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REFLECTIONS ON THE DEATH OF GOD

Dr. Gary W. Demarest, President, Alumni Association, Fuller Seminary, 1966-67

One of my more astute laymen commented to me the other day, "You theologians sure have everything in a shambles. Where do we go to find meaning in life if the Church can only admit to uncertainty and confusion?" His question led to a most stimulating conversation which in turn has led me into some serious thinking about my role as a Christian pastor.

As a pastor I am, among many other things, a product of training in theological disciplines. While not a theologian in any technical sense, I am one who of necessity must stand between the theologian and the man in my congregation. It is my task to try to interpret the dynamics of a living theology to men who sometimes couldn't care less but who are caught in the struggles of the quest for meaning. It is thus my task to demonstrate that theology is related to life and must be a useful tool by which the experience of the living Christ becomes increasingly a reality in daily experience.

It seems to me, therefore, that the time has come for me and my colleagues to spend more time affirming the fundamental certitudes of our experience of God in Christ even at the expense of spending less time dwelling upon our areas of confusion and uncertainty.

Perhaps the "God-is-dead" theology reflects more representatively the experience of many of our people (and pastors?) than we care to admit. While it has been much more successful in capturing publicity than it has been in gaining adherents, it says something that we must hear.

When a Christian theologian--or pastor--or layman concludes with something that reflects the death or even the absence of God, must we not respond with deep love and concern rather than with vitriolic? While we must proceed with caution in trying to interpret our own history, could it not be that God is always hidden to those who think of themselves as self-sufficient? Does not God likewise hide himself from those who try to use him to achieve their own ends and to preserve their own selfish values?

The death of God is a fact in all too many lives. How many days in my own life are really lived as though God were either dead or at least quite far removed?

The presence and power of the living God, the Holy Spirit, the Spirit of Christ, is experienced by all who are truly and totally willing to be disciples of Jesus Christ. It hardly seems coincidental that a confused and relativistic ethic is

contiguous with a time of theological confusion.

The challenge to me as pastor in this hour is being felt increasingly as a challenge to experience (and thus demonstrate) the living presence of Almighty God in my own life and relationships through radical obedience to Jesus Christ. I must call my people and my Church to renewal in commitment and in mission--but I cannot speak with integrity and authority until I myself am involved in the constant process of the renewal of my own commitment to all that I do know of Jesus Christ.

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HOMILY FOR SUMMER: SUMMER ON \$5 A DAY, by James Hewett, Editor, TN&N

Why are our summer vacations often so tiring? Because we attempt too much and try too hard. If you want to enjoy your vacation this year, my advice is to Think Small! This might sound radical--but I submit that your vacation should actually help you rest. It should refresh you.

Probably the most notorious mistake of the inexperienced tourist is trying to do too much in one shot. He thinks that this year is his big chance to see the redwoods of northern California; the everlasting geysers of Yellowstone, the subways of New York, the stalactites and stalagmites of the Mammoth Caves and the awesome immensity of the Grand Canyon; and he comes back home so stuffed to the eyeballs with "meaningful experiences" and "backwoods lore" and "primitive Americana" that he can't stir for ten days.

You want a nice vacation? Choose one thing and do it well. If you are a Christian, you've got an eternity to enjoy the beauty of God's handiwork. Why the turbulent rush?

I have known more than my share of "too busy" people in my day--just ask them to teach a Sunday School class. Some are busy in this bit of social idiocy; some are hip deep in that outcropping of strident nonsense. And many are too busy in good things.

We read in Luke that Martha was very busy in serving--distracted was the word--but Jesus pointed out to her that "one things" was needed (Luke 10:40-42). We read in Genesis and Psalms and Proverbs that God made the summer; He made the seasons; He even came up with the idea of a day off and the notion of holidays. God wants His people to have a nice summer--believe it or not. He wants them to enjoy their period of rest and relaxation, to be re-created, to be refreshed. What was it Jesus said? "The sabbath was made for man, not man for the sabbath." I wonder if a substitute would not be valid as well: "Vacations were made for man, not man for vacations." Even Jesus found need for periods of private contemplation in His ministry. In Mark 1:35 we read, "In the morning, rising up a great while before day, he went out, and departed into a solitary place and there prayed."

Lord Byron wrote:

There is a pleasure in the pathless woods;
There is a rapture by the lonely shore;
There is a society, where none intrude
By the deep sea, and
music in its roar.

Oh, that our lives as Christians could be more like that of exiles who find their relaxation as God surprises them in the midst of thoughtful, productive lives.

Three years ago on the Fourth of July weekend our family went to our Friends summer camp in the high Sierras, for Family Camp. As directors, my wife and I were involved in a number of different, interesting and inspiring activities. But for me, the most satisfying memory of the weekend was the one hour we spent along the banks of the Tule River on our way home. We left camp on a blistering hot Monday afternoon following the close of the conference; we were almost down the mountain when we stopped at the river at Coffee Camp to cool our feet for just a few minutes. But, it was so delightful--the gentle, invigorating waters, the shade of the trees, the restful waterfall and natural rock slide--that we stayed for well over an hour to swim and be truly refreshed. This was a time, an experience--unplanned, unsought, a simple serendipitous gift from God--that truly restored us. Leave time in your vacation for the unplanned, unscheduled moments of pure and shimmering delight that God has in store for you. Have a place in your life for the unhurried, for the gentle, subtle joys that are so easily missed when we are rushing pell-mell through life. Don't be so crammed and buffeted by artificial schedules that you cannot take time to relax in God's presence in the summertime.

You know, that swim at Coffee Camp required no equipment--except a swim suit (my boy couldn't find his, so he just went in with his clothes on). It was an experience that we won't have to pay for in twelve or twenty-four easy payments. We won't have to winterize it, or paint it, or lubricate it...to me, it was truly a summer treasure from the hand of God. It was the kind of thing you can do on less than \$5 a day.

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MID-SUMMER MUSINGS, Dr. David Allan Hubbard, President, Fuller Theological Seminary

1966 seems to be a year for evangelical conferences. I have attended two of them and look forward to the third. Not that conferences are the solution to all evangelical problems, but it is encouraging to see both closer cooperation among evangelicals of various types and also a sense of strategy concerning our mission in the world.

Congress on World Mission in Wheaton, April, 1966:

Two results of great significance were achieved at the Wheaton Congress.

1. Missionaries and executives of both the Interdenominational Foreign Mission Association and the Evangelical Foreign Missions Association were in attendance. Cooperation between these two agencies marked both the advanced planning and the actual program. This kind of joint endeavor between two organizations which have not always worked together closely could not have been possible a few years ago.
2. The second key contribution of this conference was its statement on the purpose, nature and fulfillment of the mission of the Church. Though not as strong as it might have been in some controversial areas, like social justice or political action, it manifests an increasing maturity

of insight and augurs well for the future evangelical missionary thrust.

Fuller faculty and alumni were deeply involved in the Congress, notably Dean Donald McGavran and Professor Alan Tippett of the School of World Mission and Fuller grads Warren Webster, Samuel Pittman, Akira Hatori and Richard Sturz.

Gordon Conference on the Inspiration and Authority of Scriptures, June, 1966:

About forty evangelical scholars from American colleges and seminaries together with a dozen scholars from England, Scotland, France, Holland and Australia met for ten days to grapple with the crucial issue of the authority of the Scriptures. For those of us who were there (Dean Fuller and Professors Harrison and LaSor made up the list of the Fuller contingent) this was one of the exciting academic experiences of our lives. We had ten days packed full of opportunity for conversation, discussion and reflection on the Bible's teaching concerning its inspiration and the implication of this teaching for the Church.

You have probably read reports of the conference in Christianity Today or Eternity, so I will not take time to go into details. It seemed to be the consensus of the participants that our emphasis today should be on the authority and trustworthiness of Scripture without necessarily using the word inerrancy, which for some conveys a somewhat mathematical precision and often forces us to be defensive.

An area considered central by all was hermeneutics. A great deal of attention must be given in the future to determining how to interpret the Bible (particularly where the language may be non-literal or symbolic) in a way which is true to the language and to the intention of the writers. To lay stress on the authority of Scripture without also giving guidelines for sound interpretation is to leave the door open for theological views which run the gamut from Bultmann's demythologizing to fundamentalist literalism.

It is my hope that this conclave will be the first of several in the next few years that will explore minutely the crucial areas of the authority, truthfulness and revelatory character of Scripture. One conclusion of the Gordon Conference concerns all of you: pastors and missionaries must assume some of the burden of popular writing on Biblical and theological topics in order that the energies of scholars may be poured into a ministry of technical research.

Berlin, October-November, 1966:

Dr. McGavran and I will be representing Fuller at the Berlin Congress on World Evangelism of which Billy Graham is honorary chairman and Christianity Today is the sponsoring agency. Here 1200 evangelicals from all over the world will be gathering to talk about problems and strategies in world evangelism. Perhaps the great difference between this conference and the one in Wheaton will be the large number of representatives from the younger churches of Africa, Latin America and Asia.

Ours is a day when no punches must be pulled in implementing the mission of the Church and no horses spared in determining what shape that mission will take in the various parts of the world. I'll be sharing some observations with you after the get-together in Berlin.

Mount Hermon-Fuller Missionary Conference, July 2-9, 1967:

We have been invited by Mount Hermon to plan another missionary conference for 1967. The alums who were present this year will testify to the stimulating program and the challenging messages and discussions which all of us enjoyed. Next year our keynote speaker will be Dr. Arthur Glasser, Home Director of the Overseas Missionary Fellowship. Put these dates on your calendar now and plan to spend the week at Mount Hermon with us.

Meeting With Billy Graham:

Inasmuch as Dr. Graham is not able to attend most of our Trustee meetings, I try to meet with him once or twice a year to seek his counsel on the ministry of the Seminary. Dr. Charles E. Fuller and I spent a day with him recently while he was vacationing in California. You would have been thrilled at the detailed report he gave of the ways the Lord blessed his ministry in London. He plans to return for another crusade next year. His interest in Fuller is keen and we are deeply grateful to the Lord for leading Dr. Graham to share in our ministry through his thoughtful and prayerful support and counsel. He has great regard for Fuller and high hopes for the even greater role that our Seminary will play among evangelicals in the years to come.

Summer Language Program:

Under the supervision of Dr. LaSor with the aid of Dr. Bush, there have been 40 students studying Greek and 25 studying Hebrew in our day classes and 26 in the Greek and 34 in the Hebrew evening classes, making a total of 125 students in our summer language program this summer--the largest enrolment since the program was launched.

Is God Dead?:

This is the title of a book soon to be released by Zondervan containing essays by Billy Graham, Vernon Grounds, Bernard Ramm, and me. The gist of what I have tried to say is that the Church will miss the point if it does not see that the success of the God-is-dead movement is in part, at least, an indictment of the Church. The enthusiasm with which the reports that God is dead have been received should be seen by us as a call for the Church to come alive--to come alive in social involvement, clearer communications, sounder scholarship, a more forceful proclamation of the Gospel and a more whole hearted openness to the ministry of the Holy Spirit. I firmly believe that a revival like the second evangelical awakening which saved America from its slide to barbarism and savagry on the frontier is our only hope to stem the tide of blatant secularism which is engulfing all of us within the Church and without. Let's work and pray to that end.

A Word of Appreciation:

Your cordial support through these last three years has been a tremendous source of inspiration and encouragement to me. I don't expect the sailing to get any smoother in the next few years. We have to keep the Seminary headed into the teeth of the wind in order to plow ahead on the course that God has

charted for us. Please be faithful in your student recruiting, prayer support, financial undergirding and the sharing of ideas. You alumni are not only our greatest asset, but our very reason for being.

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INTERVIEW BETWEEN JAMES HEWETT AND R. DONALD WEBER, FORMER DIRECTOR OF PUBLIC RELATIONS AND DEVELOPMENT, FULLER THEOLOGICAL SEMINARY:

Hewett: Don, after working here at the Seminary for the past ten years in your various administrative positions, and as you prepare to leave the Seminary and take up work in business, could you share with us your feeling about the direction in which the Seminary is moving?

Weber: I feel the Seminary is moving in a very healthy direction. I feel the church in America--and perhaps across the world--is going through some kind of a re-grouping, re-evaluation of its role. There is an anti-institutionalism across the whole church. All of these things point up the need for Fuller to be on top of some of these questions and continue to give the kind of leadership to the church; when I say leadership, I am talking about creative innovative leadership that I think the hour demands.

Hewett: Can you point to any particular decisions the Seminary has made that are a source of encouragement to you?

Weber: I am in full support of the Trustee decision and appointment of President Hubbard. I think the growth of the Seminary into the field of psychotherapy hoping to see the ministry of the church expand, or become more deeply involved in the healing arts endeavoring to serve man at his point of greatest need--the pursuit of wholeness--is a great achievement. Dr. Travis as Dean is a fortunate choice. I think it's a very demanding kind of move. I think the expansion of the Seminary in the area of missions, establishing this graduate program in world mission under the leadership of Dr. McGavran is an exciting kind of move.

Hewett: Do you see any areas of concern that the Seminary is going to have to be particularly hard at work in?

Weber: I think the greatest problem we face here at Fuller is this business of recruiting or challenging men for the ministry, and in turn, for seminary enrolment. I don't think that any of us are fully aware of the change that is taking place in the university world, and the implications of these changes upon evangelical students, the traditional source of Fuller Seminary students. I think it was David Reisman who said that there is more than a generation and a half between generations these days. And I suspect that if he were to say that today, he would say there are two generations between generations. I think there has to be full understanding on the behalf of the Board, the Faculty of just what this means. I suspect that there is some kind of polarization taking place within the church between the world of scholarship and the world of activism. And there is deep feeling, sometimes almost resentment expressed, the one group for the other. I have a growing impression that there isn't the respect for the world of scholarship that there was even five years ago. One could go on guessing as to what is at the root of this--whether it is Viet Nam, or whether it is the

civil rights movement, the assassination of President Kennedy, the meteoric growth of knowledge, or what. But there is this great drive on the part of young people to play a more activist role in correcting evils in our society. I think all of us really need to give ourselves to the task of understanding and communicating with current teenage and college generation. One of the great concerns that I have is one that Dr. Hubbard discussed in the last issue of TN&N: "Theology in Privatism." Peter Durcker in the current issue of Harper Magazine talks about the "inner directedness" of graduate students today. You probe deep enough and you find that the primary drive on the part of many graduate students is to discover who they are, and this is why they have come to graduate school. Put yourself in the place of a professor trying to teach that kind of student without understanding the ground rules under which the student plays. In the same vein, put yourself in the place of an evangelical pastor trying to motivate young men to consider a Christian vocation, or in fact, the Christian ministry without understanding this "inner directedness" kind of drive.

Hewett: If you had a dozen alumni here in your office with whom you could share your feelings about your past ten years, what would you have to say to them?

Weber: There would be lots of things I would like to say. One of the most rewarding aspects of my work these past years has been the relationships I have enjoyed--and I think profited from--with our alumni around the country. I don't suppose our alumni begin to realize what a key role they played in my motivation through the years. Why, I could list just off the top of my head fifteen to twenty fellows who have really played a central role in my life. I value these friendships and contacts that I have had with alumni, and I think this is where the real work of Fuller Seminary is taking place--out with the alumni. I suppose one of my great concerns, and this is really a private kind of concern, to me Fuller Seminary has always been more than an institution; Fuller is a Movement, a way of life, a point of view. There are times, I think, when we don't always look upon the Seminary this way. We are sort of trapped in this business of institutionalism. I understand this. When a man has his own church and his own programs to sponsor and to undergird, we lose sight of the underlying spiritual force and leadership that brought us to the place where we are. Bill Russell, recently appointed coach of the Boston Celtics, in an interview said, "Being a Boston Celtic is a way of life." And I think there is something to be said for this in terms of the quality of the performance of the Boston Celtic. Being a Christian is a way of life, and being a graduate of Fuller Theological Seminary, I hope, is a way of life. Fuller graduates are criticized for not being innovative, for not being creative. The suggestion often come that we have oversold loyalty to the denomination. I really don't accept that charge. I think there has been some misunderstanding of what is involved in loyalty. I think the major denominations, as well as some of the younger denominations, are very fortunate to secure the services of graduates of Fuller Seminary. They expect these services to be rendered in as creative, as dedicated, as innovative a way as is possible. And I think, by and large, Fuller men are doing this. But one always can look for improvement.

Hewett: Don, you have been for some time connected with the public relations department of the Seminary. Could you comment on the problem of the "image" of the Seminary?

Weber: I think often times, the temptation to attempt control of an institution is not unrelated to discussions of the image of that institution. We deceive ourselves to the point of not recognizing the role our own personal bias plays in the image we see of any institution. I think all institutions have a mandate from their constituency, from all their governing bodies to determine in precise detail what is the mission of that particular institution. And this goes beyond pronouncements, declarations; it goes as far as spelling out the implications of whatever pronouncements we make or whatever goals we agree upon. I hope the ten-year planning program in progress at Fuller will result in a detailed declination of the purpose, goals, and objectives of the Seminary.

Hewett: Could you apply this to the specific problems of the image of Fuller Seminary?

Weber: I think the place where Fuller Seminary is most frequently misunderstood is in confusing our philosophy of education with our Biblical theological commitment. Many, many people can argue--and they have every right to argue--with our philosophy of education, but they should never confuse this with theological doctrinal compromise. And this is often the case, vis a vis, bringing lecturers to Fuller with whom we disagree. Many people confuse this as our endorsing all the writings, past and future, of lecturers who come here, and the viewpoint he represents, and this only betrays the fact that these people really do not understand our philosophy of education. Maybe we should take a good look at what we are doing in terms of helping them to understand. I think we should be doing more at this point.

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BOOK REVIEWS

The Mysterious Numbers of the Hebrew Kings, by Edwin R. Thiele, (Grand Rapids, Eerdmans, 1965). Reviewed by Ron Smith, Director of Christian Education, Lincoln Avenue Reformed Church, Pomona, California.

This significant contribution to the field of Biblical history is, as its subtitle suggests, "a reconstruction of the chronology of the kingdoms of Israel and Judah." Originally written as a doctoral dissertation at the Oriental Institute of the University of Chicago, the author, in the revised edition, feels that after a careful study of all reviews, criticisms and new data "no evidence has been forthcoming that has given me cause to change my views on any item of major importance." (p. xi). Indeed, he feels that his dates as given in the revised edition are the "final and absolute dates of the rulers of Israel and Judah." (p. xii).

Whether this final statement is accurate or not only a careful reading of the book in comparison with the Biblical as well as other archaeological evidences will reveal. To be sure, several recent reviews have pointed out that certain areas, especially the period of Hezekiah and Sennacherib, may warrant further investigation. (see Christianity Today, April 15, 1966, where Dr. Archer raises this point. See also the June 10, 1966 issue of the same magazine for further information on this discussion between Dr. Archer and Professor Thiele.)

In brief Thiele shows the principle factors in dealing with chronological discrepancies in the period of the kings to be the following:

1. In Israel the regnal year began with the month of Nisan while in Judah it began with the month of Tishri.
2. When the Kingdom was divided Judah used the accession year system (that is, any fraction of the year which the king ruled when he first came to the throne was regarded as his accession year and not as his first year. His first year began on the first day of the month of Tishri (September) following his accession to the throne. Israel, on the other hand, used the non-accession year system, and counted any part of a year as his first year, with the second year beginning with the first of Nisan.
3. Both Judah and Israel, when computing the years of each others kings, did so according to the method of reckoning in force in their own countries and not according to the system used by their neighbors.

Thiele uses other principles in solving the problem of chronology, but the above would be considered pivotal to a comprehensive understanding of the issues involved in this area of concern.

The problem is, then how was the beginning of a reign reckoned? On the one hand, Israel would count one year twice; once for the king who died and once for the new king being enthroned. Judah, on the other hand, would actually leave months, sometimes many months, uncounted since the first year of a new reign would begin with the New Year (Tishri). It is this problem that needs to be dealt with, and Thiele has brought about much order to an area of chaos.

In conclusion, although there is a danger of a regular criss-crossing of dates between Israel and Judah in an effort to support a synchronism of the kings, Thiele feels the best argument for the correctness of his system is "that it works, giving us a chronological scheme of the kings of Israel and Judah in which there is internal consistency and which harmonizes with the chronological pattern of neighboring states." (Pg. 38).

The book is readable and will prove an invaluable tool for the scholar who wishes to deal with the perplexing problems of Old Testament history in a thorough and serious manner. Also, in the revised edition there are numerous new charts which facilitate the handling of the vast amount of material contained in this study.

(202 pages)

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The Acts of the Apostles, by John Calvin, translated, John W. Fraser and W. J. McDonald, 2 volumes, Eerdmans, 1965, 1966, \$6 each. Reviewed by Robert B. Ives, minister to students, Park Street Church, Boston, Mass.

It is interesting to see a 16th century commentary on Acts printed in the 20th century when there are some fine 20th century ones. This prejudices its significance and leaves us with another question: Is the translation competent? Are the ideas of the author well conveyed?

Even a cursory comparison of the new translation with the older English translations of Beveridge shows the superiority of the new. Confusion caused in the old translation by following the Latin order has been improved by McDonald and Fraser, the new translators; and in the process we have lost many "notwithstanding," "evens," "the sames," "thences" and other connectives. There are times, however, when the new translation appears unable to escape being enmeshed in the older English translation. For example (pg. 63) the new translation follows the footnoted translation in Beveridge when it reads, "since it is in this way that sorcerers might procure credit for their impostures." This is certainly better than Beveridge's, "...because by this means incanters might cause their legerdemain to be believed." But one wonders whether the Latin, quia hoc hodo suis imposturis fidem facerent maqi, might bear a better translation---for example, "that in this way the sorcerers might try to make their conjurings believable" and again, Beveridge's "the hatred whereof they had essayed to escape" becomes "the odium of which they had sought to avoid." (pg.119). Why not the somewhat freer but more sensible, "a step they had attempted to avoid."? And why does the new translation follow Beveridge in reading (pg. 119), "for we have need of a strong buckler to ward off such sore assaults."? There are other examples where the English in the new work, while better than Beveridge's is yet awkward--for example (pg. 89), "by these words he shows that their diligence did not lack its effect." Again, certainly there is a more meaningful translation of lusciosis oculis than "purblind eyes," or a better word than "to obliterate" for extinguere in the context of page 117.

There are many other phrases and words that remind us we are using a 16th century and not a 20th century writing. Sometimes the Latin calls forth no better words for McDonald and Fraser than "odious objection," "futile cavi," "calumny," "troublesome subtlety," "the fanatical fellow," "imperiously," "pettifoggers," "assiduous...in his solicitude," or "strategems." While on the other hand, we might rejoice that "cold and hungry definition of salvation..." has become "definition...short and meager in appearance..."; and "though they be very loath to forego Paul" becomes "Paul's departure is a sad and bitter experience." (Although we might wonder whether "painful" would have been a better translation of acerbus than "bitter.")

There is another problem that the new translation creates for itself in its decision to follow the text of the Revised Version for Calvin's Latin text. (Beveridge appears to have done his own translation of Calvin's text.) There are times when the RV text is altered significantly in the course of the commentary. One wonders if "devout men buried Stephen" is really the same thing as "they took care of Stephen," (pg. 224, 227). There are times when the RV (for example, pg. 244, 345), "Herod was highly displeased," does not really capture the sense of the Latin, Herodes infensus erat, which demands a stronger word as Calvin himself suggests in his commentary on the Greek participle. Sometimes the RV for all its advantages of literalness has become out of date and certainly tulit eorum mores ought to yield something better than "he suffered their manners" (pg. 363, 366). "Bore with" as in the RSV, or even Calvin's idea of "indulgence" mentioned in the commentary, is far better.

Part of Calvin's historical significance is his familiarity with writers who are little known today and his references to Augustine, Erasmus, Jerome, Eusebius or Tertullian and various works of Greek and Roman literature would save a lot of searching of ancient volumes for us. For a 16th-century work Calvin is amazingly reasonable and modern in his sense of the Greek and of

textural matters (cf., pg. 82 and 11,116).

Perhaps the most useful part of the commentary for us today is Calvin's human sensitivity and the doctrinal and spiritual insights he has. For example, there are his view of repentance (pg. 78f); his discussion of providence and foreknowledge (pg. 64ff); the relation of repentance and faith in which he sounds a strongly pietistic note, calling men to holiness (pg. 11-176); his view of the relative importance of internals and externals in prayer (pg. 11-190); and his discussion of the knowledge of God where following the statement, "this is the true rule of godliness, to have a clear grasp of who the God we worship is," he advances some of the ideas the Institutes take up (11, 112-114, and 119, 11).

The fine conjunction in Calvin between exposition and exegesis, between working as a scholar and a pastor brings us to what is timeless about the reformer. When we critique a book we must work within the narrow bounds of what is bad or imperfect, but we must not let these problems in the new translation blind us to the vastly better level of the new translation over Beveridge, nor forget that a great mind of the 16th century has things to teach us that we can find in a few other places. It is in this light that we are to welcome this new Calvin effort, wishing only that translated works were not so costly.

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A Manual for Biblical Preaching, by Lloyd M. Perry. Baker Book House, Grand Rapids, Michigan, 1965; 215 pages, \$5.95. Reviewed by Robert Hilton, '57, Associate Professor of Preaching and Counseling, California Baptist Seminary, Covina, California.

This volume represents a concordance of "Biblical" preaching. It outlines, classifies, and suggests sermon topics from every book in the Bible. It describes how one can preach biographical, historical, didactic, experiential and prophetic sermons. It offers suggested uses of Biblical materials for all kinds of special occasions such as Lincoln's Birthday, Veterans' Day, Labor Day or for special occasions such as Home and Family Sunday or a Missionary Conference. It does not neglect the traditional church year or community and institutional occasions. You can even find "Biblical" material for a message at the local P.T.A.

The contents include such things as a biographical guide to the history of preaching, a bibliography of homiletical textbooks, a detailed break down of events occurring during the preaching of the prophets and a list of key words.

However, before giving this exhaustive study of the minutiae of "Biblical" content for preaching, the author states the following philosophy in the introduction: "Effective preaching is not a secret of technique alone; it is the gift of the Holy Spirit. The Holy Spirit guides the preacher to the passages upon which he is to preach. Illumination, insight, and discernment are provided during preparation of the sermon. He guides the preacher to illustrative material and ideas. The preacher's memory is stimulated so that he can recall parallel passages of scripture. The Holy Spirit provides boldness and confidence at the times of presentation. He unifies the audience, and creates attentiveness."

For someone who believes the above statement (I imagine if one really believed this, there would be no need to read a book on homiletics) and who likewise believes in the inerrancy of scripture and that effective preaching is making

people aware of events that took place in the Bible, this volume is worth buying.

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The Wrath of Heaven, by Calvin R. Schoonhoven. Grand Rapids: Wm. B. Eerdmans, 1966. 187 pages, \$2.45 (paperback). Reviewed by Dr. Daniel P. Fuller, Dean of Faculty and Associate Professor of Hermeneutics, Fuller Theological Seminary.

Clear teaching regarding heaven is always in demand, and not only at funerals. Calvin Schoonhoven, Fuller graduate 1958, has rendered great service in illuminating the doctrine of heaven by his painstaking efforts to adhere strictly to the Biblical data and thought patterns. This book is a slightly simplified version of his dissertation accepted by the University of Basel in 1961 for the D.Th. degree. Dr. Schoonhoven has taught at Fuller since 1962 and at present is Director of the Library and Associate Professor of Biblical Interpretation.

Too often Christian thinking has followed the Greek idea that true blessedness will come in a heaven which contrasts in every way with our earth. Genuine Biblical thinking, however, sees a duality not between heaven and earth but between this age and the age to come. The evil of this present age includes not only the material universe but also reaches to heaven (understood not in terms of a detailed topography but simply as the place where God's power is centered), for evil arouses the manifestation of the wrath of God from heaven (Rom. 1:18). Part of the angels of heaven are involved in this work of wrath, for Schoonhoven sees from Scriptural data a class of angels distinct from the elect angels (pp. 25, 57) and from the demons (p. 22). Because this group of angels aids in the administration of wrath, they are viewed as imperfect. They constitute the principalities and powers which in Colossians 1:16, 20 are among the "all things" which Christ will eventually reconcile.

Furthermore, evil affects heaven because Satan, the head of the demonic hosts, continues to have access there (p. 141), and consequently the believer wrestles against "spiritual wickedness in the heavenlies" (Eph. 6:12). The evil aspect of heaven also manifests itself in the imperfect intermediate state of the saints between death and the Parousia. Even though the intermediate state will be vastly better than the present life, because then one is "with Christ," Paul still makes evident his fear of the nakedness of that state as the soul awaits being clothed with the resurrection body (11 Cor. 5:1-6). But the final proof of the ambiguity of heaven is the Biblical affirmation that "heaven must pass away so that the perfect heaven-earth may come" (p. 82; cf. Mk. 13:24 ff.; Heb. 12:25-27). This negative aspect is the distinguishing characteristic of Dr. Schoonhoven's book in comparison with other recent works on heaven and accounts for its title, The Wrath of Heaven.

This book climaxes, however, on the gloriously positive note that in the age to come there will no longer be any judicial manifestations of wrath from heaven (though the catastrophic wrath of hell will persist). Satan will have no access to heaven but will be in hell. The righteous will be clothed with perfect resurrection bodies, and there will be a new heaven and earth. Heaven will become one with earth in the age to come (Rev. 21:3) because the new earth will be benefited by God's redemptive power that heretofore existed only in heaven. For the saints, "the direction of escape and blessedness (is) not an above

heaven (Greek thinking) but a new age on a transformed earth (Biblical thinking)" (p. 164). Nevertheless in this present age saints taste the blessings of heaven and the powers of the age to come, because the cross of Christ assures a complete redemption. For the saint, heaven is no longer the source of wrath but the place from which ultimate redemption will come. "Heaven signifies for the Christian community not wrath but deliverance" (p. 136).

This book may indeed destroy some sermons, but its probing into the Scripture's historical-grammatical data on this subject will open up great possibilities for many more and better sermons than it destroys. The book helps to loose us from non-Biblical, Hellenistic ideas, and rearranges the grid of our minds to receive and feel more at home with the distinctively Biblical world of thought on the subject of heaven and the life to come.

* * * * *

The Person and Place of Jesus Christ, by Peter T. Forsyth. Grand Rapids: Eerdmans, 1965. 357 pages. \$2.25. Reviewed by Jerome L. Ficek, Associate Professor of Church History, Trinity Evangelical Divinity School, Deerfield, Illinois.

First published in 1909, this volume is remarkably relevant, fresh, and significant today. It consists of twelve lectures delivered at the time when the "New Theology," with its Hegelian and monistic interpretation of Christianity was plaguing the churches of Britain. Acknowledging indebtedness to Roth, Kahler, Seeberg and Grutzmacher, the author presents a Barthian kind of attack upon liberalism. Opposing metaphysics and all forms of rationalistic thinking, he stresses moral redemption as the key concept of Christianity. Christology to be religiously true, he feels, must concern itself with ethical rather than metaphysical categories being ruled by the evangelical aim, for example to find in Christ that which makes nothing less than such a belief, a need, a refuge, and a joy to the soul: "All Christology exists in the interests of the evangelical faith of the layman who has in Jesus Christ the pardon of his sins and everlasting life. We are all laymen here." Accepting evolution within Christianity but rejecting the notion that evolution is the supreme idea to which everything, including Christianity, must be shaped, he nevertheless insists upon the pre-existence of Christ. The chief Christological issue he sees to be the superhistorical finality of Christ, arguing for it not on the basis of scriptural inerrancy (which he rejects) but on the ground of the New Testament witness to Christ as Redeemer and Lord. He insists that Biblical scholarship has established beyond controversy that the primitive church knew nothing of the "simple religion of Jesus" taught by liberal scholars but the Christ it followed was the Incarnate, Eternal, Son of God. Rejecting both an infallible Bible and an infallible church he finds his authority in "a certain interpretation of Christ," given in the New Testament. This view of authority is patently weak, lacking an objective quality.

Following Melancthon, Forsyth finds the greatness of Christ in the nature of His work or His benefits to us. "No half-God can redeem the soul which it took the whole God to create." The most impressive fact of the self consciousness of Jesus of the Synoptic Gospels (and it is reflected in the New Testament as a whole) is His sense, not only of uniqueness but also of finality. The Apostles, Christ's chosen and commissioned witnesses, dwelt not upon His ethical precepts but upon His death and resurrection, upon redemption and His grace and eternal

life in Him. When they spoke of His work their writings were inspired. From the testimony of the apostles Forsyth proceeds to the experience and witness of the Church and of individual souls, emphasizing that dogma must be approached and appraised religiously and ethically, and not simply intellectually.

Like Barth's his style is aphoristic, paradoxical and antithetical. His fondness for stating propositions antithetically, strongly emphasizing one of the two poles sometimes gives the reader the impression that he is overemphasizing Christ or the Cross, etc.

It is a shame that because he wrote in the pre-war days of a high confidence in human progress, Forsyth made no substantial impact on the liberal theology of his day. But like Kierkegaard he has come to have his day.

There is simply no explanation for the failure of the publishers to include both the original date of publication and the date of this photolithographed republication. Will the Grand Rapids publishers never learn this simple publishing courtesy?

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New Patterns of Church Growth in Brazil, by William R. Read. Grand Rapids, Michigan: Eerdmans, 1965. 240 pages, paperback. Reviewed by C. Peter Wagner, Assistant Director, Andes Evangelical Mission, Bolivia.

Church growth is one of the hottest topics among missionaries and students of mission today. As book after book on the subject is published and the Institute of Church Growth at Fuller exerts an increasing influence, this movement, originated by Dr. Donald McGavran, may well become one of the most influential factors in the moulding of the younger Christian churches in the latter part of the 20th Century.

This widespread desire for church expansion could not have appeared at a more opportune moment. Almost simultaneously another point of view, called by some "the new missiology," has begun to take form and gather a considerable following. An advocate of this position recently states very clearly that mission today must avoid the traditional error of setting church expansion as a goal. We should not stress individual conversion, he said, but concentrate on bringing peace and justice to all mankind. For once, thanks to McGavran and others, evangelicals are ready with a vigorous and positive alternative to this liberal innovation; they are not caught in the uncomfortable position of criticising without correcting.

Presbyterian William Read, familiar with Brazil through years of missionary work there, set out in this book to make an orderly presentation of one of the most complex ecclesiastical pictures in the world today. His book is an excellent start, but as he himself admits, it is only a start. The church in Brazil is growing so fast that Read's 1964 statistics are already becoming obsolete. In comparison to a very high population growth rate of 3.2 per cent, the church is growing at an astronomical rate estimated at perhaps 8 to 10 per cent. This tremendous expansion is due, not to the historical denominations, but to the Pentecostal movement.

With three major branches, the Assemblies of God, the Christian Congregation in

Brazil, and the Brazil for Christ Church, as well as several minor branches, the Brazilian Pentecostal movement has grown from virtually nothing in 1920 to a community of 3,278,000 in 1964. Read estimates that if the present rate of growth continues (and there is little at the moment to suspect that it will not), by 2004 Brazil will have around 34,000,000 Pentecostals.

Why has the Pentecostal movement grown so much more rapidly than other Protestant groups? Read is tentative in his conclusions, but he suggests that their employment of every church member in an active way, their relative freedom from financial and spiritual dependence on foreign missionaries, their use of emotion in worship, their unusual power of the Holy Spirit, their lay-centered ministry, and their appeal to the lower classes have played an important part. At the same time traditional missions have been hampered by their struggle between "civilizing" and "evangelizing" elements and their consequent overstress on burdensome social institutions. These institutions, Read feels, have placed an overly heavy drain on personnel which could have been engaged directly in church expansion.

Those who have not been initiated into Church Growth thinking would do well to read McGavran's The Bridges of God and How Churches Grow. The symposium Church Growth and Christian Mission is another important general work. With this background, Read's book, as well as the large quantity of other Church Growth literature that is coming out, will be all the more intelligible.

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Monographs in Christian Education, edited by C. Ellis Nelson. New York: Association Press, 1964. \$2.50 each, paperback. Reviewed by Mrs. Donald Tinder, Christian education major at Yale Divinity School.

PROTESTANT STRATEGIES IN EDUCATION, by Robert W. Lynn. 96 pages
Devotional Bible reading and prayer in the public schools in unconstitutional:
This recent ruling of the Supreme Court has naturally stirred up heated debate. Reactions have varied, from suspicion and bewilderment to outright resistance on the part of many American Protestants. How will the public schools make "good moral citizens" out of our children if Bible reading and prayer are excluded?

Robert W. Lynn, however, in Protestant Strategies in Education regards such a turn of events as a blessing in disguise. His optimistic attitude stems not from full approval of the Court's decision but from the necessity it has laid upon Protestants to critically re-examine the relation between public and church education. They can no longer be satisfied with a nineteenth-century interpretation of this relationship: "a 'blank check' confidence in the public schools, a corresponding optimism about the adequacy of slender marginal efforts in church education...and a conviction that these parallel institutions...were still yoked together by a common concern for moral education." (p. 26)

The purpose of this book is to make Protestants aware of such an outdated way of thinking about education which, up until recently, they have used and hardly questioned. Lynn begins by exploring the origins of our dual educational system and then traces it in its minor modifications up to the present. He goes on to show how inadequate such an understanding of education is to meet the challenges of today and of the future. We need to have a sharper, a more specific idea of what we mean by moral education. We also need to think theologically about the subject. Can Christian and moral education be equated? What role can and should

Protestantism play in its marginal relationship to American education? How realistic an option is "shared time" or the parochial school? Lynn sketches some proposals for consideration which may or may not be acceptable to his readers; but, then, his purpose is not to give a panacea for Protestant failures but to stimulate thought and discussion on a new strategy for Protestants in sustaining public ventures in education.

* * *

EDUCATION IN THE NEW TESTAMENT, by Ian Muirhead. 94 pages

How integral a function did education have in the life of the New Testament church? Was teaching merely a secular technique which Christianity adopted as a convenient means of propagating its message? Or, is there something distinctively theological about education which makes it specifically Christian? The thesis of Education in the New Testament is that the New Testament documents do reveal Christian education as more than a practical necessity for the Church; it was a work of the Holy Spirit, a central activity in the life of the Christian community. "The Church taught as necessarily and as inevitably as she worshipped and witnessed." (pg. 48)

To prove his thesis, Ian Muirhead appeals to exegetical evidence from the letters to the Thessalonians as examples of early New Testament writing and the Pastoral epistles as representative of a later period. He then examines the presuppositions and principles of this teaching ministry. The basis of Christian teaching is what God has done for us in Christ. Ethical instruction is thus a response of "walking worthy" of God's grace. Christ is the content of the teaching as well as the Teacher. Moreover, it is not a dead teaching but "teaching as a living experience, a charismatic experience maintained...by the Spirit..." (pg. 86)

As a rather technical book, it merits careful study, although many insights can be gleaned from even a superficial reading of it.

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Both monographs are of special interest to the professional Christian educator, but pastors would find their contents stimulating as these relate to the teaching responsibilities of the local congregation. Whether or not the books are worth the price for the average pastor, however, is questionable!

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BOOKS AVAILABLE FOR REVIEW

The following books are available to be reviewed for future issues of TN&N. If you wish to write a review, please make your wishes known by writing to the Alumni Office at Fuller Seminary. We will operate on a first-come first-served basis. The books are made available to us by the various publishing houses and are yours to keep in exchange for the review.

The following 15 are published by the WILLIAM B. EERDMANS PUBLISHING COMPANY, Grand Rapids, Michigan:

Wildfire: Church Growth in Korea, by Roy E. Shearer

A Handbook of Contemporary Theology, by Bernard Ramm

(William B. Eerdmans, continued)

The Light of the Nations, by J. Edwin Orr

Revolt Against Heaven, by Kenneth Hamilton

God Is Dead: The Anatomy of A Slogan, by Kenneth Hamilton

The World of Mission, by Bengt Sundkler

The Letters of Paul, An Expanded Paraphrase, by F. F. Bruce

Church Growth in Central and Southern Nigeria, by John B. Grimley &
Gordon E. Robinson

Essays Presented to Charles Williams, edited by C. S. Lewis
Contributors: Dorothy Sayers, J.R.R. Tolkien, C.S. Lewis,
A.O. Barfield, Gervase Mathew, and W.H. Lewis

The Place of the Lion

War in Heaven

Descent into Hell

Shadows of Ecstasy

Descent of the Dove

Many Dimensions

---by Charles Williams

The Condor of the Jungle, by C. Peter Wagner/Joseph S. McCullough.
Fleming H. Revell Company, Westwood, New Jersey

The following seven books are published by BAKER BOOK HOUSE, Grand Rapids, Michigan:

A System of Biblical Psychology, by Franz Delitzsch

History of Palestine and Syria to the Macedonian Conquest, by
A. T. Olmstead

The Epistles of Jude and II Peter, by Joseph B. Mayor

The Testimony of the Evangelists, by Simon Greenleaf

The Creeds of Christendom, Vol. 3, The Evangelical Protestant
Creeds with Translations, by Philip Schaff

Light from the Ancient East, by Adolf Deissmann

The Beginning of Christianity, the Acts of the Apostles, Vol. 4,
Translation and Commentary, Edited by F. J. Foakes Jackson
and Kirsopp Lake

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ANNUAL COLLEGE AND UNIVERSITY STUDENT

O P E N H O U S E

NOVEMBER 25, 1966

at Fuller Theological Seminary

(Open House, Cont.)

On the day after Thanksgiving, November 25, we are having a College and University Student Open House here at the Seminary. We would appreciate your passing this information on to any college students you know who might be interested in coming for the day. We have planned an active day of involvement in Seminary life with an opportunity for them to meet the professors, and the chance to become acquainted with many of our students.

Enclosed you will find a program for the day with necessary information regarding registration. If you need more forms, please drop us a note or call 449-1745, public relations department.

Thank you for your cooperation in this endeavor!

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On May 31, 1966, 220 alumni and guests met at the Huntington-Sheraton Hotel in Pasadena for the annual Alumni Luncheon. Dr. Leon Morris was the featured speaker who spoke on the God Is Dead theology.

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NEWS FROM HERE AND THERE:

1950

WILLIAM MULL has completed a four-year pastorate in New Brunswick, Canada and in June received his Th.M. degree from Princeton Seminary.

ALBERT C. STRONG will be on furlough from Ethiopia arriving on the West Coast in July, 1967.

1952

ROBERT JOHNSON was selected to take the rank of Commander in the U. S. Navy Chaplain Corp. RICHARD KROEGER is working toward his Ph.D. at the University of Iowa.

1954

DONALD REID was recently appointed President of Judson Baptist College in Portland, Oregon.

1955

WARNER HUTCHINSON has been appointed Eastern Regional Executive Secretary of the National Distribution Department of the American Bible Society located near New York's Lincoln Center. RUEBEN SULC returned to Brazil in June. BILL TODD is serving as pastor of Grace Church in Huntington Park, California. RONALD YOUNGBLOOD is participating in New York University's "Land of the Bible" workshop this summer.

1956

ROBERT HUGHES will teach Bible courses at Berean Academy, Ebling, Kansas-- grades 9-12. CHAPLAIN E. A. SIMON has been reassigned to the 61st Artillery, Travis Air Force Base, California, and he began in August.

(News from Here and There, cont.)

1957

ROBERT D. BAIRD recently accepted a position on the faculty of the School of Religion of the University of Iowa. WILLIAM YOUNG has accepted a teaching position at Barrington College, Rhode Island.

1958

YUNG SHENG CHEN is serving Pendleton EUB Church, Pendleton, Indiana. SHINPEI HIGUCHI is now on the pastoral staff of Makiki Christian Church in Honolulu as the language pastor. He taught Hebrew at Japan Bible College for 7 years. GEORGE LAU will take a sabbatical in September to study at Calvin Theological Seminary. JAMES WIEBE is returning to the U.S. on furlough from Sao Paulo.

1959

ROBERT BARNES is Assistant Professor of History at the University of Pacific in California.

1960

CARL KNOCH assumed a pastoral post at Immanuel United Church of Christ in Kettlersville, Ohio.

1961

ELMER BATES, JR. became the father of his second daughter, Stephanie, in August, 1965. RONALD NELSON is continuing his surgical residency in Washington. ED ALTES is serving as pastor at the Liberty Park Methodist Church, Spokane, Washington as well as at the Moran Prairie Methodist Church.

1962

ROGER BRADLEY became the father of a son, Peter Carey, in April and was also elected Chairman of the Bay Area Sunday School Division. JOHN BRAY is an instructor in the Department of History at Florida State University in Tallahassee.

1963

ROBERT HILL has accepted a call to be the Director of Christian Education at Knox Presbyterian Church in Los Angeles. HAL C. ROBERTS was ordained by his home church, Temple Baptist, in Los Angeles on August 14, 1966. Hal and his family are returning to the East where he will continue his studies toward a Dr.Phil. degree at Columbia University. ERIC SCHILLER will leave in December for a teaching assignment in Tanzania with the Mennonite Central Committee. JOEL A. STOLTE is working with Bara Tribe in southeastern jungles of Columbia.

1964

ROBERT LETSINGER is the father of a daughter, Anne Katherine, born December, 1965. KEN LOTT is now minister to youth at La Canada Presbyterian Church. He will also work on his Ph.D. in Psychology at Fuller this year. MAE TOKUNAGA is teaching for the Hokusei school system in Hokkaido, Japan.

1965

JOSEPH CALMES became the father of Shanna Lee, born March, 1966. ERNEST CHAN was ordained in November, 1965, and is serving the Cumberland Presbyterian Church

(1965 cont.)

in San Francisco. SAMUEL MATEER has accepted a call as Assistant Minister to the Sixth Avenue Presbyterian Church in Birmingham, Alabama. THOMAS PARSONS is working on campuses in Maine and New Hampshire; a daughter, Sarah, arrived in December, 1965.

1966

J. BERKELEY REYNOLDS has been appointed to a full-time position with the editorial staff of Christianity Today and will be working out of the new office in Toronto, Canada.

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ALUMNI CABINET FOR 1966-67

- President, Gary Demarest
- First Vice President, Bob Broyles (alumni fund chairman)
- Second Vice President, Tom Erickson
- Secretary, Bob Schaper
- Regional Directors:
 - Southwest, Harlan Alcorn
 - Northwest, Greg Barnett
 - Central, John Dettoni
 - East, Bill Scarle
 - South, Bob Letsinger
- Los Angeles Area Representatives:
 - South, Ron Thompson
 - West, Ron Larsen
 - East, Joe Kirkwood
 - Orange County, C. W. Perry
 - Pasadena, Dick Anderson

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LATEST PLACEMENT OPPORTUNITIES

<u>Location</u>	<u>Position</u>	<u>Salary</u>	<u>Comments</u>
Peoples' Church Fresno, Calif.	Minister of Youth and Education		
Knox Presbyterian Minneapolis, Minn.	Director of Ed.	Based on qualifications	many allowances plus salary
Congregational (Indep.) Yakima, Washington	Pastor		
Westminister Presbyt. Philadelphia, Pa.	Minister of Evan- gelism	Open	1,000 members; recruit, train
First Presbyterian Fresno, Calif.	Youth Director		Ages: Jr. high thru high school

Location

Magnolia Baptist Riverside, Calif.	Youth Director	
First Presbyterian Montgomery, Ala.	Minister of Youth	\$5000 + allowances
Congregational United Priest River, Idaho	Pastor	
Sellwood Baptist Portland, Ore.	Pastor	
Covenant Evangelical United Brethren Pomona, Calif.	Minister of Christ- ian Education	
First Baptist Colton, Calif.	Assistant Pastor	
Bethel Grove Bible Church Ithaca, New York	Pastor	
Berean Baptist Eugene, Ore.	Minister of Youth and Education	\$5400 + benefits

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PRAYER CALENDAR -- DR. HUBBARD

9/29 - 10/1 .. Indiana University: Consultation on Christian higher education

10/14, 15 Mount Hermon: Bible Conference

10/16 Eugene, Oregon: to preach at the First Baptist Church
Portland, Oregon: to preach at the ordination of Charles Burger

10/23-11/5 World Congress on Evangelism in Berlin

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SEMINARY CALENDAR

9/15 Faculty-Staff dinner, Fuller Seminary

9/19-20 New student Retreat, Forest Home and concluding at Fuller

9/26 Classes begin

9/27-29 Chapel: Dr. Hubbard, President, Fuller Seminary

9/27 Convocation and Inauguration of Dr. McGavran, Dean, School of World Mission

10/5 Day of Prayer

10/10-14 Mission at Home Conference, Dr. J. Edwin Orr, Fuller Seminary

11/25 College and University student Open House

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Will ALL FULLER ALUMNI please fill out the enclosed FULLER ALUMNI PROFILE sheet and return it to us. Your cooperation is very much appreciated!

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FULLER ALUMNI:

Do you need additional books for your personal library? If so, the Seminary Bookstore is prepared to process your orders at student discount rates.

Use this handy order form to order any of the books reviewed in this TN&N.

-
- _____ Thiele, The Mysterious Numbers of the Hebrew Kings (\$6.00 hardback).
- _____ Calvin, The Acts of the Apostles, Vol. I, trans. by W.J.G. McDonald, (\$6.00 hdbk)
- _____ Calvin, The Acts of the Apostles, Vol. II, trans. by J.W. Fraser, (\$6.00 hdbk)
- _____ Schoonhoven, The Wrath of Heaven, (\$1.95 paperback)
- _____ Forsyth, The Person and Place of Jesus Christ, (\$2.25 paperback)
- _____ Read, New Patterns of Church Growth in Brazil, (\$2.45 paperback)
- _____ Perry, A Manual for Biblical Preaching, (\$5.95 hardback)

Do you have the following books which are also best sellers?:

- _____ Raines, Robert, Creative Brooding, Macmillan, (\$2.95 hardback)
- _____ Daane, James, The Anatomy of Anti-Semitism, Eerdmans (\$1.45 paperback)
- _____ Von Rad, Gerhard, Old Testament Theology, Vols. I & II, Harper & Row,
(Vol. I \$8; Vol. II \$6.50 hardbacks)
- _____ Fuller, Daniel P., Easter Faith and History, Eerdmans, (\$4.95 hardback)
- _____ McGavran, Donald A., editor, Church Growth and Christian Mission, Harper & Row,
(\$5 hardback)
- _____ Glasser, William, Reality Therapy, Harper & Row, (\$.95 hardback)
- _____ Miller, Keith, The Taste of New Wine, Word Books, (\$2.95 hardback)
- _____ Pollock, John, Billy Graham, McGraw-Hill, (\$4.95 hardback)
- _____ Wagner, C. Peter & McCullough, Joseph S., The Condor of the Jungle, Revell,
(\$3.95 hardback)

Are there other books you need? if so, specify which ones giving author, title, publisher.

SPECIAL: We have a limited number of 5 vol. sets of The Views of the Biblical World for a reduced price of \$37.50. (Original publisher's price was \$100). It is an excellent reference tool and a valuable teaching aid.

Return this order blank to the Seminary Bookstore, 135 N. Oakland, Pasadena, Calif.

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Planning your church budget for 1967? Why not include
 Fuller in your Missions or Educational budget?