

1-1-1969

Theology, News and Notes - Vol. 15, No. 01

Fuller Theological Seminary

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Recommended Citation

Fuller Theological Seminary; Elwell, Charles; Reid, Donald N.; and Klassen, Randolph J., "Theology, News and Notes - Vol. 15, No. 01" (1969). *Theology News & Notes*. 34.

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Theology News and Notes

PUBLISHED FOR THE FULLER THEOLOGICAL SEMINARY ALUMNI

The fish is more than a symbol

Congregation Extends Helping Hand to Needy

BY CHARLES ELWELL

Times Staff Writer

COVINA—Faced with a familiar institutional turning point, members of the Covina Evangelical Free Church have chosen an unusual course of action.

Instead of building a \$300,000 sanctuary to mark its 10th anniversary, church members have voted to launch a program of person-to-person help known as The Fish.

Using the fish symbol of early Christianity, members are pledged to try to help anyone with a problem, anywhere in the East San Gabriel Valley, at any time of the day or night.

Beginning Sunday, persons in need of assistance of any kind can pick up the phone and dial 339-7613.

A member of The Fish will be on his way quickly, and ready to do anything he can to help, whether it be transportation, emergency baby-sitting or cooking a meal.

The Rev. Ray Anderson, pastor of the 180-member church at 1661 E. Cypress St., said the congregation decided it wanted to do "something more meaningful than to build a sanctuary at a cost of several hundred thousand dollars which would only be used once a week.

"We wanted to become involved with our fellow man instead of being

preoccupied with our own aches and pains," he said, "and the result is a plan to put our Christianity into action."

Anderson said 32 church members have signed so far to be available for The Fish service.

He said there would be no lectures given, no pamphlets handed out, no church proselytizing.

"We are just trying to be good neighbors," he declared.

Mr. Anderson asserted that while The Fish movement is being sponsored by his church, he hopes members of all faiths will volunteer for service and that the movement will grow beyond the Valley.

The Fish movement, which began in England in 1961, has spread to West Germany, Belgium, the Netherlands, Switzerland and to the United States where it is estimated there are now more than 100 chapters in operation. The Covina group will be the first in the San Gabriel Valley.

The local operation will be conducted without elaborate organization or buildings. Calls will be received through an answering service which places the caller in touch with a Fish member.

Typical of the Fish members who are committed to go out on calls are Russell and Betty Summers, who will make themselves available for duty on the first Monday of each month.



Ray Anderson, B.D. '59, is pastor of the Evangelical Free Church of Covina.
Times photo

"This is one of the most exciting and meaningful programs I've been involved with," said Summers, adding that the idea of "helping others is reminiscent of my boyhood days on a citrus ranch here when everybody pitched in to help the other guy during heavy work periods. I call this man-to-man Christianity."

Although The Fish program will not be officially launched until Sunday, Summers said one call for help has been received from a mother of three children whose house was bare of furniture. Fish organizers went to work and within the day provided beds, tables, stove, chairs and food for the family.

"What we want are members who are willing to make a personal sacrifice and who expect no recognition or reward beyond the satisfaction of knowing they helped some one in time of need," Summers said.

Mr. Anderson emphasized that not only would calling Fish members avoid "appearing officious or do-gooding, but we also want to make it clear we are not specialists, but just human beings trying to lend a hand."

Mr. Anderson said members will do everything in their power to help out, but in cases calling for professional advice and consultation, referrals to the proper professional or agency will be made.

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A Challenge in Stewardship

Based on recent figures from our Alumni Office, it is plain to see that the stewardship challenge of this year's Fund Drive is a good test of the potential strength of **Partnership in Mission!**

As of January 10 we have received a total of \$6,744. With our Fund Drive goal for this year being \$15,000 our task ahead is a challenging one indeed.

Have you participated in the Fund Drive which concerns itself with the vital ministry of the office of Dean of Students Robert Schaper? If not, may I invite you to do so, and urge you to give now a minimum gift of \$10 which was our goal per Alumnus during the first giving period of October 15 through November 30.

Then, may I urge all of us to be preparing ourselves to meet the goal of the second giving period, February 15 through March 31: \$10 per person.

I should like to thank all of you who have had a part already in **Partnership in Mission**. Your interest and involvement on behalf of training servants of God at Fuller are acknowledged gratefully. It is my conviction that the goal for this year's Fund Drive can be achieved. But to do so, we need more partners in the mission that is ours mutually to share.

Ron Bolt, B.D. '62
Alumni Fund Chairman

HEAR FULLER MISSIONS FACULTY

Fuller faculty Dr. Donald McGavran, dean of the School of World Mission; Dr. Alan R. Tippett, professor of missionary anthropology; and Dr. Ralph Winter, associate professor of missionary techniques and methods; comprise the faculty of the annual West Coast Church Growth Seminar sponsored by the Evangelical Foreign Missions Association.

Held last spring at Fuller, this year the seminar will be at Biola College, La Mirada, California, March 28-31.

For further information and preregistration contact: Norm Cummings, Overseas Crusades, Box 66, Palo Alto, Calif. 94302.

Alumni Cabinet Report

This informal corner in *TN&N* starting with this issue will keep all Alumni up to the minute with actions taken by their elected Cabinet.

At the October 11 meeting, the central topic was a discussion of the Seminary's relations in various theological and geographical areas.

A program of continuing education for Seminary Alumni received numerous suggestions and ideas. One proposal was three-day faculty seminars in six or seven geographical areas around the country. Another was the possibility of a two-week concentrated course at the Seminary.

Ray Anderson, B.D. '59, was appointed chairman of a committee to investigate the possibility of an Alumni-sponsored memorial for Dr. Carnell.

The June annual meeting of the Alumni Association will be held at a dinner on the day of Commencement.

William Ebling, B.D. '59, was named the Alumni representative on the Seminary Development Committee.

Dr. Hubbard brought to the attention of the Alumni the services of the Seminary in estate planning for a local church and/or group of churches.

YOUR ACTION REQUESTED

1. Write to the Seminary President or the Alumni Office with your suggestions for improving Seminary relations in your particular area or situation. Pass along encouraging reports, too.

2. The Alumni Cabinet would like to hear recommendations concerning a proposed program of continuing education for Alumni. Do you think such a program would be beneficial? What kind of program do you think would work? Would you be willing to serve on a committee in your area?

3. Contact the Development Office at the Seminary for further information about estate planning for your church.

Robert Bason, B.D. '64, Th.M. '68
Alumni Association Secretary

THEOLOGY NEWS AND NOTES

Volume XV, No. 1, January 1969

A publication of Fuller Theological Seminary, 135 North Oakland Avenue, Pasadena, California 91101. Published five times a year in January, March, May, July, and November. Second class postage paid at Pasadena, California.

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The editorial content of *Theology News and Notes* reflects the opinions of the various authors and should not be interpreted as necessarily representing the views of Fuller Theological Seminary trustees and faculty.

The Role of the Church in Education

by

DONALD N. REID, B.D. '54



Some one has said that the American church has been dragged kicking and screaming into the twentieth century. This seeming reluctance for relevance has produced a creeping revolution that is challenging the very foundations of that establishment known as Evangelical Christianity.

For many years Evangelicalism was firmly perched on the pinnacle of success. Souls were being won, churches were growing, missionary outreach was expanding. This established formula of operation was then crystallized to preserve and conserve this recognized progress. The church was satisfied that the adjustment of the first century church to the twentieth century culture had been accomplished. But this serenity has been severely shaken in recent years. The Sunday school has been labeled the most wasted hour of the week. Many who once declared themselves for Christ are nowhere to be found. The Sunday evening service is fighting for its life. The prayer meeting seems held together with a few old faithfuls. The best missionary efforts lag far behind the population explosion.

Recognition of this trend has produced a wave of criticism. Attacks from without may be handled in a number of ways. Liberalism is no longer a threat, having been met with intricate theology. And charges that the church lacks concern for men are answered with a fresh emphasis on the gospel. But internal unrest flowing from our closest friends and affecting our converts is something else. In the face of all our claims to success, we are quietly losing the war on the home front.

The sharpest threat is focused on the young people of the church. Although product of the church, many of them, these young hearts are being conditioned by the scientific method of learning truth. Thus, they have been taught to approach all truth from the viewpoint of a scrupulous devotion to provable facts, coupled with a program of testing and evaluation that demands that all theories must be defensible.

This honest search for reality and truth is spilling back into spiritual realms. Sacred doctrines long held on the testimony of authority figures such as pastor, teacher, parent, are now brought under the strong light of probing investigation. The more essential to our faith some truth may be, the more it must stand the test of being believable. Individual beliefs must not be tested in isolation but in conjunction with all other known facts. The interrelatedness of truth, both secular and sacred, is being demanded.

A large complicating factor in this problem has been the attitude of the authority figures being questioned. Honest inquiry is being met with shocked judgmentalism, with trite or unrealistic answers, often with an attempt to humiliate the inquirer with such denunciations as "You must not question the Word of God!" The usual call to blind faith that comes out of

such an encounter is viewed by the student as an abdication of responsibility to oneself as an intelligent being equipped with criteria of judgment that will not be denied. The result of such confrontations is frequently "voting with the feet" or an exodus from the church by our sharpest young hearts.

Every undershepherd must face this most serious threat to the success of the church. Dusting off methods successful 30 years ago produces only an exhausted church and boredom. It is a new day. Nor is a return to the old fashioned gospel preaching producing a success with this group, for many of them have long since made a commitment to Christ. The task is to help them rebuild their faith on an adult level. The Hebrews 6:1-2 charge is to leave behind the basic principles and "go on unto perfection." And the gifts of God given to the church were "for the perfecting of the saints (Eph. 4:12). Thus it seems, if we are to be biblical in our approach to today's problems, our main thrust must be the maturing of the saints as total persons, by every means possible. And work of the ministry and evangelization of the world are products of success in this main thrust.

Maturity is basically growth as a whole being. This is accomplished in many ways, but usually as a result of encounter with truth on three levels: spiritual, academic and practical. These are interrelated and must not be treated separately or as compartmentalized. A person is a very complex learning mechanism. But God's commission to the church is the maturing of the whole man, in the mid-twentieth century as well as the first century. But how, becomes the question.

There is a constant stream of theories that are being proposed to accomplish this task. But I would propose only three considerations that are basic to any answer that will prove successful.

First, the place to begin is by taking a fresh look at the young people of today. Too frequently we are reacting to them rather than trying to understand them. They are not the same as the church envisions Christian young people to be. Parents with several children confess that each child is in a different generation. The world is changing so rapidly that it seems almost "new every morning." As a group they are far more knowledgeable and sophisticated than any previous generation. They have access to more facts, a better understanding of their world, finer skills, and more experience than any previous generation at their age. They are more involved in issues of national and cultural concern. They have been exposed to all the social and personal ills of our society, so all the dreams have evaporated. They have been trained to be involved with truth, not to just store it in dusty mental libraries. But with all of this, these young people still lack historical perspective and basic experience to handle their new-found sophistication. And herein lies much of their problem.

As individuals they escape our categories. They riot on campuses that treat them *en masse*, rather than as individuals with special needs and points of view. But it is not acceptable to riot in church, so they simply transfer their loyalties somewhere else when treated in the same way. So any successful answer to maturing young people must begin where they are mentally and emotionally as well as spiritually, and treat them individually.

Secondly, the church must understand how a student comes to maturity. Secular education is deeply concerned about this and confesses that it has not found the answer. Local, regional and national conferences are held every year with millions of dollars spent in pursuit of the answer to this problem. There are no sacred cows, either in course content or methodology. Innovation is the order of the day. Time honored (or worn)

systems are being scrapped. Whole new approaches are being tested, some with dramatic results. The students themselves are being given a voice in all areas to help in finding that to which they respond best. Is it not time the church took an honest look at the content of its education program, and especially at its methodology? Would a church be courageous enough to admit failure, perhaps throw out its system, if unsuccessful, and bring in young people to investigate new approaches and make even radical changes to accomplish its divine commission?

Thirdly, it has now become evident that the church must re-examine what is secular and what is sacred truth. Maturity is not a compartmentalized program where the student builds his mind five days a week, and his spirit one day, with only feeble attempts at integration. Experience is showing that the faith of many products of the church is being destroyed in science classes, or a course in psychology or philosophy. The Author of Holy Scripture is also the Creator of the universe, which is the source of all facts both scientific and human. Theologians have long referred to these two realms as Special and Natural Revelation. As a whole being, complex and interrelated, a student finds that everything is a reflection of his faith or lack of it. As he becomes more sophisticated in the physical and human realms of life, he must grow in spiritual experience and comprehension, fitting everything together into a consistent whole. Truth from every realm of life must be made compatible and consistent with everything else he is learning. Head must be at peace with heart. Secular education cannot do this for the student. And a vast number of young converts who have declared themselves for the ministry or missions emerge from universities having lost any aspiration to serve the Lord because of their own inconsistencies between head and heart. God intended to endow the church with pastors and teachers for the perfecting of his saints.

This is a monumental challenge for today's church. But faced with the alternative of slipping quietly into the mud of extinction, the church must believe in the commission of the Lord, and in the adequacy of his gifts as the foundation for the needed new emphasis. It must attack the problem honestly and be willing to pay any price for the answer.

A part of that answer will certainly be a recognition that each church individually does not possess the talents in sufficient quantity to meet the total demands of all its young people, especially those of college age. To abdicate its responsibility to secular education is to see a large amount of learning built on mechanistic and humanistic foundations, which constitute a fantastic problem of correction by the church. It is here that churches must reconsider Christian colleges in which they can pool those members who possess academic excellence and spiritual depth. Here, with confrontations of fifteen or more hours a week, with unlimited exposure in unstructured dialogue, young minds and hearts can work through truth in all its facets. If this is to be done, churches must recognize that they must bear the burden of financial support so the college can be free of federal regulations that could stifle the very reason for its existence. There must be no financial competition for dollars between "missions" and this task of education. Missions and evangelism will be a natural outgrowth of this program. Failure in this program will sound the death note of the church.

I have proposed no ultimate answers. My purpose was only to draw some guidelines that might help in our pursuit of God's priority for today. It remains for each pastor, and ultimately each church, to face honestly and sacrificially itself in the light of today's world. ■

The Essence and Activity of the Church

by

RANDOLPH J. KLASSEN



While browsing in the now defunct Psychedelic Shop in San Francisco, I was struck by a hippie button which read, "Jesus, Yes! The Church, No!"

I remember feeling a little like that at eighteen when I was converted. Jesus excited me. The church as I knew it disappointed me. Later I read a statement by J. H. Oldham that expressed my sentiments. "Christianity has no meaning for me whatever apart from the church, but I sometimes feel that the church as it actually exists is the source of all my doubts and difficulties."

It was not until the latter part of my seminary training that I began to catch some glimpses of what great things the Lord had in mind in creating the church. Now after ten years in the pastoral ministry, I am growing increasingly excited about the biblical church, its nature and life, as it is outlined, for example, in the book of Ephesians.

However, it seems a favorite pastime today, not only among those outside the church, but also among its own servants, to focus on how bad the church is. Ministers gain publicity as they quit the church to join the Peace Corps or some other worthy endeavor, "to be," as one New York quitter said, "where the action is." He added, in a *National Observer* article, that he was

Randolph J. Klassen, x'58, serves the University Covenant Church, Davis, California. He is developer pastor of this church, and previously served in the same capacity at the First Covenant Church of Winnipeg, Manitoba, under the Home Missions Board of the Evangelical Covenant Church of America. He received the B.A. degree from the University of Manitoba and the B.D. from North Park Seminary. He attended Fuller from 1955 to 1957.

This article is an address Randy delivered in chapel at Fuller in December.

sick and tired of tea parties with the ladies. Where did he get the idea that this was the purpose of his ordination? (As far as "action" goes, I have had more "action" than I could handle in the two home missions churches I have pastored.)

Of course the church has faults. In fact, they are many and glaring. But rather than continually parading its vices, surely a healthier corrective would be to set before the church the beautiful biblical blueprint of its high calling and destiny. Maybe what is most wrong with the church is its "failure to realize and wonder at the beauty, the mystery, the glory, and the greatness of the church" (C. McCartney).

Ephesians 1 describes that glory and greatness. Let's look at it now for some clues regarding the essence and activity of the church.

I. Its Essence.

To the question, "What is the church?" the answer must begin with a recognition of the fact that the church is the creation of God. Reading through the chapter one is struck by the frequent references to the divine initiative. "God has blessed us" (vs. 3), "chosen us" (vs. 4), "destined us" (vs. 5), "bestowed grace on us" (vs. 6), "redeemed and forgiven us" (vs. 7), "lavished" grace on us (vs. 8), revealed his mystery to us (vs. 9), "appointed us to live for the praise of his glory" (vs. 12), etc. The church is God's idea, not man's; his creation, not man's invention.

If this be the case, the essence of the church ought to suggest in some way the nature of its Creator. The Bible suggests that it does, even in the trinitarian terms that we associate with the living God. For the church is seen to be:

1. The Children of the Heavenly Father
2. The Body of the Incarnate Son
3. The Participants in the Holy Spirit

1. *The Children of the Heavenly Father*—relationship.

"Blessed be the God and Father of our Lord Jesus Christ who has blessed us . . . He destined us in love to be his sons" (vs. 1-3).

The people whom God has blessed and called to himself live in a unique relationship with their Maker. They are his children, through birth and adoption initiated by his love. They pray, "Our Father," joining heart with brothers at the same time as joining heart with God. They are no longer orphans or strangers . . . but "members of the household of God!" (Eph. 2:19). So a church is not a club, clique, clan, not even an association of likeminded people. It is a family. And God, the Father, chooses our brothers and sisters. In terms of relationship the church is the children of God the Father.

2. *The Body of the Incarnate Son*—identity.

"God has put all things under his feet and has made him head over all things for the church, which is his body, the fulness of him who fills all in all" (vs. 22, 23).

The "body of Christ" is today a popular phrase for the church. It may, at times, be used beyond the intent of the Spirit. The expression, "the church is the continuation of the incarnation," may tend to deprecate the once-for-all-ness of the "Christ Event" by making Christ and the church interchangeable terms, which is unbiblical. But there is no denying the identity that Christ insisted upon between himself and his church. Saul of Tarsus is challenged, "Why do you persecute *me*?" (Acts 9:4). The disciples were told, "Whoever receives you, receives *me*" (Matt. 10:40).

"His body" is a graphic term expressive of ownership, obedience, cooperation, but identity is a factor in all of these. Here we have a most helpful hint as to the meaning of the visibility of the church. As the body is the visible instrument for the expression of the spirit, so the church is the visible instrument for the expression of the mind and will of him who embodied the fulness of God. "Grace and truth" could be seen in Christ. The perceptive viewer ought to see the vigorous virtues of Jesus in the church. Identity with Jesus Christ belongs to the essence of the church, for the church is "his body."

3. *The Participants in the Holy Spirit*—dynamic.

"In him you . . . were sealed with the promised Holy Spirit . . . the guarantee of our inheritance" (vs. 13, 14), ". . . his power in us who believe" (vs. 19). "His Body" suggests that we are in him. References to his Spirit suggest that he is in us. This points to the dynamic of the church. If God indwells us, a potential far beyond our own is at hand. So it is not surprising to discover in the New Testament that the word "power" is the word used most often in association with the Holy Spirit. There is probably no more superlative reference to that power than in this chapter, where Paul describes it as "the immeasurable greatness of his power in us who believe, according to the working of his great might which he accomplished in Christ when he raised him from the dead . . ." (vs. 19, 20).

It is resurrection power that the Holy Spirit puts within the church. Indeed, he is that power. To the question, "Where is the church?" Leslie Newbiggen has given this classic reply, "Where the Holy Spirit is recognizably present with power." He enables the children of the Father to be the body of the Son.

II. Its Activity.

When we looked for an answer to the question of the church's

essence we were reminded of the fact that since it is God's creation, it must bear some mark of his nature upon it. We saw this in terms of the church's reflection of the threefold personal richness in the triune God. Similarly, to the question, "What does the church do?" the answer comes from learning what God does. Again the thoughts of Father, Son and Holy Spirit eternally sharing in love suggest the divine activity. This is the activity into which the church is called (John 17:26). *The church was created by love to love.* The full and exclusive reason for its existence can be described in terms of the dimensions of divine love. There are three:

1. Love for God — a worshipping community
2. Love for brother — a fellowshiping community
3. Love for neighbor — a witnessing community

1. *Love for God*—a worshipping community.

"Blessed by God" . . . Paul's letter begins with doxology. His pen often cannot keep up with his heart as he thinks about the greatness of the "love that drew salvation's plan." Barth once said that "true theology is prayer and its highest form is doxology." Such are Paul's prayers as gratitude flows into love and love expresses itself in worship.

It was in researching an answer to a student's question a couple of years ago that I discovered that biblical corporate worship is really a celebration of the mighty acts of God. In the Old Testament the events of Creation and the Exodus become the recurring foci of worship. But the church adds to these the Incarnation, Resurrection and Pentecost! What glorious themes for the greatest art, the most inspiring music, the best preaching, the most hearty singing, the most exuberant rejoicing and the most dedicated service.

Wasn't that why Nehemiah said to the people, "This day is holy to the Lord your God; do not mourn or weep" . . . "Go your way, eat the fat and drink sweet wine and send portions to him for whom nothing is prepared; for this day is holy to our Lord; and do not be grieved, for the joy of the Lord is your strength" (Neh. 8:9, 10).

The Puritans must have missed that passage. Instead of making the sabbath the most joyful day of the week, they often made it the gloomiest. But maybe they forgot, as we sometimes forget, that genuine love demands expression. A company of people who love God because he first loved them will sing with joy as they celebrate his call of them "to live for the praise of his glory" (vs. 12). The church is a worshipping community as it loves its Lord.

2. *Love for brother*—a fellowshiping community.

Paul could include the Macedonian churches in his thanksgiving prayer because he heard of their faith "and your love toward all the saints" (vs. 15). He who loves God loves his brother also and no man can claim the former if the latter is absent. "Worship-love" becomes "fellowship-love" for it is all a participation in divine love.

Jesus was emphatic at this point. The church's distinctive was not to be its apparel, its foods, its codes, or its doctrinal formulations. It was to be that quality of unconditioned self-giving that is the love of Christ. In this regard I believe Elton Trueblood was right when he said, "The final test of orthodoxy is love."

How desperately does the world need to see a visible demonstration of reconciling love! Paul's optimism in Ephesians is based on his conviction that such love was now available and operative in the church. In it he saw the miracle of Jew and gentile eating, praying, laughing and working

together. He exults in the way Christ has broken down the barriers that human sin had erected between men.

Remember how Jesus illustrated this in the calling of the twelve? He summoned Matthew, the quisling, traitor, tax collector, and Simon Zealotes, the fanatical nationalist, who, if he was like other zealots, carried a curved sword under his garment that was earmarked for tax collectors. How could it work? Drawing two such men into one fellowship was to invite disaster. Except, when Jesus found them, they also found each other, as brothers!

One of the most exciting experiences in any local church is to see barriers between people broken by Christ. To see in a congregation "ex con" and judge, alcoholic and pietist, white and black, professor and laborer, discovering that Christ's love in them for each other is bigger than their differences, is worth shouting about. The world needs to see and hear about such a love.

3. *Love for neighbor*—a witnessing community.

God's love knows no limits. It has no boundaries. Paul declares that God's plan for the fulness of time is "to unite all things in him, things in heaven and things on earth" (vs. 10).

If there is cosmic significance to the gospel there is certainly global. To love the world in the love with which God loves it is the challenge of the church. The neighbor ought not only to be impressed by "How they love one another!" but also by "How they love me!"

Since the fulness of such love has been made visible in Jesus Christ, we find our clues for church action in him. Loving our world in the vital witness of service, we reach out as Jesus did to feed the hungry, clothe the naked, heal the sick, free the captives, defend those who have been oppressed by prejudice and injustice, judge the way of the world in and out of the religious community, and proclaim the good news of God's pardoning, liberating love.

Because the Bible recognizes no final dichotomy between body and soul and because it is of the very nature of love to seek the total wellbeing of another, the church will necessarily be involved in bread and Bibles. Of course this will mean missions of mercy, hospital and relief work, schools and colleges. But it will also mean social and political involvement, the organizing of efforts to protect and honor those human dignities that biblical theology bequeaths to every man.

But love is restless until it has given its best. Jesus Christ himself is that best gift of love. Life in him is the fruit of evangelism, which is a service only the church can render. For only those who are the children of the heavenly Father, the body of the Son, the participants in the Holy Spirit, only those who love God in worship, love each other in fellowship, love the world in witness, are qualified for such activity. A loveless community has nothing to say or share. A living church, on the other hand, winsomely, generously, respectfully, thoughtfully shares the living Christ with as many persons as it can possibly touch. His love allows nothing less of the church's witness.

Conclusion

You are a part of his church. Yours is a unique relationship, identity and dynamic. You are called by God's love to live in and share his love. Exult in worship! Rejoice in fellowship! Adventure in witness!

May God make you all zealous servants of Jesus Christ for "the church which is his." Amen. ■

Placement Opportunities

These churches or organizations have contacted the Seminary for assistance in filling a vacancy. If you are interested in any of these positions or other possibilities, please contact Miss Bernice Spencer, Alumni Affairs, Fuller Theological Seminary.

Assistant Pastor. First Presbyterian Church, Concord, Calif. Primary responsibility adult education. Familiarity with Bethel Bible Series would be helpful. Congregation of 1300. Have pastoral staff of three.

Pastor. Congregational Church, Eastford, Conn. Pastor is only staff. Attendance 115. Rural New England.

Youth and Music Director. Faith Baptist Church, Orlando, Fla. C.B.A. Membership 500.

Associate Minister. Redeemer Baptist Church, Los Angeles, Calif. A.B.C. Share total pastoral responsibilities, with emphasis on youth.

Pastor. Evangelical Congregational Church, South Easton, Mass. C.C.C. Pastor is only staff but will seek an assistant at once. Attendance 260.

Director of Christian Education. Laurelhurst Presbyterian Church, Seattle, Washington. Church is unaffiliated. Pastor is only other staff. Membership 400.

Director of Christian Education. North Presbyterian Church, Denver, Colo.

Assistant Minister. First Presbyterian Church, Manasquan, New Jersey. Shared pastoral responsibilities, with emphasis on youth. Open June 1.

Assistant Pastor. First Presbyterian Church, Yakima, Wash. Attendance 1400. Have staff of four ministers. Primary responsibilities youth—junior high through college. Some shared pastoral responsibility.

Youth Director. First Evangelical Free Church, Rockford, Ill. Attendance 1100. Responsibility for youth program—junior high through college. Have pastor, minister of C.E., and minister of music.

Minister of Youth. The Neighborhood Church, Oakland, California. Interdenominational. Attendance 1000. Prime responsibility to high school and college youth. Have two associates, a junior high director, and music director. Church is moving into large, modern facility.

Assistant Pastor. East San Diego United Presbyterian Church, San Diego, Calif. Shared pastoral responsibilities; primary concern Christian education and youth. Have pastor and minister of visitation. Attendance 475. ■

The Biblical Basis for Social Action



by WILLIAM SANFORD LA SOR

There are in the church, and have been for some time, two views about social action, two positions concerning that which should be basic to our Christian faith. On the one hand, there are those who believe in the "simple" gospel — or sometimes they call it the "pure" gospel, or the "true" gospel, or the "only" gospel. And on the other hand, there are those who stress the so-called "social gospel," or "social action," or whatever name it happens to take in any particular generation.

I was a young man when I took my first church and preached what I believed to be biblical doctrine; and I was roundly criticized by some of those who sat in my congregation because I was preaching the "social gospel." I learned for the first time that there was a polarization, and I have continued to find that, now, through well over thirty years of my ministry. I find a polarization of that which should not be polarized, an attempt to separate that which must be held together. Personally, I do not believe that there is any pure gospel that does not have social concern; nor do I believe there is any social action worthy of the name which does not have doctrinal foundation.

William Sanford LaSor is professor of Old Testament at Fuller Seminary, where he has served since 1949. He is a graduate of the University of Pennsylvania, received the M.A. from Princeton University, the Th.B. and Th.M. degrees from Princeton Seminary, the Ph.D. from Dropsie College, and the Th.D. from the University of Southern California. A chaplain in the Naval Reserve, Dr. LaSor holds the rank of commander. He is a renowned archeologist and the author of six books. Dr. LaSor was the founding editor of Theology News and Notes. This article was an address delivered in chapel recently.

I

I think that there is no true orthodoxy that does not lead to orthopraxy. Faith must issue in life. "Faith without works is dead" (James 2:26). I believe it is impossible to study the Bible—the whole Bible, not just picking out parts of it to support a position, but the whole Bible—and come up with any other position than the position that faith is supposed to lead to life. I mean by that a way of life, a way of life that is consonant with the will of God. I read in the scriptures that "the devils believe and tremble" (James 2:19), but they are still devils. They have faith; they have no works. They are devils because they don't attempt to bring their manner of action into conformity with what they know to be truth.

Now this is certainly the teaching of our Lord Jesus Christ. We don't have to go any further than the Sermon on the Mount to find that this is his teaching, but we could support it by many, many other portions of the gospels. Jesus says, for example, "Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them, and teaches them"—notice that practice as well as doctrine is included there: he who *does* them, as well as *teaches* them—"shall be called great in the kingdom of heaven. For I tell you that unless your righteousness exceeds that of the Scribes and the Pharisees"—and I can't help but think of how many times we use the Pharisees as the illustration of those who are contrary to the teachings of Jesus, and therefore we suppose that their life, likewise, is to be repudiated;—but Jesus says, "Except your righteousness exceeds the righteousness of the Scribes and Pharisees, you will never enter the kingdom of heaven" (Matt. 5:19-20).

When they asked him which was the greatest commandment, he refused to settle on one of the 613 commandments that they found in the Mosaic law. He said, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it; you shall love your neighbor as yourself" (Matt. 22:37-39). He didn't separate them; he kept them together. They were really one commandment, two facets of the same commandment.

He said to one group once, Why do you call me 'Lord' and do not the things which I say? He said to his disciples in the upper room: If ye love me, keep my commandments. And no matter where you open the gospel, where you touch the teaching of Christ, you will find that this is true. So thoroughly is the manner of life connected with the teachings of Jesus Christ that there are staunch conservatives who rarely preach from the words of Jesus. And there are some who have gone so far as to say that only the Pauline Epistles apply to the Christian church in this present dispensation. Now the reason there are those views is simply because the biting edge of the words of Jesus is so clear, so clearly directed to manner of life, that those who don't want to be told about correct living cut themselves off from those words.

Now when we turn to Paul—to reply to those who say the only thing that applies to the church in this age is the Pauline material—we find that the same truth adheres. It is a commonplace—I am sure you have been taught it here—that Paul's letters consist mainly of two parts: the doctrinal and the practical. He establishes the basis for faith in the first part of his letter, and then the results, or the obligations of faith, in the second part.

I remember when I was a student going many times to hear Dr. Campbell Morgan, whom I consider to be one of the great Bible teachers of his generation. He used to stress this in replying to those who stressed the social gospel—those who stressed the second part of Paul's letters. He used to point out that the second part always begins with the word "therefore" and that whenever there is a "therefore" we have to ask, "Wherefor?" He insisted that the basis for the action that was prescribed in the second part of the letter was the doctrine that was set forth in the first part of the letter.

Now, that is a simple way of looking at it, perhaps, but let's look at some of these letters and see what we have. In the great letter to Romans where Paul sets forth the important doctrine of justification by faith (which is the keystone of our Christian faith), after he has expounded the doctrine he says, "I appeal to you therefore brethren, by the mercies of God . . ." (Rom. 12:1), and then he goes on to set down point after point the things that apply to the Christian who is justified by faith (cf. Rom. 12:3, 9, 14, 16; 13:1, 9, 13; 14:1, 10; 15:1, 7, etc.). In I Corinthians, while it is difficult to find any such division because the letter concerns itself with so many specific problems, I think you could still make the point (cf. 12:4, 14, 27; ch. 13; 15:56, etc.). Certainly you can find the principle in II Corinthians 7:1. But turn to the great doctrinal letter of Galatians where, in the 3rd and 4th chapters the doctrine of justification is set forth, and note how the 5th chapter begins: "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery." Then Paul points out what this means.

Perhaps the most striking examples are found in Ephesians and Colossians, where we have the high Christological doctrines set forth in the first part and the application of them in a very interesting way to some of the most common relationships of

life, in the second part. In Ephesians 4:1, for example, we read, "I therefore, a prisoner of the Lord, beg you to lead a life worthy of the calling to which you have been called." And how does Paul describe this life? He talks about speaking the truth (4:15), about walking in love (5:2), about putting away immorality (5:3), about being subject to one another, wives to your husbands (5:22), husbands love your wives (5:25), children obey your parents (6:1)—these admonitions stemming out of the high Christology of the first part. In Colossians, which has perhaps even a more rarified atmosphere in the first part, Paul says in Col. 3:1 (covered up in the RSV because they have translated the Greek word *οὐν* "then"), "If therefore you have been raised with Christ, seek the things that are above where Christ is. . . ." And what are these things? Put to death what is earthly in you, immorality, impurity, passion, evil desire, covetousness (3:5); put on, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience (3:12). Wives be subject to your husbands (3:18), husbands love your wives (3:19), masters treat your slaves justly and fairly (4:1), etc.

II

Now, it is equally true that social action must be based on sound doctrine. I think much of the social action presented by the denominational programs that I have seen today is mere humanitarianism. I have nothing against being humanitarian—that is a "therefore" that follows from the first point of my message. But *mere* humanitarianism is what I am talking about. A cup of water is still a cup of water, if it is not given in the name of Christ; it has no Christian witness.

I find much social concern in the Bible, but I find little of the activism that characterizes so many churches today. I find in the Bible the refusal of Jesus to authorize the use of force by his followers on his behalf. And much activism is the use of force. Whether it is merely sitting down in the doorway, or throwing up a picket line, or whether it goes further than that, it is still the use of force. Jesus said, "If my kingdom were of this world, then would my servants fight" (Jn. 18:36). He recognized that in this world we do use force; but he refused to make use of force on his own behalf. When James and John, the sons of thunder, would have called down judgment from heaven on the Samaritan village that refused to accept the teachings of Jesus, he told them to "call it off." He wanted no "heavenly strike" against the village (Luke 9:54-55). When Peter took up the sword against Malchus and hacked off his ear, Jesus told him to put up his sword (Matt. 26:51-52). We don't advance the kingdom of God by using force. I find no instance in the Bible of God's servants joining a strike. A strike may have a useful place, but the minister who joins a strike or who joins the management, loses his ministry to the others in that act. He no longer has a redemptive word to say to the opposite side. This is not our calling. We are called to preach redemption to the whole world, whether they are grape growers, or grape strikers, and let us never forget it.

I am particularly interested in what Paul has to say about the government in Romans 13 from the *New Testament in the Language of Today*, Dr. Beck's translation, which I think is particularly pungent at this point (although the translation does not violate the original Greek at any point, and you can't assume that I simply picked this because it says what I want to say and it is therefore a better translation than some other: I could read it to you from any translation; I could read it to you from the Greek itself if it would do any good!). Paul says, "Everyone should obey the government that is over him because there is no

government except that which is put there by God" (Rom. 13:1). When did Paul say that? I think around AD 56, wasn't it? And Nero was the Roman Caesar from 54-68. During the whole time when Paul was writing his greatest epistles and making his strong statements about the State, Nero the tyrant was the Caesar. "God has ordered our government to be over us, and anyone who is against the government opposes what God has ordered, and those who oppose will be condemned" (Rom. 13:2).

Peter likewise says very much the same thing in the First Epistle—again, written when Nero was the Roman Governor. "Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, or to governors as sent by him to punish those who do wrong and to praise those who do right. For it is God's will that by doing right you should put to silence the ignorance of foolish men. "Live as free men, yet without using your freedom as a pretext for evil" (1 Peter 2:13-16). I wonder if Peter learned that message first when the Lord said: "The sons of the kingdom are free; nevertheless, go to the sea and cast a hook, and take the first fish that comes up, and when you open its mouth you will find a shekel; take that and pay the taxes for us" (Matt. 17:26-27).

Perhaps the best illustration of all is the illustration concerning slavery. Now if there was ever a human institution that was contrary to all biblical doctrine and all humanitarianism, it is certainly slavery. If anything ever deserved to be smashed, this is it. How was this handled in the New Testament?

The Letter of Paul to Philemon is the classical treatment of it, and I think the only treatment of it that we have as such in the New Testament. Paul doesn't deliver a diatribe to Philemon. He doesn't encourage the runaway slave, Onesimus, to refuse to obey a "bad law." He doesn't ask for a picket line around the house and the church of Philemon. He sends Onesimus back home. And he says to Philemon:

"Although I feel bold enough in Christ to order you to do what is right, I am moved by love just to urge you. As Paul, an old man and now a prisoner of Jesus Christ, I appeal to you for my son, Onesimus, who became my son while I have been in chains. Once he was useless to you. Now he is quite useful to you and me. I am sending him back to you, and my heart goes with him. I would like to keep him with me and have him serve me in your place while I am in chains for the gospel, but I don't want to do anything without your approval. I don't want you to be kind because you must, but because you want to be. Perhaps Onesimus left you for awhile only to be yours again forever, no longer a slave, but more than a slave, a dear fellow Christian. Now if you think of me as your partner, welcome him as you would welcome me. If he cheated you or owes you anything, charge it to me" (Philem. 8-18).

That is redemptive ministry! Paul could have saved Onesimus and lost Philemon and his wife Apphia and the church that met in their home. He could have stirred up revolt that would have split that church. He could have made things so difficult that it would have been necessary for governmental officers to intervene, to have police action and all the brutality which that brings out whenever it is necessary. Instead, he used the redemptive approach, basically a doctrinal approach. You are a brother of Christ. Onesimus now, also, is a brother of Christ. Take him back no longer as a slave, but as a brother. That is the doctrinal basis for the destruction of slavery.

It is my opinion, based on nearly 40 years of Bible study, that this is the only biblical basis for social action. ■

Book Reviews

Defeat of the Bird God, by C. Peter Wagner, B.D. '55, M.A. in Missions '68, associate general director, Andes Evangelical Mission, Bolivia (Grand Rapids: Zondervan Publishing Co., 1967), is reviewed by Werner G. Marx, director, Moravian Bible Seminary, Nicaragua.

How can this remarkable book be saved from the shelf of musty missionary tales? The odds are great: an unknown bird god at its worst does not seem a formidable enemy. The Ayores, a subtribe of the Bolivian rain forest, do not occupy an important place in anthropological literature. Even the hero's name, Bill Pencille, is strange to most potential readers. But the author's name promises quality.

Peter Wagner takes the reader into the Bolivian jungle, there to create the atmosphere of fear, impermanence and elemental satisfactions. There babies are buried alive, innocent Spanish ranchers are killed and the puzzle of white missionaries trespassing their domains is studied. Some are speared and others are not.

Why a former chemical engineering student should be willing to stand up to these killers for the sake of the gospel is the second enigma that is presented. Many problems of culture change, of missionary strategy and interpersonal relations appear in the course of the story.

Questions remain to be answered. Is it right that so many Indians die as a result of Evangelical missionary effort? Is the competition and antagonism between Catholic and Evangelical missionaries inevitable? Why do missionaries called to Indian work neglect their Spanish neighbors? Why work so hard to make contact with the Ayores in one place when other Ayores are known to be readily accessible in the streets of another town?

A book which makes the collision of anthropological facts with mission strategy real is valuable beyond the confines of one sending society or of one South American country. How win for such a book the wide audience it merits? Mere publication is not enough. All anthropology departments should be alerted, as should seminaries and Bible institutes. It should be required reading for all mission candidates of whatever church. Pastors who want their people to be alive to the cutting edge of missions today will recommend it.

The entrancing discovery of the right word for "God," Comai's love affairs, Pencille's visit to "the god up there,"—these and many other pages in the book can add red corpuscles to an otherwise anemic sermon. Subjects like "The place of law in mission strategy," and "What connection is there between civilization and gospel?" will add vitamins to missionary meetings.

What Wagner's words fail to say the many illustrations do. Together, they make this an unforgettable book.

Sacramentum Mundi, An Encyclopedia of Theology in six volumes, edited by Karl Rahner with Cornelius Ernst and Kevin Smyth (New York: Herder and Herder, 1968, Vol. 1, 419 pp.; Vol. 2, 427 pp.; \$17.50 ea.), is reviewed by Jaymes P. Morgan Jr., B.D. '60, instructor in systematic theology, Fuller Theological Seminary.

With the appearance of the first two volumes of a projected six-volume encyclopedia of theology, the publishers of *Sacramentum Mundi* have launched one of the most important enterprises in contemporary Christian thought.

Published simultaneously in six languages, this "attempt to formulate present-day developments of the understanding of the faith" will contain, when completed, over one thousand articles written by an international cast of more than six hundred contributors. The list of participants reads like a "Who's Who" of *aggiornamento*. In the first two volumes, students of recent Roman Catholic thought will welcome contributions from scholars such as Hans Küng, Gregory Baum, Johannes-Baptist Metz, and above all, Karl Rahner—with Congar, Haring, Lonergan, Schillebeeckx, Schnackenburg, and Tavard yet to come. What the editors hope will be "a Summa of modern theology" is at the least a remarkable precipitate of post-Vatican II developments in the Roman Catholic Church.

As we might expect, these two volumes contain weighty discussions of topics such as "Apocrypha," "Bishop," "Church," "Eucharist," "Ecclesiastical Law," and "Dogma." The effects of the Vatican Council are particularly apparent in entries such as the twenty-page, irenic discussion of "Ecumenism," and the sympathetic evaluation of Calvinism. Articles discussing "Bible" and related subjects cover some fifty-five pages, and are indicative of the attention being given to Scripture in the life of the modern church.

The bibliographies appended to the various entries are generally excellent. A comprehensive listing of Catholic sources we would take for granted in such a publication; what will surprise many readers is the number and quality of non-Roman sources cited. It is apparent that the contributors have been listening steadily to the voices of Protestant theology—to Barth above all, but also to countless lesser Protestant thinkers. Names such as von Rad, Cullmann, James Barr, von Campenhausen, Bultmann, and Ebeling occur with impressive frequency.

One note of criticism which needs to be leveled relates to the mysterious decision of the editors to eliminate entries under individual names. The great theologians of Christian history can be located in these volumes, but only under the relevant school of thought or movement.

For the serious student of Roman Catholic theology, these volumes will be an indispensable resource. For anyone interested in current developments in the Roman world, an acquaintance with these materials will be rewarding.

The Second Epistle General of Peter and the General Epistle of Jude, An Introduction and Commentary, Vol. 18 of The Tyndale New Testament Commentaries, by Michael Green, edited by R. V. G. Tasker (Grand Rapids: William B. Eerdmans Publishing Co., 1968, 192 pp., \$3.95), is reviewed by Glenn Wyper, B.D. '61, pastor of the North Park Community Chapel, Brantford, Ontario, Canada.

This is my first acquaintance with any of the volumes in the Tyndale series. The stated aim of these commentaries is "to place in the hands of students and serious readers of the New

Testament, at moderate cost, commentaries by a number of scholars who . . . are united in a common desire to promote a truly biblical theology." If volume 18 is representative, the series reaches its goal.

The registrar of the London College of Divinity here provides us with 43 pages of introductory notes on such issues as the authorship of II Peter and Jude, the unity of II Peter, Jude's use of apocryphal books, and the priority of either II Peter or Jude. He discusses these questions, within the limitations of the book's size, in considerable detail. Throughout his discussion he reveals a willingness to be bound by the evidence. Although he favors Petrine authorship for II Peter, for example, he says that if "it could be conclusively proved that II Peter is . . . a perfectly orthodox epistolary pseudepigraph, I, for one, believe that we should have to accept the fact that God did employ the literary genre of pseudepigraphy for the communicating of His revelation."

The commentary itself is exegetical rather than homiletical. Significant Greek words are both translated and transliterated so that the reader may use the KJV on which the commentary is based or refer to the Greek Testament. The style is easy-flowing and readable. Often the author has such a suggestive way of expressing his ideas that homiletical themes will occur to the preacher who reads it. Referring to the false teachers being described as "mists driven by a storm" (II Peter 2:17), he says, "You have only to visit a second-hand theological bookshop, with its piles of unsaleable rubbish, once the latest thing in theological audacity, to see the force of this." And this on v. 18: "Ostentatious verbosity was their weapon to ensnare the unwary, and licentiousness was the bait on their hook."

Most Fuller grads would probably want a commentary of greater depth and one based upon the Greek text. However, that does not mean that they could not find food for thought in this small book.

Introducing Contemporary Catholicism, by Theo Westow (Philadelphia: The Westminster Press, 1968, 127 pp., \$1.65 paperback) is reviewed by W. Ward Gasque, B.D. '64, Th.M. '65, graduate student at Manchester University.

What do you know about what Catholics believe? Where did you learn it, and from whom? Two years ago when I was at Basel University I came face to face with the fact that almost everything I knew about Roman Catholicism had been taught to me by Protestants. When I met a graduate of the Gregorian University who was married to a Protestant (a former Young Life staffer, no less) and whose theological convictions were quite different from what I had thought was basic RC doctrine (I would describe him as an "evangelical Roman Catholic"), I decided that I had to catch up on some homework. As a result I read quite a bit in the standard Catholic reference works and other theological works, and I found out that modern Roman Catholicism is much broader and more varied than I had been led to believe.

This little book by Theo Westow (an American edition of a book published first in England at a considerably lower price—let the reader understand!) is an introduction to contemporary Roman Catholicism by a liberal Roman Catholic layman. It interprets RC doctrine to the non-Catholic in the light of the documents of the Second Vatican Council. The author is considerably more critical of his own church than the typical (continued on page 14)

Class Notes

1950

William Miller (x '50) is serving the Evangelical Free Church in Santa Rosa, California, in opening a home missions work.

1951

Daniel Fuller's daughter, Janice, was a member of the Queen's Court in the Tournament of Roses in Pasadena.

1952

George Gay is in San Jose, Costa Rica, working in the Bible School of the Latin America Mission. He is writing his dissertation for the Ph.D. from the University of Manchester.

1953

Chaplain George E. Haroldsen has returned from a year in Vietnam and is now with the 5th Marine Division at Camp Pendleton, California.

Frederick Woodberry (x '53) is now with Overseas Missionary Fellowship in Singapore.

1954

Major Earl C. Peden has been graduated from the U.S. Air Force advanced course for chaplains at Maxwell AFB, Alabama. He has been assigned to Otis AFB, Massachusetts.

1955

John Moreshead, a "lost" Alumnus, is director of Christian education at the Baptist Church in Flagstaff, Arizona.

C. Peter Wagner was named the first associate general director of the Andes Evangelical Mission.

1956

Robert DeValve is home from Nigeria where he was working with Sudan Interior Mission. He is studying for a Ph.D. in Islamics at Hartford Seminary, on a full tuition scholarship.

Ron James represented Fuller Seminary at the installation of the new dean of the Theological School of Drew University.

John Pao is president and professor at the Evangelical Theological College in Kowloon, Hong Kong.

1959

Robert Meye (Th.M. '59) had an article, "The New Testament and Birth Control,"

printed in the November 8 issue of *Christianity Today*.

1960

Edward Altes, pastor of the Liberty Park United Methodist Church in Spokane, joined the Bishop Everett Palmer Seminar to Africa and the Holy Land last summer.

Doug Beyer will be visiting lecturer in New Testament at Mount St. Scholastica College in Atchison, Kansas, during the spring semester, 1969. He recently represented Fuller at Nazarene Theological Seminary's presidential inauguration.

1963

Jerry Westfall had an article, "The Crusade that Changed My Life," in the October issue of *His*.

Dwight Whipple is pastor of the Whidbey United Presbyterian Church, Oak Harbor, Washington. He had served on the staff of The Firs.

Anthony Yu is finishing his dissertation at the University of Chicago Divinity School. His article, "The Confucian Concept of Order," appeared in *Thought* (Fordham University Quarterly) in the summer of 1968.

1964

Roger Barrett is assistant professor of psychology at Malone College, Canton, Ohio. He and Verna have two sons.

Gasat ('64) and Perla (MRE '66) Belo stopped by the Seminary recently with their infant son, Nathaniel. Gasat works with IBM in Seattle, and is enjoying working with international students through his church.

Al Cash represented Fuller Seminary at an inauguration at Union Seminary in Virginia. Al is pastoring the Presbyterian Church in Laurel, Virginia.

Charles Lewis is under appointment with Overseas Missionary Fellowship, and expects to leave for Singapore in March.

Duncan McIntosh (Th.M.) is serving as principal of the Evangelical Theological School in Kinshasa, Congo.

Dick Peace's article, "Bibliography for Young Atheists," was printed in the December issue of *His*. Dick and Judy left in November for the Nairobi United Mission under African Enterprise.

Hal Roberts (Th.M.) is new pastor of the Glassell Park Baptist Church in Los Angeles. He is continuing work for his Ph.D. at UCLA.

1965

Sheridan Byerly is in Australia and plans to visit missionaries in Africa and Europe enroute home.

Jay and Charlotte Paris have a new son, Joel. Jay is assistant pastor of the Palisades Presbyterian Church in San Diego.

1966

Tom Kear (x '66) is teaching science at Prescott High School in Ontario, Canada, following a year of study at McGill University in Montreal.

Al Lorenz and Kathleen are the parents of Mark Steven, born in November. Al is starting a church in Chicago with the Covenant denomination.

Bruce Rowison was married to Suellen Skinner on December 27.

Wayne Anderson, who had been assistant pastor at the Ruggles Street Baptist Church in Boston, is now serving as interim pastor.

Frank Coho is now pastoring the Latta Memorial Presbyterian Church in Christiana, Pa. Recently he represented Fuller for seminary day at Westminster College.

1967

Richard Avery was married to **Lee Campbell** (x-School of Psychology) on January 11. Dick is youth minister at the First Presbyterian Church of San Diego.

Ed Dayton was in Singapore attending an interdenominational congress designed to teach nationals to become independent ministers, which was sponsored by the Billy Graham Evangelistic Association.

Tim Owen assumes duties this month as assistant pastor at the Garland Avenue Alliance Church in Spokane, and is setting up a ministry with students. He moved there from the Sherman Oaks, California, Alliance Church.

Dick Kropp has been appointed an Alliance missionary to Japan. He is in language study this year at the University of Washington in preparation for the field.

Books for Review

The Impact of the Church upon its Culture, Reappraisals of the History of Christianity, (Volume II of Essays in Divinity), edited by Jerald C. Brauer, University of Chicago Press.

Sōka Gakkai, Japan's Militant Buddhists, by Noah S. Brannen, John Knox Press.

Contemporary Evangelical Thought, edited by Carl F. H. Henry, Baker Book House.

New Directions in Theology Today, Volume IV, The Church, by Colin W. Williams, Westminster Press (Paperback).

The Concept of the Categorical Imperative, by T.C. Williams, Oxford University Press.

The Political Philosophies of Plato and Hegel, by M.B. Foster, Oxford University Press.

Modern Anglican Liturgies 1958-1968, edited by Colin O. Buchanan, Oxford University Press.

Punjab Pioneer (Biography of Elizabeth Brown), by Charles Reynolds, Word Books.

Earthly Things, by Olov Hartman, Eerdmans Publishing Co.

We, The Crucifiers, by G. W. Targett, Eerdmans Publishing Co. (Paperback).

The Bhagavadgita (An English Translation and Commentary), by W. Douglas P. Hill, Oxford University Press.

Comparative Philology and the Text of the Old Testament, by James Barr, Oxford University Press.

The Preaching Event, by William L. Malcomson, Westminster Press.

A Commentary on the Confession of 1967, by Edward A. Dowey, Jr., Westminster Press (Paperback).

Religions of the East, by Joseph M. Kitagawa, Westminster Press (Paperback).

Biblical Foundations for Belief and Action, by Gurdon C. Oxtoby, Westminster Press (Paperback).

The First Christian Drama (The Book of Revelation), by John W. Bowman, Westminster Press (Paperback).

The Apostle Paul (His Life and His Work), by Olaf Moë, Baker Book House (Paperback).

The Preacher: His Life and Work, by J. H. Jowett, Baker Book House (Paperback).

In Christ's Stead, by Arthur J. Gossip, Baker Book House (Paperback).

More New Testament Studies, by C. H. Dodd, Eerdmans Publishing Co. ■

Don Wright was ordained by the Bethel Baptist Church of Ord, Nebraska, in December. He is the pastor there.

1968

Roy Brewer was ordained in November at the First Presbyterian Church of Garden Grove, California, where he serves as assistant pastor.

Roy Shearer (M.A.) had an article, "Jesus Abbey: Monastery for Moderns," printed in the November issue of *World Vision*.

Monte Swanson is working with Scripture Union in Upper Darby, Pennsylvania.

John and Barbara Vyvyan are in Egypt for a year where John is serving as an assistant pastor.

Bruce Youngquist (x '68) had an article, "Fellowship Groups are Action Groups," printed in the December issue of *His* magazine.

Robert Dooling and Sylvia are the parents of Mark Russell, whom they adopted on Christmas eve. Bob is assistant minister at the First Presbyterian Church of Sherman Oaks.

AREA ALUMNI MEETINGS

In November President David Hubbard and Trustee Robert Stover met with Alumni in Honolulu. At the session were Ted Ogoshi, Hidemi Tsutsui, Victor Joe, Vernon Tom, Ron Ching, Shinpei Higuchi and their wives. They later visited Steven Leong and Henry Boshard. Alumni in Hawaii meet monthly.

Approximately fifteen Chicago area Alumni met in Wheaton earlier this month for a breakfast with Fuller Faculty-Alumni Frederic Bush and Jaymes Morgan. The topic discussed was "Can the Church Survive in the '70s?" The meeting was arranged by Cabinet Member John Dettoni.

Also this month Jaymes Morgan met with Boston Alumni for brunch at the home of Robert Ives. ■

Books listed here are sent to Alumni in the order requests are received.

The Christian and the Nations, by Andre M. Donner, Eerdmans Publishing Co.

Holy Book and Holy Tradition, by F. F. Bruce & E. G. Rupp, Eerdmans Publishing Co.

The Gospel-Perspective on Jesus Christ, by Donald T. Rowlingson, Westminster Press.

Perspectives on 19th & 20th Century Protestant Theology, by Paul Tillich, Harper & Row.

Twentieth Century Religious Thought, by John Macquarrie, Harper & Row.

Jesus of Fact and Faith, by Samuel Cartledge, Eerdmans Publishing Co.

Secularization and the University, by Harry E. Smith, John Knox (Paperback).

Faith for a Secular World, by Myron Augsburger, Word Books.

Commitments and Consequences (A Christian Account of Human Experience), by Page Bailey, J. P. Lippincott.

Adversity and Grace, Studies in Recent American Literature (Volume IV of Essays in Divinity), edited by Nathan A. Scott, Jr.; Jerald Brauer, general editor; University of Chicago Press.

Believer in Hell, by Wesley Baker, Westminster Press.

What Do We Know About Jesus? by Otto Betz, Westminster Press (Paperback).

A Serious Call to a Devout and Holy Life, by William Law, Westminster Press (Paperback).

Exile and Restoration, by Peter R. Ackroyd, Westminster Press.

Society Against Itself, by George H. Crowell, Westminster Press.

Icon and Pulpit (The Protestant-Orthodox Encounter), by Carnegie Samuel Calian, Westminster Press.

Jesus and the Historian, edited by F. Thomas Trotter, Westminster Press.

A New Jewish Theology in the Making, by Eugene B. Borowitz, Westminster Press.

Radical Christianity and Its Sources, by John C. Cooper, Westminster Press. ■

(continued from page 11)

apologist, which makes the book very interesting and enlightening reading. The following excerpt is an example of the tenor of the book: "I think it is fair to say that the Catholic mentality is dominated by a legalistic 'moralism', strongly maintained by an overriding Canon Law, and flanked by a stream of individualistic spirituality on the one hand and devotionism on the other. My suggestion is that this unfortunate situation is the result of the primacy of the Church as *institution* over the Church as *movement*, as the people of God on pilgrimage; that this institutionalism has grown up under the umbrella of an all-pervasive ambiguity in the use of the word 'Church' and that this has given rise to what I have called 'ecclesiolatry'."

A convinced Protestant might be confirmed in his Protestantism by reading this book by Westow, but at least he would know more about what some intelligent, modern Roman Catholics believe.

Wildfire: Church Growth in Korea, by Roy E. Shearer, M.A. in missions '68, teaching fellow in the Fuller School of World Mission (*Grand Rapids: William B. Eerdmans Publishing Co., 1966, 241 pp., paperback*), is reviewed by Dr. Marvin K. Mayers, B.D. '52, associate professor of sociology and anthropology, Wheaton College.

A peasant group, freed from the domination of overlords, seeks a challenge not present in established religions and finds Christianity. The result is a dramatic demonstration of church growth, duly recorded by Roy Shearer.

The historical record is presented in a narration of people, places, and events as well as a compilation of statistics made quite meaningful through a series of graph, chart, and summary presentations.

A number of advances in Christian church growth are indicated. The most exciting has probably been the growth of the United Presbyterian Church in the U.S.A., especially between 1885 and 1905 when the church increased from zero membership to more than 9,000. Recent indications show the church having grown ultimately to 250,000 in 1952 and then tapering off due to divisions and withdrawals.

Other churches, such as the R.O.K. Presbyterian, Koryu Presbyterian, the Methodist, Holiness, and Baptist churches did not evidence such rapid increase during any one period but have continued to grow steadily.

There is also an indication of differential growth correlated with geographic region. The Poyngyang area saw phenomenal growth whereas the Seoul area saw little that was remarkable—a slow increase with achievements gained only after great struggle.

The Nevius principles of missionary outreach are given credit for much of the success in the rapid growth areas. This may be true, but it soon becomes evident in the narration that the periods that saw the missionaries themselves forced to or voluntarily spending much time in the villages and homes of the Koreans also saw great growth. During the periods that the missionaries remained in the compound and were unable to spend much time with the people, the growth slowed.

A very simple explanation comes to mind and fits with what we know to be sound missionary approach. When the missionaries were with the people, they tended to absorb

many of the perspectives of the world and life view of the people and so encouraged the growth of the church in ways that were natural to the Koreans. When they were withdrawn from the people, they could only rely on their own world and life view in the decision-making process. The people were thus encouraged to act in ways unnatural to them, putting them in a bind between Korean and non-Korean culture. Most of their energies during these latter periods were spent in resolving the conflict thus introduced; rather than directing them towards the growth of the church.

Though the School of World Mission and Institute of Church Growth claims to have an anthropological base, only a minimum of the insight of the behavioral sciences is evident in Shearer's approach to the Korean church. What there is is most helpful in deriving sound principles of evangelism in distinct societies. Those principles that become evident as contributing to the growth of the church in Korea are the following:

1. *The development of trust groups.* When the Koreans were able to, in a natural way, draw relatives and friends into mutual trust groups, the church grew. These involved family units and focused on Bible studies that drew other relatives and intimate friends.

2. *Extended personal contacts.* When the missionaries were living with the Koreans over an extended period the church grew.

3. *Confidence.* When confidence was placed in the nationals to act effectively during national crises.

4. *Western means of evangelism* were not pressed if they did not seem to work. Wherever they were forced upon the community, the church growth slowed. These include, for example, door-to-door evangelism, and large meetings of virtual strangers.

A number of questions are raised by such a presentation.

1. When will the material in the last chapter be made into an entire book? This calls for on-the-field behavioral science research to determine the true picture of church growth to know the religious attitudes of the people, to understand the structure of the society, to check the true nature of the responsiveness to the gospel. None of this can be done from library research nor from historical studies, yet this will aid us the most in achieving church growth.

2. When will the church be able to concentrate on the establishment of interpersonal relationships rather than the relating of achievement records?

3. In relation to what standard can we measure church growth? In relation to other ministries? In relation to the percentage of the population?

Roy Shearer has done a splendid job in summarizing for us the development of the church in Korea. It is exciting to live with the Koreans themselves and sense the effectiveness of the gospel among the Korean people.

Spirit of the Living God, by Dale Moody (*Philadelphia: Westminster Press, 1968, 239 pp., \$6.00*), is reviewed by Donald Tinder, B.D. '64, Ph.D. candidate in church history at Yale.

For the preacher or teacher who is planning a series of studies on the Holy Spirit, this book is highly recommended. (And if you weren't planning one, this book might spur you to do so!) Dale Moody will not tell you what to preach or teach.

Rather, his purpose is to provide you with an exegetical guide to assist in your own study of the Scriptures. He suggests approaches that you might not otherwise take and ways of looking at the books of the Bible and their views of the Spirit that you might otherwise miss. Of course, he also serves as a check against any highly individualistic interpretations. Moody doesn't tell you how to relate the various biblical teachings together into an orderly presentation; even less does he guide you as to just what to preach or teach in the context of our times and one's particular audience. But this is good that he leaves some hard work for us to do!

Although Moody is the professor of *systematic* theology at Southern Baptist Seminary, this is a work of *biblical* theology. Each of the eight chapters studies a portion of Scripture (three chapters on Paul's letters and one each on the Old Testament, the Synoptics, Acts, John, and the rest). There is no chapter summarizing his findings. Occasionally he gives a hint of how he would apply a passage today, but I don't think he intends to come to terms with how we are to understand and talk about the Spirit in our naturalistic age. Perhaps Moody will someday write a book as systematic theologian to help us.

One feature I found distracting was the tendency to dismiss categorically interpreters with whom Moody disagrees. I wondered how the author could be so sure that he was the only one who was always right. However, this feature doesn't negate the overall value of the book.

What's New in Religion? A Critical Study of New Theology, New Morality and Secular Christianity, by Kenneth Hamilton (*Grand Rapids: William B. Eerdmans Publishing Co., 176 pp., \$3.95*), is reviewed by George A. Marcus, B.D. '59, pastor of the Pittsburg Congregational Community Church, Pittsburg, California.

In a short, cogent, easy to read analysis of the theological trend described in his sub-title, Hamilton tells what he thinks is wrong and what he thinks is right about what is new. Like anyone else, he has his favorite theologians: Barth and Bonhoeffer. He likes Barth because of the distinction he makes between religion and Christianity; the former defined as man's attempt to reach God, and the latter as God's revelation to man. He likes Bonhoeffer because he saw the need to speak to modern man of God's revelation in non-religious terms.

Hamilton's theological enemies are Bishop John Robinson, Bultmann, Tillich, van Buren, Altizer, Ogden, Cox, Fletcher, and Pike. He claims all these are only finding new ways to present the Liberalism of the nineteenth century, which made man and the world rather than revelation the criterion of what could be said about God.

Hamilton's basic theme is that the newness and progress that is seen in technology cannot be applied to the area of faith because faith must remember what has happened as well as hope in what will happen. Human experience does not progress as does technology. Hamilton uses the term "natural piety" to describe the resacralization of creation to provide humans with a context for continuity.

He criticizes those who misinterpreted Bonhoeffer to say that man does not need God, and have gone on to develop systems which they feel spell out the implications of Bonhoeffer's beginnings. The main trouble is that these systems end up being not Christianity. They are attempts to clear a little space in the world for God, fitting God in according to available space, while Bonhoeffer said man can stand alone, yet in the presence of God.

Hamilton says Bonhoeffer was too optimistic about man coming of age. He says man is still religious, and that religion can truly help man understand the revelation, and that modern man is able to distinguish between religion and revelation as never before.

Hamilton criticizes conservatives who try to put back the clock, insisting that the precise way the gospel was interpreted in the past is as necessary to preserve as the gospel itself. He also says:

"We can hardly avoid seeing that the sphere of faith of conservative Christianity has shrunk almost entirely to the personal dimension of life, and that, though the will to extend the fruits of faith to the social field is certainly present, its practical application goes little beyond pointing to former standards of social righteousness and demanding faithfulness to these (p. 148).

There is a lot in this small book. The comprehensiveness of Hamilton's analysis and the validity of his criticisms make it a very helpful addition to the modern theological debate.

Christianity and Humanism, Studies in the History of Ideas, by Quirinus Breen, edited by Nelson Peter Ross (*Grand Rapids: William B. Eerdmans Publishing Co., 1968, 283 pp., \$6.95*), is reviewed by Glenn Wyper, B.D. '61, pastor of the North Park Community Chapel, Brantford, Ontario, Canada.

If you are unfamiliar with the author's name (as I was) and, therefore, his scholarly interests, the sub-title will provide a clue to the nature of the book. It comprises several of Dr. Breen's essays gathered in his honor by his colleagues, students, and other friends on the occasion of his retirement from the University of Oregon in 1964. The general theme is, as the foreword puts it, "the impulse which Christian thought and secular learning have received from each other."

Reformers Melancthon and Calvin are examined as they interact with Renaissance humanistic studies in philosophy and rhetoric. Renaissance and twelfth century interest in Roman law is discussed in two essays.

Perhaps of greatest interest to Fuller grads, generally, would be the lectures on "The Church as Mother of Learning," which were originally delivered in 1961 at Christian Theological Seminary in Indianapolis. His proposition is that "the life of reason, the secular learning, must be free to be what it is by its nature." "Stepmother" attitudes, such as the fear that harm will come to the faith because of higher learning, are to be avoided. "Foster mother" situations, such as the church's support of medieval universities, are only temporary. The church as "mother" seeks to incalcate in her sons an "inspired, ecstatic love of truth." This is her gift to learning.

The author refuses to define either the church or believers except to quote, "Those who are not against us are for us." His ecumenism is more inclusive than some readers will like. Yet they cannot help but be borne along by his eloquent presentation of his topics. Sometimes he even mounts the pulpit, with an easy grace, to bring exhortations from the conclusions he has reached.

The book also contains a biographical sketch of the author and a bibliography of his published writings over a thirty-seven year period, together with an index and a bibliographical note on the book's topic.

In all, I found myself travelling over unfamiliar paths through a countryside in which I had been a stranger for a long time. It was a pleasant journey.

Martin Heidegger, by John Macquarrie (*Richmond: John Knox Press, 1968, 62 pp., \$1.25, paperback*), is reviewed by Thomas F. Johnson, B.D. '68, Th.M. student at Princeton Seminary.

One of a number of helpful studies in the "Makers of Contemporary Theology" series, *Martin Heidegger*, by theologian John Macquarrie, represents a scholarly, readable, and brief review of Heidegger's life and thoughts, with an appended evaluation of his significance for modern theology.

With remarkable clarity, Macquarrie sorts out the various themes and motifs in Heidegger's philosophy and traces its development, rejecting the "early-late" Heidegger dichotomy for a view of his work which sees a unity in the philosopher's search for the meaning of Being.

The concepts "Being-in-the-world" and "authentic existence" which are at the heart of the German existentialist's outlook receive thorough treatment, and the reader is led to a deeper appreciation of Heidegger's practical, personal, and even "pastoral" concerns.

The final section on the significance of his contribution to contemporary theology is organized around four topics: (1) the doctrine of man, (2) the problem of language and hermeneutics, (3) thinking, and (4) the notion of Being. Macquarrie concludes that while Heidegger's philosophy has certain definite affinities to Christianity, it is even closer to Gnosticism!

The book is a rewarding introduction to the thought of a twentieth century philosopher who has had a marked influence (directly, and via Bultmann *et al*) on modern theology.

Resource Guide to Current Social Issues, by William M. Pinson Jr. (*Waco, Texas: Word Books, 1968, 272 pp.*) is reviewed by Jaymes P. Morgan Jr. B.D. '60, instructor in systematic theology, Fuller Seminary.

Dr. Pinson, professor of Christian ethics at Southwestern Baptist Theological Seminary, has performed a most helpful service for all socially concerned Christians in the compilation of this guide to the study of contemporary social issues. From "Abortion" to "War-Peace," through some forty current social topics, the author demonstrates an impressive acquaintance with the available materials.

In each category, Dr. Pinson lists not only significant books, but materials from periodicals and other printed documents, audiovisual resources, and other resource guides, together with the names and addresses of organizations and sources which supply materials. An appendix contains the names and addresses of religiously-oriented organizations which concern themselves with social issues, a listing of periodicals which deal with social questions, and a selection of audiovisual sources.

The Preface indicates that publication plans call for periodic updating and revision of this guide, and author and publisher are to be encouraged in their ambition. In the light of this stated intention, it is regrettable that a section on "The Vietnam War" was not included in this edition, listing resource materials on this most vexed and distressing social question.

The resources listed in any given area reflect the judgment of the author, and the reader will no doubt question some inclusions and omissions. But any complaints will hopefully be tempered by appreciation for the enormous labor entailed in the production of such a guide. With the publication of this volume, those who claim to be socially concerned but ignorant as to where to begin are without excuse. ■

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JANUARY 1969