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Fuller Theological Seminary

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# Theology News and Notes

## To Honor Dr. Clarence S. Roddy



Dr. Clarence S. Roddy, now professor emeritus at Fuller, retired in June after serving on the Faculty for sixteen years.

At the June Alumni Luncheon two men were selected to represent the Alumni in honoring Dr. Roddy. Following are their comments and Dr. Roddy's response.

JAMES S. HEWETT, B.D. '57  
Pastor, Woodlake Avenue Friends Church  
Canoga Park, California

The few remarks that I would like to make will be in the spirit of the 19th Century novelist, George Elliot, who said, "Blessed is he who having nothing to say abstains from giving wordy evidence of that fact." I don't really have much to say. I sat under Dr. Roddy primarily as a homiletics student. I came to the Seminary never having preached a sermon, and I preached precious few while I was there. And in the following six years as an assistant I preached precious few. I didn't really know much about preaching, and I don't pretend to yet. But I will say this for my experience with Dr. Roddy; he gave me a concept of the grandeur of preaching, the great honor it is to open the Word of God before people. I can never enter the pulpit of our church without remembering something of that quality, of that great privilege, humble though be any one of our talents in so doing.

Dr. Roddy, I thank you, and I thank you for many of your other students, for the great concept you have given us of what it means to be a pastor and a preacher.

THOMAS A. ERICKSON, B.D. '60  
Pastor, First Covenant Church  
Los Angeles, California

"To the pastor alone has been given the great *privilege* of ministering to all of the crises of life." You will recall how Dr. Roddy went on to catalog those crises: birth, marriage, vocation, the birth of children, suffering, and death. And then he would hammer home again that dictum: "To the pastor alone has been given the *privilege* of ministering to all of these crises in human life."

We who are in the ministry certainly know there is no shortage of crises in the ministry. But I can certainly testify from my experience that when the horizon begins to be tinged with a bit of gray, it is the word *privilege* that arises out of the past and forces me to focus again not on the crises but on the Christ who has called me into His ministry.

Dr. Roddy, on behalf of the Alumni, it is my privilege to thank you first for all that you have taught us, but above all, for all you have shared with us of yourself.

DR. CLARENCE S. RODDY  
Professor Emeritus

All of this is a surprise for me—a beautiful surprise. I cannot say how much I appreciate you men. You mean more than life to me. I've seen you come, and I've seen you go, and frankly, I don't like the idea of leaving Fuller. But my heart will still be with you. After my sixteen years I am more deeply convinced that God brought this school into being, has consistently blessed it, and that it's going forward to a greater Fuller. I'd like to be a part of that breakthrough, and I will be in prayer.

I thought I'd have a little review today of the four points I tried to make about your personal lives in my first lecture.

1. To *be* is greater than to *do*.
2. What happens *in* us is more important than what happens *to* us.
3. The good is the eternal enemy of the best.
4. You cannot give others that which you do not have yourself.

That is my message for you. I wouldn't change it if I had an hour. Thank you again, and again.

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## Campus Calendar

- January 3 Winter Quarter Lay Evening Classes begin.
- January 13 Alumni Conclave with John R. W. Stott.
- January 23-26 Donald P. Buteyn, associate minister of Berkeley First Presbyterian Church speaks at 9:50 a.m. each day on "Formula for Mission: Shoe Leather, Love and Diplomacy."
- Feb. 27-Mar. 1 Payton Lectures with F. F. Bruce.

## Theology News and Notes

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## The Alumni Fund

RONALD L. LARSON,  
B. D. '55  
First Vice President  
Alumni Association



REASON: At this season I am reminded of many things that bring gratitude to my heart. I have been accepted into the family of God with sins forgiven. I have the great privilege of serving Jesus Christ in the Church. I do continue to give thanks for the training and attitudes received during the course of study at Fuller Seminary.

REACTION: Dr. Robert Schaper has already found a warm spot in the hearts of students and faculty alike at the Seminary. His ministry has become a vital part of the life of our School. It is evident that gifts and commitments from the Alumni go to an eminently worthy cause in providing funds for the Chair of the Dean of Students.

RESPONSE: We are glad to report that Alumni are sending in checks and promises of regular giving in an encouraging way. Thus far, a total of \$2,877.25 has been received in cash, and an additional \$1,167 in commitments. We are concerned about much more than meeting or exceeding a goal of \$12,000. We believe the Lord will bless those who give. We understand that being an Alumnus of an outstanding school like Fuller means commitments in this area as well as in doctrine and life. We yearn to see every Alumnus a participant with at least a minimum gift of \$10 this year.

## F. F. Bruce Payton Lecturer

Dr. F. F. Bruce, author, theologian and educator, will be the Payton Lecturer at Fuller this year, February 27 to March 1, 1968. His topic will be the relationship of the Old Testament to the New Testament.

Alumni are invited to attend these Payton Lectures daily from 9:30 to 10:30 a.m., followed by informal discussion. A special Alumni Day is set for Wednesday, February 28. A luncheon for Alumni with Dr. Bruce is planned, with a question and answer session following.

## Why Christian Social Concern?

JAYMES P. MORGAN, JR., B.D. '60



Jaymes P. Morgan is Instructor in Systematic Theology at Fuller Theological Seminary. This article is reprinted from *The Reformed Journal*, October 1967.

IT IS PATENTLY FUTILE TO RAISE THE QUESTION OF *where* and *how* evangelical Christians should participate in social action as long as confusion lingers over the prior question of *whether* they should involve themselves in social and political matters at all, and particularly, whether they should engage in overt social action.

I submit that evangelicals must pursue the goals of social righteousness by means of Christian social action. Apart from such action, the imperatives of Christian ethics remain unsatisfied.

Evangelicals must commit themselves to Christian social action, first of all, because they are already and inevitably—although for the most part unconsciously, and often in un-Christian ways—socially involved. Since involvement is inevitable, evangelical involvement must become Christian in character.

If we take as a broad definition of social action *any activity purposing to influence man's condition and behavior through structuring his environment*, the evangelical's factual participation in social action is apparent. Something as innocuous as membership in the PTA fits the definition. And voting is quite clearly another form of social action—being an attempt to influence man's condition and behavior by structuring his environment. Most of us would concede the Christian's right to work on behalf of candidates for political office. This is social action. Other illustrations readily come to mind. Consider, for example, the sermons, articles, and ecclesiastical resolutions that have been used as weapons in the holy war some Christians wage against attempts to eliminate capital punishment. Consider too the plethora of articles, speeches and advertisements of evangelical churchmen in defense of *laissez-faire* capitalism. Evangelicals have articulated their views about the House Un-American Activities Committee and the admission of Red China to the United Nations. One must insist that these, too, are

instances of social action—activities intended to influence man's condition and behavior through structuring his environment.

Of even greater significance, however, than these illustrations of social action is the involvement of many evangelicals in the politics of silence. By this means, the forces of evil have marshalled tens of thousands of good men in support of demonic causes. The politics of silence—the art of doing and saying nothing—is in actuality forceful social action in behalf of the *status quo*. It is as assuredly a form of social action as any of the more visible varieties like sit-ins, freedom marches, and protest demonstrations.

All evangelicals admit the truth of this in some areas of life. Most of us get the point of the story of the Good Samaritan, and rightfully deplore the behavior of the priest and Levite who bypass the problem by walking on the other side of the street. We shake our heads at contemporary parallels, where dozens of people witness gross crimes and say nothing and do nothing. We mount the podium of our moral dignity and shout for all the world to hear that the guilt of World War II and the race-murder of six million people lie not only at the door of the war criminals, but at the door of the majority of German people. Why? Because they said nothing and did nothing. Which is precisely the point.

Since most of us recognize the damning implications of the politics of silence in some areas, perhaps all that is needed at this point is a widening of horizons. For me, the politics of silence is the demonic aspect of the Southern tragedy. It is not so much that men are being acquitted of murder, nor that churches and homes are being bombed by night-riders. What appalls me more is the silence, the deadly quiet of drawn blinds and closed shutters, the silence of ten thousand churches in a thousand communities. This is the truly demonic dimension of white, churchly suburbia across the nation. I am horrified, although not surprised, by the obscene mob hurling rocks at nuns; for I believe in original sin. What I cannot understand is the silence of the churches of Christ.

The simple fact is that in the political world, there is no nonpolitical stance. Even the refusal to take a stand is a political stance, for it is a *de facto* endorsement of things as they are. Christians are involved in social action by virtue of their citizenship in a democracy. Churches are involved in social action because they are centers of social prestige and economic power. *There is no neutral ground*. My plea is that this involvement be

made conscious and Christian. Since we are involved, let us act conscientiously and with Christian compassion.

OUR INESCAPABLE INVOLVEMENT IN SOCIAL ACTION leads directly to a second point, which is really first and fundamental. Evangelicals must involve themselves in Christian social action because the Scriptures place that responsibility upon us. The Word of God calls us to Christian social action because it calls us to the pursuit of social righteousness.

Our historical inheritance of individualism and privatism sometimes blinds us to the biblical imperative. We ought to regain the Scriptural perspective, to recall that we stand under a cultural mandate.

Evangelicals are very much aware of the missionary mandate. They underscore the Great Commission in their Bibles and in their hearts, and they sally forth to claim men's lives for Jesus Christ. What they often overlook is the other biblical mandate, the cultural mandate with which God confronts mankind. According to Genesis 1:28, God the Creator at the dawn of human history instructs man to subdue the earth and to exercise dominion over it. Not only was this primordial mandate never repealed, it was reaffirmed after the fall of man into sin. In the early verses of Genesis 9, God the Redeemer addresses his servant Noah in almost identical words, giving to man dominion over creation. Man is God's vicegerent over the kingdom of this earth; he is, under God, lord of creation. I conclude from this that man is called to the task of using his power and talents to the limit, to create and sustain the best possible society, even though his power and talents are fallen, capable of demonic distortion, and desperately in need of the healing which the Gospel alone can bring. Surely this is part of the meaning of the story of Cain and Abel. The curse on Cain represents the divine indication that a society where human life is regarded as sacred is infinitely to be preferred to a society where life is cheap.

If there were any doubt in our minds concerning our responsibility before God to seek the best possible society, the prophetic message of the Old Testament ought to clear the air. Hear and reflect on the word of Amos, as he describes the day of God's awful wrath:

"On that day," says the Lord God, "I will make the sun go down at noon, and darken the earth in broad daylight. I will turn your feasts into mourning, and all your songs into lamentation; I will bring sackcloth upon all loins, and baldness on every head; I will make it like the mourning for an only son, and the end of it like a bitter day."

For what enormous evil in the life of Israel is this punishment threatened? For idolatry and faithlessness alone? Not by any means! Hear the divine indictment:

"Because they sell the righteous for silver, and the needy for a pair of shoes—they . . . trample the head of

the poor into the dust of the earth, and turn aside the way of the afflicted."

Amos pictures for us a society where the social life was cut in two, where a property-owning and self-sufficient upper class lived at the expense of the common people, where men sat as judges in their own cases, where slaves, foreigners, widows, and orphans had no one to plead their cause, where bribery and dishonesty were the standing order. For this, God's wrath will fall in its apocalyptic fury.

The prophet Micah promises that God Almighty will "make Samaria a heap in the open country," and that "Zion shall be plowed as a field." Not for the sin of idolatry alone, but because "they covet fields, and seize them; and houses, and take them away; they oppress a man and his house, a man and his inheritance." Micah sees in Israel a scene of economic cannibalism, where rulers are described as those "who hate the good and love the evil, who tear the skin from off my people, and their flesh from off their bones; who eat the flesh of my people, and flay their skin from off them, and break their bones in pieces."

According to Isaiah, God the Lord will make his vineyard Israel a waste, because "he looked for justice, but behold, bloodshed; for righteousness, but behold, a cry!"—because the nation's economic entrepreneurs "join house to house" and "add field to field."

What can the nation do to avert the vengeance of God? "Cease to do evil, learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow." Or again: "He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" Or again: "Let justice roll down like waters, and righteousness like an everflowing stream."

The Scriptures entrust those who control the life of society with a responsibility for creating and preserving the best society that it is within fallen man's power to create and sustain. And the price of living in a nation where government is "by the people," where the control of national life is invested in the hands of the common man, is that there is no place to hide from the eyes of God on that day when he shall look for those who are responsible.

\* \* \*

At this point, an extended note is in order. This affirmation of our continuing responsibility to labor for the betterment of society does not question the fact that regeneration is the primary solution to the ills that beset mankind. Certainly man's power to do the will of God remains radically truncated apart from the converting work of the Holy Spirit. Surely the best way to engage men in the pursuit of social righteousness is to win their allegiance to Christ and instruct them in the whole counsel of God. Obviously the converted man ought to have a capacity for loving his neighbor that transcends that of his unbelieving counterpart. Nor is our affirmation meant to question the fact that the triumph of righteousness in the world awaits the revela-

tion of Christ in power. The apocalyptic portraits in Scripture ought to rid us of any facile optimism. Man is not going to "bring in the Kingdom" through any program of social action—nor by any other means. The New Testament seems to predict a gradual polarization in the moral history of the world, climaxing in an ultimate conflict between God and the forces of evil represented in the picture of Antichrist.

But these truths—the fact that regeneration is the primary solution to man's ills, and the facts of biblical eschatology—do not limit the evangelical to a choice between regeneration, Second Coming, or nothing! Doubtless the best solution to the problem of slavery in America would have been widespread conversion of slaveholders and a thorough exercise of Christian responsibility on their part. But since this was not forthcoming, many evangelicals worked for abolition, and supported the Underground Railroad. No doubt the horror of Nazi Germany could have been stemmed by a revival in the churches and a widespread reception of the Gospel. Since this did not happen, many evangelicals dedicated their energies to resisting Hitler's programs and some of them paid for their social action with their lives.

Furthermore, it would appear ill-advised to argue from the eschatological pictures of the growth of evil in history to a course of social behavior. I believe the Scriptures enjoin us to work for the improvement of society without regard to the question of success or failure. I submit that there is a tension in the area of Christian social ethics paralleling the paradox of Christian personal ethics. In the area of personal ethics, we are asked to combat sin in all its disguises, knowing that the man who claims to be without sin is self-deceived. In the area of social ethics, we are asked to labor for society's improvement, knowing that society can be rescued from its ultimate deterioration only by an irruption of the power of God into history.

A THIRD REASON FOR EVANGELICALS TO ENGAGE IN social action is in order to bring a sorely needed perspective, critique, understanding and discipline to the contemporary pursuit of social righteousness.

Evangelicals can contribute a perspective concerning the rationale of social action. When the goal of social action is assumed to be the utopianization of society, then it is clearly vulnerable to the criticism of the Scriptures. This is not the reason Christians must commit themselves to social action; evangelicals are called to represent the biblical reason for social involvement. Evangelicals are needed to demonstrate that Christian social action at its best is not some kind of cause into which men are to be enlisted, but a matter of conscience, a matter of love and obedience to the God who gave himself to us and for us in Jesus Christ, a matter of meeting the demands other people put upon our Christian consciences by their very presence among us. If the evangelical absents himself from conscious social action, then the pursuit of social righteousness will in all likelihood assume a non-evangelical character. Then, of course, we are free to point with righteous indignation at the un-Christian perspective of the movement. (Which is what sociologists call a self-fulfilling prophecy!)

Evangelicals can also contribute to a critique of the means used in social action. Not all of the methods employed by our contemporaries in the pursuit of social justice are legitimate from a Christian point of view. This

must not be stated as a negative end in itself, but for the purpose of developing methods more suited to the ends desired.

Evangelicals must engage in social action because as Christians they are better prepared for the task than are other men. The evangelical's understanding of the reality of sin makes him aware of the potential for evil in every man. He is forearmed against its expressions, both in himself and in other people, and he is protected from the trap of idealizing the dispossessed and downtrodden. His experience of justification by faith alone prevents him from finding his security in his social involvement, making him wary of a justification by works of social righteousness. His understanding of Christian discipleship protects him from confusing material benefits with spiritual well-being. His experience of the love of God in Christ breeds an indiscriminate love for his fellow men.

Finally, the evangelical can bring staying power to the pursuit of social righteousness. As the utopia for which so many have dreamed does not appear, as the excitement of social action wanes, as those for whom one has labored turn upon him in anger and contempt, the evangelical will have an opportunity to demonstrate what he is made of, or better, by whom he has been wrought. It is the man who is justified by faith and empowered by the Spirit of God who works on into the night when the day holds no promise.

In this context of staying power and persistence, I believe evangelicals can bring solid, disciplined thinking to our burning issues and problems—thinking that is informed by biblical perspectives and impatient with easy answers. Can we any longer remain satisfied with casual, off-the-cuff answers to the question of racial intermarriage? Can we any longer remain satisfied with self-interested ecclesiastical endorsement of private property which is insensitive to social claims? Can we any longer remain satisfied with blanket condemnations of civil disobedience as the only reaction to blanket endorsements of it, when both of these fly in the face of the biblical witness? Can we remain satisfied with flippant distinctions between a clergyman's activity as a private citizen and his pulpit ministry, or between social action by individual Christians and social action by churches as institutions, as if the pulpit by its very nature were not involved, as if churches by their very nature were not involved already? The times demand serious, informed wrestling with these very difficult issues. I believe evangelicals have the capacity for the task.

Evangelicals must engage in Christian social action because social involvement is unavoidable, because the Scriptures call for social righteousness, and because they have a great contribution to make. If the evangelical world will renounce once and for all the illusion that there is a place of privileged neutrality, it will hear the biblical imperatives and recognize the grand opportunities that challenge it.

# The Narrow Way to Church Renewal

DAVID ALLAN HUBBARD  
President  
Fuller Theological Seminary

An Address Given  
at the  
Annual Alumni Luncheon  
June 6, 1967



Man lost his poise in the garden. Ever since, extremism has been his style and imbalance his middle name. Poise doesn't come naturally; balance is almost impossible for us to achieve. Even after we become Christians, this part of our fallenness clings to us, tinting and

staining the whole fabric of our common life and our theological thinking.

Because of this, the need for church renewal is always with us. And part of the drive for church renewal must be the quest for biblical balance as a hedge against our extremist tendencies. It is the narrow way, the middle way, that leads to church renewal. This is true in a great number of areas. Here are just four.

First, in the area of churchmanship, we have to seek the narrow way between rigidity on the one hand and pragmatism on the other—between a sticky attachment to structures deemed changeless and a free-wheeling pragmatism that puts all questions of polity, order and practice up for grabs. Perhaps a way to illustrate this would be the case of the deep-sea diver who finds himself entangled in the kelp. There is one wing of the church that has no mobility to deal with the changes because it is caught in the kelp. There is another that takes the knife from the belt, cuts through the kelp in swash-buckling style only to find that in clipping the kelp it has cut the airhose.

In the pastoral ministry, the dogmatic dominie, who is probably a thing of the past, is being replaced by men who exude a kind of pragmatic peermanship. While the one was aloof and detached, the other, equally dangerous is specialized in instant rapport, in inflation friendship. He knows how to be close to everybody in a hurry. Renewal will come through a recovery of the New Testament pattern of mature leadership and responsible following, the true lay-clergy relationship that the

New Testament spells out, where the minister prepares others to carry on the ministry and helps them fulfill their calling.

There are a host of other things we could mention in the area of churchmanship:

- the need for feedback within the church, which is the last bastion of one-way communication in our society
- the need for the minister to coach laymen in vocational ministry, remembering that the bridges that God has provided in our society are vocational bridges
- the need to capture the increased leisure time for outreach and nurture, and especially to mobilize the hosts of retired members
- the need to recover the sense of the church geographical, working with other congregations in the same locale, and weeding out vast amounts of duplication in church structure within any given community.

The question may well be posed as to whether our denominational leaders are taking the theology of the ministry seriously enough in their consultations on church union. Are they moving toward the lowest common denominator which will make most of us episcopal in one form or another because the communion that takes church order most seriously is the Episcopal Church?

On the other hand, there are Christians who feel that nothing can change: "Keep the status quo. We need our own little group. We have our particular distinctives that we brought over from Europe and nobody is going to budge us from them." Between these extremes there is a narrow way—letting the Spirit of God lead us by the Word of God into a clear-cut sense of what it means to minister apostolically in our particular situation.

Second, in the area of politics, we have to seek the narrow way between political apathy and uncritical patriotism, between escape from political responsibility and the naive cannonization of the status quo. We have a younger generation, for instance, certain wings of which are suspicious of law, government and justice. A hippie told me in San Francisco that if all of us were hippies we wouldn't need any government at all, so naive was he in his concept of justice. Justice to him meant "the fuzz coming to check on the acid."

And on the other hand, there are those among the older generation who are driving toward na-

tionalism, idolizing the American way. We have to realize that the failure of government cannot mean the abandonment of government, nor can the success of a form of government mean its beatification. We churchmen should challenge our members toward good citizenship while yet maintaining international concern. God loves the world—Israelis and Arabs—and we've got to ask ourselves, "What is a churchmanly stance in the very difficult situation that we face in the Middle East?"

The whole church must agonize over the question of rendering to Caesar what is Caesar's in a society where we are Caesar. We have to avoid the arrogance which rejoices in a freedom gained by revolution and yet which urges the underprivileged of other countries not to revolt but to suffer smilingly through their exploitation. We who look back on a revolution can gaze smugly at the problems in Brazil where there has been no major land reform, and say, "Don't revolt; don't be involved in any use of force." If the Minute Men had taken that particular approach, we might still be paying high taxes on tea.

There has to be place in the curriculum of the church for instruction in political responsibility as part of Christian discipleship. People say there are two things we shouldn't talk much about—one is religion and the other is politics. I think there are two things we ought to talk about all the time, religion and politics.

But while we are doing this, we are not involved so much in blanket pronouncements as in active participation, remembering that there is a theology of government in the New Testament as much as there is a theology of anything else. A theology that knows that government is important but that government is not ultimate. A theology that yields to the command to fear God, and because of this, also obey the command to honor the emperor. But the higher command takes priority over the other. God and country are not coordinate terms to which we owe *equal* allegiance.

There is a narrow way that is marked out for us in our society, and there are many that are erring, by canonizing the great society as a utopian hope or assuming that somehow the cause of God hangs on the survival of the American way of life, almost as though God pledged allegiance to the flag every morning.

Third, in the area of theology we have to seek the narrow way between apocalyptic despair about the world and a glib presumption that God is working everywhere, between a view which baptizes all human culture and one which anathematizes it. Much of the so-called secular theology assumes that whatever is going on in society and culture is totally within the will of God. This is an oversimplification, but there is that trend within

this theology. Then there is a pessimistic, almost escapist, kind of theology that assumes that God isn't working anywhere in history until He comes again, and it is only as He breaks through the blue at the Second Coming of Jesus Christ that He re-enters human society and becomes actively involved again in the course and stream of history.

We need careful study of the work of God, and not only of the work of God but also of the power of the demonic, in human history. We have to bear both in mind. We need a more mature doctrine of the Holy Spirit, avoiding the extremes of the wrong kind of pietism, which assumes the Spirit only speaks within the experience of individuals and then only the right kind of individuals, and the extremes of a virtual pantheism, that hears the Spirit blowing in every wind of change in our society.

In the New Testament the Spirit works through the Word as it is proclaimed and demonstrated by the believing community. The Holy Spirit is sent to the church and through the church convicts the world of sin, righteousness and judgment.

We need a sound eschatology, too. We need really to believe that Christ is coming again as Lord over history, and really to believe that through His cross, resurrection and ascension He has defeated all the enemies that dog our humanity and keep His program from being what it ought to be. We must believe these things and yet know the reality of the struggle in the meantime. The struggle, difficulty, sin of this pilgrim life and the hope and glory of the triumph of the crucified Savior is the combination that lights our way. But it is a narrow way.

Fourth, in the area of evangelism we have to seek the narrow way between an emphasis on Christian presence without proclamation and a Christian proclamation detached from social context, between a truncated Christology which sees Christ only as servant and His church carrying out only the servant role, and a myopic message which says, "Just preach, and as hearts are changed everything else will follow course." We have to let the fullness of Christ's ministry—as prophet, priest, king, servant—inform the church of her ministry.

In our simplistic approach to the preaching of the gospel and social action, we evangelicals are very close to Roman Catholic. We are really saying that justification and sanctification take place simultaneously and are one and the same act. If we say, "Preach the gospel, change the heart, and then the whole context will change," we ignore the fact that we have a large wing of the nation, huge pockets of the church, one whole country of the world where the gospel is preached all the time, where people are being converted and where there are built-in structures of prejudice, mistreatment,

even hatred of other human beings. This is not to say that these people are not converted, that they don't know the meaning of justification, but it is to say that the Spirit of God has much work to do in their hearts (as in ours) before He rests.

One of the ways that we help to bring about the needed change is to prod the conscience by the constant reminder of the demands of God's love. Yet while and until lives are changed we have no choice but legislation and other forms of social action. To say simply, "If the gospel were only preached all of the human problems would be solved," is to overlook the fact that justification is instant while sanctification is a from-one-stage-of-glory-to-the-next kind of process.

There is no instant, massive cure of the problem of prejudice, any more than there would be of the problems of poverty. The time has come for the church of Jesus Christ not only to keep the message central—the specific gospel, the good news that God was in Christ reconciling the world to Himself—but to express social concern which is appropriate to the context. Christ died to make men whole, to set them free to worship Him and to relate responsibly to others. We as Christians must resist to the death whatever blocks man's wholeness, whatever throttles his freedom.

I have an article called "Staying Power" in preparation for rejection by some Christian magazine. The basic premise is that the Civil Rights movement is dead as far as sentimental humanism goes, that the options today are Black Power or a more deep and desperate involvement of the Church of Jesus Christ in these questions. Only the Church has the staying power to see a problem of magnitude like this through to the end. Almost everybody else is going to quit. Two years ago there were a thousand civil rights workers in the South. Now there are less than fifty. No wonder the Negro feels very much that he is on his own. He feels locked up to Black Power, the grasping of rights no one is going to give him.

Now is the time for the Church to show that human beings really do count. The day is long gone when we could sing, "Praise God from Whom All Blessings Flow," and then say, "These people are poor because they are lazy." The hour is past when we could sing, "Just as I Am Without One Plea," and say, "You know, if they'd only clean themselves up a little more we'd accept them better." Our attitude in the pressing social problems has been a denial of the theology of grace that we preach and by which we live, if we live at all. It is time for the church to do something about it.

Let's face the fact that it is easier to be heretical, or perhaps even easier to be orthodox, than it is to be biblical. To be staunch without being stodgy, to have starch without being static is the task of

the church today. Heresy is not the sole province of liberals. Conservatism has a certain proneness to it, partly because of our lack of self-criticism, the sureness that we are right.

Renewal comes not through the broad, almost directionless, way of liberal rejection of biblical authority. Renewal comes not through the constricted, almost clogged, way of fundamentalist smugness and complacency. It comes through the narrow way of a return to biblical thinking and biblical living in the areas that I have mentioned and in others. We are faced with the tragedy of redoubling our efforts as a church, having forgotten our goals.

May God give the church the freedom  
to be His slave

May God give the church the emptiness  
to be Christ's fullness.

May God give the church the breadth of  
vision to walk the narrow way.

## Books for Review

The following books are available for review to *foreign Alumni*, excluding those living in Canada and South America, on a first-request, first-served basis. This will allow Alumni serving in the distant parts of the world to have equal opportunity for free books.

*Bishop Pike: Ham, Heretic or Hero?*, by Frederick Morris, Eerdmans Publishing Company (paperback).

*Beyond the Ranges*, The Autobiography of Kenneth Scott Latourette, Eerdmans Publishing Company.

*Doctrines of the Christian Religion*, by William Wilson Stevens, Eerdmans Publishing Company.

*Count It All Joy*, by William Stringfellow, Eerdmans Publishing Company.

*The Ecumenical Mirage*, by C. Stanley Lowell, Baker Book House.

*Defeat of the Bird God*, by C. Peter Wagner, B. D. '55, Zondervan Publishing House.

*Crusade Hymn Stories*, by Billy Graham, edited by Cliff Barrows, Hope Publishing Company.

*Managing Grief Wisely*, by Stanley P. Cornils, Baker Book House (paperback).

*The Davidson Affair*, by Stuart Jackson, Eerdmans Publishing Company. (A novel which puts the Resurrection story into modern dress . . . gives the Passion Story immediacy.)

# Our Strategy in the Conflict

by

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### SHARPNESS OF THE CONFLICT

We're kidding ourselves if we think we face smooth sailing in our attempts to fulfill the Great Commission. Tension and conflict are on every hand. The forces of secularism seem to be on the rise. The battle rages for the control of men's minds and hearts.

In the midst of this conflict, we have to ask ourselves, "What shape should the strategy of the church take?"

There is a sense in which we are part of the conflict. We are tarred with the brush of confusion and sometimes dissension. We, who are middle-aged and beyond, are fearful of the future. We're confronted with a vast amount of uncertainty.

Some of the agencies, commissions and organizations within the brotherhood are making pronouncements and engaging in programs which seem a little strange to us. Our young people are moving into areas that cause great uncertainty. How much of the past can we bring with us into the present and into the future? We find ourselves sometimes desperately trying to stave it off, to slow it down. We ourselves are part of the conflict.

### CONFLICT WITHIN US

You who classify yourselves as the younger generation know something of this conflict. Some of you decided that the way to handle your Christian faith and the tensions under which it puts you was to respond with (1) *apathy*. Apathy raises the question: "Who needs it? It may have been good for our fathers, but I'm not sure it's good for us."

(2) And some faced the conflict within in terms of *rebellion*. If the question of apathy is, "Who needs it?" the slogan of rebellion is, "I've had it!" Some find themselves tempted to leave the church and to find their social and spiritual expressions in other places.

I remember, not too long ago, meeting with a group of young people of Mennonite background. They seemed to be fed with the established patterns. "Don't preach too long," they said, because we want to have questions after the sermon. We don't like the fact

that we don't have discussion in our regular churches." They were meeting in a separate situation, in a sense shut off, but in another sense trying to find new anchors and new moorings as they sought to adjust themselves and their heritage to the world in which they live.

(3) And there are others today, even within the church, who are finding the answer not in rebellion, not in apathy, but in *idolatry*. Idolatry says, in some new sense, "I've found it." That is, I've got another centre for my life. It's in my family, or it's in my work, it's in some fresh ideology, some new brand of ideas. Jesus Christ is in danger of being dethroned as we put something else in his place.

How often we find ourselves tempted to leave the centre of the brotherhood, the centre of our heritage, the centre of our experience in Jesus Christ, and try something else. And, as a result, we find ourselves in the midst of conflict.

### CONFLICT WITHOUT

And then, of course, there is *conflict without*. There is the conflict that is produced by (1) *humanism* in all of its forms. Humanism has a hundred different heads in our society.

It comes in the form of psychologizing—we feel that we can know enough about the dynamic of the human personality to solve all human problems.

It comes in the form of social engineering. If, by a combination of good works and legislation, we can bring about certain basic changes, we feel we'll find ourselves with a solution to the problems that bother us.

Humanism centres, very often, in our educational system. That is why our great universities so desperately need Christian presence and witness. I remember being at a convocation at one of our great western institutions. The speaker was a little late so the dean filled in, talking about the life and ministry of his institution. He said, "We have here the potential to solve all of the basic human problems."

I said to myself, "What insolence! I bet you haven't even solved the in-

fighting in the sociology department: the quest for promotion, the race to see who will get tenure first." Here he was, one of America's great educators, making this kind of blasphemous statement. It shows the kind of conflict in which we seek to carry out the Great Commission.

There's the problem of (2) *materialism* in our society. We have become so comfortable—all of us—so attached to things. And what in one generation was a luxury has in another generation become a necessity. We find ourselves treating things as ends instead of means—taking those things which God has given us and using them selfishly for our own enjoyment.

The conflict of (3) *nationalism* faces us in a great many forms around the world. People on the mission fields face it as they seek to bring the gospel to other nationalities and are identified with western civilization. National religions are gaining vitality and the gospel is hitting them head on.

I suppose what bothers us is not that this conflict exists. The Bible prepares us for it. "In the world ye shall have tribulation," were Christ's last words to his disciples.

"Thanks a lot," they could have said, "that's great news!"

"In the world ye shall have tribulation, but be of good cheer," Jesus said, "I have overcome the world."

What concerns us is the way many maneuver to defend themselves in the midst of the conflict. Many people are answering secularism or humanism by a kind of a return to a ghettoism within the Christian faith. We cut ourselves off from all of these pagan forces—on one side is the secular world and on the other a kind of Christian society. The ministry of strategic penetration is so often lacking. We tend to huddle together and talk about how wonderful it is to live in Jesus Christ without moving out in the kind of ministry and outreach to which we have been called. I fear that we may react to materialism either by capitulating completely to it, and becoming as materialistic as anyone else, or by bringing in some new brand of asceticism,

some kind of Christian beatnikism which reacts against the squareness of life and feels that somehow there's a special merit in self-deprivation.

Again when it comes to the conflict with nationalism we have the tendency as Americans to fall into a kind of counter-nationalism. It's a very dangerous thing to assume that somehow the answer to the pagan nationalism which we see around us is the triumph of the American way of life. Do you remember 1964 when we were introduced to a kind of trinity on bumper stickers—God, the Constitution, and Gold-water? I'm happy to say that the old Trinity still holds sway.

God's program is in no way dependent on the survival of the American way of life, as wonderful and as beneficial as it may be. And our answer to the problems of nationalism around the world is not to bring our way of life to them. The church is international. Its strongest ties are not political. Its strongest ties are ties of faith, of hope, of trust in the lordship of Christ.

The other extreme to counter-nationalism is the withdrawal from all political structures. I don't really think that this is our answer either.

I know something of our Anabaptist heritage, of our fear of political structures. I have great respect for this fear. But I don't think that it's adequate to assume that the pattern of citizenship which prevailed in the Roman empire, or which prevailed under the last days of the czars of Russia, can prevail in mid-twentieth century American democracy. As Christians we have to come to grips with the question of how to render unto Caesar what is Caesar's, in a society where we are Caesar.

It may be that it is not enough for us to vote and to pay our taxes. God has given us an opportunity to enter into governmental structures in a way which was given neither to the Christians in Rome, nor to your forebears in Europe under a feudal or totalitarian system. In American democracy, where we have the opportunity for the creative use of political influence, we may have to ask ourselves whether the best way to fight burgeoning nationalism is not through a greater Christian penetration into the political order.

#### STRATEGY BEGINS BY KNOWING WHO THE ENEMY REALLY IS

(1) *Issues and ideas are the real foes of the church.* God loves the world, but not the schemes or sentiments or values of the world. We have to mark the difference.

The Christian wrestles not against flash and blood but against principalities and powers, against the demonic elements that delude men and cause them to live for self rather than for God. And we have to strive to distinguish between a needy person, who is sought and loved by God, and the evil

ideas and values and standards which hold him in their grasp. We haven't always done this.

(2) When it comes to identifying the foe, *we cannot confine him to one strategy.* There are those who feel that Satan is working today through communism and who bend every effort to fight it. We ought to resist communism, but I don't think it is the only tool of Satan. Satan can work through democracy too.

One of the great problems that we, as Christians face, is our response to evil concentrations of power. Whether it is in big business, in big labor, in big government or in big church! Wherever there is concentration of power there is an opportunity for the demonic to work.

It's no accident that when Daniel pictures the beast who comes up out of the sea, he calls its horns kingdoms—concentrations of power. Similarly in the book of Revelation, Anti-Christ works through the ecclesiastical and political structures. We have to be fearful of them. If power corrupts, absolute power corrupts absolutely.

(3) And yet at the same time we *must not overestimate the power of the enemy.* All that exists in life, exists because God created it. Satan has no creative powers. He never made anything. He could speak on the horizon of space until he was blue in the face, and couldn't bring light nor separate the firmament above from the firmament below. Only God creates. We have to believe this. Though the enemy is severe and the conflict sore, yet because of the creative power of God and his ultimate sovereignty, everything is held in check by him. There are no elements in this conflict which are ultimately outside of God's control.

Hitler and his bunker bears witness to this. So does Stalin in his tomb with much of his memory wiped out. There is nothing in the sphere of evil that is ultimately outside of God's power. Though you and I, as Christians, cannot underestimate the enemy, we must never overestimate him so as to become neurotic and fearful and lose our confidence in the sovereign power of God.

(4) In dealing with our foes we have to *meet him on his own ground.* If he's in the sphere of politics, we cannot retreat, we have to meet him there. If he's in the intellectual life, we cannot retreat from intellectual life. We can't say, "Well, universities are bad places because some people lose their faith." That's the very place where we've got to dive in! We can't retreat from the areas of entertainment and culture and so forth. If they are corrupting the values of our young people, if they are distorting our perspective, then that's the very area in which Christian witness ought to be heard.

Jesus Christ went to the centres of

strategy and he fellowshipped with people that you and I wouldn't be caught dead with. So often Christians are timid when they ought to have the nerves of ambulance drivers. We ought to be attracted to the seamy. That's where redemption needs to take place. But we feel so comfortable when everything is wholesome.

#### STRATEGY BEGINS BY KNOWING WHAT OUR MISSION OUGHT TO BE

Now, in addition to knowing who our enemy really is, we *must know what our mission ought to be.* We have one wing of the church saying the mission is Christian presence. Just be there and do good things. There's another wing of the church that says, "No, the mission of the church is evangelism and Christian witness; and it's not enough just to be present. It seems to me that the answer is not either/or but both/and—identification with the human predicament and a proclamation of the gospel that can alone deal with that human predicament.

(1) Remember that Jesus Christ did not stay in the base headquarters to shout encouraging words to the troops below. He went down to the front lines 'where the action is'; we better be there with him. We need a *servicing church* that sees the need of the world and reaches out to them.

I take great encouragement when I see what you have done through the years. I wish our government had given you credit for the idea of the Peace Corps which I think was borrowed from the Mennonites. There's a sense in which we have to meet the felt needs of the world in order to gain the right to meet the real needs.

(2) At the same time we have to be the *proclaiming church*, pointing out what these real needs are and witnessing to what Jesus Christ has done. Not witnessing to our betterness—forget it! Nobody is interested in a witness to ourselves. That's why some people don't become Christians. But we witness to Jesus Christ and what he can do to meet human needs.

(3) And at the same time we're at work in the area of *relationships.* Nothing that's human can ultimately be foreign to us because we are human beings. Being Christians does not make us less human, but more! Questions of poverty, race, of population explosion and approaching famine, questions of political oppression and financial exploitation—all these are of concern to us because we, of all people, must take the human family seriously. In the midst of the conflict we seek to relate to others, building those bridges of love and understanding across which may flow the saving Word.

We have to learn what needs we can plug into—the needs of meaninglessness, of loneliness, of emptiness.

We have to see the importance, for instance, of *vocations* in our society.

The most important thing in the mind of an American man is what he does for a living. This is not the way it should be, but this is the way it is.

If you say to someone, "Who are you?" he says, "I'm a lawyer." If you say, "I didn't ask what you do, but who you are?" he's confused because he thinks of himself largely as a lawyer.

Our lives are not centred in our neighborhoods but in our jobs. Our best opportunities for ministry lie with our fellow workers or professional colleagues. Are we going to use these vocational bridges in ministering in the midst of the conflict?

There's another kind of bridge that we have to use in addition to the vocational bridge. We have to use the bridges of the *mass media.* All of us are reading, hearing and watching the same kinds of things. Never before in history has there been such homogeneity of interest. What a tremendous opportunity to use the common grounds of what we watch, to talk about the gospel of Jesus Christ.

#### WE MUST KNOW OUR WEAPONS

Our strategy depends, too, on our knowing the *power of our weapons*—the authority of the Word and the power of the Holy Spirit. I worry about the question of (1) *biblical authority.* Not so much on the part of those who deny it but of those who affirm it. We ought to put our money where our mouths are. We say we believe in the authority of the Bible, but what we really mean is the parts of the Bible that we feel comfortable with. We'll never get anywhere in putting across a view of biblical authority unless we take the whole Bible seriously.

Ours is an anti-authoritarian age. When I go to a secular campus to speak, I say, "This is the apostolic witness. This is what the Bible says. This is how Jesus looked at it."

Then the students look at me, screw up their faces and say, "You're authoritarian." And one will add, "This is the way I see it. This is how I feel about it. This is how it appears to me." Then I screw up my face and reply, "You're authoritarian. The difference is only in our authority. You pose yourself as your own ultimate authority. I quote the apostolic testimony."

At the jet-propulsion laboratory at Pasadena there is a huge silo whose ceiling is a battery of lamps and mirrors. It's an attempt to simulate sunlight, a difficult thing to do on earth, because all the light that we know either converges or diffuses, while the rays of the sun are parallel. Furthermore, all earthly light has hot and cold spots in it. But sunlight has a uniform pattern of heat. The purpose of this solar simulator is to test the effect of sunlight on unmanned satellites. The best that human engineering can master produces a column of light six feet in diameter that isn't truly parallel and has hot and cold spots.

After visiting this simulator I walked out and saw the hills and valleys of Pasadena bathed in sunlight and I said to myself, "That's about it. The sunshine is the true light of God's Word, and my understanding of it is like the six foot shaft of artificial light: not quite parallel with hot and cold spots."

To live under the authority of the Word so that all of God's truth shines on our decisions is difficult, and yet we must try.

(2) And the *power of the Spirit*, what a weapon he is! I just have one statement to make on the Spirit's work—don't box him in. Don't assume he has only one way of doing things.

If sometimes he has worked through Bible study and prayer groups, don't assume that that's the only way he's going to work. Don't assume that, because at times he works through flashes of inspiration, he won't work through good hard planning. Don't suppose that, because he may work in an off-hand way in somebody's life, he won't work when groundwork is deliberately laid for Christian witness.

#### WE MUST KNOW THE TRIUMPHANT OUTCOME

Finally, *we must really know the triumphant outcome of the conflict.* Unless there's this kind of optimism we're not going to be able to steel ourselves for the battle.

We sometimes hear testimonies taken from Colossians 1:18: "that in everything he might have the pre-eminence." Usually this verse is given a strictly devotional twist: "I want Christ to have first place in my life." As though Christ's lordship somehow depended on our vote. As though Christ is dependent on a Gallup Poll, and if he can muster enough support he'll make it to be Lord. As though he sits on election night and waits for the up-state vote to come in. Will it be for or against him? This is foolish theology.

The universe is under his control. Our task is to live out the meaning of his Lordship and to announce his Lordship to others so that those who have not recognized him as Lord will do so. By beating Satan on his own court, by taking all the blows that the world and the devil could send at him on the cross, by triumphing over his last enemy—death—in the resurrection, by being lifted above all principalities and powers in his ascension, by giving gifts to believers to carry on the work, and promising that they would be more than conquerors, Jesus Christ has shown himself as Lord and Victor.

Those of us who were at the Berlin World Congress on Evangelism were absolutely thrilled to hear the testimonies of two representatives of the Auca church. They told how the Lord had conquered their fear of the black spirits, how he had changed their lives from bad to good. They sang hymns,

verse after verse in their monotone, joining all creation and the angelic hosts who sing praises before the throne. They read a few verses of Mark's gospel and told of their hope for the Second Coming of Christ. Their whole world-view had been changed.

When the Aucas got through there was such a feeling of electricity in the Kongresshalle that we could hardly contain ourselves. One African brother couldn't. He jumped up and leapt to the platform with great African strides. He ran to the Aucas and literally flooded them with his love. I don't think there was a dry eye in the hall.

I thought to myself, "This is the power of the gospel, this is the answer to the conflict that we face." If the gospel can take those who ten years ago were murderers, against whom the whole wrathful sentiment of the western world was directed, and change their hearts, then no hearts are too hard to change. If a loving relationship can be built between a sister of the murdered man and her brother's murderers, then there are no situations too difficult for the gospel to change. There are no cultural gaps too great to span. The gospel energized by the power of the Holy Spirit can work in the midst of conflict. And you and I better believe it!

#### HIGH COST OF NON-COMMITMENT

Paul Carlson's picture on the cover of *Time* magazine was a chilling sight. And inside the pictures of lifeless, battered bodies lying prone in Lumumba Square, even more so. It started me thinking about the high cost of commitment—and what it cost Paul Carlson to be committed to the Great Commission.

What would have happened in the life of Paul Carlson if he had backed away from his commitment, if he had pulled away from involvement in the lives of people of the Congo even though to continue meant death?

I thought, "He's about my own age. He would have had to shave himself ten thousand times before he died and every time he looked himself in the face he would have had to say, "You backed away from the kind of commitment that the Saviour made for you."

And what hit me as I considered Paul Carlson, was not at all the high cost of commitment—the Lord knows it may cost us everything we have—but the really high cost, or highest cost of all, the cost of non-commitment. To live with ourselves, having backed away from the implications of the Great Commission and knowing that we have a Saviour who never flinched while giving everything for us.

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# A Critique of Some Evangelical Attitudes

GEORGE A. HARCUS, B. D. '59

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The precipitating stimulus for this article was my experience this past summer at the Fuller Seminary Conference at Mount Hermon, especially the Alumni seminars with Dr. Hubbard. These were refreshing times; times of dialogue and sharing. I found myself in the position of being able to share some of my thoughts about evangelicalism with other evangelicals—an experience I don't often have since I am a pastor in one of the mainline denominations and my congregation is located in a remote corner of Utah.

The confluence of my theological orientation and my ecclesiastical environment stirs up thoughts about evangelicalism. I feel I must say things which may seem deprecatory but which must be said. What appears below is a critical, but friendly, look at some attitudes I find among evangelicals today.

Evangelicals are in the position of being of real service to the mainline denominations. When I first came to Utah, my conference minister asked me to present a paper to the monthly meeting of the association ministers. He assigned the title, "The Evangelical Appeal". Although this was a courtesy to help in getting introduced and mutually acquainted, I feel there was genuine openness to receive whatever good contribution an evangelical could make. One important contribution is underscoring the urgent priority of evangelism to the denominations. This requires patience and perseverance, qualities which evangelicals have in short supply.

David E. Kucharsky, writing in *Christianity Today*, calls attention to the embarrassing reticence to personal evangelism among evangelicals. He says, "many prominent evangelicals would have to admit it has been years since they have on their own initiative sought out a single person with the intention of seeing him find a saving faith in Christ." Kucharsky gets close to the problem when he suggests, "It may be time to declare a moratorium on all so-called revival meetings and Bible conferences and to concern ourselves more intensely with evangelistic training."

I would suggest that evangelicals are hung-up on crusades; we have a crusade mentality when it

comes to evangelism. It is my experience that evangelistic crusades have the effect of excusing us from personal evangelism. Too often we invite persons to meetings and let the evangelist do the job rather than getting to the heart of it ourselves. Crusades are one method of evangelism, and they certainly must be employed, but when they become subtle substitutes for personal witnessing, corrective measures must be taken.

Evangelicals have a right view of evangelism which the whole church needs to hear. But why is it that evangelicals are so deaf to the prayer of Christ for the unity of His church? Evangelicals seem to have unbiblically downgraded ecumenism. This is a serious blindness, and though evangelicals see the truth of the Great Commission, they must be faulted for failing to see the truth of the unity of the church and its meaning.

Both evangelism and ecumenism are vital. But evangelicals may well ponder the possibility that today unity is the most crucial concern of the church. Has God set a priority for today? Could it be church unity rather than evangelism? Why not? Are evangelicals forgetting the love Christ has for His church as well as for the lost? How can the church evangelize if it is fragmented? Denis Baly, in his book *Multitudes in the Valley*, writes: "So it is that Palestine, in addition to its other problems, must bear the burden of a divided Christendom". Do we conceive of our disunity as a burden which the non-Christian must bear, a burden which cripples response to evangelism?

There is a practical, more earthy aspect of ecumenism; one which evangelicals cannot dismiss. I believe evangelicals have given up too much in their separating from the denominations; more than they have a right to give up. There has been an unreasonable and unnecessary abdication of power and surrender of institutional facilities by evangelicals. Now we find it necessary to expend our resources in building new facilities; and we find ourselves forlornly and somewhat wistfully locked out of the councils of power we wish we could influence. Evangelicals should be in all the denominations. It seems to me that practical wisdom, as well as the prayer of Christ, would make us real participants in the ecumenical movement.

The party spirit plagues evangelicals today. Because they lack security, some evangelicals are hos-



tile to any attempt at reconciliation with the ecumenical movement. An evangelical who moves within non-evangelical circles is liable to suspicion; his credentials seem to depend upon his activity in evangelical circles. The need for evangelicals today is to trust those of their number who choose to live and move in non-evangelical circles. Failure to do so can only harm the evangelical cause because it tends to alienate those who do not feel the necessity for everything to be pure and safe. Why should an evangelical be forced to choose between evangelical and non-evangelical fellowship if he labors within the non-evangelical communion? Why should his fellows force him out of his home because he labors in another field? Such campishness is unbecoming to the evangelical spirit.

The great resurgence in the area of church renewal has caught evangelicals flat-footed. Perhaps the mainline denominations will gain authentic church vitality. I detect among them genuine humility and repentance regarding the very things for which evangelicals fault mainline churches—accommodating the gospel, uncommitted membership, neglect of Bible study, prayer and evangelism. Why cannot the Holy Spirit powerfully move in mainline congregations to accomplish the very things evangelical congregations consider their lonely responsibility? As an evangelical, I find it exciting to be a pastor of a mainline congregation.

I can't escape the impression that many evangelicals are perplexed over the sudden disappearance of the status quo. They are bothered by what is going on all around them. For too many it is a time of perplexity rather than a time of opportunity. They see the situation as one in which Satan is maliciously working rather than one in which the Spirit is powerfully moving. This is basic pessimism. History shows it is times like these in which God's great advances occur. These are not death-grief days, they are birth-joy days.

There is one particular evangelical inclination which I find particularly disturbing. This is the passion for holiness and the deeper life. This pursuit is strangely out of tune with the times. Love is not manifested when we worry about how holy we are, or how deep our spiritual life is. More attention should be given to the grace of God and a little less to the doctrine of sanctification. We should have a plain towel over our arm and a basin in our hands, rather than a radiant glow on our faces. I wonder if it is really valid to be even concerned about holiness and the deeper life. Is holiness more virtuous than servanthood?

The evangelical attitude on social and political concerns deserves some comment. When I began my ministry and was promptly labeled *conservative*, I was amazed to discover this label covered

whatever social and political views I might have, as well as my theological views. I believe this identification of right-wing theology with right-wing politics is not only unjustified, but dangerous. I am worried over the attitude of many evangelicals who feel that if you really love the Lord, you will pray for the impeachment of the Supreme Court. This attitude is dangerous not because right-wing politics is dangerous, but because right-wing politics is baptized, sanctified and enlisted in the war against sin. Thus, liberal social political views are met with the same vehemence as are the works of the Devil. No one can get his hands on the Devil to deal with him—this is the prerogative of God—but some evangelicals feel they must get their hands on liberals and deal with them. The treatment liberals receive at the hands of such evangelicals is often exceeded in intensity only by the treatment that the Devil will receive at the hands of God. This is an accommodation to culture by the right-wing with vengeance. I believe that a strong case for the support of liberal political and social concerns by conservative theology can be made.

Evangelicals are generally concerned with biblical prophecy. The prophets spoke in the present tense. That is, they spoke about the times in which they lived and the problems they faced. These, of course, were of great concern to God. In looking at the foretelling aspect of prophecy, the existing situation and God's message regarding it can never be ignored. Prophecy had as much to do with the present as it did the future. But evangelicals are prone to forget this.

But there are stirrings of concern for social matters among evangelicals. Billy Graham has recently come out in support of the war on poverty. In the past, much pioneer work in social areas has been done by evangelicals. But what about today? Evangelicals offer criticism of racial turmoil and even suggest it is all a conspiracy; they generally try to suppress problems rather than alleviate them. I do not see as much creative, redemptive leadership in social areas among evangelicals today as I see in the mainline denominations. I don't think the world does either. Evangelicals are getting the wrong image; one which is not congruent with the gospel. The great need today is for a thoroughly evangelical social crusader. Perhaps we need to take another look at Jesus Christ. I would suggest Matthew 25:31-46.

Evangelicals have the right stuff—the right Christology, the right view of Scripture, the right evangelism, etc.—but they seldom go on from there. They are prone to stand at home plate and gaze in awe at the ball sailing over the fence, feeling that it is too mundane a task to run the bases and score. Let's get into the ball game!

## Placement Opportunities

POSITION	LOCATION AND REMARKS
C. E. Consultant and Sales Rep	David C. Cook Publishing Co. Elgin, Ill. Experience in C. E. and sales required. Age 25-40
Pastor	First Baptist Church Ballston Spa, N. Y. American Baptist. General duties of village pastor. Church & S. S. av. attendance 100.
Minister of Youth Minister of C. E. (2 positions)	First Baptist Church Eugene, Oregon Conservative Baptist Assn. Staff consists of pastor, associate, and minister of music. Av. church attendance is 850; S. S. 1050.
C. E. Director	First Covenant Church San Jose, California
Assistant Minister Woman C. E. Dir. (2 positions)	Knox Presbyterian Church Los Angeles, California
Pastor	New Hampton Community Church New Hampton, N. H. Only church in small town. Affiliated with United Baptist Convention but wide denominational attendance. Membership of 185.
Assistant Minister	St. Paul's United Church Port Arthur, Ont., Canada Evangelical. Share in full ministry of church. Special interest might be counseling and small group leadership. Does not involve C. E. Denominational affiliation not a problem.
Music Director	Southern Baptist Church Florida
Pastor	Tehran Bible Church Tehran, Iran Non-denominational. Should have 5 years experience in ministry. Working with Americans overseas—Army, embassy, A. I. D. and oil co. personnel. Conservative.

Youth Minister	Bel Aire Presbyterian Church Los Angeles, California Responsibility for junior and senior high and university students, with prime concern junior high.
Pastor	Westbrook Evangelical Free Church, Omaha, Nebraska Church started 10 years ago. Av. attendance in church and S. S. is 200. Suburban area.
Associate Pastor	Ward Memorial Presbyterian Church Detroit, Michigan Responsibility for evangelistic visitation, pastoral calling and some preaching. United Presbyterian background or affiliation required.
Chaplain part-time	Salvation Army Rehabilitation Center Los Angeles, Calif. Should be ordained. 16-20 hrs. a week.
C. E. Director	Manito Presbyterian Church Spokane, Washington United Presbyterian Church in the U. S. A. 1700 membership. Good C. E. plant. Great freedom re program and methods of carrying it out.

## Urbana Convention Set

Inter-Varsity Christian Fellowship, in cooperation with over a hundred mission boards, will conduct its eighth convention, December 27-31, 1967, at the University of Illinois, Urbana.

The convention offers an unusual opportunity for students to meet other Christians from all nations and to be exposed to some of the most vigorous thinking going on in the evangelical world. Speakers include Billy Graham, John R. W. Stott, Donald McGavran, Warren Webster, Arthur Glasser, and Akira Hatori. The convention is open to all college students, high school seniors, those associated with the academic world, missionaries, and pastors.

More details are available at no charge from a local IVCF staff member, or Inter-Varsity Christian Fellowship, 130 N. Wells, Chicago, Ill. 60606.

Help us locate these

## Lost Alumni

Chacko Athialy	'58	Clifford Christians	'67
Thomas Barnard	'60	Deb Eugene Davis	'63
Edward Bauman	'58	Don Commings	'65
Don M. Bubeck	'56	Lucille Carr	'66
Jean Bowers	'56	Richard Carr	'54
William Boyd	'63	Roger Erickson	'66
Philip Hughes	'66	Eleanor Euwema	'57
Irene Hui	'57	Darrell Eddy	'55
Milton Cook	'65	Robert Duryee	'66

## Class News

1950

*William Miller* is pastoring the new Evangelical Free Church of Santa Rosa. The denomination has purchased 7 acres of land and plans to build a church. Attendance has been averaging 40, in small rented facilities. Bill served for over 11 years as pastor of the Oakland Evangelical Free Church.

1951

*Ron Frase* has received a Danforth Grant and is continuing studies at Princeton. He will take final exams in May, and have the dissertation to complete thereafter. He and Marianne plan to return to Brazil when he completes his studies.

*Clifford Alsen* is now pastoring the First Presbyterian Church of Roseburg, Oregon.

1952

*Howard Stitt* received the Ed. D. from U.C.L.A. this past summer, and is now on the faculty in the College of Education at Northern Arizona University, Flagstaff.

*Dick Gieser* is in the Philippines involved with translating for the Kalingas under Wycliffe Bible Translators.

*Helen MacGregor* and husband Don report their involvement in the beginning of Trinity School of Cape Cod in E. Brewster, Mass. It is a Christian elementary school featuring individualized programming.

1953

*William Gwinn*, conference director of Mount Hermon Association, has been elected to the board of trustees of Westmont College, Santa Barbara.

*William Lewis* reports progress in the work with Kentucky Mountain Mission in Booneville.

1954

*Joseph Trindle* has joined the faculty of Ulster County Community College in New York State. Since his return from Morocco two years ago he has been working as a technician and engineer. His wife is in practice as a pediatrician. They are members of the local Dutch Reformed Church and are finding an area of ministry there.

*Don Benson* and wife Alice are involved with the launching of the Conservative Baptist Bible College to train Philippine-oriented Baptist pastors and evangelists for the churches there. They are endeavoring to raise \$10,000 before the opening of the school next July.

1955

*Warner A. Hutchinson* has been appointed a United Bible Societies Consultant for Asia. The U. B. S. is a type of U. N. of the National Bible Societies. He is also the liaison of the American Bible Society interests throughout Asia.

*Donald E. Pugh* has been named youth editor in the periodicals department of Gospel Light Publications, Glendale, California.

*Peter Wagner* is one of the several Fuller Alumni enrolled in the School of World Mission this year. His latest book, *Defeat of the Bird God*, is off the press and is available for review in this issue.

1957

*Matthew Welde* is pastoring a "fine Presbyterian church" in Hollywood, Florida, according to Dr. George Ladd, who visited Matt recently. Matt started the church as a mission a few years ago and now has an attendance of over 500.

*Ted Ogoshi* reports that 6 of the Alumni on the island of Oahu in Hawaii met recently for the first of regular monthly meetings. *Doman Lum*, '63, personnel coordinator at the Salvation Army men's facility, is working with Ted part-time at the Makiki Church in setting up a pastoral counseling center. The center was dedicated October 15.

*Al Rohrbaugh* writes from Naples, Italy, that they are trying to raise \$8,000 to buy a hall across from the University of Naples. He noted Ron Larson's "minimum gift of \$10 from all Alumni" as a way to get them all to respond!

*Joseph Cosgrove, Jr.* has been named director of public relations and advertising for the Harvey Aluminum Company in Los Angeles.

1958

*David Benson* was recently ordained at the Lake Avenue Congregational Church in Pasadena.

*Peter Klassen* has received a Fresno State College Foundation grant for research on the Reformation in Germany. He serves as assistant professor of history at Fresno. He is working on his second book, this one dealing with the relationship between Holy Roman Emperor Charles V and the radical phase of the Reformation movement.

*Randolph Klassen* represented Fuller at the inauguration of Callison College, University of the Pacific.

1959

*Norman Bell* is associate director of the Learning Systems Institute, College of Education, Michigan

State University. He received the Ph. D. in psychology since leaving Fuller.

*Douglas Hall* is the new minister of the First Presbyterian Church in Somerdale, New Jersey.

*Kundan Massey* is the new Christian education director at Bethany Baptist Church, West Covina.

*Floyd Roseberry* serves as provincial missionary in the Philippine Baptist churches. He is also teaching hermeneutics in the College of Theology at Central Philippine University.

1961

*Percy Kooshian* now serves as Christian education director of the Calvary Baptist Church, The Dalles, Oregon.

*Roy Kooshian* is director of Christian education and youth pastor at the First Baptist Church in Lebanon, Oregon.

*Stanley Landaas* reports that while working with Trans World Radio on the island of Bonaire off the coast of Venezuela he met and married Jeanne Stanley, a widowed missionary with three small children. They have since been accepted for service with Missionary Aviation Fellowship.

1962

*Frank Cole* writes that for the past three years he has been teaching at the Japan Bible Seminary with two other Fuller Alumni, *Noboru Yamaguchi* '63 and *Akira Hatori* '53.

*Ned Hale* serves as area director for Illinois-Wisconsin Inter-Varsity Christian Fellowship.

*Alfred Marquez* is working with Campus Crusade at the University of Miami, Florida.

1963

*Anthony Yu* passed Ph. D. exams with honors at the Divinity School, University of Chicago. He is now teaching English literature at University of Illinois at Chicago Circle and writing his dissertation on "The Fall—Poetic and Theological Realism in Aeschylus, Milton, and Camus."

1964

*Ronald Garton* and wife Doty are proud parents of Kelly Anne, born October 3. Ronn serves in the United Presbyterian Church of Salinas, California.

*Ward Gasque* studied this past year at Basel University under Bo Reicke and Oscar Cullmann. He has returned to the University of Manchester where he is working on his doctoral dissertation, "A History of the Criticism of the Book of Acts." His mentor is F. F. Bruce. A review of his book, *Sir William M. Ramsay*, appears in this issue.

*David Wead* has completed a year for the D. Theol. in New Testament at Basel University.

*Donald Tinder* received the Master of Philosophy degree from Yale in June, at the same time his

wife Edith received a Master of Arts in Religion degree. In September Edith gave birth to their first child, Derek Paul. Don is a teaching fellow at Yale while working on his dissertation.

1965

*Harlan Alcorn* is the new pastor of the American Baptist Church in Santa Maria.

*Robert Broyles* and wife Shep announce the arrival of son number 2, Dean Robert Broyles, on October 14. Bob is temporarily serving as development director for the Christian Jail Workers, Inc., in the Los Angeles County Sheriff's Department.

*Bruce Crapuchettes* has been appointed assistant pastor of the First Covenant Church, Los Angeles, where *Thomas Erickson*, '60, is pastor. Bruce and wife Francine are proud parents of son Jean-Marc born in August.

*Del Hovda*, who has served for over a year as assistant minister at the Church of the Lighted Window in La Canada, has been named its associate minister.

*Ernest Marsh* serves as chaplain for five destroyers going to Viet Nam and is based in San Diego.

1966

Our apologies for giving you incorrect information on *Harvey R. Buer*. He received his B. D. at Fuller in 1966, and was recently appointed pastor of Hillsdale Community Church, United Church of Christ, Portland, Oregon.

*Dean M. Johnson* is another "lost" Alumnus recently "found". In May they added another girl to their family, Becky Sue. Dean serves as pastor of the Cummings Evangelical Free Church in North Dakota. Extra activities include regular visits to the county jail and two nursing homes where there has been little or no Christian witness, and Bible studies in a local college.

*Edwin Mast* serves as pastor of the First United Brethren Church of Glendale.

*Gordon Reid* has become the first staff member of the Officers' Christian Union of Canada. His responsibilities are to encourage and promote growth of regular Bible study groups in all Canadian Forces bases. He and wife Sara and two daughters reside in Kingston, Ontario.

1967

*John Haberlin* was recently ordained by the Presbytery of Seattle, and was installed as the assistant pastor of the Westminster Presbyterian Church there.

*Erma Jean Orr* became the wife of Dennis Prutow in September. Erma serves as director of Christian education at the La Canada Presbyterian Church.

## Book Reviews

### CHRISTIAN REFLECTIONS

by C. S. Lewis  
(Grand Rapids, William B. Eerdmans  
Publishing Company)

Reviewed by

Richard Peace, B.D. '64  
with African Enterprise in Natal

*Christian Reflections* is a heterogeneous collection of 14 papers written over the last 20 years. "Heterogeneous" is the operative word. Lewis ranges from a highly philosophical discussion of culture to an intensely practical study of intercessory prayer. Such differing subjects as church music and historicism are treated.

For those of us who are old fans of Lewis it is fascinating to find in embryonic form ideas which emerge full born in later major works. The essay "On Ethics" is really a preface to *Abolition of Man*. *De Futilitate* contains one of the basic arguments later found in *Miracles*. "The Psalms", as could be expected, contains familiar strains first heard in *Reflections on the Psalms*.

Throughout the essays, Lewis raises many interesting questions.

- 1) What is the value of culture? Especially since ". . . on the whole, the New Testament seemed, if not hostile, yet unmistakably cold to culture. I think we can still believe culture to be innocent after we have read the New Testament: I cannot see that we are encouraged to think it important." (p. 15)
- 2) Is there anything which might be called a Christian approach to literature?
- 3) Does Christianity deal with *reality* or is it a mere substitute for reality?
- 4) How did the Myth of Evolution die?
- 5) Does such a thing as a religious language exist?

His answers, as usual, generally come from totally unexpected directions.

Perhaps a few quotes will whet your appetite irresistibly for this fine volume.

"Just as the Christian has his moments when the clamour of this visible and audible world is so persistent and the whisper of the spiritual world so faint that faith and reason can hardly stick to their guns, so, as I well remember, the atheist too has his moments of shuddering misgiving, of an all but irresistible suspicion that old tales may after all be

true, that something or someone from outside may at any moment break into his neat, explicable, mechanical universe. Believe in God and you will have to face hours when it seems obvious that this material world is the only reality: disbelieve in Him and you must face hours when this material world seems to shout at you that it is *not* all. No conviction, religious or irreligious, will, of itself, end once and for all this fifth-columnist in the soul. Only the practice of faith resulting in the habit of faith will gradually do that." (pp. 41 & 42).

My personal opinion is that the penultimate essay, "Modern Theology and Biblical Criticism," is the most pertinent theologically of the whole lot. Lewis' aim is to discuss how modern theology strikes the outsider. Writing in almost a tone of exasperation (rare for Lewis), he says that four things bother the educated outsider.

First, from a purely technical point of view the biblical critics do not seem very competent as "critics". They seem to lack the breadth of understanding and reading which would enable them to handle the biblical materials with skill. Second, Lewis points out that all modern theology "involves at some point the claim that the real behaviour and purpose and teaching of Christ came very rapidly to be misunderstood and misrepresented by His followers, and has been recovered or exhumed only by modern scholars." (p. 157)

Third, he complains of the unjustified (and unproved) *philosophical* presupposition many theologians share that the miraculous does not occur.

Finally, he pleads that it is virtually impossible to reconstruct accurately the genesis of biblical texts, as biblical critics claim to be able to do. His reason for saying this—his experience with reviewers who have attempted to reconstruct the genesis of his own books. "Not one of their guesses has on any one point been right; the method shows a record of one hundred per cent failure." (p. 160)

"Such are the reactions of bleating layman to modern theology," he concludes. "Your parishioners will not often speak to you quite frankly. Once the layman was anxious to hide the fact that he believed so much less than the Vicar: he now tends to hide the fact that he believes so much more. Missionary to the priests of one's own church is an embarrassing role; though I have a horrid feeling that if such mission work is not soon undertaken the future history of the Church of England is likely to be short." (p. 166)

### SIR WILLIAM M. RAMSAY

by W. Ward Gasque, B. D. '64  
Ph. D. program at University of Manchester

(Grand Rapids, Baker Book House. 95 Pages.  
Paperback, \$1.50)

Reviewed by

Donald M. Bowman, B. D. '56  
Pastor of the Community Bible Church  
(Evangelical Free), Folsom, California

This book will give you a taste of the contributions to Biblical archaeology by one of the giants in this field. According to Gasque, Ramsay's books total more than 8,000 pages with hundreds of articles also being published in journals and popular magazines.

At present your reviewer owns no books of Ramsay's. Following the reading of this volume I have been inspired to seek out several of his best books. Of Ramsay the author says, "When he turns the searchlight of his vast knowledge concerning life of the First Century Roman Empire upon the Book of Acts, the Epistles of Paul, or some other part of the early Christian literature, the New Testament at once comes to life for the student." (p. 38). Though certainly not a fundamentalist, Ramsay came to a high view of Scripture through study of its verifiable contents. He studied as a historian rather than as a theologian, though his conclusions have affected theology profoundly. Gasque points out the weaknesses as well as the strengths of this man, who, though great in his area of study, also had feet of clay.

### THE EPISTLE OF JAMES

by C. Leslie Mitton  
(Grand Rapids, William B. Eerdmans Publishing  
Company, 1966, 255 pages, \$4.95)

Reviewed by

Frank E. Coho, B.D. '66

C. Leslie Mitton, editor of the *Expository Times* and a minister in the Methodist Church of Great Britain, has provided a volume especially suited to pastors and practical-minded laymen. Using a simple format, Mitton deals with the exposition and comments of *James* from the first chapter through the last, breaking down major paragraphs verse-by-verse. When important themes substantiate a paragraph or recur in later paragraphs, special notes are appended to the end of each chapter.

Intertwining the entire exposition are the two main aims of the volume: 1) to expound the teaching of *James*, showing its importance for contemporary Christians 2) to show how *James'* teaching is an integral part of the total message of the New Testament, and that its content is wholly in accord both with the recorded teaching of Jesus and with the writings of other apostles.

Mitton presents his study well, having done substantial "homework" on which to base his study. His references and quotes from the classical expositions of Calvin and Mayor are aptly chosen, while he fairly presents recent insights of Dibelius and Ropes. However, Mitton goes further than merely summarizing the works of others. He gives the reader as often as possible the practical meaning or challenge of each theme or paragraph or verse. *James* does not only relate to the early church; it confronts us with tasks yet undone, Christ-like character still unrefined, and exhortations little emphasized. At times during the reading of such challenging thoughts the reader may actually picture himself in the pew listening to Mitton, as his minister, charging him to action. Thus, for a knowledge of the content of *James* and historical comments, and for a helpful blueprint of Christian living—both individual and congregational, *The Epistle of James* by C. Leslie Mitton provides such an aid, especially for the minister as pastor.

Not to overlook the importance of the minister as scholar, though, Mitton includes a twenty-six page appendix dealing with the history of the epistle, authorship, date, plan and purpose, value, and position within the *Kerygma* and *Didache* of the apostolic church. While every idea or application both in the commentary and in the appendix will not be agreed upon, the overall tenor of comments and conclusions concurs with an evangelical outlook.

### NEW TESTAMENT WORD LISTS

by Clinton Morrison and David H. Barnes  
(Grand Rapids, William B. Eerdmans Publishing  
Company, 1966, Paperback, \$2.95)

Reviewed by

Wesley W. Langrell, x'54  
Orchard Heights Baptist Church  
Port Orchard, Washington

These word lists are designed for use by the student of the Greek New Testament. Those words appearing fewer than ten times in Scripture are listed for each chapter except for the Synoptics where lists are given for passages in parallel.

One purpose of this publication is to help develop a rapid reading pattern. Words may be "looked up" apart from the more cumbersome lexicon. The brief definitions found relate the general meaning of the word for the particular passage.

The volume is not a substitute for the lexicon which is a necessity in careful exegesis. Rather, it is to help develop a secondary step of study between grammar and exegesis—a step of wide reading and regular reading which will provide the student of exegesis a broader knowledge of a passage before and as a background aid to exegesis.

Having worked in exegesis, I find as I now use this book that I am fairly well acquainted with many of these uncommon words. However, the first appendix offers a list of basic New Testament words and I find myself unfamiliar with many of the common ones. The user is thus encouraged to learn these common words as soon as possible.

Appendix II gives the principal parts of common verbs.

The lists are based on the Nestle edition and the Huck-Lietzmann synopsis of the Gospels. Appendix III offers a cross reference for users of the Aland synopsis.

Well designed for the secondary student, this volume can be useful to any student of the Greek text wanting an aid to a better general reading ability.

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## THE BOOK OF AMOS: A STUDY MANUAL

Shield Bible Study Outlines

by Page H. Kelley  
(Grand Rapids, Baker Book House, 1966,  
98 pp. \$1.50)

Reviewed by

*Donald H. Madvig, Th. M. '60*  
Old Testament Faculty  
North American Baptist Seminary  
Sioux Falls, South Dakota

This little book offers in brief compass the essential elements of the historical and religious background of the prophecy of Amos. The author provides a good treatment of the text in very readable style. Of course, every reader will have his own opinion of how well Kelley has handled the controversial points.

Sunday school teachers and Bible study groups should find the book most helpful. The pastor who is seeking a concise treatment of Amos will find it here, but the one desiring a thorough discussion will have to look elsewhere.

## Conclave to Feature Stott



John R. W. Stott will be the Alumni Conclave speaker on Saturday, January 13, 1968. You will not want to miss the opportunity to hear this world-renowned author, missionary, honorary chaplain to Her Majesty the Queen, and rector of All Souls, St. Peter's Church in London.

At 10:00 a.m. Mr. Stott will speak on "Essentials in Evangelism." At 2:00 p.m. he will give an exposition on Titus. Both of these sessions will be followed by discussion.

At noon there will be an Alumni luncheon with Mr. Stott answering questions informally. Wives and guests of Alumni are also invited to the luncheon in the Seminary Refectory. Reservation cards will be mailed to you shortly.

Among the books Mr. Stott has written are: *Basic Introduction to the New Testament; Basic Christianity; Your Confirmation; What Christ Thinks of the Church; Fundamentalism and Evangelism; The Preacher's Portrait; Confess Your Sins; The Epistles of John; The Canticles and Selected Psalms; Men Made New.*

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## Theology News and Notes

December 1967

Fuller Theological Seminary  
135 North Oakland Avenue  
Pasadena, California 91101