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Fuller Theological Seminary

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*Quarterly*  
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# theology news and notes

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## THE SCOURGE OF PRIVATISM: THEOLOGY BY INTUITION AND ETHICS BY HUNCH -- David Allan Hubbard, President Fuller Theological Seminary

One of the most serious conflicts waging inside the Church and out is the battle of authority. Time and again in visiting campuses I have found that arguments are prefaced or tagged with statements like "this is what I feel"; "here's how I see it"; "these are my beliefs."

These statements are usually made without recourse to any external authority. When one raises questions "but what does the Bible say, would Christ look at it that way, have you checked this feeling with the Apostle Paul", one is branded with the most stigmatic of all modern brands--authoritarian.

The typical high school and university student has neither a philosophical nor a theological world view by which truth is gauged. Historical research makes him yawn, he shrugs at the law of contradiction, he sneers at the traditions of the elders. His own private opinion is his sole authority.

He may hold simultaneously to contradictory beliefs in the name of tolerance or open mindedness. He may purport to accept the most divergent and conflicting points of view. He may be equally enamored of the Prophet, Kahlil Gibran, the Rubyat of Omar Khayyam, a couple of couplets from Shakespeare, some musings of Hemingway, and a dash of Salinger. Yet this unsystematic, eclectic, synthetic approach is wed to an attitude of great concern for social issues and a general sense of frustration concerning the church.

This student, not to say urban, mind-set or posture, in its pragmatic and privatistic attitude toward truth, is one of the greatest hurdles that the Christian preacher or teacher has to surmount. The situation becomes more vexing to us as ministers when we realize that it is partly (though by no means entirely) our fault. Rather than demonstrating in our lives and preaching what Bible authority really means, we have ambivalently alternated between ardently pounding the pulpit and giving off-the-cuff homilies which may be loosely tied to some Biblical thought, but are not firmly founded in Biblical authority.

What course can we take to meet our responsibilities in this anti-authoritarian challenge?

1. We ought to examine ourselves to see whether we are really living and thinking, preaching and praying, in ways that mirror God's Word in its fullness.
2. When we talk about Biblical authority and inspiration we ought to make clear that we mean that the Scripture does in fact stand in judgment over all other tests of ethical and doctrinal truth. To many people inspiration is where you find it -- in art, literature, life, and Scripture. A clear con-

cept of the canon is in danger of being lost even in the church. "Whatever inspires me is inspired," is the tacit motto of many.

3. Our theology and our preaching must grow out of our encounter with the Scripture rather than being read back into it. Too much problem-centered preaching may suggest that the Bible is little more than a good place to find solutions to problems, along with Ann Landers, Tennessee Williams, and Peanuts. Of course the Scripture gives answers to pressing human problems, but it does much more. It tells us the source of these problems and drives home to our hearts and minds problems that we haven't yet felt or thought of.

4. The unique authority of the Bible must be linked to the unique authority of Jesus Christ. Our loyalty to the canon is not an uneasy act of escapism in which we take flight from individual responsibility. It is rather one aspect of our sturdy commitment to the truth of Christ's witness about God, Himself, and us.

5. Our belief in the authority of the Word must be harnessed to a trust in the power of the Word. We must teach and preach as those who have complete confidence that God's Word will accomplish its work as the Spirit applies it to men's lives. Where the living Church is demonstrating the power of the Word there will be little question about its authority. It's the big-smoke-no-fire approach to the Bible that has set the modern generation coughing.

Let's not kid ourselves about the seriousness of the situation -- that would be dangerous. But let's not sell short the power of the Word and Spirit and try to reach men by other means -- that would be fatal.

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EDITOR'S NOTE:

Conspicuous by its absence is the usually timely article by our Alumni President, Paul Larsen. It seems that he is preoccupied with more important matters these last few weeks. As we prepare to go to press Paul is preparing for his March 19 marriage to Miss Elizabeth Taylor (MRE '62).

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INTERVIEW WITH DR. LEE TRAVIS, DEAN, SCHOOL OF PSYCHOLOGY BY JAMES HEWETT, EDITOR, TN&N

JAMES HEWETT: Dr. Travis, could you tell us something of your hopes for the future of the School of Psychology?

DR. LEE TRAVIS: Our hopes, Jim, are a little complicated, maybe even confusing. There are two lines of thought here with regard to our purposes, which fit into our hopes and goals. Some people feel that the main contribution will be that psychology will be taught and psychotherapy will be conducted and research will be done by Christians. That's the contribution, that psychology is psychology, that psychotherapy is psychotherapy -- it doesn't matter who does it, and that you don't have a Christian psychology and you don't have a Christian physics and you don't have a Christian psychotherapy. You have psychotherapy and psychology and physics done by Christians; that's the difference --



who does it makes the difference. Now I feel, and I'm probably not alone, and maybe my feelings are not important, but I feel that there is something else besides psychology being taught by a Christian -- making the difference -- and that psychotherapy being conducted by a Christian -- making the difference -- I think that there will be another variable in here, that there should be another ingredient -- that Christian psychotherapy is different, and that Christian psychology, in a way, is different -- and even, let's say -- Christian physics could be different, in the sense that you would make physics fit into a world view that might change physical concepts. Now what this ingredient really is, is hard to say, but we could just label it the Spiritual dimension. Let's say the psychotherapist (including the Christian psychotherapist) could operate on the basis of the psychological dimension, emotional conflicts, misgivings, guilt and that type of thing. Whereas, let's say I feel that the Christian could do more than that, the Christian could operate at more than the psychological level, he could operate at the Spiritual level. Now I think we don't know yet how to bring this about, that is, the best ways to bring it about. For example, if we were to begin preaching to some poor little patient, we'd lose him, or we might harm him or scare him away or something. So -- how to bring a Spiritual dimension into a healing process I think is part of our function in the school.

HEWETT: Would you say then that the therapist on that level, who is a Christian, would have additional resources of love and insight and this would be his part in the Spiritual dimension.

TRAVIS: Yes, that would be, but I want to add one more thing. Certainly the Christian psychologist would share with any other kind of psychologist a love for others, because nobody proclaims the love for the patient any more than Carl Rogers -- and he's not a Christian. Nobody claims the essential goodness of man any more than Maslow -- and he's Jewish, he's not a Christian. And Mowrer; Mowrer has tried Christianity and found it wanting, and so he operates very well at the horizontal level but I feel he operates very badly at the vertical level. So I'd say that the main thing that a Christian psychotherapist would bring to the psychotherapeutical process in addition to his love for his patient would be his reliance on sources other than his own.

HEWETT: Dr. Travis, how do you feel about the relationship of a Christian psychology to the recent developments in theory away from the Freudian retrospective and introspective approach towards the future goal and commitment oriented theories of logotherapy. Do you feel that a Christian psychology is any more amenable to one of these theories than another?

TRAVIS: I think Christianity has related better to the modern concept. You see, the old Freudian ethic was that man was irresponsible, that he was not to be held responsible for his goodness or his badness -- either one, that he was completely a child of circumstance (the circumstance of his parents, mainly), that he was to be considered ill and helpless with psychoanalysis giving him insight, and the like, and it was hoped he would get better. Now the modern trend is for the therapist to increase the patient's responsibility for his life and his feelings and the patient will be more goal oriented and emphasize meaning and values and purpose. Those things were quite largely neglected under the Freudian regime because they were to be explained away on the basis of compulsions and obsessive behavior that you might want to get rid of. So, I think the shift has been favorable towards the Christian or Protestant ethic.



HEWETT: Would you say that the faculty of the School of Psychology are in general agreement along these lines?

TRAVIS: Yes, I think so. Some of us (and I'm among these) have been raised under psychoanalysis so we're not ignorant of what we're doing because we came up through that type of training and have shifted, and I think the shift is not too difficult to make because there are some good sound principles in psychoanalysis, if you reinterpret them. There's no question about defenses -- that we use defenses, and there's no question that we have such things as regression, and there's no question about our being motivated by things we don't understand, or even consciously recognize.

HEWETT: As I recall, your own background has been therapy oriented, has it not?

TRAVIS: You might say, Jim, there are three prongs here: one has been the experimental, particularly in the field of neurophysiology -- brain waves and action potentials -- that kind of research occupied me for many years. I recorded the first brain waves in the United States in 1933 or '34. The second prong has been speech pathology -- speech disorders, especially stuttering, and the third has been psychotherapy. Psychotherapy has been occupying me relatively completely for the past ten years.

HEWETT: Dr. Travis, would you share with us something of your own recent Christian and church experience?

TRAVIS: Yes, I'm a ruling elder in the Bel Air Presbyterian Church and have been for the past year or two. Donn Moomaw is the pastor there. I was quite indifferent to Christianity and religion for many, many years while I was pursuing psychology and experimental work. But about five years ago we started going to the Bel Air Presbyterian Church and began listening to Louis Evans, Jr. who was the pastor then. And I had -- probably the best way to say it would be -- a reawakening, going back to my early Christian training, and it came on now extremely strongly in this whole new feeling of sophistication, scientific sophistication, and you might say -- secular thinking. So this reawakening came on with a much richer meaning. And since then I have felt ever so much better personally. I feel I have been more creative. I rarely get fatigued or bored. Life is so exciting -- I can't wait -- here it's been five years and I can't wait to get going another day. There's so much, so very much to living -- a new dimension -- the Spiritual dimension has really been fantastic, and to me it's as real as the physical, if not more real. As a matter of fact, I would say it is the ultimate reality and the physical has sort of come in with a secondary role.

HEWETT: Do you have any other comments you would like to share with our Fuller Alums?

TRAVIS: Yes, I would like to say a word or two about research. I think there is probably only one great big question in the world which may be asked in two different ways. One is: Is the universe a chance, accidental phenomenon -- the whole universe, or universes, all of reality -- is all of this just happenstance, beginning some funny way, and proceeding by the principles of adaptation, mutation, etc.? Another way we could ask the question is: Are we here all alone or not? Really, in a way, that's the only question there is. Here on earth, you and I, are we all alone? Now, what I would like to do is to get one hundred people who believe that there is somebody else around, that there is somebody else here with us, supporting us, loving us, and securing us, and leading us.

Call this somebody else God or the Supreme Being. If you had a hundred people who believed that and match them in age, education, sophistication, probably even profession (all lawyers, all doctors, all businessmen, all college students) with a hundred who do not believe there's anybody else around and then make a comparative study of these two groups on the basis of physical health, mental health, contribution to society, the health of their families (children, wives) -- we might be able to find out if the belief -- in somebody else being here with us -- makes any difference.

HEWETT: I would imagine this could be a fruitful study from many aspects.

TRAVIS: Yes, and in related research I would like to study commitment. Is the big principle in life commitment? Now that's related, you see, to this same problem. Let's get two people who are equally committed. One is committed to the human point of view; he's a humanist. The other is committed to the Spiritual point of view, and see if that makes any difference. Let's say that we hope they are both totally committed. We would try to determine that they had the same amount of commitment. We're working on tools to do this. Then see if it makes a difference to WHAT they are committed -- the object -- I want to measure that. In other words, Jim, we're trying here to do some research in the realm of -- I guess you'd call it -- beliefs, but not just belief -- but belief in God. We want to see, in a big way, if a belief in God makes any difference in 1966 or 1967? Why not? Is it relevant? A lot of people tell me, "that's fine, go ahead and do your research and we'll tell you exactly how it's going to come out -- it won't make a bit of difference." But they've never taken the time actually to do it.

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#### BOOK REVIEWS

The Reformation by Owen Chadwick (Grand Rapids: Eerdmans, 1965). Reviewed by Bruce Shelley, Professor of Church History, Conservative Baptist Sem., Denver

"Nothing in the history of the Church has proved more intractable than the problem of turning an illiterate clergy into an educated clergy." I am not sure whether the Fuller faculty and other seminaries' professors should accept this observation from Owen Chadwick as a challenge for rededication or a call for resignations. Whichever is true, the statement is the sort of spice that flavors this volume in the Pelican History of the Church series.

Take another example. Chadwick writes of Calvin: "He was not popular. He was the kind of man who has only disciples or opponents; it was impossible to be neutral about him." There is an idea worth pursuing in our day of empty toleration. Wasn't that a mark of our Lord? Yet not many of us would at first glance regard this quality as Christlikeness.

After the basic story of an era has been well told one of the values in "another history" ought to be its insight into life and human nature. At this point Chadwick's work is helpful.

The second test of "another history" is the worth of its revised interpretations. Histories have high mortality rates. The major reason for the endurance of certain studies is not historical inquiry; it is literary quality. Works of history,



like the stuff of history, are subject to change. Reformation histories, for example, cannot match the stamina of Reformation theologies. History knows no counterpart to Calvin's Institutes. Interpretations are advanced in order to be revised. Chadwick does some revising.

His volume steps into the contemporary ecumenical dialogue with its discussion of the Council of Trent. "The decrees of Trent were framed with care; their language was designed to allow more liberty of opinion than their Protestant critics believed." Chadwick, thus, lends support to Hans Kung and other Catholic progressives who argue that Trent's decrees cannot mean what Protestants and Catholics have traditionally taken them to mean. There is less reason then to perpetuate the Catholic/Protestant conflict, at least along customary lines. This one example shows why new histories are needed.

Unfortunately, Chadwick's work is not as strong in the Anabaptist section as it might have been. Much more could be made of the Anabaptist insights into the this-age/age-to-come eschatology and the nature of the Church -- especially so since these themes are receiving much attention in our time.

On the other hand, the Dixie Professor of Ecclesiastical History at Cambridge in his last section wraps up the net change in Western Christendom resulting from the Reformation in tidy fashion. This book is not the best introduction to the Reformation but it is a good one.

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The Burden of Soren Kierkegaard, by Edward John Carnell (Eerdmans, 1965, 174 pp., \$3.50). Reviewed by Gary W. Demarest, Pastor, La Canada Presbyterian Church, La Canada, California.

To the pastor who is ever struggling with the need to make every study-hour count for the most, Dr. Carnell's comprehensive study of Soren Kierkegaard comes as an exciting event. To those who have gained the least acquaintance with Kierkegaard's "small library of stimulating books", Dr. Carnell's brief and easily readable volume will become an objective but warm and personal tour through the heart and mind of the nineteenth century Dane.

The author clearly states his purpose "to express myself on a portion of this system (of Kierkegaard)", (p. 7). "Let it be borne in mind at all times that we are trying to tell what Kierkegaard said, rather than to give our own opinions -- here or elsewhere", (p. 156). To this purpose he closely adheres through the first six chapters. He expresses a brief, summary critique of Kierkegaard's general system in the final chapter, whose eight pages suggest the outline for a separate volume. It seems as though a good half of the volume consists of direct passages from the writing of Soren Kierkegaard, with passages from Concluding Unscientific Postscript playing the dominant role. Dr. Carnell displays profound insights and lucid style in drawing so much quoted material together in such a way that it flows freely and clearly. The ability to relate such a body of complex material so coherently and helpfully rates warm praise.

A brief opening chapter introduces the reader to the personal dimensions of this great but troubled saint with reference to the "crazy way" in which he had been raised, to his passionate studies of Hegel, and to his strange relationship with Regina Olsen.



The five central chapters of the volume bring the reader into close contact with a passionate disciple of Jesus Christ who could not accommodate himself to the complacency and the selfish secularism of the seeming majority of professing Christians in his day. The contemporary relevance of Kierkegaard is clearly seen in the way in which his system focuses on the centrality of total love as set forth in the New Testament as the basis of being an authentic individual. A deep breath of Soren Kierkegaard can be refreshing in the midst of the current dialogue with regard to the primacy of love over law in Christian ethics.

This is a book to which I intend to return again and again in the future. The sixth chapter in itself provides insights and inspirations in its magnificent presentations of faith, suffering, hope and love as the chief conditions of true and authentic Christian discipleship. The concept of spiritual suffering strikes a responsive chord in an age when we have too readily identified the experience of Christ with material success and with peace of mind. In my judgment, Dr. Carnell has made a great contribution in a masterful way.

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The Anatomy of Anti-Semitism and other essays on Religion and Race, by James Daane, (Wm. Eerdmans, 1965). \$1.65. Reviewed by George V. Erickson, Trinity Presbyterian, Camarillo, California.

"Racism is at bottom a religious phenomenon. When viewed from the Christian perspective, racism is seen in the light of God's election of the Jew rather than the gentile, ...and ultimately in the light of God's election of Jesus, the Jew, as the Christ in whom men of every race and color can find their unity." With this statement from the preface and the added concern that Churches have too often started their discussions of racism from sociological premises, James Daane makes his entrance.

To see a conservative house put out anything in the field of race relations and a conservative writer address himself to the problem is welcome. The danger is by locating the problem deep in history (i.e. in Hebrew ideas of the chosen nation) we can remove it from the scenes of picket lines and police dogs far enough so that we can continue to support the status quo and lament with our fellows things are not better than they are.

Included among the essays is one title "Christian, Jew, and Negro." The title bothered me. Was it a Jewish Christian who happened to be dark complexioned? Or what? In this Daane begins with the problem of man's dividing himself or his group from every other. So far, very good. The basis for his solution has a questionable premise (p. 38) "The Bible asserts that the deepest division between men in history lies between Jew and Gentile."

The last essay in the book is "The New Morality." I commend it to you. It is a very good summary of the booklet by the same title by Bishop Robinson. Dr. Daane quotes just enough from the Bishop, I wanted to read the rest of Robinson's argument.

In rebuttal Dr. Daane concludes it won't work. The thing I would like to hear Dr. Daane discuss is what will work, and where should we go from here. The fact is accepted the old morality no longer has the power over persons it once had. To reject this alternative is helpful, but it would be more to the point to

suggest a new plan of action. We need a new statement that would place the responsibility for the ethical act with the person, and yet would satisfy the need some express for objective rules and standards.

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A History of Christian Missions, Stephen Neill, (Grand Rapids: Eerdmans, 1965) 622 pp., \$7.50. Reviewed by Warren Webster, CBFMS Missionary to Pakistan.

Any student of theology who has been prohibited by time or expense from reading Latourette's massive History of the Expansion of Christianity ought to acquire this volume which brilliantly sets forth the major content of Latourette's seven volumes without all the minutiae. Written in Bishop Neill's highly readable style it provides a fascinating study of Christian penetration around the world, filled with illustrative material to make history live and sermons sparkle. (The work was originally published as volume six of The Pelican History of the Church and is available in paperback from England at 10s. 6d. The annotated bibliography of some 23 pages is alone worth the price of the paperback edition.)

Bishop Neill, himself a missionary to India for some 20 years and currently Professor of Missions at the University of Hamburg where he lectures in German, is a first-class theologian as well as a first-rate historian with a commanding grasp of the great movements and issues in missions--past and present. Any pastor reading this book will probably acquire a better understanding of the vast sweep of missions than many missionaries who visit his church.

Without concealing "The weakness of human endeavor--the sinfulness and pettiness of the agents, the blind selfishness of the Churches, the niggardliness of the support that they have given to the work of the Gospel, the mistakes... the treacheries, the catastrophes, the crimes by which the record is sullied", Dr. Neill ably traces the growth of the community of Christ from its earliest beginning up to its present distribution as the most widespread religion on earth--a truly universal fellowship on which the sun never sets. Marshalling evidence from a mass of sources in many languages he sets forth a clear outline of the greatest and most sustained campaign in the propagation of a faith and an idea that the world has ever known.

This scholarly study contains a vivid account of the extent to which Christ's command to "Go and disciple the nations" has been carried out in the great oceanic movements of history until today the Church as the Body of Christ can be found in every land and culture. This, for Bishop Neill, is the great miracle of history and the one incontestably new phenomenon of the twentieth century. To read his moving descriptions and brilliant analyses cannot help but broaden your vision, deepen your knowledge, and strengthen your faith in the plan and purposes of God.

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New Testament Times, by Merrill C. Tenney (Grand Rapids: Eerdmans, 1965.)  
xiv, 396 pp., \$5.95. Reviewed by George Eldon Ladd, Professor of Biblical  
Theology, Fuller Theological Seminary

The Dean of the Wheaton Graduate School has become widely known for his handbooks for Bible study. His most recent handbook traces the course of history from Alexander the Great (d. 323 B.C.) to the Jewish rebellion under Simon Bar Kochba (132 A.D.), so far as it provides the secular setting for the events recorded in the New Testament, and weaves into his secular history the story of Jesus and the emerging and developing church. Introductory chapters include discussions of the historical sources from Josephus to Eusebius, the cultural and religious milieu of Christianity in Judaism, Hellenism, and Roman life. The ministry of Jesus and the rise and expansion of the church is set in the reigns of the successive Roman Emperors, to whom considerable attention is given. Much geographical and archeological information illustrating the setting of the events recorded in the New Testament is gathered together. Thus the book is a brief history of the rise and expansion of the church seen as a piece of ancient history.

Sometimes the space allotted to various historical questions seems a bit unbalanced. Over four pages are devoted to the problem of the census mentioned in Luke 2:1-2, and eight pages to Jesus' last week; but only six pages are devoted to the entire public ministry of Jesus. Granted that the census and the date of the last supper involve difficult historical problems; so does the course of Jesus' ministry. An entire chapter is (properly) devoted to the Judaizing controversy and the epistle to the Galatians; but the Corinthian correspondence with the movements of Paul reflected therein is hardly mentioned.

The book does not purpose to deal with the literary or theological content of the New Testament but does "endeavor to show the social forces and cultural trends that affected the world into which Christ came" (p. v). Tenney recognizes that Judaism had been influenced by Hellenism (pp. 70, 73), and he makes the tantalizing statement that "the spirit of Hellenism underlies much of the New Testament" (p. 73). This is tantalizing because one does not know what to make of it. Is this Hellenistic spirit to be seen only in external matters such as language, culture; or did it provide to some significant extent the vehicle of theological categories for interpreting the meaning of the person and work of Jesus? For instance, Tenney says that the Johannine writings reflect the theological mood of their milieu, which included Gnosticism (pp. 18, 321). Is this seen only in opposition to Gnosticism, or does John use Gnostic concepts? In other words, does evangelical scholarship recognize any positive values in the contemporary Redaktionstheologie? If this is a matter of theology, it is equally a matter of the cultural and religious history of the times.

In view of the fact that eleven pages are devoted to a discussion of the Essenes and the Qumran writings, even though they are admitted to have had little influence on the New Testament, it is striking that no discussion is devoted to the apocalyptic writing or to wisdom literature, both of which are important in the study of the New Testament. (In this connection, the writings usually designated as the New Testament Apocrypha are called "The Apocrypha and Pseudepigrapha" (p. 23), but there is no discussion of the A. and P., apart from I and II Maccabees.) Almost nothing is said about the role of oral tradition among the Pharisees, which looms large in our Gospels (p. 94), and very little of the proselytes in Diaspora Judaism among whom the Gospel found its warmest response, (p. 90).



These criticisms are not meant to minimize the usefulness of the book for those who wish a guide to the historical setting of the New Testament. The book is beautifully printed and bound, and contains 357 pictures, most of them reproductions of photographs. Good indexes of ancient persons and places are included; the subject index is very inadequate.

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#### BOOKS AVAILABLE FOR REVIEW

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

Beegle, Dewey M., God's Word into English, William B. Eerdmans Publishing Co., Grand Rapids, Michigan.

Blackwood, Jr., Andrew W., Ezekiel, Baker Book House, Grand Rapids, Michigan.

Forsyth, P.T., The Cruciality of the Cross, William B. Eerdmans Publishing Company, Grand Rapids, Michigan.

Forsyth, P.T., The Soul of Prayer, William B. Eerdmans Publishing Company, Grand Rapids, Michigan.

Gardner, John E., Personal Religious Disciplines, William B. Eerdmans Publishing Company, Grand Rapids, Michigan.

Hendriksen, William, Colossians and Philemon, New Testament Commentary, Baker Book House, Grand Rapids, Michigan.

Lloyd-Jones, D. Martyn, Faith on Trial, Studies in Psalm 73, William B. Eerdmans Publishing Co., Grand Rapids, Michigan.

Lynn, Robert W., Protestant Strategies in Education, Monographs in Christian Education, Association Press, New York.

Mansoor, Menahem, The Dead Sea Scrolls, William B. Eerdmans Publishing Co., Grand Rapids, Michigan.

McDonald, W. J. G., (Trans.) Calvin's New Testament Commentaries, The Acts of the Apostles Vol. 1, William B. Eerdmans Publishing Co., Grand Rapids, Michigan.

Muirhead, Ian A., Education in the New Testament, Monographs in Christian Education, Association Press, New York.

Murray, John, The Epistle to the Romans, Vol. 2, Chaps. IX-XVI, The New International Commentary on the New Testament, William B. Eerdmans Publishing Co., Grand Rapids, Michigan.

Shelley, Bruce, By What Authority, The Standards of Truth in the Early Church, William B. Eerdmans Publishing Company, Grand Rapids, Michigan.

Stinnette, Jr., Charles R., Learning in Theological Perspective, Monographs in Christian Education, Association Press, New York.

Stuber, Stanley I., Ed., The Illustrated Bible and Church Handbook, Association Press, New York.

Thiele, Edwin R., The Mysterious Numbers of the Hebrew Kings, William B. Eerdmans Publishing Company, Grand Rapids, Michigan.

Ward, Ronald A., The Epistles of John and Jude, Baker Book House, Grand Rapids, Michigan.

Warfield, Benjamin B., Miracles Yesterday and Today, Real and Counterfeit, William B. Eerdmans Publishing Co., Grand Rapids, Michigan.

Pamphlets

Bergsma, Stuart, Speaking with Tongues, Some Physiological and Psychological implications of Modern Glossalia, Baker Book House, Grand Rapids, Michigan.

Gerstner, John H., A Bible Inerrancy Primer, Baker Book House, Grand Rapids, Michigan.

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THE SPECIAL SEMINARS FOR ALUMNI AT MOUNT HERMON

A special addition to the regular Fuller Conference at Mount Hermon this year will be special seminars for alumni.

The theme of the Conference this year is The Great Commission and the Local Church. The speakers are to be Dr. David A. Hubbard, Dr. Sam Moffett, Dr. Donald McGavran, Dr. Dick Hillis and Dr. Alan R. Tippitt. There will be workshops in the afternoon to help with the practical aspects of the mission program in the local church. The Conference is scheduled from July 3-9, 1966.

Drs. Hubbard, Moffett and Booth will lead discussions for alumni Monday through Wednesday. Dr. Hubbard's discussion will center around The Secular City by Harvey Cox and Dr. Booth has chosen George Webber's God's Colony in Man's World. These should be read previous to your arrival.

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Many worthy projects need our money. . .

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- A missionary friend
- Your denomination
- Faith missionary programs
- Community social projects
- Hospitals & health projects
- Your college
- Your fraternity
- Your SEMINARY - FULLER

Wise placement of limited funds for gifts is a matter of PRIORITIES born out of prayerful heartsearching.

Below is presented, for your prayerful consideration, the facts concerning our. . .

1966-1967 FULLER ALUMNI FUND DRIVE

I. THE GOAL. . . \$18,000

II. LAST YEAR. . . Last fund year (June '65 - May '66) the school needed \$150,000 over and above tuition charges to operate. 10% of this need was supplied by faithful alumni. . . the second largest contribution to the Seminary.

Accomplishment of  
Last Fund Year 1965

\$15,000

...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...

38% of our alumni potential of some 1,200 men and women gave an average of \$40.00.

Seminary operating needs last fund year - \$150,000.

III. THIS YEAR. . . Our potential giving units is about 1,300 men and women: 900 graduates and 400 former affiliated students.

We will need outright gifts or monthly pledges for the fund year (June 1966-May 1967) of. . .

- \$ 5.00 per month
- \$10.00 per month
- \$15.00 per month...or more...

All gifts are tax deductible...receipts will be issued.

IV. URGENT PRIORITY. . . Costs of operating our Seminary have skyrocketed... In spite of recent tuition increases... there is great financial need in order to help our Seminary maintain the quality of its spiritual leadership... With the demanding need of greater numbers of professionals in the many phases of the Gospel ministry our Seminary needs substantial funds to increase its ability to attract and train God's chosen men and women. We must multiply ourselves.

V. NEW ORGANIZATION. . . To assist in the 1966-1967 Alumni Fund Drive, and to further assist in maintaining closer contact with our alumni, your Alumni Cabinet is now developing a program which. . .

- Breaks down the United States into 5 regions with 5 appointed Regional Alumni Directors.
- Further breaks down each region into states with State Alumni Chairmen.

You will hear soon from your Alumni Office, your Regional Director and your State Chairman.

THE 1966-1967 FULLER ALUMNI FUND DRIVE BEGINS MARCH 21...PRAY FOR FULLER.

Bob Broyles  
Alumni Fund Chairman



## NEWS FROM HERE AND THERE

1950

BILL GARFIELD is responsible for the literature work for TEAM in Japan. BOB GERRY has returned to Japan after furlough. WILBURN SALMON is home on furlough from West Pakistan and is residing in Glendale, California. DICK JONES has been appointed as Chairman of the Division of Education, Phys. Ed. and Psychology at Biola College.

1952

BILL BASS was recently appointed Chairman of the Division of Humanities at Biola College.

1955

WALTER E. ZURFLUH has been appointed Assistant to the President of the Eastern European Mission. BRUCE SHELLEY'S latest book entitled By What Authority? was published recently by Eerdmans. WAYNE FRASE has concluded his ministry as pastor at Rialto Community Baptist to become the first pastor of the year-old Peninsula First Baptist Church in Palos Verdes Estates.

1956

MARGARET HART is Associate Dean of Students at Biola College. JAMES H. MORRISON announced the birth of a son, James H., Jr., on December 3, 1965. RUSSELL A. GABLER pastor of Harbor Bible Church since July 1963 was recently elected president of Wilmington Ministerial Association.

1957

BEN PERRI is studying at the University of Oregon and has plans to return to Colombia some time in the Spring.

1958

RANDOLPH J. KLASSEN is Pastor of University Covenant Church of Davis, California.

1959

ALAN GATES will be returning to Taiwan for a term of service with the Conservative Baptist Foreign Mission Society Board.

1960

KEN MILHOUS has been appointed as a missionary to Japan by the Baptist General Conference.

1961

GEORGE ERICKSON recently left Calvary Presbyterian Church of South Pasadena where he was assistant pastor to become the pastor of Trinity Presbyterian Church, Camarillo, California.

1962

JOEL KEMMERER announces the arrival of Konni Jayne born on December 19, 1965.

1963

BILL WHEDBEE is teaching at Pomona College. JOEL STOLTE announces the arrival of Joelyn Ann born on April 24, 1965.

\* \* \* \* \*

1964

MARVIN HILES is Assistant Pastor at La Canada Presbyterian Church, La Canada, California.

1965

BOB BROYLES announces the arrival of Robert Dean, Jr. born on November 8, 1965. LOUIS MOESTA is engaged in deputation work in preparation for returning to Germany for continued work with the Greater Europe Mission. ERNEST MARSH is Youth Minister at First Christian Church, Bell, California. LAWRENCE BJORKLUND is Associate Minister at Aldersgate Methodist Church, Tustin, California. DICK DOLE is pursuing graduate studies at Princeton Seminary and also in a student supply position at Rockport Presbyterian Church. On November 16, 1965 Mark Timothy arrived. JAY AND CHARLOTTE PARIS announce the arrival of Lorna Ellen on January 22, 1966.

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LATEST PLACEMENT OPPORTUNITIES

<u>Location</u>	<u>Position</u>	<u>Salary</u>	<u>Remarks</u>
Community Church West Hollywood	Pastor	Based on qualifications.	The present minister has been at the church 19 years.
Presbyterian Church Linn Grove, Iowa	Pastor		Has been served by Fuller men for last 10 years. Rural community.
Covenant Church Chicago, Illinois	Asst. Pastor		Pastor attended Fuller. Church about 10 miles from down town.
Presbyterian Church Fairview, Montana	Pastor		There are also two smaller churches.
Christian Endeavor Church Beverly, Mass.	Pastor	\$4000 plus	New parsonage near church. Average attendance 50-60.
Evangelical Free Rockford, Ill.	Director of Youth		1000 members. Youth work large.
Baptist Church Santa Maria, Calif.	Youth Pastor		College students and military person- nel in the area.
Community Church Portland, Oregon	Director of Christian Ed.		
Community Church Minneapolis, Minn.	Teaching Asst.		Responsibilities to include development of cell groups & plan a total teach- ing program.

## PRAYER CALENDAR -- DR. HUBBARD

- 4/1, 2, 3 Peninsula Bible Church Family Conference, Mission Springs, Santa Cruz, California
- 4/15 Seattle Dinner, Rainier Club, Seattle
- 4/22-24 IVCF Spring Conference, Portland, Oregon.
- 5/1 11 a.m. Peninsula Bible Church, Palo Alto
- 5/3, 4, 5 Evangelical Covenant Ministers' Retreat, Mission Springs, Santa Cruz, California
- 5/8, 15 & 22 7 p.m. Series on the "Prophets" at Bel Air Presbyterian Church, Bel Air, California
- 5/10 Evangelical Press Convention at Disneyland Hotel, Anaheim, California

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## SEMINARY CALENDAR

- 3/29-31 Social Concern Conference  
Dr. Gayroud Wilmore, Chairman of the Council of Race and Religion of the United Presbyterian Church USA  
The Rev. James Hargett, Minister, Church of Christian Fellowship, Los Angeles
- 4/7 "The Crucifixion"  
Movie produced by the Department of Theater Arts at UCLA
- 5/10-13 J. Edwin Orr  
"The History and Dynamics of Revival"
- 5/20 Spring Banquet
- 5/27 Faculty-Senior Dinner
- 5/29 Baccalaureate  
Speaker: Dr. Leon Morris, Principal, Ridley College, Victoria, Australia  
Immanuel Baptist Church, Pasadena, California

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ANNUAL ALUMNI LUNCHEON

Tuesday, May 31, 1966 at 12 noon

at

The Huntington-Sheraton Hotel  
Pasadena, California

SPEAKER: DR. LEON MORRIS, Principal  
Ridley College, Victoria,  
Australia

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COMMENCEMENT

Tuesday, May 31, 1966 at 7:30 p.m.

at

First Congregational Church  
Pasadena, California

SPEAKER: DR. HUDSON ARMERDING, President  
Wheaton College, Wheaton, Ill.

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OUR APOLOGIES!!

Enclosed is the Alumni Fund pledge card we failed to  
enclose in our recent letter.

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