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Fuller Theological Seminary

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Dear Friends and Others:

By now you all know that David A. HUBBARD (BD 52; ThM 54) has been chosen to lead the Seminary. Expressions voiced by alumni, faculty, trustees, and many friends outside the family circle, indicate that the choice was a very popular one. We had a special service in chapel, not long after the announcement was made, at which time representatives of the groups mentioned expressed their feelings. I have chosen the remarks of the President of the Board of Trustees, Dr. C. Davis Weyerhaeuser, as representative—not to say enjoyable reading.

Dr. Weyerhaeuser: "About 3,000 years ago the Lord appointed Samuel to select a man for a very important post. He proceeded to interview the seven sons of Jesse, beginning with Eliab the oldest down through the youngest, and when it was apparent that God had not chosen any of these, Jesse recalled that there was still a younger son who was out tending sheep, named David. You know the rest of the story, and it is my best guess that David was then about 34 years old.

"Now 3,000 years later a somewhat similar occasion has arisen. When it became evident that Dr. Ockenga was called to remain at his post in Boston, the Board of the Seminary authorized me to select a committee to find a full time president. The analogy breaks down at this point, because none of my committee and particularly myself bears the slightest resemblance to the prophet Samuel, except in one very important respect—we all have the same wonderful God.

"We proceeded to interview the modern counterpart of Eliab, then Abinadab, and Shamshah, and altogether at least seven prospects were considered. But we saw that the Lord had not chosen one of these. And when we asked, 'Are these all?', the Lord seemed to say, 'There remains yet the youngest who is tending sheep in the hills of Santa Barbara—David sumnamed Hubbard.'

"We believe that God has led in this appointment just as clearly as He led in time of old. We believe that Dr. Hubbard is a man after God's own heart, that he has received the oil of anointing for the office of the presidency of Fuller Theological Seminary, and that under his leadership God will provide an increasingly effective training ministry for this institution.

"We hope that Dr. Hubbard's life here will be more peaceful than that of the first David. We hope that no javelins will be hurled at you, Dave—by the way, can you play a harp?—but if the going at times becomes rough, we believe God has given you the grace to be an overcomer.

"Dr. Hubbard, on behalf of the Board of Trustees we are grateful to God for leading you to come to us at this critical hour in the life of Fuller Theological Seminary."
Joseph A. Ryan (BD 53) was named Regional Director for the National Association of Evangelicals, Southwest Region, at their recent Convention held at the Disneyland Hotel. He was formerly the Acting Director. Congratulations, Joe! Paul M. Alleman (BD 56), pastor of the Faith E.U.B. Church of Santa Ana, serves as Chairman of the Executive Committee for the N.A.E., Southwest Region. Robert S. Medcalf (BD 62) is Assistant Pastor of the Southport Baptist Church of Indianapolis, Indiana. He reports that he is thoroughly enjoying the work. Richard H. Johnson (BD 58) graduated from chaplaincy school at Fort Hamilton, New York, with first honors in a class of twenty-three students. He will serve in the reserve with the 130th Artillery Group, Kansas ARNG, in Topeka, and he is now the pastor of the First Baptist Church of Lindsey, Kansas. Jean Donaldson (X 59) is studying at the Hartford Seminary Foundation in linguistics while on furlough from the Wycliffe Bible Translators in Viet Nam and plans to return in July. James R. Lagersstrom (BD 62) is teaching speech, forensics, and drama at Los Angeles Pacific College. Donald W. Ullrich (BD 57) is a chaplain in the Air Force with a rank of captain and serves in Birkenfeld, West Germany. William N. Whitwer (BD 56) is pastor of the Edwards Presbyterian Church (U.S.), Edwards, Mississippi. Reuben B. Sulc (BD 55) is serving in Brazil with the Southern Presbyterian Church and is the pastor of a field of fifteen (15) churches and also teaches Bible part-time in the Bible Institute. Frank A. Endrei (BD 56) is pastor of the Grace Reformed Church (United Church of Christ) of Gary, Indiana. They have completed a $170,000 church building this year. Norman L. Persing (BD 55) is teaching in Germany and also helps with the Young Life movement there. He is excited about the potential of working with the young people of Germany. Ron (BD 62) and Wilma Trapp became the parents of a baby girl, Deborah Jean, on March 20, 1965. All are doing fine in Palm Springs where Ron serves as Director of Christian Education for the Palm Springs Community (Presbyterian) Church. Rod Highfield (X 58) and family arrived in Tenganyika early this year to serve with the Africa Inland Mission. Rod and Jane are now engaged in the study of the Swahili language. James (BD 54) and Maggie Cummings are in Formosa and are located in Taichung serving with the C.B.F.M.S.

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** \textit{BOOKS} \**

Roland de Vaux, \textit{Ancient Israel, Its Life and Institutions} (New York: McGraw-Hill, 1961, 592 pp., $10.95); reviewed by WSLS. Once in a very long time a book comes along which is truly great. This, in my opinion, is such a book. Originally published in French in two volumes, this has been translated and brought up to date in bibliography—which is not less than tremendous. 

\textit{Pero de Vaux, indefatigable archeologist and}
scholar of Ecole Biblique in Jerusalem, has put in a single volume an amazing amount of information on many subjects properly included in the title. There is an Introduction on Nomadism, including tribal organization, the law of hospitality, etc., followed by Part I, Family Institutions, Part II, Civil Institutions, Part III, Military Institutions, and Part IV, Religious Institutions. Under Family Institutions are discussions of the family, marriage, the place of women, children, succession and inheritance, and death and funeral rites. Under Civil Institutions there are chapters on slaves, the state, the king, officials, law and justice, economic life, divisions of time, weights and measures, etc. Military Institutions includes armies, armaments, war, fortifications, etc. The final part on Religious Institutions comprises about one-half of the book and is of great significance. Chapters on the Sanctuaries, the Temple, the Cult, Priestly Office, Sacrifice, the Religious Calendar, the Feasts, etc., are packed with important material.

We are told in the translator's note that the spelling of proper names "follows that to be adopted in the forthcoming Jerusalem Bible..." I hope this is not true, for the spelling is about as haphazard and unsystematic as anything I have seen. If any author or publisher feels he cannot adopt one of the systems used in works such as Grollenberg's Atlas of the Bible or The Interpreter's Dictionary of the Bible, then he owes it to his readers to set up a logical system that is better. There is no reason, for example, why Adoni-Sedeq and Melchisedech should differ in the final element. Why should Ahlyyah and Ahhiyah both occur (p. 128)? If a Y is to be used on Yehoshaphat, why use a J on Joab? And if the ending -yah is to be used on Yedidyah, why was it not used for Ozaes and Azarias (p. 108)? It is too much to expect the publishers to correct the hundreds of such bad spellings in the next edition, but let's hope the Jerusalem Bible does better.

Still, I think this is a magnificent book. It will help put the touch of historical and sociological accuracy on your preaching and your writing. Get it and use it.

Lesslie Newbigin, Is Christ Divided?, (Grand Rapids: Eerdmans, 1961), 41 pp., $1.25; reviewed by Warren Webster, BD '52, of Dada, West Pakistan.

This vigorous plea for Christian unity in a revolutionary age comes from the pen of an ordained Presbyterian minister who is also one of the elected bishops of the United Church of South India and a highly respected missionary statesman who practices the unity he preaches.

From the perspective of Biblical ecumenicity, which this book espouses, the great question confronting the diversity of churches is not, "How do we get together?" but "Is Christ Divided?", a profoundly Biblical question which increasingly brings sensitive believers together in a spirit of repentance to prayerfully ask the Holy Spirit Himself to show what visible forms of unity He wills for the Church in this day.

Bishop Newbigin writes with a full awareness of the practical problems encountered by a divided Church on the mission field where the distinctive that separate denominations in the West are frequently found to be "luxuries" which the younger churches do not want and cannot afford. That "None of our churches is a big enough fellowship to be a home for the human race" is a truth that may conveniently be forgotten in the confines of the western world, but it cannot be long evaded by anyone who regularly stands in the streets of a great Asian city to preach the Gospel. It is thus no coincidence that a strong
impetus to Christian unity continues to come from the mission field where the sense of shame over our disunity as Christians is perhaps most powerfully at work.

The author writes from a deep conviction that when Christians begin to glory in the things which separate them from one another rather than in the Cross which unites them, and continue to add other names to the One Name, not content simply to be called Christians, they have fallen under the Scriptural judgment of being not spiritual but carnal. Against our pride in our differing and divisive traditions he advocates a return to the unifying cry of the great apostle who said: "God forbid that I should boast save in the Cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world."

This is a powerful little book which merits wide and thoughtful consideration. Even those who normally hesitate so spend so much for so small a volume will be amply repaid if, after being challenged by its message, they share and discuss it with fellow-pastors before sending it on to a missionary friend for his comments and evaluation.


This is a splendid survey of the New Testament. Each book of the New Testament is given a brief introduction, the contents of the book are summarized and outlined, and the particular values of the book are stated. Items which are unique or characteristic in any of the books are noted. The longer books are given relatively longer treatment.

The first 120 pages are devoted to a description of the New Testament world—politically, socially, and religiously. Judaism is treated with especial interest. There is a brief chapter entitled "The Gospels as Literary Works," in which the Synoptic Problem is introduced and the solution proposed that they all had a common background of information, a common subject, and a common inspiration. A separate chapter is devoted to the life of Christ. The two final chapters treat the canon and the transmission of the New Testament. There are a few maps (it is not intended to be an atlas), 72 fine pictures which give the reader a feeling for the ancient world, and a number of charts.

The book is written in a very delightful and scholarly way, is printed in readable type on fine paper, and is well bound. It merits and will stand extensive use. It is a revision and enlargement of Dr. Tenney's previous work, "The New Testament." It is a good survey and one may easily gain an over-all view of the New Testament through a careful reading. Points at issue are presented, but the author does not digress to discuss them at length. A footnote is usually given to direct the student to a more extensive treatment of such problems.

The bibliography is arranged to coincide with the chapter divisions. Every bibliography ought to be annotated to be of greatest value. Dr. Tenney has supplied helpful comments for most of the books which are listed. Consequently, the book is of value not only as a survey, but also as a guide to a more detailed study.

The beauty of an outline is that it is a means of presenting the essential message of a book with a minimum of words. I am sorry that, to me at least, cleverness has often depreciated the worth of Dr. Tenney's outlines. Of course, literary devices are an aid to memory, but in many cases a certain artificiality has prevented the capturing of the main theme. For example, Romans four is entitled "The Basis of Righteousness: Promise;" whereas the theme seems to be, justification by faith ratified by the experience of Abraham. Romans five is called,
"The Attainment of Righteousness"; however, the central message is the surpassing excellence of justification by faith.

One of the choice nuggets to be found in this volume is Dr. Tenney's assertion that the key to the Book of Revelation is its Christology and not any of the four great schools of interpretation nor some particular millennial viewpoint. I have derived much personal profit from studying this book and am pleased to add it to my library. I expect to refer to it often. It is a splendid textbook for any course in New Testament Survey.


This is a stimulating little book; it is multum in parvo. Dr. Pike's thesis is the absolute necessity of an intellectual-devotional synthesis by the Christian. "With heart and mind" the Christian is to serve God—if he is to fulfill the Great Commandment. Because of the all-embracing nature of the theme, the book covers a wide range of subjects—everything from apologetics to Bible translation. The thesis is developed under four categories: Intellect, Viewpoint, Commitment, and Outreach. The book is essentially a series of short essays, where the author shows a bit of the religious and philosophical struggle which lies behind his own personal synthesis. It is clearly and forcefully written; spiced with striking illustrations (many drawn from the author's rich experience in linguistics); highly provocative (note, for instance, some of the intriguing chapter titles: "Prescription for Intellectuals," "Man or Robot," "All in All: A Linguistic Parable," etc.); and helpfully practical and down-to-earth. In the reviewer's opinion, Dr. Pike has done a good job of synthesizing scholarship and devotion. His own life is an apt testimony. For those who wrestle with this very difficult problem (and who of us does not?), I heartily recommend this excellent little book.


Dr. Lasor scores a hit with another first-class slide series, this time from Wolfe Worldwide Films of Los Angeles. Following in close succession to the release of his "Great Personalities of the Bible," a series of twelve which came out both in slides and filmstrips (Film Services, 3805 West Magnolia Blvd., Burbank, California), Dr. Lasor this time contributed his set to the work of an interdenominational team which is preparing illustrated lectures on various Biblical subjects. Heading up the group are the Reverends Webster T. Patterson and James W. King of the Catholic Seattle University.

Although he is an internationally-known authority on the scrolls (author of three books on the subject, and bibliographical editor of the international journal on the scrolls published in Paris, *Revue de Qumran*) Dr. Lasor is able to put the story of the discovery, content, and significance of the scrolls into language which the uninitiated layman can understand.

The professional slides for the lecture, taken from Dr. Lasor's large personal collection, show the caves in which the scrolls were found, the ruins of the village where the religious sectarians who wrote and copied the scrolls lived, and significant details (photo-
graphed at close range) such as the cemetery and the water system of the village, and cloth and coins found with the scrolls. Some of the original scrolls are photographed in extreme close-up including the scrolls of the Biblical book of Isaiah and the commentary on Habakkuk. Slides of two maps and a drawing help to locate the area of the scroll discoveries and the site and floor plan of the Qumran community.

The price for the entire set of forty slides and twenty pages of printed narration script is slightly under $20, which makes it about fifty cents a slide—an unusually good buy for an otherwise almost totally inaccessible slide series.

The only thing that puzzles me is why it didn’t come out sooner!!!

Louis H. Evans, Your Marriage - Duel or Duet, (Westwood, N.J.: Revell, 1962, 125 pp., $2.50) reviewed by James C. Dyer, Jr., MRE ‘57, Forest Home, California.

An artist with words puts his artistry to use along with his rich background in pastoral counseling to produce a thoroughly readable and enjoyable book on the well worked subject of husband-wife relationships. Stimulating use of words to express ideas, use of poetry worth a minister's time in reading. Primarily concerned with the husband-wife-God triangle of marriage with God the Foundation.

Chapters are short and pithy. It is up-to-date in the problems it approaches and in finding the eternal answer. A book that even the mature Christian couple will find meaningful, beautiful and with immediate application in their own life. Much can be used by the minister in preaching and counseling. Two quotes - "A husband, before he can become the head of the house, must put himself in such a relationship with God - understand the will of God, follow the will of God - that when his wife is following him, he is naturally leading her to follow God." After breakfast, "The quiet prayer, the Scripture reading, the word of praise can be like oil in the machinery, to keep the bearings from freezing in the mad mechanics of modern living."


The author, Associate Professor of Old Testament at Wheaton College, states that Evangelical theologians are confronted with three aspects of the teaching of Scripture concerning the Lord's appearing which they cannot reconcile. Jesus taught that certain events would occur before he appeared, that he would come once and consummate all things, and that his coming would occur at any moment. Classical theology stumbled over the first aspect of his teaching. It believed in a single, imminent return but could not allow for prolonged prophesied events which were to occur prior to this advent. In order to maintain the idea of an any-moment return, preceded by certain prophesied events Dispensationalism divided the Lord's appearing into two parts, the first part secret, to maintain imminency, and the second part public, to allow for the events predicted in Scripture to take place. Post-tribulationism, reacting to this, returned to the classical viewpoint of a single advent. But it also tried to incorporate the futuristic emphasis of Dispensationalism, that certain events must transpire before Jesus comes, and thereby it sacrificed an any-moment appearing. How could Christ's coming be potentially imminent if it is to be preceded by a parade of timed events, such as seven years of tribulation?

The author offers a solution to this problem. He believes that
Christ will appear just once to consummate all things, and that return will occur at any moment. To this classical understanding of eschatology he adds the belief that the events which were prophesied in Scripture prior to the coming of the Lord could be transpiring right now before our eyes. For Christians behind the iron curtain the great period of tribulation depicted in Revelation may be in progress right now. All of the passages which definitely speak of certain events which must happen immediately before Christ returns he considers potentially present, that is, they could be in the process of fulfilment now. Christ may return today and establish his millenial kingdom!

How much does the author's position actually go beyond the views of classical theology with its historical approach to the book of Revelation? Mr. Payne criticizes classical theology for not allowing "prolonged" antecedents to the advent. But he himself asserts that events immediately prior to the Lord's appearing that may be transpiring right now cannot be prolonged (pp. 106, 158). Then, how does his own view correct this error of the classical understanding of the advent? For he commends the classical view as the most biblically. It is unfortunate that along with the chapters on Dispensationalism, and Post-tribulationism, he did not include one on the position of classical theology.

Students of Fuller will be interested in Mr. Payne's commendations and criticisms of George E. Ladd. In my estimation Dr. Payne sustains his criticism of Post-tribulationism, that we are to look for the Lord as he appears, not some general complex of events that warn of his impending appearing (p. 98).

The book is marred by many minor defects: theological jargon, excessive commentary on various Scriptures with inadequate exegetical documentation, poor organization in places, and a failure to integrate all the material into a single, central thesis. If J. Barton Payne had presented his main thesis in the first chapter of this book and then sustained it throughout, integrating criticism and explication of other theories into it, it would have been much more effective.


This refreshing biography of John Calvin, translated from the French by O. R. Johnston, was written by Professor Jean Cadier who is the distinguished Dean of the Faculty of Protestant Theology in the University of Montpellier and President of the Calvinist Society of France. In this book we are presented with a very readable and informative introduction to the life and work of Calvin. There are many quotations from Calvin and contemporaries which cause the Reformer's life and ways to sparkle before the reader. For example, Calvin is quoted as saying in regard to his disagreement with Luther over the Lord's supper, "I have often said that, even if he were to treat me as a devil incarnate, I should none the less consider him a great servant of Christ." Further, when Calvin in 1559 had to heed the Genevan Academy and there was a great need for pastors in the many reformed parishes he wrote: "Send us wood and we will send you back arrows."

The struggle Calvin experienced with the civil authorities in Geneva is especially well discussed. Here we are given interesting insight into Calvin's feeling relative to the necessary relationship of the ecclesiastical and civil authorities. It is Cadier's conten-
tion that Calvin was not despotic but that he wished to preserve the independence of the Church by refusing the magistrate the right to pronounce ecclesiastical judgments. This was the sphere of the church and the church alone.

The Servetus drama is well presented with the introduction of some quotations from Voltaire. These are referred to as the source of most misunderstanding in this matter because this man was biased against Calvin and his statements completely untrue in reference to Calvin.

Certainly it must be said that the author of this biography follows a sensible course in his evaluation of the Reformer. He neither overly extols him, nor does he falsely defend him. He recognizes Calvin's faults and yet is quite convinced that his virtues are far in excess of these. He has included a great amount of factual material in a comparatively slight volume. Perhaps it is because of this that he has not introduced as much of a theological orientation as one would at times desire. The student would do well to carefully read Cadiér's book and by so doing perhaps obtain a bit of the spirit, fire and indomitable courage which was endemic to Calvin and the available heritage of all Protestants.

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The work of Tasker is always solid, readable, and palatable—unless one is in search of a radically conservative or radically radical point of view. Incidentally, Tasker is an avowed student and disciple of the former Cambridge great, Sir Edwyn Hoskyns. Hoskyns's own theological pedigree includes on Karl Barth, whose commentary on the letter to the Romans was translated into English by Hoskyns. Tasker's earlier study, *The Old Testament in the New Testament*, perhaps reflects the exegetical method of Barth and Hoskyns more clearly; it also served as a valuable background for a commentary on St. Matthew, where the matter of Old Testament quotations is so important.

Some will want to know Tasker's position on certain Matthean questions: He accepts the priority of Mark, but tentatively concludes that there are authentic remains of the apostle Matthew in the first gospel. The birth narrative forms an integral part of the first gospel in its original form—and the story of the wise men is hardly a marianistic interpretation of Old Testament texts. The Sermon (and probably chap. 10) is best viewed as a collection of Jesus' teaching. On the other hand, the Great Commission is easily understandable (in all its parts) as an authentic utterance of Jesus Himself. The dominant motif of Matthew is seen in the portrait of Jesus as royal person, as the messianic King.

The format used is particularly effective: Tasker first gives a broad interpretation of a section, and then comments on specific matters of text and interpretation (with the general interpretation receiving a decidedly greater emphasis). My verdict: A stimulating and constructive commentary. One important correction: Change Wickenhausen to Wickenhauser on pp. 6, 12, 13, 14, 17). How the name of this leading Roman Catholic biblical scholar (now deceased) should have been so often misspelled is a mystery to me.

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Edward Rochie Hardy, *Faithful Witnesses* (New York: Association Press, 1959), 60 pp., $1.00, reviewed by Frank Cole ('52), Ishinomaki shi, Japan.

This is an unimpressive member of the "World Christian Books" series. It is intended to be "the first in a series of books on Church History;" however, it can better be described as a sampling of early church martyrs. The author discusses the background and some of the problems which arose due to persecution in the first two or three centuries of Christianity. In the remaining chapters a few accounts of martyrdom are given with little or no comment. Sometimes the author raises more problems than he answers. For example, he mentions that the church was divided over what to do with those who denied the faith under persecution, but does little to show how each side reasoned.

The book's chief value, which is especially great for Japan, is in showing that dying for Christ when necessary rather than compromising Christian truth is to be expected of all Christians. Speaking of veneration for the Roman Emperor the author says, "For Greek and Roman philosophers and sceptics these rites often had no religious meaning. . . . For Jews and Christians, however, this was impossible." Too often Japanese Christians have followed the road made by the Roman philosophers and sceptics, in regard to Shintoism.

**Lester DeKoster, *Communism and Christian Faith* (Grand Rapids: Eerdmans, 1962), 150 pp., $3.50; reviewed by Glenn S. Johnson (BD '57), Minister of Youth at the First Evangelical Free Church, Rockford, Illinois.

This book represents a welcome and sane approach to the problem of understanding and combating Communism. DeKoster feels that the reason we need such a study is that the Christian must know Communism as well as or better than the Communist himself. Not only because without this truth we cannot win, but because the "Christian has no right to entertain half truths and lies, even about his enemies." (p.121). It is in this dedication to truth that the Christian anti-Communism differs from other varieties of anti-Communism. Some of the other elements of this true anti-Communism mentioned are: 1) self-examination - we cannot miss "the element of judgment in the present crises," 2) love, and 3) positive emphasis - the best anti-Communism will come from the dedication to rectify those social ills that Communism talks about rectifying.

The author does not make an idol out of capitalism. Rather, he takes it realistically, showing that its greatness lies in its openness and ability in self-correction.

An outstanding chapter of the book is entitled "History and Utopia." While Christianity is labeled by the Communist as 'otherworldly,' it takes history seriously and consequently has been a great force toward social progress. On the contrary, the Communist who denies heaven paradoxically refuses to take history seriously. "And so they foisted their utopia upon the historical process, while never really implicating it in history, or deriving it from history, at all. Instead of taking to his knees, the Communist took to his dreams; and all mankind is the poorer." (p. 71).

For the pastor (and especially for those working with youth), I feel that this is an excellent book to help understand Communism and to have available as a 'loan' book for college and university students. **

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Fuller alumnus Bruce Shelley, now Associate Professor of Church History at the Conservative Baptist Theological Seminary in Denver, has chronicled the birth-pangs and growing pains of the Conservative Baptist movement. His account has become a standard text for the denomination.

Shelley’s book has value for other than Conservative Baptists. It serves as an illustration of and apology for biblical dissent, in a day "when the quest for Christian unity seeks to cover a multitude of differences and calls into court any division." The author wisely warns, however, that "separation from brethren may be a surrender to necessity which is accepted in grief, but it must not become a set pattern of conduct in which we delight."

Causes of the Conservative Baptist dissent are shown to be two-fold: the increasingly centralized polity and the theological liberalism within the Northern Baptist Convention. Illustrative of the first is the decision of a dozen men of the Northern Baptist General Council in 1945, to forbid discussion of the Conservative Baptist Foreign Mission Society issue before the Convention. These men thus spoke for seven thousand churches. Illustrative of the latter was the approval of a certain missionary as "all right" by the American Baptist Foreign Mission Society board, after he had categorically denied belief in the deity of Christ.

In 1945 Conservative Baptists founded their mission society. Its leaders "did not initially embrace separation as a basic principle of action." Political pressures, especially in the re-defining of voting rights in the Northern Baptist Convention, were directed against the Conservative mission supporters. Feeling the squeeze, they eventually founded their association of churches, the Conservative Baptist Association of America, five years later.

Shelley’s book is thoroughly documented with footnotes, and contains fifty pages of appendices filled with the crucial documents of Conservative Baptist history.

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The Bishop of Uganda and his doctor wife put together a clear, concise, easily-read study of the Christian family. Basic premise, that every relationship in the family must operate through Christ. Good definitions or marriage, family, love. Usable quotes such as, "The spirits of children are fed by the love of the parents." Fresh illustrations from many years as missionaries in Africa and India. From this service the authors touch upon the "larger family" concept as opposed to the Western "small family." Even short coverage is illuminating and made the reviewer wish for greater development. Valuable as a review of the needs and characteristics of family members and as a book to place in the hands of pre-marital and marital counselees.

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