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theology news and notes

a publication of the alumni association of fuller theological seminary

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Vol. XI, No. 1

ON BEING SENSITIVE - by James S. Hewett, Alumni Association President

Do you ever get excited anymore? Really exhilarated? What does it take? Something as simple and subtle as a petal on a pond? . . . anticipatory puppy's metronomic tail? . . . luminous footprints on a dark beach . . . blooded horses pressing for the wire? . . . a crisply elegant morning's promise? . . . a quiet moment with a Gainsborough? . . . a word of promise and hope freshly gleaned from David's Psalms?

Or, in the mad, frenetic rush of today do you feel anything at all. Maybe you are so involved with the manic press of vital trivia that threatens to overwhelm you so that in the end you are consumed with nothing more than apathy -- sterile, unprofitable and drab.

In this day of mass communication we are so over-stimulated by the statistical cares of the world that we can become inured so that we cease to feel, we cease to be excited with life. Sated by sensation, we cynically concede the lack of subsolar novelty. To the degree that this is true we no longer really live. We die to rich options of life. And yet, craving life, we seek those violent stimuli that will permeate our shell and prove to us that we are indeed alive.

Where does it all end? Thicker hides and grosser sensations? That way lies madness and dissolution. Better that we could learn the lesson of the grain of wheat and, like the seed, fall into the earth, allow our crust to be softened and bathed by the sweet liquors of earth which resensitize and re-create life in the form of the tender shoot that presses up susceptible and receptive to the warmth of the sun.

How goes it with you? Insensitive? Calloused? Crusty?

Christ walked the shores of Galilee with an easy familiarity, alive to the gentlest fluctuations of his world. Though resilient, he was touchable. Though serene, he was excitable. If ever there was a man whose heart was permeated by the sweet vitality of life, it was he. The test is what it takes to make you feel. Does it take the cataclysmic quietus of millions? Does it take the violent, abrupt wrenching of life from the head of state? Does it take magnificent pain, assiduous cruelty. Does it require a full symphonic rendition of Beethoven's Fifth, the drama of Ben Hur's chariot race or the theatrical prowess of a Barrymore?

Or, can you detect the subtle things, the mild, elusive pleasures and pains? The covered hurt, the mild rebuke, the bruised reed, the smoking flax? Do you perceive the docile touches life makes about you, the gentle whispers of excellence, the all-but-hushed song of distant birds?

One could do worse than be susceptible to life. But like all redemptive processes, such susceptibility is costly -- it will cost you your protective shell.

I suspect such tenderness, such susceptibility could be called Christian.

INTERVIEW WITH DR. HUBBARD REGARDING THE DISSOLUTION
OF THE MERGER WITH THE WINONA LAKE SCHOOL.

HEWETT: Recently our alumni read in the Seminary Bulletin (October '64) that Winona Lake School of Theology had decided to discontinue the trial merger with F.T.S. after two years of operation. Since by virtue of space limitations in the Bulletin the article was very short, I am sure some of our alumni would be interested in hearing an expanded explanation of some of the remarks that were made in that article. Could you comment, Dr. Hubbard, on the nature of the original agreement that existed between the two institutions?

HUBBARD: There were several aspects to the merger agreement with Winona Lake. It provided for a ten year period, during which Fuller, unilaterally, could dissolve the merger, and Winona could dissolve the merger only if the traditional Winona operation ceased. The recent statement that was released by Winona Lake concerning the reasons for dissolving the merger has to be seen in the light of the necessity of the Winona Board to demonstrate that the traditional operation had ceased. In other words, Fuller could dissolve it unilaterally or arbitrarily; Winona had to make a case in order to dissolve it. During this ten year trial period the Winona Lake Board continued in existence for legal purposes; that is, to handle trusts or bequests. Winona had the privilege of nominating two members of the Winona team to the Fuller Board. The first appointment was Dr. John Huffman, the director of the Winona program. The second appointment was never made.

HEWETT: Could you comment on the financial arrangements of this trial merger?

HUBBARD: Yes, it was clearly understood that the Winona program would be financially self-sustaining, that it would not be a drain on the operating budget of Pasadena at all. Dr. Huffman, as director of the Winona program, as a member of the Fuller Board, had the responsibility of raising funds, setting up the program, directing the program, under the Fuller Seminary board and the President of the Seminary.

HEWETT: You also suggest in the Bulletin article that "continuing fiscal and administrative difficulties make it impossible to carry out what was hoped would be a strategic alliance between these two boards." Could you clarify for our alumni the financial arrangements as they actually developed?

HUBBARD: The Winona program went in debt in its operating budget over \$90,000.00 in the two summers of operation since the merger was consummated. To date Fuller Seminary has advanced to the Winona program \$60,000.00. I might add at this point that it was one of the terms of the merger agreement that the merger would not be effective until the property of the Winona Lake School was handed over to Pasadena debt free. This was done at the beginning of 1963. Now we hold full title to the property, and will not relinquish title to the property until we have assurance that the debts will be paid, including the more than \$30,000.00 of accounts payable still outstanding, and the more than \$60,000.00 of indebtedness to Pasadena.

HEWETT: What were some of the administrative problems that were encountered in this trial merger?

HUBBARD: Part of the problem was geographical, of course. We were a long way away from the actual site of the program. Part of the problem was the fact that the Winona Lake program had been operating independently for over forty years. The Director had his own philosophy of education, his own attitude toward the curriculum, towards the tone of the program. We had a certain amount of difficulty in trying to coordinate our academic philosophy with his.

HEWETT: I suppose this would touch on the important matter of accreditation.

HUBBARD: Yes, we are very sensitive to our relation to the American Association of Theological Schools, and for this reason we asked that certain degree programs be discontinued. For instance, Winona was offering a Master of Arts degree which doesn't come within the regular A.A.T.S. orbit. There was also the desire on the part of the Winona director that the Master of Theology degree be given on the basis only of summer work at Winona, with no residence requirement at Pasadena. Our faculty felt that if the Master of Theology degree were going to be granted by Fuller that there ought to be some experience here in Pasadena, if only because the Winona Lake School of Theology library is not adequate for the kind of research we require. So we put in a residence requirement which would allow some of the work to be taken at Winona, but a good percentage of it would have to be taken here. These requirements lay behind the Winona statement that the Master's degree programs had been discontinued.

HEWETT: The article in the Bulletin indicates that another factor in the dissolution of the merger was the "Failure of the Winona board to understand Fuller Seminary's full commitment to the authority and inspiration of the Scripture."

HUBBARD: The accusation that came out concerning Fuller Seminary in the release that the Winona Lake School of Theology sent to Christianity Today alleged that there was a "serious deterioration" in the view of the Scripture at Fuller, and that the faculty and board members were signing the statement of faith with mental reservations. This statement, we felt, was the most serious and the most misleading accusation. I think anyone who knows Fuller Seminary (and surely the alumni don't need any reminder of this) knows that one of the things that characterizes our institution is an openness to discuss. And it was this openness to discuss the implications of the biblical doctrine of inspiration which caused misgivings on the part of the director of the Winona program. I spent a great deal of time with him, both at Winona Lake in August and in Chicago before we went to Winona Lake, trying to put across to him the fact that when he entered into this particular trial marriage that he knew what kind of an institution we were. He was present at a strategic meeting between the board and the faculty in December of 1962, where the whole question of a precise doctrine of inspiration was aired, and he knew exactly the varying interpretations and the kinds of questions that our faculty were wrestling with in an attempt to be truly biblical in their view of inspiration. He allowed the merger to go through after having sat through this discussion.

HEWETT: Has anything new happened since then?

HUBBARD: No. Nothing new has come into the picture since that time, except certain faculty changes which also were of concern to him. But the basic tone, the basic mood of the institution, the combination of commitment to a doctrinal posi-

tion which involves the infallibility and the full inspiration of Scripture, and at the same time, the desire to deal inductively and honestly with problems raised by this kind of viewpoint -- this basic stance was evident at that time, and indeed earlier in the history of the institution, and is still present. It seems to me that there is a very serious misunderstanding, and then a misinterpretation of this to the public. Because, when a statement comes out like "a serious deterioration of the view of Scripture," the average person is going to say "Well, I suppose they are questioning miracles now at Fuller" or "I wonder if throwing out the virgin birth will be the next thing?" You see, with all of the questions that have gone on, we're still miles to the right of the most conservative Neo-orthodox view of Scripture. There's been no questioning of the full inspiration, there's been no questioning of the full authority, there's been no questioning of the great Reformation principle of the infallibility of the Scripture in matters of faith and practice. The whole question is: "How do we relate our deductive commitment to the complete trustworthiness of Scripture as the Word of God, and our inductive study in terms of how Scripture deals with itself. What is the relationship between the claims of Scripture and the insights that come from historical studies and archaeology, and so forth?"

HEWETT: Then it is a more limited and interior type of wrestling within the doctrine?

HUBBARD: Yes, it is a wrestling with the balance between deductive affirmations and inductive investigations which characterizes Fuller. I think that Dean Fuller has expressed this quite well in his little booklet on "The Inspiration and Authority of the Scriptures," which I think is being sent to every alumnus.

HEWETT: We shall see to it that this is done if it hasn't.

HUBBARD: This certainly is a good piece of literature to put in the hands of those who are asking questions about this most important issue.

HEWETT: How would you sum up the givens and the variables within this matter of the doctrine of inspiration?

HUBBARD: I think it is important for the alumni to know, and I'm glad for this opportunity to interpret this, just where the tensions lie. Our historic position is unchanged. The last thing we want to do is conduct any investigation or to make any statement which will undermine the faith of God's people in the full inspiration and authority and reliability of the Word of God. So the whole question is: "How best do we state a biblical doctrine of inspiration in our day?" I might add, too, that a theological seminary has, not only the right, but it has the obligation to carry on continual investigation in the area of doctrine -- all doctrine. This is one of our roles. And it's important, I think, that our alumni association interpret this to others.

HEWETT: Is it not also the continuing function of a theological seminary to re-interpret doctrine to new generations who have a new terminology, who live in a new philosophical ethos, to people who live in a new culture and who have their own fresh jargon?

HUBBARD: Yes. And I think one could make a good point that historically, the great creeds have reflected the tensions of their times. It's interesting to note that in the Apostle's Creed there is no statement about the relationship between Christ and creation -- even though the New Testament makes some very

important statements along this line -- because the Apostle's Creed is being framed against a background of Gnosticism which had as one of its main thrusts separating God the Father from the creation. So the Apostle's Creed attacks this heresy by saying "I believe in God the Father Almighty, maker of heaven and earth." Yet, by the time you get to the Nicene Creed the more truly balance biblical position does come in and Christ's role in creation is spelled out.

HEWETT: Thus, you say, the creeds do reflect the changing issues and tensions of the days in which they were framed?

HUBBARD: Yes, and so we also have this problem of how to keep our historical, biblical faith at right angles to contemporary heresy or to contemporary non-Christian thought.

HEWETT: In conclusion, I would like to ask you, Dr. Hubbard, just where does the Winona Lake situation stand as of this date? (Mid-December, 1964).

HUBBARD: At our December 1, 1964 meeting of the Board of Trustees of Fuller Seminary, the director of the Winona Lake program and his attorney made an hour-long presentation of their understanding of the situation, and offered at that time a settlement in which Fuller would bear part of the financial responsibility and Winona Lake part. After a lengthy discussion and consideration of the ramifications of our relationship with Winona Lake in any kind of settlement, this offer was rejected by the Fuller Seminary board and at present we are attempting to negotiate with financial sources or lending agencies to borrow money against the Winona Lake property in order to clear this indebtedness and with the hope that the Winona Lake property, thus encumbered, would be returned to the Winona Lake Board and the financial interests of Fuller would be thus safeguarded. We are looking only for an equitable solution to the problem which will protect both the reputation of the Seminary and also will enable us to discharge our responsibilities as stewards of the Lord's money.

(Ed. Note: In response to the editorial of last month we have decided to print articles by the alumni when we can locate them. This particular article appeared in the Fuller Theological Seminary student publication the opinion in November 1964 and is used with their permission.)

THE MINISTER AND CHRISTIAN SOCIAL ACTION - by Jaymes P. Morgan, Jr.*

In discussing the question of the evangelical minister and social action, the primary and highly unresolved issue, it seems to me, is not the problem of practice, but the question of whether the minister ought to become involved at all.

*JAYMES P. MORGAN, JR. received a BA and MA from Wheaton College and a BD in 1960 from Fuller Seminary. While completing his residence work for his PhD at Columbia University he pastored the Calvary Baptist Church at Amityville, New York for two years. He left there for a year of study at Basel University in Switzerland and is now back at Columbia writing his dissertation.

I submit first of all that the evangelical minister should involve himself because he is already involved. Taking as a broad definition of social action, activity purposing to influence man's condition and behavior through structuring his environment, we can readily see the evangelical's participation. Membership in the PTA is social action. So is voting. Surely the evangelical clergyman has the privilege of defending his political preferences when asked, yet this is social action, however insignificant. Of far greater import is the average evangelical minister's participation in the politics of silence. This is nothing less than forceful social action in the support of the status quo, a course of action highly favored in the South, in Suburbia, and elsewhere. Since we are involved in social action as a matter of fact, let us be involved consciously, conscientiously, and with a spirit of compassion.

I submit secondly that the evangelical minister has a responsibility to participate in Christian social action. This denies neither the primacy of regeneration as a solution to man's ills, nor the eschatological triumph of the living Lord as the ultimate solution to evil. But these twin truths do not restrict the evangelical to the choice of regeneration, Second Coming, or nothing. Many evangelical clergyman doubtless preferred regeneration as the solution to the problem of slavery. Lacking this, they worked for abolition. Many evangelicals doubtless wanted national conversion for Nazi Germany. Lacking this, they dedicated their energies to resisting Hitler's programs. The apocalyptic portraits in Scripture serve to disabuse us of facile optimism, but we should not be led thereby to abandon the effort to improve society, through the conversion of men, and where this is lacking, the structuring of man's environment. The tension between a realistic appraisal of society's prospects and the attempt to improve society nevertheless is rather similar to the tension between the command that we sin not and the witness of Scripture that the claim to sinlessness is sheer self-deception.

I believe thridly that evangelical ministers should participate in Christian social action because they can bring to it an evangelical perspective. They can so contribute to the GOAL of social action. When the goal is assumed to be the utopianization of society, then it is perforce vulnerable to the criticism both of common sense and the Biblical assertion that the living Christ alone can redeem mankind. Evangelicals can insist that the goal is not that of "bringing in the Kingdom", but of influencing man's condition and behavior through structuring his environment, for the love of Christ and our fellowmen.

Further, evangelical clergymen can contribute an evangelical evaluation of the means of social action. They can remind Christian social action to whom it is in bondage -- to our Lord, to His Word, to the Gospel. They can also insist that Christian social action remain free from bondage to any class, any status quo, any other loyalty; that it remain free to enunciate the implications of the Gospel (not just "human rights"); and that it remain free to bear the ministry of reconciliation wherever that ministry is needed.

BOOK REVIEWS - by Jim Hewett

Confessions of an Advertising Man by David Ogilvy, Dell (paperback), 1963, 208 pages, 75 cents. A "must" book for any preacher, minister, missionary or ecclesiastical Swengali who is interested in the art of persuading men. Technically, this is a book about the anatomy and inner dynamics of advertising. It is actually

a success story written by a man who arrived in America virtually penniless (from Europe) and within fifteen years was the head of one of the largest ad agencies in our country -- Ogilvy, Benson and Mather.

It is written lucidly. It is candid and filled with pungent wisdom on the in-fighting required to get through to people in our day. I do not suggest it, necessarily, as a text to improve your church's public relations program (though it won't hurt it) but rather to expose yourself to the realistic and worldly-wise advice that David Ogilvy has learned concerning what it takes to communicate with people "as they actually are" in our society.

The minister can learn a great deal about professional ethics, hard work, vigorous standards of excellence and about living pragmatically by reading this book.

Though his chapter headings sound almost clinically limited in appeal to men of Madison Avenue, they are filled with down to earth advice on what it takes to get on in the twentieth century world. Chapter 10, entitled "How to Rise to the Top of the Tree -- Advice to the Young" is just what it purports to be -- advice on how to get to the top in the advertising world -- but his ten specifications are good advice for any man in any line of work and should be a challenge to much ecclesiastical slovenliness extant.

Treatment of Vision by Henry Zylstra, Eerdmans (paperback), 1963, 145 pages \$1.45. Originally published in hard cover in 1958 and now available in this handy (though somewhat attenuated) edition, Zylstra's book is one of those rare ones that has been given high praise -- and which deserves it. The book is a collection of articles and talks on a variety of subjects of interest to the alert Christian. Zylstra was a professor of English at Calvin College and these articles reflect his broad exposure to English and American letters. The appeal of the work is not provincial or limited to fellows of his profession; rather it reflects the mind of a rare man who interacted intelligently, imaginatively and candidly with the varied culture of his day. And it is readable.

The cover tributes to the mind and writing of Zylstra are impressive. They are from such diverse quarters as Emile Cailliet of Princeton, Douglas Steere of Haverford, Chad Walsh of Wellesly and Clyde Kilby of Wheaton. These men use such words as "incisive," "authentic," "powerful," "keenness of perception" in their reviews. They are right.

Zylstra wrote broadly. He was interested in literature, dogma, the poet, the Christian as a reader of novels and in the peril of jargon. He wrote on such improbable topics as "Wordsworth and Hollywood," "Discipline in our Schools," "Eccentric Religion" and "The Contemplative Life."

Zylstra wrote thoughtfully and he wrote well. He knew what words were all about. And he wrote, in all, as a Christian. Underline that!

A NEW BOOK BY DR. BOWER. Eerdman's Publishing Company has published, Administering Christian Education, authored by Dr. Robert K. Bower, Associate Professor of Christian Education, the book answers questions related to theory and practice of administering church educational programs. It will be reviewed in the next issue of TN&N.

NEWS FROM HERE AND THERE: Bob Bason (BD 64) with his wife Carol is pastoring in the E.U.B., La Puente, California. They have just had their first child Shaundra Elizabeth on January 4. James W. Gustafson (BD 59) is at Boston University writing his dissertation for the PhD that he hopes to finish in June. Gary Demarest (BD 50) has left his position at the First Presbyterian Church of Hamburg, New York to become the pastor of the First Presbyterian Church of La Crescenta, California. Jaymes P. Morgan (BD 60) returned to the U.S. after a year of study at the University of Basel in Switzerland to Columbia University and is finishing his dissertation for his PhD. Austin and Dorothy Warriner (BD 53) have returned to Japan after their furlough which saw them back at Fuller taking further studies. Samuel Iwamoto (BD 64) has joined the faculty of Osaka Christian College in Osaka, Japan as Professor of Religion and History of Theology. Richard W. Doss has left his post as Assistant Pastor at Tremont Temple Baptist Church of Jamaica Plain to become pastor of the First Baptist Church of Whitman, California. Jerry Deming (BD 62) was ordained by the Conservative Baptist Association on December 27, 1965. John and Mary Ann Nuveen (58) are working with Young Life in Brazil. Norman Wetther (51) is working with CBFMS on Guam. He is starting to build the last of four buildings that were destroyed by Typhoon Karen two years ago. Joel and Nancy Stolte (BD 62) are on their way to Colombia to serve with the Wycliffe Bible Translators. They are also expecting their second youngster. Mal and Wanda McSwain (BD 61) announced the arrival of Melissa Elizabeth on December 17, 1965. They are working with Young Life in Charlotte, North Carolina. John and Lorraine Winston (50) are preparing to pull up stakes in Belgium and move to France to work with the newly started Evangelical Seminary in France. Hal Roberts (ThM 64) was recently engaged to Eleanor Elizabeth Harvey of Alhambra, California. They plan to be married in August. A number of the graduates from the Class of 1964 went on to graduate school. Ward Gasque is back at Fuller working on his ThM in New Testament. He plans to go to the University of Manchester, Manchester, England, next year for further study under F. F. Bruce. Robert Guelich is working on a doctorate in New Testament at the University of Hamburg, Hamburg, Germany. Marvin Hiles is at Princeton Seminary working on a ThM. John Hillis is working on a doctorate at the University of Chicago. Willard Parker is doing graduate work at the University of Oregon. Walter Ray is working on a PhD at Princeton University. Some of the other graduates from 1964 are Robert Bard working as a Chaplain at a County prison farm. Gregg Churchill is attending the Episcopal Seminary in Berkeley. Larry DeWitt is pastoring a church in Sacramento which is affiliated with the Missionary Church Association. Richard Engdahl is working in a Presbyterian church here in the L.A. area. Ronn Garton is working in a Presbyterian church in Dallas, Texas. He will be attending Austin Seminary as he looks forward toward ordination by the Presbyterian church. Duncan McIntosh (ThM 64) is teaching Bible at the Los Angeles Baptist High School. Dick Peace is working with African Enterprise. Edward Peterson is working as Youth Director at Bethel Baptist here in Pasadena. Charlotte Quick is now Charlotte Paris and is living here in Pasadena with her husband Jay who is a senior at FTS. William Stannard is with IVCF in Vancouver. Donald Tinder is at Yale University working on a PhD in Church History. Wayland Wong is working with International Fellowship of Evangelical Students in Hong Kong. Ralph Wright is at San Anselmo for one year. He recently co-ordinated a Fuller Seminary Dinner in the San Francisco area. Robert Letsinger is working with IVCF in Florida. George Erickson (BD 61) recently served as chairman of a group who organized coffee houses along Colorado on New Year's Eve to engage young people in conversation about the ultimates in life. Robert Pierce (BD 63) has been commissioned to serve as minister to the Navajo Indians at Cow Springs, Arizona. Richard Elkins (BD 55) missionary to Pakistan with CBFMS is home on furlough. Edwin Lee Holt (BD 62) was married to Diana Lynne Donnell of Arcadia recently. Deryl and Maryanne Johnson (ThM 55) have moved to London, Ontario, where he is teaching

at London College of the Bible and Missions. Vic Halterman (62) has been assigned to Peru where he will be working with the Wycliffe Bible Translators. Alvin Cash (BD 64) is assistant of the Presbyterian Church of Lynchburg, Va. Sam Schlörff (59) is at Westminster Seminary working on a ThM in Apologetics.

COMING LECTURES AND SPEAKERS

- February 17 3 p.m. Johannes Munck, Professor of New Testament at University of Aarhus, Denmark.
- March 2-5 William Stringfellow will be the speaker for the Social Action Conference. He is a prominent layman and theologian.
- March 29 March 29 in the evening and April 1 in morning chapel W. D. Davies, Professor of New Testament of Union Theological Seminary in New York City, will speak.
- April 13 Paul Tournier will be here for an evening lecture.
- April 20-23 Bill Starr, Acting General Director of Young Life, will be here for the four chapel services.
- May 11-14 Payton Lecture Series. J. I. Packer will be speaking on "Forms of Universalism in Modern Theology."
- June 1 Stuart Babbage will be the Commencement speaker.

DR. RICHARD HALVERSON: EVANGELISM SPEAKER

Dr. Richard Halverson, pastor of the Fourth Presbyterian Church of Washington D.C., was the speaker at the Annual Practical Evangelism Conference at the Seminary January 12-15, 1965. The title for the series is "The Spontaneous Church: A Challenge to Originality." Dr. Halvorsen began by suggesting that opportunity has never been greater for the church but two extremes prevent the church from taking advantage of this opportunity. These extremes are institutionalism and individualism. What is needed is the koinonia that lies between these two extremes. For with true koinonia comes its by-products, spontaneity and originality but not non-conformity.

He went on to say "that the church today is suffering from an institutional-ego. She is pre-occupied with the corporate image." The church must be dispersed in mission into the world as a "Benevolent Subversion" or "Benevolent Infection." "The work of the church begins when the pews and pulpit are empty." The reason for this is that "an extrovert God does not beget introvert people."

The church dispersed in the task of evangelism is inevitable in a healthy church. Dr. Halverson's said "evangelism is out of fellowship and into fellowship, for "fellowship is an expression of the efficacy of redemption." In discussing the equipping of the saints for our task of witness he came down hard against all the specialized training we try to give our people. These special courses, special books and special techniques mean only one thing to the great many who cannot take them "I'm not qualified to witness." This type

of program has a tendency to professionalism because "it removes witness from the natural, the mundane and the common." The Church must rid itself of the idea that witness is only what you say for "we evangelicals are too busy talking non-Christians to death."

What should the program of the church be? It should begin by following the four-fold program found in Acts 2:42 which emphasized doctrine, fellowship, breaking of bread and prayer. "Much else that we do should be scrapped", he continued, "for fellowship around the word is essential to the life of the church." By then he was suggesting that many other so called types of fellowship do not serve the church of Christ in its mission to the world but only tend to serve the program of the local church.

In carrying out this program of fellowship that spontaneously spreads evangelism, Dr. Halverson suggested the pastor re-evaluate his ministry. It is his belief that small groups and personal contacts are far more effective in propagating the gospel than conventional pastoral calling. He used the example of Christ giving himself to a few men who in turn went out into the world. "Things happen when men just get together, so arrange every opportunity to be with men." The average man usually gets to feeling that the pastor is interested in them only to serve him, they think they are being used by the pastor, "The besetting sin of pastors is exploiting men." The answer to this sin is "being with them."

Some of the things Dr. Halverson does to be with men are:

1. One day a month he hires a hotel suite downtown so men can come in and talk and pray.
2. Every Sunday morning he has breakfast with six or seven men in his church going down through the membership until he has gone through it all.
3. Eighteen hour retreats in a local motel or hotel. These usually run from Friday night to Saturday morning.
4. Breakfast with twelve men once a week for three months.
5. Takes men with him anywhere he can.
6. Has lunch with men as often as is possible.

In the afternoons there were panel discussions dealing with the topics "What kind of a man does a pastor have to be for times like these?"; "What kind of an organization does a church have to be for times like these?"; "What can be done through small groups within the church?"

Some of the ideas coming out of the panels concerning small groups were:

1. They should be spontaneous.
2. Don't necessarily need trained leadership.
3. Centered around prayer and study of Scriptures.

- 4. Must be a minimum of organization.
- 5. Must come to a halt when it begins to drag.
- 6. Should not be content centered.
- 7. Must be a sharing of the word rather than a teaching situation.
All must be equal in the group.

Tapes of these lectures may be borrowed by writing to the Alumni Office.

OTHER TAPES AVAILABLE. Payton Lectures given by the Rev. John R. W. Stott, Rector of All Souls Church, London, "The Preacher's Portrait"; a series of five lectures...A series of four lectures by Dr. John A. Mackay, President Emeritus, Princeton Seminary, entitled "Jesus Christ and the Hispanic World." ...Practical Evangelism Conference lectures by the Rev. George W. Webber of the East Harlem Protestant Parish, New York; four lectures on the ministry of the inner-city...Alumni Association Luncheon Address by Dr. Hubbard "The Quest for Wholeness in Theological Education."...Dr. Ladd speaking on "Current Trends in European Theology."

A NOTE OF APPRECIATION. Harry Kawahara (BD 60) full-time Alumni Secretary and Placement Director from 1961-63, and part-time associate during the academic year 1963-64 has resigned in order to pursue graduate training in psychology at California State College. The Seminary and the Alumni appreciate the untiring effort Harry put into his responsibility. Special recognition of his Seminary service will be given at the Alumni Luncheon, June 1, 1965.

Mr. Roy Brewer, Fuller '67, is serving as an assistant to Mr. Weber with special responsibility for Alumni affairs and placement activity. Correspondence regarding Alumni and placement should be directed to Mr. Brewer.

DROP US A NOTE. If you know of any Alumni who are not receiving the Alumni correspondence. If you, or anyone you may know, are contemplating a change of position - we may be able to assist you. If you know of a church that is looking for help, especially if they can use a man who may be graduating this year. If we can be of any assistance whatever. If you have some ideas to share with us.

EDITORIAL STAFF

- Editor James S. Hewett, '57
- Managing Editor Roy Brewer
- Book Editor John D. Koeker '60
- Secretary Chester R. Harter, '59