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William C. Lantz

William Sanford LaSor

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THEOLOGY NEWS & NOTES
FULLER THEOLOGICAL SEMINARY
PASADENA, CALIFORNIA

William Sanford LaSor, Editor

(The opinions expressed in this letter are those of the editor and guest editors, and are not the official views of the Seminary.)

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Greetings, Alumni and Alumnae!

Here it is the evening of Christmas 1956, as I try to put the finishing touches on the newest TN&N. What a day! It must have been 85°, with bright sun as befits California. As a matter of fact, the past three or four weeks have been designed for anything except an incentive for work or a prelude to Christmas. Our winter was brief, indeed. From the warmth of Jerusalem and Beirut, we moved into a few rainy, cold days in Rome, a few cold hours in Copenhagen, an hour below zero at Goose Bay, and then California. I have almost forgotten the rigors of a Pennsylvania winter.

First, I suppose I must bring you up to date, since I left myself hanging after the Yugoslavia experience. Well, we traveled through Turkey. If any of you have the chance, by all means take advantage of it. We thought a few days would suffice. We found that two weeks was not nearly enough. Turkey is fabulously rich in history and in archaeological sites. By hard driving, and very good fortune (and without interpreter or guide), we managed to cover most of the Pauline country, including all of the cities of Revelation except Philadelphia. But we left uncovered all of Hittite Turkey. It would take at least a month to see all that is worth seeing; six weeks or two months would be better. We found the people very friendly, roads fair, and accommodations passable. The official rate of exchange did not give the Tourist a fair deal, but that has been corrected, I believe, since we were there. Our fears of robbers, etc., turned out to be groundless: there are many worse places than Turkey. Frankly, we liked Turkey, and the Turkish people like Americans. Our government has done well to cultivate that friendship, and will do well to maintain it.

I shall skip over our travels to Jerusalem, simply listing the places visited: Antioch on the Orontes, Ras Shamra (Ugarit), Aleppo, Palmyra, Krak des Chevaliers, Bsharra (where the best remaining grove of Lebanon cedars is located), Beirut, and Damascus. We had no difficulty with frontiers, although the Arab attitude toward baksheesh filters in, so that you are expected to tip the man who opens the frontier gate, you have to buy stamps to stick on your Carnet de Passage (I suppose we Americans developed a particular hatred toward stamp taxes prior to 1776), and tip other "helpers" who carry your passport for you, open the doors, or just rearrange the dust on your windshield.

In Jerusalem we had our own apartment, hard by the Museum and near the American School of Oriental Research. We visited all important sites west of the Jordan (in Jordan, that is), and had a wonderful time at Qumrân (Dead Sea Scrolls location). The weather was just about ideal. We witnessed the anti-French riots and the Jordan elections. And finally, we were evacuated. We managed to get through Syria the day before its borders were closed to Americans (we saw signs on Damascus stores, "WE DON'T DEAL WITH FRENCH"), and reached the safe haven of Beirut.

You will be interested in that anti-French riot. It built up slowly and almost imperceptibly. A group gathered in front of the police station, most of them youth. One voice would chant a few words, and then the entire group would take up the chant, singing the words over and over. As that died down, the leader would start another chant, and the crowd would take up that song. Meanwhile the group grew into a great crowd, and the police were visible everywhere and fully armed. It was impossible for me to get what they were shouting, but I remarked that it could have been, "We have no king but Caesar!" or "Away with him! Crucify him!" We had a front seat for observing how a mob develops and becomes irresponsible. After a while they marched off, and soon there was smoke and a few shots. We learned the next day that they had burned the French legation. Who was responsible for the deed? I am sure the French government will hold the Jordan government responsible. The Jordan government will doubtless claim that an unruly mob was guilty. The mob will claim that the French were responsible due to their treatment of Algerian rebels. And so it goes. Does history repeat itself? At least, it has sufficient similarity that we should be able to learn from the past.

My "lectureship" at the ASOR was a war casualty. The school was on its field trip when we got to Jerusalem. They returned the day before the evacuation. The next day we were all on our way out. Anybody want a couple of unused lectures? I could sure make my smattering of knowledge go far around Fuller if I could find a way to get evacuated periodically.

The next voice you will hear will be that of Professor William Lantz, our rhetorician. I hope you enjoy his remarks as much as I did when I received the manuscript.

THEOLOGY AND RHETORIC--INCOMPATIBLE? By William G. Lantz, Ph.D.

Frequently a student assumes a mystical philosophy of preaching and asks: "Why should we work at learning to preach? It is God Himself who is speaking through us to the hearts of men. We are merely instruments. Why do we need to study human skills and abilities systematically, consciously drill on them, and attempt to put them into orderly practice?" He feels that God works only through the unnatural, the unsystematic, the sudden, the emotional, the cataclysmic, the irrational, the unlearned, the passive, the subconscious, the automatic, the unexpected, and the mystical, rather than through the natural, the systematic, the gradual, the ideational, the growth process, the rational, the learned, the active, the conscious, the deliberate, the predictable, and the earthly.¹

Jebb summarizes the mystical theory of preaching thus: "It becomes a prepossession that the true advisor, the true warner, in all the gravest situations, on all the most momentous subjects, is one to whom it will in that hour be given what he shall speak, and whose inspiration, when it is loftiest, must be communicated to him at the moment by a power external to himself."² Jebb calls it the Hebraic theory of preaching, referring to the prophets who claimed to be the oracles of God.

In a class discussion on delivery, particularly the aspect of directness, one student reported piously that his pastor had told him, "You don't need to worry about directness with the audience; you just concern yourself about directness with God. Just preach to the air five feet in front of your face and don't worry about anything beyond that."

When discussing emotion and audience motivation, a student stated that an old preacher had told him, "Just forget all this stuff about audience psychology; leave that to God. When you see those rows of heads out there, don't think of them any more than if they were rows of cabbages."

When logic, argumentation, and persuasion were being considered in class, a student said, "In spiritual matters we can merely present the data, but we can't persuade men; only God can do that."

In regard to style and the whole matter of communicative word choice, it was pointed out to the students that, for us today, often twentieth-century American English is more communicative than sixteenth-century British English. A student objected, "But it is God who speaks to men's hearts, and if he chooses, he can bring about communication by using sixteenth-century British English just as well as he can by using twentieth-century American English."

These students were not unusual. Several scholars have investigated this mystical concept of preaching and have found it common in recent American preaching.³ Nor has it been common merely in the last century or so. George Whitefield spoke of God's supernatural working as taking the place of human sermon preparation.⁴ In the Reformation period also, the mystical theory of preaching was common, according to Jebb.⁵ Caplan points out that during the Middle Ages, too, some of the preachers and teachers of preaching similarly rejected the classical, systematic approach to preaching. He says, ". . . the belief of medieval teachers that pagan books generally should be handled with care against the contingency of exposure to impiety did have an effect on the use of classical rhetorical works."⁶ In the early days of the Christian Church many were propounding an extremely and exclusively mystical theory of preaching, according to Augustine. In his great work on rhetoric and preaching, Book IV of De Doctrina Christiana, Chapter Two is entitled, "It is lawful for a Christian teacher to use the art of rhetoric," and Chapter Sixteen, "Human directions not to be despised." In these and in other chapters Augustine feels it is necessary to defend his use of classical, systematic pedagogy.⁷

Augustine felt that, "Since his (the preacher's) strength is derived from a source deeper than human skill, his best preparation is prayer. Nevertheless human skill is to be cultivated. Prayer itself proves the folly of making no other preparation. He who abjures human lore of preaching because God gives us our messages might equally well abjure prayer because God knows us and knows our needs. The Pauline counsels specify how Timothy should preach. As God heals through doctors and medicines, so he gives the gospel to men by men and through men."⁸

Augustine would probably say to the completely mystical preacher something like this: If you believe that in the activity of preaching, it is only God working and that you do not therefore need to analyze, drill on, teach to others, or make any kind of preparation on the various aspects of sermon composition and delivery, why even bother to get up on your feet and wiggle your jaws? You are being arbitrary in drawing that particular line--and even inconsistent. If it is really all God's doing and not yours, then you need do nothing but sit absolutely still and be silent, as a Hindu might.

In short, the mystical disavowal of rhetoric, in order to be completely consistent, would need to disavow all Christian service and all preaching activity, leaving nothing but total inactivity. By continuing to press the reductio ad absurdum it is possible ultimately to give even the most extreme mystic enough rope to hang himself.

God can heal bodies today as Jesus did, miraculously, without medicine, but usually he chooses to work through the normal and natural processes of the healing arts. In Christian service and preaching, the human and the divine acts are not mutually exclusive. God could write his message in the sky, or on clay tablets, or through the mouth of an ass, but instead he usually chooses to work through the normal, natural, human processes of thought, study, research, preparation, organization, language arts, communication skills, voice, human body, personality, growth.⁹ Your use of classical, systematic rhetoric in preaching, natural and human as it is, is not a denial of God unless you make it so. If you have the proper trust, it becomes simply a recognition that God is using it and working through it.

¹ For a beautiful statement of the process nature of God's working, see Benjamin B. Warfield, Studies in Perfectionism, Vol. II (New York: Oxford University Press, 1931), p. 561.

² Richard C. Jebb, The Attic Orators, second edition (London: Macmillan & Co., 1863), p. lxxx.

³ John J. Rudin II, "The Concept of Ethos in Late American Preaching" (abstract of Ph.D. thesis), Speech Monographs, xviii, (August, 1951), p. 197.

Elton Abernathy, "Trends in American Homiletic Theory Since 1860," Speech Monographs, x, (1943), p. 69.

Barnet Baskerville, "Principle Themes of Nineteenth Century Critics of Oratory," Speech Monographs, xix, (March, 1952), p. 22.

⁴ Eugene E. White, "George Whitefield and The Paper War in New England," Quarterly Journal of Speech, xxxix, (February, 1953), p. 61.

⁵ Jebb, loc. cit.

⁶ Harry Caplan, "A Late Medieval Tractate on Preaching," in A. M. Drummond (ed.), Studies in Rhetoric and Public Speaking in Honor of James Albert Winans. (New York: The Century Co., 1925), pp. 61-62.

⁷ Aurelius Augustine, De Doctrina Christiana. In: Philip Schaff (ed.), A Select Library of the Nicene and Post Nicene Fathers of the Church, Vol. 2 (New York: The Christian Literature Co., 1886-90).

⁸ Charles Sears Baldwin, Medieval Rhetoric and Poetic (New York: The Macmillan Co., 1928), p. 67.

⁹ A concise and careful statement of the systematic, rhetorical approach to oral discourse can be found in: Lester Thonssen and A. Craig Baird, Speech Criticism (New York: The Ronald Press Co., 1948), pp. 71-72.

BOOKS -- WSLs

Back a few issues (Vol. 2, No. 4) I went into raptures over Grollenberg's Atlas van de Bijbel. It has now been translated into English! The translator, a graduate of Manchester (Joyce Reid), worked in close cooperation with H. H. Rowley, who served as editor of the English edition. By now I am sure you want the bibliographical data: L. H. Grollenberg, Atlas of the Bible (New York: Thomas Nelson & Sons, 1956; \$15). Now before you dismiss that last item as too high, let me add that you get the following: 37 magnificent maps (counting the end papers), 408 photographs of everything a man (or woman) wants to see when he is studying Biblical geography and archaeology, and text that is interwoven with the pictures and keyed to pictures, maps, and Bible reference, throughout 139 pages. The rest of the 165 10" x 14" pages is an index containing "the name of every town and village, every mountain and valley, and every region, river, country, and people which occurs in the Bible" (p. 140), plus many proper names, modern names, cross-references, etc. The index alone is worth having. For my money, this is the atlas to have for a long time to come. I read the entire work through yesterday, and compared it with the Dutch edition. Except for a few minor changes (pictures 193-201, 328, and map 24), I noted no difference.

The text, so far as I could see, is the same. There are eight pages more of index in the English edition. Since the work is Roman Catholic, its point of view will often be in disagreement with the critical scholars of the last century (as they are referred to in the text). This means that it will also be in disagreement with some of the critical scholars of the present century as well. However, don't get your hopes up too high. The author has settled for something between Formgeschichte and Gattungsgeschichte and frequently removes the overlying elements from the original forms of the text. That there is an element of truth in this methodology must, I think, be admitted. But just how far the view can be carried by those who believe in inspiration is a point to be studied. As with everything human, you must distinguish between the truth and the error in this Atlas. But why not? I have not yet seen the Atlas put out by anyone so orthodox that it will suit me--it probably will not be done until I do it. And I am sure that that will not suit all of you. So meanwhile, here is a beautiful piece of work, well printed, well illustrated, well documented, well cross-referenced, well indexed, and thoroughly reverent from beginning to end. Thanks to Professor Rowley and to Thomas Nelson & Sons for making it available to the English-speaking world!

I have been asked about the Rand McNally Bible Atlas, edited by Emil G. Kraeling (New York: Rand McNally & Co., 1956; \$8.95). I find it difficult to evaluate the book. It is written at times in a reportorial style ("Roll, Jordan, Roll," "The Last Lap of Jacob's Journey," "The Fate of the Mizpah Remnant," "Hammer Strokes of History," etc.) that makes for easy reading. It has much solid material in it. Yet, the author follows extreme views of critical scholarship (even rejecting, for example, the Lukan participation in the "we" sections of Acts). There are many outline maps in the 474 pp. of text, and many illustrations, but the color plates (22 maps) do not always satisfy. Somebody "goofed," for the Hebrew inscription about Azariah (top p. 70) and the column from the Dead Sea Isaiah scroll (p. 383) are both printed upside down. The latter is particularly annoying, for the caption calls attention to "the break in the fourth line from the bottom," and there is no break in the designated line as printed. But most of all, I must criticize the book as not a Bible Atlas. It is a rewriting of the Bible account, with pictures, diagrams, and maps. Of course, I may not know what an atlas is--but Webster seems to agree with me. At any rate, with the Grollenberg Atlas, the Rand McNally Atlas, and the revised Westminster Atlas (which I haven't yet reviewed), you can have almost any shade of critical viewpoint you want. There is no longer any excuse for getting up in the pulpit and telling the assembled throng about your sailing to the Holy Land and landing at Caesarea-Philippi [sic!].

The books on the Dead Sea Scrolls are now appearing so rapidly that one can hardly read the titles. Strangely enough, there is a remarkably large number of good works. One I would like to recommend is Theodore H. Gaster, The Dead Sea Scriptures in English Translation (Doubleday Anchor A92; New York: Doubleday & Co., 1956; 95 cents). As you can tell from the title (that's not always true!), this is a volume of the texts themselves. When I sat in Professor Gaster's classes, I learned that he is a master of the English language, and his translations of the Hebrew scriptures were nothing short of beautiful. That same skill is evident in this volume. His approach to the Dead Sea Literature is in most points conservative, and he rejects the extremes that some scholars seem to think are necessary for "original scholarship." You will enjoy his introductory remarks. He rejects the identification of the Qumrân sect with Christianity in telling strokes. It is interesting and informative, I think, that while many Christian scholars wander in a haze through the tenets of early Christianity, this Jewish scholar goes to the core: "There is in them [i.e., Qumrân

literature] no trace of any of the cardinal theological concepts--the incarnate Godhead, original sin, redemption through the Cross, and the like--which make Christianity a distinctive faith" (p. 12). Or again: "Even if the interpretation [of the Teacher of Righteousness as a prototype of Jesus] were correct (which is very doubtful), this would still be poles apart from the Christian belief that the crucified Master was God incarnate Who by His passion removed a sinfulness inherent in man through a pristine fall from grace. Of this basic doctrine of Christianity there is not a shred or trace in the Dead Sea Scrolls" (p. 19).

Once in a great while a first-rate scholar writes a work that can be read by the average person with enjoyment and profit. Some years ago (1938), Edward Chiera wrote They Wrote on Clay, which has now been reprinted by Phoenix Books (Chicago: University of Chicago Press, 1956; \$1.00). This is the story of the Babylonian tablets, and it is, as I am sure you all know, of significance for Biblical studies. In addition to being well written, the volume is well illustrated: there is scarcely a page without a picture. Those of you who studied Akkadian with me should read this to find out what it was you were studying. The rest of you can get a ray or two of light on my OT History lectures. And all of you can read the pictures. What more can you want for a dollar? Incidentally, you chosen few--do you remember the fine orthography of the Nuzu tablets? They were copied by Chiera. One could wish he had lived to do a lot more transcribing when one tries to make out some of the less legible scripts of certain other scholars!

I hesitate to review this book, for fear that I may be labeled a fanatic. But in my opinion, some serious reading and some good, hard thinking should be devoted to J. Stafford Wright, Man in the Process of Time (Grand Rapids: Eerdmans, 1956; \$3.00). The work was also published in Great Britain under the title What Is Man? (London: Paternoster Press, 1955). The work has been done by a reverent Christian who has read widely in such fields as Psychology, Psychotherapy, Hypnotism, Spiritualism, etc. He discusses Extra-sensory Perception, Psycho-Kinesis, and ghosts. He tells us, incidentally, of his only experience with a ghost--a live one, at that! He interweaves such apparently diverse subjects as inspiration, miracles, demon possession, telepathy, retrocognition, clairvoyance and clairaudience, levitation, etc. And, to me, he seems to make sense! He does not deny the supernatural--rather he suggests that God may have been working through some of the psychological functions that are just now becoming known to us. Addicts of Bridey Murphy will enjoy his description of such ventures into the past. Not everyone will agree with his interpretation of Genesis 6:2. But whatever you think of the book, or of individual points in it, I am sure of this: here is a book that will provide material for lively discussions for a year to come. It will probably open floodgates of personal experiences. I could go on to tell you of some things that happened to me that I have been afraid to mention hitherto--now I know that I am not so queer, after all. You will probably have the same experience. But don't say I didn't warn you! You are crazy if you don't read this book; others will think you are crazy if you do read it.

Want a big book? The Bible Self-Explained (Chicago: Moody Press, n.d.) is one of the biggest I've seen recently. Over 2,300 pages for \$12.95. It is "a commentary wholly Biblical." But caveat emptor! The person (or persons) who put the Bible verses (in small print) beneath the other verses in order to explain them was--human! And if I know anything about anthropology, theologically speaking, it includes the doctrine of the fall.

ALUMNI DIRECTORY soon to be prepared; a postcard request will bring you a copy.

Some Christians, to judge by their reading habits and attitudes, seem to think that the Holy Spirit only became active in the Church in comparatively recent times. A good corrective is to read in the early Christian writings. J. B. Lightfoot's The Apostolic Fathers has been reprinted (Grand Rapids: Baker Book House [1891] R1956; \$3.95) and should be useful. J. R. Harmer has edited the work and added translations of works discovered since Lightfoot published his edition. Of course, some of you will prefer the modern idiom of Edgar J. Goodspeed's The Apostolic Fathers (New York: Harper, 1950). Others will prefer Montague R. James, The Apocryphal New Testament (Oxford: Clarendon, 1924) for its more extensive library. And you scholars who love to look at the Greek (provided, of course, there is a handy English translation) will stick to Kirsopp Lake's edition in the Loeb Library, The Apostolic Fathers (2 vols., New York: G. P. Putnam's, 1913, R1930).

For enjoyable reading, as well as for background for understanding the Arab, I recommend H. C. Armstrong, Lord of Arabia, a biography of Abdul Aziz ibn Saud (Beirut, Lebanon: Khayat's College Book Cooperative, 32-34 Rue Bliss), 262 pp. The author sketches with considerable detail and much personal interest the career of the man who welded many tribes into the Kingdom of Sa`udi Arabia. The hope of Arab unity must take into consideration the long-standing feud, basically religious, between the Hashimite Arabs (of which family are Feisal of Iraq and Hussein of Jordan) and the Wahabi Arabs of whom Sa`ud was an almost fanatical member. Thought for the day: The Arabs have difficulty understanding the morals of the western world, the lack of vitality and jealousy among the men, the looseness of the women, and the failure to punish adultery and fornication. With the Arabs, adultery is punished by stoning to death, and fornication by somewhat less. Islâm allows a man to have four wives. Ibn Sa`ud always was careful to have only three at any given time, reserving the fourth place for any young woman who struck his fancy. When he married her, he proceeded promptly to divorce one of the others, to keep a place open for the next candidate. He was always considerate of the divorced wives, however; the children, if any, were adopted as his own, and the ex-wife was either married to someone else or provided with a home in the harem. But Ibn Sa`ud never kept concubines nor entered into adulterous relationships. Unquote!

Lest anyone think that we are partisan, we suggest another book in which young Israel has the stage: Paul Gallico, The Foolish Immortals (New York: Doubleday & Co., 1953; 224 pp.). In this novel, Joe Sears, typical Hollywood pitch man, gets an amazing idea out of the Bible to try to make a quick buck from Hannah Bascombe, the richest woman in the world. He brings into his scheme a young Polish Jew, and eventually the scene of operations moves to Israel as the Hannah Bascombe Biblical Research Foundation. Besides being a most interesting story, the novel develops into a splendid travelogue in Israel, a study in human psychology with religious overtones, and a sympathetic presentation of the spirit of the State of Israel. The author avoids making propaganda out of it, however, and in one scene reveals a fine sense of sympathy with those who have become victims of the Arab-Israel conflict.

WLSL

CAMPUS SMILES

The other day I was in the Registrar's office, and Mary Ashley asked, "Dr. LaSor, do you know what GTH means after a man's name?" I answered, "Sure, that's easy: 'Gone to Heaven.' It means he's dead." "No, I don't think so," she replied. "This man is applying for admission to Fuller." Just then Dr. Granberg came in, and Mary asked him, "Dr. Granberg, do you know what 'GTH' after a man's name means? And if you tell me the same thing that Dr. LaSor told me you can go

there yourself." Whereupon, Margie Ensign popped a gusset, I howled, Dr. Granberg looked puzzled, and Mary started to explain--but why go into all that? You can draw the details to suit.

At the meeting of the Society of Biblical Literature and Exegesis (if I ever have occasion to refer to it again in TN&N, I'll call it SBLE, so file that abbreviation in your head)--well, as I was saying, at the meeting of SBLE this year, one scholar read a paper entitled "Solution of Hosea's Marital Problems by Critical Analysis." Now, Dr. Granberg, there's a new slant for Pastoral Counselling. I have heard of using Psycho-Analysis to solve marital problems, and other types of analysis such as dismembering; and I have heard of the use of criticism to encourage marital problems. But solving them by critical analysis--hmmm!

NOTES

Chuck Corwin (BD '51) is home from Japan, busy trying to recruit more workers for the land of the origin of the sun. * * * Bruce Herrstrom (BC '54) is Wing Chaplain of the 126th Fighter Interceptor Wing of the Illinois Air National Guard. So far, Bruce has been unable to get on active duty with the Air Force, but he's so anxious to be useful that he has taken on this additional duty. That's the spirit, Bruce! * * * Bruce Shelley (BD '55) passed his comprehensives last October and is on the last lap of his course at Iowa. * * * Wes Gerig (BD '54) is probably taking his comps at the same place as this TN&N goes forth. Work as graduate assistant in the Department of Religion has slowed down his schedule somewhat. Soon two more Ph.D.'s among our Alumni. * * * Bob Laurin (BD '53, ThM '54) is back from St. Andrews, eagerly awaiting word that his dissertation has been accepted and the Ph.D. conferred. Meanwhile, he is teaching at California Baptist Theological Seminary. * * * Dave Wallace (BD '51, ThM '53, PhD Edinburgh '55) is also teaching at Cal Baptist. What is this? Competition from our own alumni? * * * Joe (BD '54) and Peggy Trindle have returned to Morocco to resume their work under North Africa Mission. * * * Chuck Carlston (BD '50) spent the summer at Harvard working on his thesis. Meanwhile, he has moved into the New Testament Department at Dubuque Theological Seminary, and is teaching, it seems, nearly everything. Luck, Chuck! It sounds like a heavy schedule. * * * Bill Lewis (BD '53) is still doing things in a big way at Splint, Ky. Those of you who are looking for ideas, ought to write him; he seems to have no end of them. * * * John Macadam (BD '55) is getting ready to leave for San Jose, Costa Rica, still trying to raise that last little bit of support. * * * Holly Clark (STB '52) writes about her experiences in learning and teaching foreign languages. Those "Jam Handy" records and filmstrips sound great! When can I see a sample? * * * A letter from our friend Dr. James Henry Hutchins (Lake Ave. Congregational Church), telling of his visits on the mission fields, was read in church recently. It seemed that everyone he mentioned was a Fuller Grad.--and he had some mighty fine remarks about your work. That's what we like to hear! * * * Speaking of Japan, Bob Gerry (BD '50) is trying to encourage the writing of better Christian literature, in order to get Japanese Christians to do more reading. How about some of you Fuller men buckling down to this kind of work? It is certainly needed; and not only in Japan! * * * Al Strong (BD '50) is back from Ethiopia, and really moved us in a recent chapel message. If you are looking for a strong missionary message, write him. * * * Dave Miller (BD '53) has completed his three years as an Army Chaplain and is now at Southern Baptist Theological Seminary, working on a Th.M. * * * Warner Hutchinson (BD '55) has sailed for far eastern waters as a Navy Chaplain. * * * Jim Pence (BD '52) has taken unto himself a wife, and is "at home" in Kabul, Afghanistan. I'll try to drop in, Jim. * * * And that's all I have room for this time. Let's hear from more of you.

William Sanford LaSor