough pastors. Or, it isn't turning out enough missionaries. The following figures, which I have assembled from a release by our Alumni Office (Harry Kawahara), should provide fuel for much more discussion. Our alumni are at present serving as follows: Pastors, 198; Assistant Pastors, 12; Youth Ministers, 17; Christian Education, 30; Chaplains, 20; Missions, 113; Staff (mission boards, Inter-Varsity, Young Life, etc.), 28; Teaching, 43; Miscellaneous (music, specialized, hospital chaplain, etc.), 13. I gather that this is an incomplete count. Moreover, the way it was broken down, there may be some overlapping—I am not sure. With over 40 per cent pastors—over 50 per cent if we add the ministers and chaplains—and about 25 per cent missionaries, over 40 per cent teachers, I do not believe we are overemphasizing the production of teachers.

INAUGURATION OF PROFESSOR BOWER. Early in October, Professor Robert K. Bower was inaugurated as Professor of Christian Education. In recent years it has been the custom to require the inductee on such occasion to deliver an inaugural address, and since this one seemed to have material that should be of use to our alumni, I asked for an abstract for TN&N. Dr. Bower kindly obliged, and the article follows.

NON-THEOLOGICAL FACTORS INFLUENCING THE CHURCH AND ITS EDUCATIONAL PROGRAM

"I would like to describe some of the non-theological factors affecting the church's life and then suggest an approach for solving some of the problems created by such factors.

"Sociological investigations indicate that we have established cultural fences which prevent certain levels of society from feeling welcome in our churches. James warns against being "respects of persons" (Jas. 2:1-4). Yet, in many subtle ways we inform people that they are not wanted in our churches because they do not measure up to our culturally-derived standards, which, by-and-large are a reflection of our social, economic, and class prejudices. Should these matters be a concern of ours? Bishop Newbigin has declared: 'The so-called non-theological factors... are as much God's concern as the theological, and ought to be as much ours.' (Household of God, p. 174).

"One of the non-theological factors so greatly influencing the life of our churches is the geographic mobility of the American people. Approximately 600,000 people move each week, many of whom are members of our churches. This, of course, creates problems of a major kind for pastors directing large educational programs in that new leaders and teachers must be recruited and trained on a continuous basis.

"A second factor is that of social mobility. Church members in many cases are more interested in churches which provide opportunities for social advancement, for business and financial contacts, and for marrying one's children to the 'right kind' of people, than in the theology followed by the churches. Thus, churches at the lower end of the social ladder may find their best educated, most experienced, and substantial supporters moving to churches on a 'higher' social level.

"A third factor may be the desire of some persons for a more dignified, formal worship service. When this is the case a member may transfer his membership to another church with the same theology but a different form of worship.

"Still other factors influencing church members to transfer their membership are the desire for moderately-expensive church structures (which are in harmony
with the general cost of homes in their own community), the desire for attending churches where there is more democracy in the administration of the church’s program, and the desire to become members of churches where there is a counseling program, (which contributes to the establishment of stable families in an age when technology and other forces have tended to weaken family life).

"As one looks at these non-theological influences, it would appear that three courses of action are open to the church: (1) the church can yield to the influence and forces of the culture, (2) it can resist and oppose the culture (see Niebuhr’s Christ and Culture), or (3) it can move out into the culture and change it by the power of God and His grace. This latter position was espoused by John Calvin—a difficult position, to be sure, but one which the Word of God appears to give us.

"The Apostle Paul, for example, adapted to various cultures, becoming as a Jew to win the Jews, as a Gentile to win the Gentiles, and becoming all things to all men in order that he might win some for Christ (I Cor. 9:19-22). He adapted to their cultures even as our missionaries do today. On the basis of adaptation within a Biblical framework, there is a place for programs to reach the men on main street, to reach unchurched young people through such organizations as Youth for Christ, to educate children in Released Time classes, to take the gospel to the unevangelized by radio, and to provide worship forms appropriate to the various classes within our complex social structure.

"The Biblical limits or perimeter for adaptation, however, are as follows:

(1) Whenever cultural traditions or customs are contrary to God’s Word the principle of discontinuity must prevail. We are in the world but not of the world (Jn. 18:26).

(2) If a practice is contrary to the law of love—love for all men and their eternal welfare—and discourages a Christ-like compassion for lost souls, it must not be included in the church’s program.

(3) In the event that a ritual or custom obscures the gospel message (this was Peter’s error in Galatia and Paul was compelled to rebuke him for no one could understand the doctrine of salvation in the light of Peter’s behavior) it must of necessity be abandoned. The gospel must be communicated with clarity.

(4) If certain practices peculiar to a culture are neither advocated nor condemned by Scripture, then they should be judged in the light of a brother’s conscience. Romans 14 forbids any practice which causes a Christian brother to stumble.

"As we adapt our programs to the non-theological forces surrounding the church, I believe that our one hope for remaining within the Biblical framework is to be found in A.M. Chirgwin’s conclusion (after a world-wide survey on the use of the Bible in evangelism, education, counseling, etc.) that it is the fact that men when brought face to face with the Bible itself come to decision more than through any other means (Bible in World Evangelism, p. 155). If, therefore, the Bible is kept in the hands of the people, our adaptation should be Biblically sound and of great value in heralding the gospel of Jesus Christ."

BOOKS

I am sure that there are many, many reviews that have not been sent in. Please don’t be bashful. If it fits, we’ll print it—if it isn’t libelous, obscene, or irreverent. Incidentally, the Editor has been accused of "putting up" one of the reviewers to write a bad review of a certain book. Approximately sixty of you...
know that I have never suggested how you should review a book, and I have never altered a review (except minor editorial matters, such as spelling, punctuation, etc.). As a matter of fact, you get a mimeographed note from me enclosed in the book, suggesting length, deadline, and format—nothing else. And I usually try to send each book to the person who will be best prepared to review it.

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The New English Bible: New Testament (London: Oxford and Cambridge University Presses, 1961; 447 pp., $4.95 cloth; $1.45 paper), reviewed by WSLS. I like this translation very much. It is not an attempt to preserve the King James language—which the RV, the ASV, and the RSV were—but an entirely new translation that seeks to give the meaning of the Greek text. Sometimes it approaches a paraphrase, which is disconcerting to one using the Greek. The language is modern, but not light (as Phillips often seems to be). In my opinion, it is suitable for pulpit reading. It is British English, but not to the extent that sounds strange to Americans. It is printed in a clear-face type that is somewhat condensed—which, in my opinion, is so much more sensible than an extended type. After all, we read words, not letters, and condensed type enables us to take in many more words at a glance. Verse numbers are put in the margins so as not to break the paragraphs. It will encourage you to read the Bible. Try it.

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The New Bible Dictionary, edited by J. D. Douglas and others (Grand Rapids: Wm. B. Eerdmans, 1962; 1375 pp., P1. XVI 17 maps; $12.95), reviewed by WSLS. This is now my number one recommendation for a one-volume Bible dictionary. I have been working in it constantly for the past month or more, and I like it more every time I use it. The scholarship is splendid. Archeology and kindred subjects are as authoritative as you will find anywhere. Critical theories are discussed as objectively as you could wish. The conservative position and full commitment to the Biblical authority pervade the entire work. The plates provide excellent illustrations, in addition to line cuts and maps scattered throughout the volume. The maps are clear, not too-darkly colored (as is often the case), nor too densely packed with names. I have only one regret: that when I was invited to contribute a few articles I was so badly overcommitted I had to say no. I would be proud to have my name on the list of contributors to this excellent Bible dictionary. I recommend it to you most enthusiastically.

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The New Testament in Modern English, translated by J. B. Phillips (New York: Macmillan, 1962; 575 pp., Macmillan paperbacks, $1.45), reviewed by WSLS. There is little that needs to be said about Phillips' translation; it has by now won its way into your heart—or else you dislike it. Personally, I find it rather expressive. Now available in large size, clear print paperback edition.

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Speaking of paperbacks, I received a letter from Jim WILSON (BD '54), now in Toge, Japan, saying, "I was amazed at the profusion of paperbacks by Scribners, Anchor, Torch, etc., on important subjects ... more reviews on these would be appreciated." Some journals now run a section just on paperbacks, and it takes pages just to list the titles. Collier Books, who asked me to prepare a paperback on The Dead Sea Scrolls and the New Testament, has a program calling for 500 books per year. We shall cover what we can, Jim, but it's impossible to cover the field.

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Ben Yehuda's Pocket English-Hebrew Hebrew-English Dictionary, edited by Ehud Ben-Yehuda and David Weinstein (New York: Washington Square Press, 1961; 306 pp., paper 90c), reviewed by WSLS. I used this dictionary constantly (a hundred times a day, I would estimate) for six months. The words are listed alphabetically—you don't have to know the root to find the word. Biblical words are
included as well as modern words. It will make reading your Bible a bit easier—but for exegetical study it is no substitute for Brown-Driver-Briggs. At 90 cents, you can afford both.

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Frank Moore Cross, Jr., The Ancient Library of Qumran (revised edition, New York: Doubleday, 1961; 260 pp., Anchor paperback $1.25), reviewed by WSLS. Dr. Cross is one of the world’s foremost authorities on the Dead Sea Scrolls, and has written one of the best books on the subject, now available in an inexpensive edition. The chapter on "The Old Testament on Qumran" is exceptional, and provides both a good introduction to textual criticism and a good understanding of the nature of Biblical texts at the time of the Scrolls, which was just about the beginning of the Christian era.

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H. H. Rowley, The Modern Reader’s Bible Atlas (New York: Association Press, 1961; 88 pp., 28 plates, 32 maps; a Reflection Book Giant, paperback $1.50), reviewed by WSLS. This is the first pocket-size Bible atlas I have seen. The text, as only Professor Rowley could do it, is both compact and readable, and covers the outline of Bible history, with bibliographical suggestions. The pictures are beautifully clear and often out of the ordinary. The maps are clear and well indexed. The book, 4-1/4 x 7 x 1/2 inches, will slip in your pocket. The binding seems to be very poor and mine is already coming apart—but you can’t have everything for a buck and a half.

* * *

Ronald S. Wallace, The Gospel Miracles (Grand Rapids: Eerdmans, 1960; 161 pp., $3.50), reviewed by David H. Wallace. The title is somewhat misleading, for this is not a treatment of miracle from a strictly theological perspective, but it is rather a book of sermons by an Edinburgh parish minister. The texts from which they are drawn are all in the Synoptic Gospels. Dr. Wallace’s sermons seldom achieve the massive yet graceful eloquence of a James Stewart, nor the intellectual power of a Helmut Thielecke, nor the provocative reverence of a John Baillie, nor even the spicy practicality of George Buttrick, but they none the less are of genuine merit for the balance between the exegetical and applicational senses of the text. It might be said that these sermons resemble oatmeal, the much-heralded staple of the Scottish diet. There is not a great amount of flavor here, but there is food to nourish the hungry soul, and this is enough. For American preachers who too often feed their congregations a watery gruel which is neither Biblical nor meaningful, this small volume will serve as a healthy corrective by showing the way to expose both the meaning of the text and the consequent force of that text for Christian living for these days.

* * *

William Sanford LaSor, "Great Personalities of the Bible," a series of twelve filmstrips with accompanying recorded narration (Burbank, California: Film Services, 3805 W. Magnolia Blvd., 1962), viewed and reviewed by Robert E. Bason (BD '63?), Fuller Seminary. Dr. LaSor’s two successful books, Great Personalities of the Old Testament and Great Personalities of the New Testament (both published by Revell) have come to life! Now it’s possible to step right into the past with the Biblical characters by means of a classy set of filmstrips and accompanying 33 1/3 r.p.m. records. Anyone who has been disillusioned by the usual shoddy character in the production of filmstrips should take a look at these just to see how well done and effective a filmstrip can be.

The twelve-film series covers the life and times of Abraham, Jacob, David, Solomon, Joseph, Moses, Jesus (in four parts), Peter, and Paul. The films make use of archaeology, geography, history, art and architecture, and other available materials, to help the viewer better understand these personalities. Each film
in the series is accompanied by the recorded narration and instructional notes which give additional information for the teacher concerning Biblical references, definitions of terms, etc. At the end of the instructional notes is a list of suggested discussion questions to aid the instructor. All of the slides composing the filmstrips were taken by Dr. LaSor personally on his travels through the Bible lands, and any alumnus who has taken Old Testament History with Dr. LaSor can appreciate their excellent quality. His personal narration adds the needed note of an experiential involvement.

In addition to the beautiful scenic views, considerable extra effort went into the preparation and photographing of special maps and charts to locate and illustrate the Biblical situation. For instance in the film on Solomon, there is an overlay chart which demonstrates, in the most effective manner I've seen, how a city in the Near East is buried. Of special interest in the film on David is a series of pictures showing the chronological evolution of pottery, the main method by which archaeologists date ancient remains. This represents an otherwise almost totally inaccessible source for an illustrated discussion of this subject which is so mysterious to the uninitiated layman or student.

The series can be of invaluable use in any teaching situation where the purpose is to come to a better understanding and deeper appreciation of the Bible. The filmstrips will fill in many details of the Biblical account that otherwise would never be known in a normal Bible study, and the discussions that will be motivated by the subject material contained in this series will be very interesting and rewarding.

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D. F. Hudson, Teach Yourself New Testament Greek (New York: Association Press, 1960; $3.75), reviewed by John Koeker (ED '60, Th.M. '62). I have become increasingly concerned with the possibilities of making the Biblical languages "more practical" to our seminary students as they continue their ministry, and to open up the original to our lay Christian workers in a non-technical manner. This concise volume (135 pages of lessons) represents an attempt to offer the interested Christian layman an opportunity to "get a working knowledge of the Greek of the N.T." spending "about eight hours a week" covering "a period of roughly twenty-eight weeks."

While not presenting an inductive study as such (cf. the old Harper texts in Greek and Hebrew, and the recent, 1961, Stephen Payne Greek text), the author does begin by moving from the familiar to the unknown. An initial English paragraph is interwoven with Greek nouns. Soon the student is requested to memorize the Lord's Prayer in the original. By page 76, one is to read passages in the Greek N.T. text by being able "to guess the meaning (of words not understood) from a comparison with the English Bible."

I gain the impression, however, that really to insure one's completing and understanding the course, it should be studied within a group situation. There are many places where I think explanations from a "live" tutor would keep the student moving and correct possible misconceptions. If you would like to structure an opportunity for some of your more eager church members or other lay acquaintances to see what N.T. Greek is all about, this volume would appear to be far simpler to use than Machen or the average classroom textbook.

If the languages are "practical" to you (i.e. useful and needful for your position of spiritual leadership) they will be kept in use. The converse also applies. If the languages are at hand, they will be utilized in practice. Perhaps then this book will become of value to some ex-seminarians if the
the author's counsel to the student on page ix is heeded: "If you really get stuck, call on your nearest clergyman or minister—he has probably forgotten most of his Greek, but you will be doing him a favour if he has to stir up his memory again!"

To continue to draw benefit from the time invested in Greek during seminary days, perhaps you could join with two or three associates and have weekly studies on "key" passages in the Greek Testament. As a matter of fact, LaSor's Hebrew Handbook has now been reprinted and you can even begin to share your Hebrew after you finish your Greek studies. Or should it be the other way around, Professor?

Carroll A. Wise, Pastoral Counseling (New York: Harper & Brothers, 1951; 231 pp.), reviewed by Ralph B. Wright (BD '63). Counseling, whether it be by a psychologist, psychiatrist, or clergyman is essentially communication and as such is a two directional process. It is a matter of a relationship between the counselor and the counselee. In order for this to be possible it is necessary for the counselor to know himself as well as to understand the dynamic processes of personality. Personality is the expression of the whole body and is equal to more than the sum of its parts. Everybody is motivated by deep physical, emotional, and spiritual needs which when not satisfied create tensions such as anxiety, resentments, guilt. A person must first be made aware of these tensions. Then proper counseling seeks to utilize the resources of personality, to work through tension-producing experiences and to help the person grow to a new level of strength and maturity.

The central problem of the pastor is not what he does for people nor yet what he does to people, but what he is to people. The tremendous contribution that the minister makes to the lives of people is simply by virtue of the kind of person he is. The minister who has within his personality the attitudes and feeling which make the relationship of counselor-counselee not that of father-child or buddy-buddy but that of a well adjusted and wise counselor-troubled counselee will find that he helps people in every phase of his ministry. His problem will be how to find the time to be of help to all of those who seek it.

Jacques Ellul, The Theological Foundation of Law (New York: Doubleday & Co., 1960; 140 pp., $3.50), reviewed by Foster Shannon (BD '58). In The Brothers Karamazov, one of Dostoevsky's characters states, "If there is no God there is no law." The relationship between the law of God and the law of man has long intrigued philosophers, theologians and jurists. It is with this relationship that Jacques Ellul deals.

Law has ordinarily been divided between divine and human or natural and positive. However, Ellul says that natural law is a reading back of general principles from specific laws and, thus, is a creation of man rather than of God. He then makes his own distinction between divine and human. His thesis is that law is not an autonomous power as the proponents of natural law claim. Rather law depends entirely on the righteousness of God. He points out that relativistic theories of law are in the saddle today. The modern jurist tends to view law as the product of the organization of society. The author feels that the theological foundation of law needs to be reaffirmed and that modernizing worn-out theories of natural law will not suffice.

The book has much that is thought-provoking and stimulating, but it is a chore to read. And I am convinced that this is not required by the subject matter. Too much knowledge regarding the derivation of the various theories of law is presupposed on the part of the reader. Although one may like the author's conclusions
(e.g., "Law is designed constantly to remind man of his proper responsibility before God at the very moment he makes use of law," p. 115), he will remain uncertain as to how they were arrived at. On page 113, the author utilizes an allegorical interpretation of Romans 13:10 to bolster his argument. This sort of procedure takes the reader off the track and only weakens previous statements. At times, Ellul exhibits "proof text theology" at its worst.

Grace Irwin, Servant of Slaves, A Biographical Novel of John Newton (Grand Rapids: William B. Eerdmans, 1961, 432 pp., $4.95) reviewed by Holly Clark MacGregor, East Brewster, Cape Cod, Mass. Here is a rare find—a top flight fictionalized biography, one of the few modern Christian novels which can make a serious bid for the Christian minister's book dollar. It relates the life story of John Newton, profligate of eighteenth century slave trader turned minister and writer of such beloved hymns as "How Sweet the Name of Jesus Sounds," "Glorious Things of Thee are Spoken," and "Come My Soul, Thy Suit Prepare." Servant of Slaves combines the fascination and excitement (perhaps even an overexplicitness in the cataloguing of Newton's youthful misadventures) of a realistic novel with the psychological penetration of a writer of very considerable spiritual insight plus the devotional depth of a collection of sermons. Miss Irwin has done an excellent job of suiting her style to the milieu of the eighteenth century while moving the narrative along at the pace expected by the twentieth century reader.

Admirers of Servant of Slaves may well want to read Miss Irwin's wholly believable contemporary novel of a young Canadian minister, Least of All Saints, and its equally fine sequel, Andrew Connington. These three books may be heartily recommended to secular readers on their own merits as novels. They are also capable of presenting Christian belief in a winning light as an essential part of the plot and not as a preaching aside. Of lesser stature than the previously mentioned novels is the author's In Little Place. Although of interest to those particularly concerned with teaching, the book's plot appears somewhat choppy and introverted in comparison to Miss Irwin's other works.

Fred Schwarz, You Can Trust the Communists (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1960, 196 pp., 50¢) reviewed by Frank Cole (X'52), Ishinomaki, Japan. This is an excellent popular exposure of Communism and how it functions. As such it exposes the diabolically consistent nature of Communism to the morally upright, and especially to Christians. However, it says little concerning Communism's logical inconsistencies. Its weaknesses are more in emphasis than fact. Were it not for one or two statements one could easily believe that the author feels that only two alternatives exist—Communism and Capitalism—and that Capitalism and Christianity are nearly synonymous. Despite these defects, it is an important contribution in awakening those who are asleep and especially in helping non-Communists to avoid being tools of Communists.

John Foster, To All Nations (New York: Association Press, 1960, 87 pp., $1.00) reviewed by Frank Cole. This is more an outline than a survey of missions from 1700 to today. Its brevity, and the series of which it is a part (World Christian Books), indicate that it is meant to be a popular summary of missions covering this period of time. However, it fails to meet the requirements of a popular survey in that too many facts are crammed into less than 100 pages to make it sufficiently interesting. Were one not already familiar with missionary history, there is a great danger of the reader being overwhelmed by unfamiliar names, events, and trends. It would be useful for seminary or Bible school students to review for examinations in "history of missions" courses. The final chapter glowingly describes the development of the World Council of Churches with no mention of the low missionary zeal of the body as shown by relatively few missionary volunteers. Much of what was written about Japan (where the reviewer is a missionary) gives wrong impressions, such as how the Nihon Kirluto Kyodian developed. Perhaps this is a result of lack of space.