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Fuller Theological Seminary

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theology news and notes

a publication of the alumni association of fuller theological seminary

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Vol. IV, No, 2

Editorial

Dr. William S. LaSor, who has done such an excellent piece of work over the years in editing Theology News and Notes, has relinquished this responsibility to the editorial staff of the Alumni Association. After deliberation by the Alumni Cabinet, it has been decided that we continue with Theology News and Notes as the name for this alumni publication and hope to perpetuate the quality Dr. LaSor has given in the past.

It is fitting that we pay tribute to Dr. LaSor for the energy and effort he expended keeping in touch with us through TN and N. He has a unique and exceptional style which we all thoroughly enjoyed and appreciated. How can we forget some of those classic bits of humor he shared with us from time to time! We hope that he will contribute articles to us periodically as we continue this publication.

Many thanks, Dr. LaSor! Shalom!

President Hubbard Speaks

Fellow Alumni:

One of the encouraging things during the past weeks and months has been the steady stream of correspondence with Fuller alumni. Not only have I heard from many of you, but I have heard a great deal about many of you. Wherever I go I am flooded with glowing reports about the work that you are doing in your various areas. Your dedication to your work and your loyalty to the cause of Christ are all the thanks that any seminary could ask from its alumni. Please feel free to write at any time and to stop in when you are in the Los Angeles area. Feed-back from you will be one of the means by which we test and improve our educational program.

As the Alumni Association publication seeks to maintain even closer contacts with all of you through this means, it is fitting that we salute the work which Dr. LaSor has done through the years in editing TN and N. His stalwart contribution to alumni morale cannot be measured. We trust that this new medium will give us even broader coverage of alumni activities while losing nothing of the personal contact of the institution and the professors which TN and N provided.

Prospects for the future are bright. The number of applications is abreast of last year and our new curriculum is being received enthusiastically. We have a stronger program of grants-in-aid than ever before. Please encourage worthy students to apply even though their financial picture may be cloudy. The library is growing steadily under the diligent supervision of Dr. Calvin Schoonhoven, Class of '58, who was appointed acting director last December. All of these things combine to augur well for next year. Continue to pray that the right men will choose to come and that we will continue to build a redemptive community which will teach them to minister by ministering to them. Blessings on you all.

David A. Hubbard.

As Seen From Here, by James Hewett

It is the desire of our Alumni Cabinet that this publication might become more and more a resilient sounding board of inter-alumni communication of ideas that are fermenting in the minds and hearts of our constituency.

What are the things with which you are wrestling? What are the issues that are alive to you just now -- that you would like to share with your fellows -- just like you used to do so vociferously over a cup of coffee in the refectory?

It is our hope that Theology News and Notes will become something of an open forum for the cross-fertilization of viable notions, for discussion of the pulsant theories and insights that are dear to you.

As I keep my ear to the ground I hear a great deal of talk about the contemporary role of the ministry in specific and the role of the Church in general. As I read it, there seems to be a growing sense of disquiet with the accepted and traditional forms and approaches that have encrusted themselves on the Church since the Reformation.

There is talk of revolt against the proliferation of meetings, against the virus-like spread of committees, against the cancerous spread of the organizational monster. Perhaps some of you have read Parkinson's Law by C. Northcote Parkinson and have observed the pointed relevance of his theories of organizational operation as they have now manifested themselves in the Church.

If ever self-analysis was in the wind, it is today. The question I ask -- "Is this trend a healthy sign of renewal, or is it merely uneasy preoccupation?" Obviously, we would not be so all-fired interested in kicking over the traces if the old methods were paying off.

One manifestation of this disenchantment is the resurgence of the store-front church in the urban slums and depressed areas -- and sponsored by some of the more staid denominations. I get all excited when I read of some of these switch-blade operations, thinking "Ah, here at last is that flowering of first century Christianity that I have been looking for." But then I read on - and I find that it is not only the forms that are being thrown out, but also the unpalatable content of the gospel. Too much seems to have suffered in the quest for renewal. And I wonder how much of this is inspired by a genuine desire to communicate effectively to modern man and how much of it is mere accommodation to the lowest common denominator of man's contemporary expression of his perennial predicament.

And then another element "bugs" me, if you will. When you read about these trends you hear the suburban church vilified on every hand. Granted, the Church has neglected its responsibility to the fluid urban vortex, but I resent getting a guilt complex over the fact that we have churches in suburbia. After all, didn't Christ die for the middle-class American as well? What are they supposed to do -- all take the commuter train into the slums to worship?

I fear that this nubile tread, in its desire to germinate has suffered from overstatement. The task of the church, as I see it, is not an either-or proposition. Looking for a whipping boy may get P.R. space but it does not lend itself to the unity Christ desired for his bride.

But then, what do you think?

Interview

In an effort to improve communication between the Seminary and our far-flung alumni we are initiating in this issue an interview feature with some of the people at 135 North Oakland. Without much by way of prior announcement, one day James Hewett and John Koeker burst in (tape recorder in hand) upon Dr. Paul Jewett and Dr. Clarence Roddy. Following are the results of our interviews. Next issue we will take our roving tape recorder to visit a few others. If you have questions you would like us to ask any of the faculty please drop a note to the Editor.

.....with Dr. Jewett

James Hewett: Tell me, Dr. Jewett, what have you been reading of interest lately that has stimulated your thinking?

Dr. Jewett: Much of my reading is oriented in terms of my recent sabbatical in Paris where I had the opportunity to get acquainted with several French Authors, especially Roman Catholics. I was also privileged to attend a conference at the Bossey Ecumenical Institute in Switzerland for scientists and theologians and have been trying to read some recent works in this area by scientists and theologians written primarily by scholars within the German Confessional Church.

Hewett: Out of this reading are there any specific works that you feel are of a general interest to a seminary graduate that you would particularly recommend?

Jewett: Well, I was just reading a letter a few minutes ago from Tony Yu, one of our graduates who hopes to write his dissertation at the University of Chicago on the Christian concept of the Fall in literature, primarily seeking some sort of underlying synthesis between Promethius Bound, representing Greek classical thought, Milton's Paradise Lost, the classical Christian concept, and Albert Camus' The Fall, a contemporary non-Christian quest for understanding in the area of the Fall. I should think that anyone who is in the pastorate and theologically interested could very well read in this area. Besides Camus, another author I read while in France was Sartre, especially his No Exit. I have found among the most stimulating of Catholic authors Teilhard de Chardin, especially his Phenomena of Man and the Divine Milieu. I have had to take time out, too, to read in the area of the Honest to God controversy. I should recommend that our students read this little paperback by Robinson -- Honest to God. It does bring together lots of pieces in a puzzle concerning Bonhoeffer's religionless Christianity, Tillich's Ground of Being and Bultmann's demythologized Gospel, which never had fallen in line for me before with the clarity Robinson achieves. Some think this synthesis is more clear than successful.

Hewett: Tell me, Dr. Jewett, while you were in Europe and Paris were you able to form any distinct opinions in your conversations with others there on the recent Vatican Council?

Jewett: Yes, quite definitely. The Dean of the theological faculty of the Catholic Institute where I was principally assigned, was a delegate to the Council. A little card simply announced that he would resume classes upon returning from the Council. He held an interview - a public meeting - in Notre Dame Cathedral with the students and other celebrities as soon as he returned from Rome to give his impressions. Oscar Cullmann, one of the distinguished Protestant observers was lecturing in the Sorbonne last year and he also held a public meeting to give his reactions and to answer questions. But what was more revealing to me was the role that the French hierarchy has played in the renewal of the Roman Church. At least, as I talked with students there, the consensus of

opinion was (this, of course, is not official) that the French hierarchy is not only the vanguard of the liberal wing of the church, which is well known, (this is why I chose to go to Paris to study Catholic theology), but the report around there was that John XXIII was the French choice. Evidently he was highly favored by the French hierarchy and now the new Pope, Paul VI, it will be noted, has been quoting more often from French writers than from any others.

The first day in theology class, at Paris, Professor Henri came in very enthused. Pope John had just issued a public statement as to the purpose of the Council and he had with him a copy of the recommendations which the faculty at Paris had sent to the Pope stating their idea of what the Council should do and accomplish and the parallelism was so close that Henri was beside himself with enthusiasm. It did sound at times as though the Pope's phrasing had been drawn from certain statements in the Paris faculty recommendation. We know, as a result of the second session that things moved more slowly under Paul than they did under John.

I found the faculty and the students for the most part in Paris very open. While we were in France, the first Protestant minister in the history of France was elected to the French Academy. And the Cardinal of Paris flew back from the Vatican as a member of the French Academy to vote for this man and in the newspapers was quoted as saying this would definitely contribute to bringing "Our Churches" (meaning the two French churches, Catholic and Protestant) closer together. I must say that I am less hopeful now after the second session than I was at the close of the first while I was still in France.

In talking with the average student and with certain professors over there it's quite obvious that the Catholic Church is divided between the mentality of the legalists (the canonists) and the biblical scholars. I found myself having most in common with the biblical scholars, least in common with the canon lawyers. This brings me to observe some of the real hurdles that we face here before we can think of any serious rapprochement between Catholics and Protestants. One is the institutional view of the Church as enshrined in the canon law of the Church. This has been codified and unified and how Protestants will ever be able to have any common ground with Catholics as long as canon law is in our way is a problem that hasn't been resolved or even touched, really.

A second problem is the theology of the mass. This is the heart of Roman Catholic worship. How can we ever be truly united as Christians if we do not worship God together and yet it is impossible for Protestants even to worship God in terms of the mass. Most Catholics, too, when the chips are down still think of the Church of Rome as the original church, Protestants are the schismatics, and we should come back as the separated brethren. This too, I think is a great stumbling block.

Mariolatry also is a real difficult problem. All Catholics in their piety have a place for Mary that a Protestant can't even conceive. I sat in on a course in the spiritual life where we went through all the mystics and the role of Mary in their piety is endemic. Every class began with "Hail Mary." Even the most serious theologians there in the liberal tradition give Mary a large place in their theology, and I have here now on my desk a book which has just arrived by a Catholic theologian, Otto Rahner, Maria und die Kirche which I am about to read. So there are several major considerations which indicate that we are far, far from the time when we will see the healing of the rupture that came about at the time of the Protestant Reformation.

.... with Dr. Roddy

James Hewett: Dr. Roddy, what has been happening to you recently that you might like to share with our Alumni?

Dr. Roddy: The first thing, of course, was my trip around the world, not quite a year ago, to visit some of the mission fields. I saw around 36 Fuller boys. It was wonderful to have them meet me at the airport, shout "Hi, Dr. Roddy," guide me through the customs - it makes you feel at home. And it was very satisfying to see the quality of work they are doing. Several of our young men -- I don't want to pick out any in particular -- but several of the fellows are looked upon as the missionaries of their area, by all denominations. Especially was that true in Taiwan where one of our young men -- they expressed to me -- in the Lutheran Seminary and the Southern Baptist Seminary and a couple of other seminaries that they would be glad when he got back home, that he was needed for they couldn't really have a progressive program without him. At the very center of it. But I found this good news everywhere.

I came home with a few observations about the world. First, it's terribly divided. Now that's very trite, but at least I felt it as I had never felt it before. You really see the Iron Curtain. I got way out on the border up near an airbase, which I'm not allowed to disclose. I went out with a border patrol and we went along the border there for miles -- saw the barbed wire fences and the ploughed ground and the mined fields and the machine gun installations. And then you go down to Jordan, the same thing between Jordan and Israel. Even in the city of Jerusalem you can't take pictures of some places you'd like to, there are sand bags and machine guns up there. In Pakistan and India we felt that terrible tension between those people. And then over in China, again Hong Kong, you're out a little ways and there are the barbed wires. So wherever you go it seems you're running into barbed wires. They're only symbols of what's behind them. But I came home with a deep impression of the miracle of the body of Christ. We hear a lot about ecumenism and all that, but I never sensed or felt how one we are. We're striving for a lot of organizational unity, but the reality of the body of Christ is what impressed me, everywhere.

Hewett: There is an observable unity?

Roddy: Oh, absolutely! In Pakistan we had a meeting in the Anglican bishop's home. I don't know, maybe fifteen different groups represented, but no one ever talks about 'em over there. They just get together. They're really one in Christ. Well, they have to be. Another impression is that the Church is a minority group. But in the words of Tom Allan, it's "an overwhelming minority." You take the Church out of any of those nations and brother there's going to be a sag. But it can't be taken out because it's here to stay. I had a Pakistani tell me that "no matter what they do to us, the Church is here to stay." That was a Pakistani, not a missionary. And I was impressed with that -- the gates of Hades shall not prevail.

Then, of course, the population explosion as you see it in the Orient is appalling. You can't get away from people. You can't imagine it here. There's no use in trying to describe it, even in L.A. or in New York where I lived, and in that part of New York City called Brooklyn. It doesn't compare with Calcutta or Bombay -- you just can't get away from people day or night. They're on the sidewalks, they're on the street, they're on the roads, they're in the fields -- you just can't get away from them. You wonder what the end is going to be. Four hundred and fifty million people in India, two-thirds the size of the United States, a hundred million every ten years. Two hundred and fifty thousand people living on the sidewalks in Calcutta alone. They die there and they may lay there for three or four days before they pick them up and take them to the burning

ghats! Just imagine the sanitation problem. And all the functions of a home going on there. Babies born there, conceived there - it is just something we don't know anything about.

Hewett: Are you developing any promising preachers among the students that you now have in training?

Roddy: Well, I think so. I've never been more encouraged in the twelve years I've been teaching than I am this year -- the way the boys are coming through -- the senior boys in particular. We're trying narrative sermons and somehow or other getting into a narrative has given these boys freedom. Tremendous! It's released them tremendously. And then, if there's any question about what Fuller boys are preaching, there is no need for alarm. I think I know as much about the mind of the students of this school as any professor here. Why? Simply because in preaching they have to be honest, and they reveal themselves and they reveal what they preach. And I have been more and more encouraged at the solid gospel message that these boys are giving in homiletics. We may have a few lads who are rebels, or whatever you want to call them, but they are good honest lads and I think the world outside will take care of them in another five years. But I mean, if anybody criticizes the Seminary, that we're drifting away -- certainly these students aren't. You couldn't ask for more Christ-centered, I mean Christ-centered, not just a general gospel concept-- but Christ-centered preaching. I've never heard better than I have these last two terms.

Hewett: Tell me, have you got any recommendations, as to good books that alumni should be reading. Something that has excited you?

Roddy: I'm busy with the lads here a lot, but I do read some outside my field. I got thrilled over Admiral Morrison's one volume Naval History of World War II. I just finished it. That to me was thrilling! We talk about the flabby, flaccid American youth. Well, I've been hearing that ever since 1916, so I don't get excited over a lot of this talk about the country going to the devil and our young people and all the rest of it. Not that I am not concerned, but I've heard it so much. It's the same old cry every generation. But these flabby boys that weren't supposed to do anything became heroes in the war. I was amazed at the absolute sacrifice of the lads. Take the battle of Midway! These groups sacrificed themselves that the other fellows could come later and do the real work. There's something still left at the heart of the country, I'm quite sure of that. War does something, maybe that peace does not do. I always think of William James' statement "We must find the moral equivalent of war." Well, maybe we haven't found it. But war brings out something big in man. None of us want war, but what is the moral equivalent? The only thing I can think of is consecration to the Lord. Get going! It not only grips a person, it gets right into the deeps of our being and we get up against a situation where we're willing to sacrifice life. I think if you don't believe in a thing deeply enough to die for it, you're not ready yet to live for it. I read that just the other day. Here's a book I recommend. I use it every morning -- Diary of Readings by John Baillie. I read in there the other day from Principal Jacks that everybody will die of something, but very few of us die for something. That has gripped me! I would recommend this book, with Baillie's Diary of Private Prayer, which I also use regularly every morning. For devotionals, those are tremendous books.

Hewett: Any further word of challenge or greeting to our Alumni?

Roddy: I would say that I'm more and more convinced that the pastorate is the greatest calling that God can ever give a man. I'm satisfied of that. The varied nature of the ministry, the challenge to every part of your being, and then the compensation -- the fact that you live with people through their crises hours from

the cradle to the grave. There's nothing else to compare with it. And give it all you have and enjoy it and get a lot of fun out of it, too. There's something radically wrong with you if you don't. And keep going, for I'm more and more convinced also after coming back from my trip that the local church is the absolute center of the advance of the Christian Church. Everything else depends upon it. There would not be a radio program in the country today if it wasn't supported by people in the local church -- and all these other service organizations, likewise, I saw them around the world. As a matter of fact, the mission societies that are gaining overseas are the mission societies that are majoring in building churches. Now other societies are discovering that and this is for the good, and they're plowing in. But I would say to the boys, especially out in a pastorate, never get discouraged -- you are the most important figure (I don't mean of prominence) of value in any community. That local church is!

DR. LINDSELL RESIGNS... Dr. Harold Lindsell has resigned his post as Vice-President and Professor of Missions at Fuller effective August 31, 1964, it was announced by President Hubbard recently. He will be joining the staff of Christianity Today as Associate Editor. Dr. Lindsell was one of the charter faculty members of Fuller Seminary since the opening of the school in 1947 and served in both teaching and administrative capacities. Commenting upon Dr. Lindsell's resignation, President Hubbard said: "Dr. Lindsell has given distinguished and dedicated service to the Seminary from its founding in 1947. During all this time he has had key administrative responsibilities serving successively as Registrar, Dean of the Faculty, and Vice-President. In all of these areas he has made a significant contribution to what Fuller is and will continue to be. His going will leave a gaping hole in the life of the Seminary and yet we rejoice with him in his new position with all of the opportunities for strategic Christian service that it affords."

FACULTY NEWS... Dr. George E. Ladd has written a short book entitled The Young Church, a study of the Acts of the Apostles, under the Bible Guides, (General Editors: Wm. Barclay and F. F. Bruce) released by Abingdon Press. Dr. Robert K. Bower, Professor of Christian Education, recently received certification as Marriage, Family, and Child Counselor from the State of California. He is also participating in a post-doctoral internship in psychology at Metropolitan State Hospital, Norwalk, Calif...Dr. Wm. Sanford LaSor presented an address entitled, "Israel, The Land Bridge of History," at U.C.L.A. on February 19 as part of a special lecture series.

FACULTY LECTURESHIP... Dr. Oscar Cullmann, Professor of N. T. and Early Christianity at the University of Basel, Switzerland, and at the Sorbonne in Paris, was special lecturer at the Fuller Faculty Lectureship Series on March 13 and 14. On the 13th, Professor Cullmann lectured on "The Vatican Council," which he attended as an official Protestant observer. On the 14th, he spoke on "The History of Salvation," presenting his views of the 'Heilsgeschichte' or Salvation History theology, of which he is a most able representative. This winter Professor Cullmann is Guest Professor at the Union Theological Seminary in New York.

ALUMNI CONFERENCE AT MOUNT HERMON... The annual three day Fuller Alumni Conference will be held June 28 through July 1, at Mount Hermon during the Fuller Seminary Bible Conference. Foster H. Shannon (BD 58) Minister of the First Presbyterian Church, Ivanhoe, California, will serve as coordinator and is preparing a program that will be of interest to alumni. Faculty members at the Conference will be Drs. Hubbard, Dan Fuller, and Cole. Set aside the dates now; more details will be forthcoming.

NEWS FROM HERE AND THERE... William L. Portis (BD 53) was appointed to church planting work in Italy by the Conservative Baptist Foreign Mission Society and will leave soon with his wife and three children. He was pastor of the First

Baptist Church, Newport, Oregon, for ten years. While in Newport, Bill served as President of the Ministerial Association of Newport, as Chairman of the Character and Morals Committee for the Newport PTA, and as Vice-Moderator of the CBA of Oregon...Leland E. Wilshire (BD 60) was ordained and installed in the Los Angeles Association of the United Church of Christ on November 3, 1963, and currently serves as pastor of the Pilgrim Congregational Church of Los Angeles. Lee is also doing graduate work in history at U.S.C....Jack D. Burke (BD 57) is on the staff of the University of Pennsylvania working with international students and lives in Wynnewood, Penn...Arthur Blakeley (x61) serves as Director of Christian Education of the Bethel Baptist (CBA) Church of Phoenix, Arizona...Carl W. Nelson, Jr. (BD 52) is now in Memphis, Tenn., on Young Life staff after several years in Wheaton, Illinois...Stevenson Leong (BD 63) is Director of Christian Education at the Haili Church, Hilo, Hawaii...Donald E. Williams (BD 59) is on furlough from Formosa and is in southern California...Ray Williamson (x58) is a fraternal worker with the United Presbyterian Church in the USA serving in Colombia and is on furlough and doing graduate work in Christian Education at S. F. Theological Seminary, San Anselmo. He and his wife have two children and they plan to return to Colombia in June and will teach in the Presbyterian Normal School in Ibaque...Bruce Kohfield (BD 63) is engaged in home mission work with the American Baptist Convention in Fremont, Calif...William P. Showalter (x 54) is pastor of the Westminister Presbyterian Church, Bridgeport, Conn...Joseph E. Byrne (MRE 63) is Director of Christian Education of the Mission Covenant Church of Pasadena...Carl W. Gold (x64) is assistant pastor at the Bayshore Congregational Church, Long Beach, Calif. Lee S. Feero, Jr. (BD 52) is pastor of the East Friesland Presbyterian Church, Ackley, Iowa. He moved there recently after serving as pastor of the Emmanuel Presbyterian Church, Carnarvon, Iowa...Wilbur Skeels (BD63) was called to be pastor of the Raumati Baptist Church, near Wellington, New Zealand...Irving Hoffman (BD56) serving in Algeria with the North African Mission was flown home last November for emergency brain surgery. The operation was successful and a combination cyst and tumor was removed. Irv is making a good recovery and anticipates returning to North Africa soon...Orlando Wiebe (BD 52) is Associate Professor of Bible at Tabor College, Hillsboro, Kansas...J. Howard Stitt (BD52) is Assistant Professor of Education at Westmont College, Santa Barbara, Calif...David D. Dodd (BD57) is pastor of the Berean Baptist (CBA) Church, Eugene, Oregon. This is where Lowell Humphries (BD 53) was pastor before moving on to the Memorial Baptist Church of San Diego, Calif...William H. Scarle (BD56) is now pastor of the Memorial Baptist (ABC) Church, Salem, New Jersey, after having served at The Kings Community Baptist Church, Cherry Hill, New Jersey. We forgot to mention last time that Bill serves as our Vice-President for the Philadelphia area (excuse this oversight, Bill)...Kermit D. Hultgren (MRE61) is under appointment with the United Presbyterian Church in the U.S.A. and is assigned to teach at the Berhane Yesus School in Dembi Dollo, Ethiopia. He and his wife will be leaving in June for Stony Point, New York, where they will undergo training for service with the Commission on Ecumenical Mission and Relations prior to departure for Ethiopia...Robert D. Baird (BD 57) received his Ph.D. degree in religion from the State University of Iowa, Iowa City, last February 1. He is presently teaching religion at the University of Omaha, Nebraska. Congratulations, Bob!...Norman L. Culbertson (BD 63) is now Director of Christian Education of the Westminister Presbyterian Church, Duluth, Minnesota...George V. Erickson (BD 61) Minister of Christian Education of the Calvary Presbyterian Church, South Pasadena, Calif., was given the Distinguished Service Award by the South Pasadena Jr. Chamber of Commerce in recognition of his work in religious, civic, and service groups in the community...Hubert Brom (BD 52) will speak in Chapel at Fuller April 28 through 30 on aspects of the pastoral ministry. Hu is pastor of the St. Andrews Presbyterian Church, Iowa City, Iowa, and has the Ph.D. degree from State University of Iowa.

William Stringfellow, A Private and Public Faith, 93 pages, \$3.00, Eerdmans, Grand Rapids, 1962, reviewed by Theodore Ogoshi, '57, Honolulu, Hawaii.

"The experience of being a Christian is one of continually encountering in the ordinary and everyday events of life the same Word of God which is announced and heard, remembered and dramatized, expected and fulfilled in the sanctuary of the Church." (p.57) Stringfellow develops his book on this premise that in Christ, there is no chasm between God and the world.

I. "The Folly of Religions": Religions are speculative about God; they substitute prudential ethics for the Good News; they substitute faith in faith for faith in Christ. II. "The Specter of Protestantism": The priest is trying to take over the laymen's prophetic ministry and the laity has become a group of spectators. Instead, the priest ought to celebrate the Word of God within the congregation so that the laity will become perceptive to that Word in the common life of the world.

III. "The Simplicity of the Christian Life": Here is the heart of the book, namely, that the "power to discern the Word of God is the mark of the Christian." (p. 62) He gives as an example, "West Side Story," where one dies and many are reconciled.

God is at work, not only in the good, the true and the beautiful, but in the ugly, the filthy, the degraded. IV. "The Fear of God": Is the Church free to die, to take stances that will reduce Her popularity and income? "The Church must be free to be poor in order to minister among the poor. The Church must trust the Gospel enough to come among the poor with nothing to offer the poor except the Gospel, except the power to discern and the courage to expose the Gospel as it is already mediated in the life of the poor." (p. 80) Stringfellow, a layman, was one of six "young American theologians" (which included Dr. Carnell) to participate in a public dialogue with Karl Barth last year. Barth said of him that he "caught my attention more than any other person" on his visit to America. This book is good evidence why this was so.

Luther P. Powell, Money and the Church, Association Press (Giant Reflection Book), \$1.50, New York, 1963, 236 pages.* "The importance of this study is sustained at two points. First, it is in the realm of financial support that the church has been most vulnerable.....In the second place,the outreach of the church today as in the past, depends to a great extent on material means, and unless these means are adequately met, the 'Great Commission' of Christ, 'Go into all the world' will not be realized in this or future generations."

Powell describes the methods and purposes of raising money in the Church from the Apostolic Church through the Middle Ages and into the Reformation. He then moves to America and describes practices from colonial times to the present. He discusses the principles of stewardship and on that basis, endorses proportionate, first-fruit giving and the discipline of tithing. Blessed as we are as an American Church with unprecedented material wealth, we must reckon that God will judge us heavily on our stewardship of money. This book is important because it says to us that the way we churches raise the money needed is as much a spiritual matter as what we spend that money for. The historical perspective is very good though the section describing practices which grew out of the Reformation is too thin. With the re-discovery of the priesthood of all believers, the practices that grew out of this theology would be instructive in our day when we are experiencing a new movement of the laity. The history serves to point up issues of church financing that are alive today such as, professional fund raisers and their practices, the ever present danger of simony, bazaars, business enterprises of the church, bingo, etc. I have used much of this material in member preparation classes to help individuals face concretely what it means to put Christ first in their lives. Reviewed by Ted Ogoshi.

Olive Wyon, The School of Prayer, (New York: The Macmillan Co., 1963), 192 p., .95; reviewed by John C. Notehelfer, '58, Los Altos, California.

James G.S.S. Thomson, The Praying Christ, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959), 155p., \$3.00; reviewed by John C. Notehelfer, '58, Los Altos, Cal.

Roger Geffen, The Handbook of Public Prayer, (New York: The Macmillan Co., 1963), 204 p., \$5.50; reviewed by John C. Notehelfer, '58, Los Altos, California.

All three books deal with the important subject of prayer. They are listed not in any order of preference as much as a logical progression from use in the private devotional life to the public service.

Olive Wyon dedicated her volume to Evelyn Underhill, who like herself has a deep appreciation for mysticism in religious life and experience. Some of this tendency toward the mystical is in evidence in her chapters on "Prayer and the Spirit of Worship" and "Other Ways of Praying". On the other hand I have found the book to be most refreshing and surprisingly practical and readable. Her chapters on "Prayer and the Will of God" and "Hindrances to Prayer: Fundamental and Practical" are excellent. Published in a paper back edition the book is within easy reach of both pastors and laymen. I highly recommend it as a stimulating discourse on prayer well worth your reading.

As a subtitle of Dr. Thomson's book suggests, it is the author's attempt to review and treat "Jesus' doctrine and practice of Prayer". There are several chapters in the book which provide good preaching material on prayer, cf. "The Lord's Teaching on Prayer", "The Lord's Practice of Prayer". The chapters dealing with an exposition of John 17, the Lord's Prayer, and the concept of the high-priestly ministry of Christ in Hebrews are disappointingly dry reading and lack those personal insights which made the earlier chapters helpful as well as informative.

Roger Geffen in his "Handbook of Public Prayer" has compiled nearly one thousand prayers gleaned from a wealth of devotional materials covering the history of the Christian church. Geffen sought for what he called a truly "ecumenical collection" of prayers. A brief paragraph from his introduction may prove helpful, "Considerable effort has been expended in finding prayers from the Bible itself, prayers with specifically Biblical reference, and prayers which include or clearly echo a definite text of Scripture. The result is an unusual, perhaps unique, concentration of Scriptural prayers." Most of us who minister in non-liturgical communions would do well to assimilate some of this wealth of material in our own devotional life. It seems that too often this area of our pastoral ministry, the public prayer in our worship, continue to be the most unprepared and therefore also most disappointing part of the whole service. "The moment in which we lift up our hearts in prayer to God, in the face of our congregation, should be the supreme moment of inspiration both for them and for us" - Geffen. But the book is quite expensive, maybe too expensive.

Dietrich Bonhoeffer, The Cost of Discipleship, (New York: The Macmillan Company, Macmillan Paperbacks Edition, 1963), 352 pages including a Memoir and an index of subjects and one of Biblical references, \$1.45; reviewed by J. Patrick Jordan, '59, of Seattle, Washington.

The book is divided into four sections. Section I is concerned with the difference between cheap and costly grace and the meaning of discipleship. Cheap grace is that in which everything can be had for nothing. It is a doctrine merely to be believed, an intellectual assent to the principle that all who believe in Christ secure remission of sins. No contrition, no repentance, no real desire to be delivered from sin is required. In short, no Christianity is involved. Costly grace is costly because it calls us to follow Christ, to give our own lordship of ourselves over to Christ. It condemns sin, faith in Christ and obedience to Him

are corollaries, are in fact two sides of one coin. This section is against the heresy that one can accept Christ now as Saviour and later on as Lord. Included is a series of expositions of Mark 2:14, Mt. 19:16-22, Mk. 8:31-38, Mt. 26:39-42, Lk. 14:26, Mk. 10:28-31, Lk. 9:57-62.

Section II is an exposition of the Sermon on the Mount. He does not look at the Sermon as the older 'liberals' nor as the rules valid only in a future kingdom age, but as in the New Testament -- in the light of the cross. It is the fellowship of, with and in the Crucified. There are many "quotable quotes" in these two sections. Section III. concerns the Messengers, those in Christ's service. It is in the form of an exposition of Mt. 9:35-10:42. Section IV. is the Church and the communal life of discipleship. This is one of the few books I plan to re-read every two years. It has the rare combination of speaking to mind and heart equally. It is a "must" book. There are over 300 words per page. Although originally published in German in 1937, it was written by one who since then has become a modern martyr. It was written from within the depths of Biblical knowledge and experience in an anti-Christian totalitarian society. It is an able, fresh, Biblical attack on "easy Christianity."

Dr. Martyn Lloyd-Jones, The Basis of Christian Unity, (London: Inter-Varsity Fellowship, 39 Bedford Square, W.C.1, 1962), 64 pages, 2 shillings - sixpence; reviewed by J. Patrick Jordan, '59, of Seattle, Washington.

In the current writing concerning ecumenical unity, two proof texts (they are used as such -- thus I use the term) are continuously used as the basic biblical support for whatever the article or book is promulgating. These are John 17, especially vs. 21, and Ephesians 4, especially vs. 13. Dr. Lloyd-Jones asks three questions. What is the nature or the character of true unity? What is the place of doctrine and belief in this matter of unity? How does unity come into being? Another major problem he faces is, some say one should not discuss and consider doctrine, but rather work and pray together. Is it true that only after the stage of evangelism has been breached one should begin to consider doctrine? Dr. Lloyd-Jones answers these by an exposition of Jn. 17 and Eph. 4. Both passages teach the same principles. In Jn. 17, it is a prayer asking God to preserve a unity that already exists, one that is essentially spiritual, one that is wrought by the Holy Spirit and manifests itself in a common belief and reception of teaching concerning Christ's person and work. In Eph. 4, it is a unity of all those who have believed the message of Chapters 1-3, a unity produced by the Holy Spirit, and they are to preserve it -- not produce it. It is not only a matter of speaking the truth in love that is important, but also of speaking the truth in love. Dr. Lloyd-Jones then corroborates this from the rest of the New Testament. The Holy Spirit is the Spirit of Truth, and only the truth will He honor. In short, basic doctrine is essential to unity, for it is this as used by the Holy Spirit in regenerate men that unity becomes visible. This has been a helpful booklet, both as to content and as an example of thorough exposition forcefully presented.

Robert M. Gray and David O. Moberg, The Church and the Older Person, William B. Eerdmans Publishing Co., Grand Rapids, Michigan. Reviewed by William H. Scarle, '57, assisted by Helen L. Shade (I enlisted one of my parishioners to help in this review because of her personal experience of this area of relationships).

There are twin problems in the pastorate in relating to people - the very young and the very old. At both ends of the scale of life, existence is primarily emotional. In the larger middle, communication can take place on a greater or less rational structure. But, you cannot reason with a two year old any more than you are likely to be able to reason with a sixty-five year old. They do not reason with themselves much of the time; they simply feel.

The first of these problems is recognized and dealt with by the pastor (whether well or not is another question) because he is likely to have children of his own. It is the easier of the problems because, although the child is "unreasonable", he does have potential. The other end of the scale is, for the reverse reason, discouraging. Unless there is some close relation with older people, the pastor is not likely to develop much understanding of their problems. For these reasons a book like Gray and Moberg's is helpful.

Essentially the book is a compilation of interviews with several hundred older people in large city churches. It gives insight into the thinking and complaints of the elder citizen, and should be of value to younger or middle-age church people in helping them understand and minister to these Christians. Practical suggestions are included at pertinent areas. The book slants in favor of the elders, which the church has not done, and is thus justified. The complaints repeated often by the elderly that their advice was not taken, that they are treated as "old foggies", that too many changes have been made, has been left unchallenged. Many elderly people do live in the past and cannot adjust to change and are in fact "old foggies" hampering the wheels of progress. But, if one understands this, he can be kind and not rub salt in the wounds of time. The solution of the problem lies in understanding, and to this Gray and Moberg have made a useful contribution.

ALUMNI ANNUAL GIVING...Alumni are urged to support the Annual Giving Drive now underway under the leadership of Chairman Lenox G. Palin (BD 53) and his committee. Robert J. Campbell (BD 51) is Chairman of Missionary Gifts. The goals are \$18,000 and at least 581 participants. YOUR PARTICIPATION IS IMPORTANT!

ALUMNI MEETING IN S.F....San Francisco Area Alumni met for a breakfast meeting on February 29 with Dr. David A. Hubbard for an informal time to discuss recent developments at Fuller. Alumni brought along prospective students considering seminary training. The same evening, Fuller Seminary held a dinner at Rickey's Hyatt House in Palo Alto, Calif. President Hubbard spoke on "Training Leadership for Century 21." Frank H. Freed (BD 51), Pastor of the Valley Church of Cupertino, gave the invocation and Robert W. Newsom (BD 62) pronounced the benediction. The following spoke briefly on "Fuller's Influence Upon My Ministry"; William Gwinn (BD 53), Conference Director of Mt. Hermon Conference Center; John C. Notehelfer (BD 58), Pastor of the Foothill Covenant Church, Mountain View; and Raeburn S. Heimbeck (BD 55), Assistant Professor in Speech and Drama at Stanford University. Rae now has his Ph.D.

DR. HUBBARD...President Hubbard was on the campus of Stanford University in Palo Alto for two days and appeared on a forum with Dr. Robert McAfee Brown, Professor of Religion at Stanford, in February. The forum considered the relevance of religion on today's college campus; the moderator was our own Rae Heimbeck (BD 55) of the Stanford faculty. While in the S.F. Bay Area, Dr. Hubbard also spoke to the Inter-Varsity chapter at San Francisco State College. On March 12, Dr. Hubbard was on a panel with a Jewish rabbi on the U.C.L.A. campus discussing "The Trinity and Jewish Monotheism."

ADDRESS CHANGES...Please inform the Alumni Office of address changes. It costs us 10 cents for each change made by the Post Office. Thank you.

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