WRITING FOR PUBLIC VIEW - by James S. Hewett, Alumni Association President

Then there was that periodic ritual the prof. went through—you remember—about writing for publication. It was that pep talk about expanding our ministry by contributing to the world of theological journalism. But most of us don't, do we?

Why not? There are reasons. Writing is work, for one. Even such a master of English prose as Hemingway found the discipline to be exacting. He wrote in A Moveable Feast (Scribners, 1964, page 156) regarding his apprenticeship in Paris that "writing was very difficult, and I did not know how I would ever write anything as long as a novel. It often took me a full morning of work to write a paragraph."

More work? Who needs it? The minister has plenty to do—plenty of required writing each week in preparing bulletins, answering correspondence, writing newsletters and sermons.

Creativity? Extra-curricular writing? Somehow there is not much energy left for those literary gems. They must wait.

But it is an observable fact that more of our Fuller graduates need to begin writing for public view. Why? Pick up one of the better known religious monthlies or fortnightlies. It is this one man's humble contention that the vast majority of the articles contained therein are puerile. Oh, they are academic as all Oxford, but they are dull, tendentious postures. They are swollen with pretensions to relevance. They are usually about as potent and formidable as a rubber switchblade knife with "God is Love" embossed thereon.

Frequently, they are mere extensions into print of that pitiable ability (so widespread amongst preachers and preacher's mentors) to answer questions that no one has asked for decades—and to answer them poorly.

Men, the religious press needs new blood! It needs some authentic statements that are simple, declarative and relevant. In other words, it needs you—and that watershed article you have been intending to write.

Maybe I'm alone in this—but when I scan the table of contents in what passes today for serious Christian journalism I have that same sort of aesthetic nausea sweep over me that I get when I step into one of those cluttered, tasteless gospel book stores (please, no capital "g") that is glutted to the rafters. You know—the kind that has every possible thing that you don't want.

Yes, your writing is definitely needed. Why not start by honing up your skills on a short book review or brief polemic foray for T.N. & N.? Sinclair Lewis said that the only way to learn to write was to write. Hemingway started by writing polished paragraphs—and then went on to very short, pithy stories.
There is a crying need for those who have an authentic word to say to say it clearly and persuasively, and to say it in as many ways and in as many places as possible. And if you don't have anything to say—what in the world are you doing in that pulpit each week?

Why don't you get a little more mileage out of that pet sermon? The next time you produce a really fine effort—why not rewrite it in the good old journalistic jargon and submit it to some friendly editor?

INTERVIEW WITH DR. DANIEL P. FULLER

HEWETT: Could you tell our Alumni about some of the changes that have taken place this fall with the initiation of the new core curriculum? I understand this affects even such things as entrance requirements and tuition.

FULLER: Greek is now a prerequisite for entering the Seminary. One must have completed Greek grammar, have demonstrated a certain ability to read the Greek New Testament and understand the syntax of the words of the text. The students enrolled this past summer studied Greek by the inductive method, and at the end of the course they had read the first fifteen chapters of Acts in the Greek. If a student has had Greek here, or presents a transcript showing he has had it in college, he is given an entrance exam which measures his ability to read, his knowledge of vocabulary, and his knowledge of the Greek syntax. From this we can determine whether a man is able to enter into the first Bible course offered in the curriculum, a course called Hermeneutics.

HEWETT: You teach that course, don't you?

FULLER: Yes, I do. The men get two courses their first quarter with similar titles: Homiletics and Hermeneutics. In making Hermeneutics the basic required course for the beginning of the Bible program, I think Fuller has done something rather unique in the seminaries of America and the world. I might share with you the reasons that I feel Hermeneutics is of great importance for the Seminary. If you are really going to stand by the Bible as the authoritative Word of God, which Fuller does, you must have not only a sound doctrine of inspiration of Scripture but a strong hermeneutic also. This came home to me again yesterday as I was preparing a lecture on Origen for my class. In reading his De principiis, I was tremendously impressed with his high view of the inspiration of the Scriptures. He believes that each word is inspired of God, and each word is the direct product of the work of the Holy Spirit. But Origen's hermeneutic is quite another story. It is common knowledge that Origen allegorized the text of Scripture. He would find hidden meanings behind the text. Investigating the etymology of the geographical and personal names in the Bible, he could arrive at some deep spiritual meaning behind these names. Origen had three senses which he tried to find in each verse of Scripture. One was the plain, obvious, literal and historical sense which to him had very little value. Of more value was what he called the "soulish" sense. But the ultimate was the spiritual sense. Justification from the Bible for the soulish sense was found in Paul's way of interpreting the Old Testament command "Thou shalt not muzzle the ox that treads out the corn" to mean that ministers should be paid. An illustration for the spiritual sense comes from Origen's interpretation of the triumphal entry into Jerusalem: Jesus' riding into Jerusalem on a colt, the foal of an ass, means that Jesus, the Word of God, comes into the soul. Thus Jerusalem becomes merely a symbol for the soul and the ass upon which Jesus rode becomes the symbol of the Old Testament, because it was the Old
Testament which through its law imposed such a heavy burden upon people. Since the colt, however, carries lighter loads than an ass, it refers to the New Testament with its lighter message of the Gospel. Hence the animal upon which Jesus rode becomes the symbol for both the Old and New Testaments.

But, according to Origen, there is also significance in the fact that two disciples were sent to loose this animal and make it available for Jesus. The two disciples, says Origen, are the soulish sense and the spiritual sense, which one must gain in order for the Word of God to be loosed from the historical sense so that it can come into the soul of man. Now here was a man who believed in the verbal inspiration of Scripture, but his hermeneutic caused him to miss the Word of God. Thus it becomes apparent that for one really to remain subservient to the Word of God, he must not only hold to verbal inspiration but he must have a hermeneutic which will allow the Bible to speak for itself. This is why we teach Hermeneutics here at Fuller. If a man has only a high view of inspiration without a proper hermeneutic, it is entirely possible for him to get up in the pulpit and proclaim something as God's word when actually it is merely his word—and so he is guilty of exalting his word to the place of the Word of God. If we are really going to keep the Bible as the authority, we have to be as sure as we can that we are thinking God's thoughts after him. Otherwise all the value of our stress on verbal inspiration is lost. Of course we must go on emphasizing verbal inspiration; for if we have only a good hermeneutic and so determine what the Bible means but do not believe it is God's Word, we have nothing. It is essential to have these two things together.

HEWETT: In other words, this should clarify the question that has been raised by some that the Seminary has eliminated English Bible as a study.

FULLER: We no longer have a Department of English Bible as such here at the Seminary. Nevertheless, during each of the nine quarters of the three-year program, each student must take a required course in Bible. These are designed in such a way as to lead a man through the Bible from Genesis to Revelation. Now, while Greek is required before a student undertakes a study of the New Testament, and Hebrew prior to a study of the Old Testament, we are certainly not going to limit ourselves to studying the Bible just with these languages. Were such the case, we would never get a man through the Bible in a three-year program. Therefore, there is much Bible content taught under this new curriculum—actually about twice as much as before. A student will be required to read through the Bible in the English, but along with this there will be the practice of the exegesis of certain crucial portions of the Bible in the original languages. Furthermore, because a student has had the original languages before he comes either to the Old or New Testaments, the professor will be free to refer to the original text in his lectures and thus greatly facilitate the teaching of the Bible.

This is something of the new curriculum. The reports from the students, after five weeks, would indicate that they are very happy with it. They are getting not only Hermeneutics but the theory of Homiletics. Beginning the second quarter, and during each quarter thereafter until they graduate, the men will be enrolled in a preaching class. So each will have to preach eight practice sermons. Thus, in Hermeneutics we are developing the skill, over a period of three years, of ascertaining what God has really said, and then in Homiletics, over the same period, we are developing the skill of communicating this effectively to others. The men are also taking Apologetics this first quarter, and Prolegomena next quarter from Dr. Carnell, so that they might understand from the very outset why we believe the Bible to be the Word of God. And of course each student chooses one elective course each quarter. No doubt problems will arise as we move along in this plan, but I am glad to be able to report that so far things seem to be going very well.
INTERVIEW WITH DR. BARKMAN

HEWETT: Dr. Barkman, we would like to introduce you to our many alumni who are scattered around the world. Could you begin by giving a few particulars, such as name, rank, and serial number? In other words, just what is your area of responsibility here at the Seminary?

BARKMAN: My name is Paul Friesen Barkman, and I am an ordained minister of the Evangelical Mennonite Church. I attended Bethel College in North Newton, Kansas, Biblical Seminary in New York, and then I went to New York University, where I received a M.A. and a Ph.D. The Master's degree is in Mental Hygiene, and the Ph.D. is in Human Relations. At this time these were offered in the Department of Education. In addition to this, I served an internship at the Rice-Davis Clinic for Child Guidance here in Los Angeles.

HEWETT: Could you tell us a bit how you came to Fuller?

BARKMAN: My Wife, Frieda, and I were at Grace Children's Home in Henderson, Nebraska for nine years, and during that time I was Superintendent. We were house parents and Frieda was in charge of Christian Education; she has a Bachelor of Religious Education degree from Biblical Seminary. Then for one year I was involved in Public Relations work at Sterling College, a Presbyterian school in Kansas. After that I went to Taylor University and taught Psychology for seven years. I have served part-time pastorates for about fifteen years for the Presbyterians, Mennonites, Methodists, and non-denominationalists. Actually, the pastoral work was always sort of in conjunction with my main positions, that of working with Grace Children's Home, and Taylor University. At the present time, I am head of the Psychology Department at Taylor. I requested a two-year leave, the first of which was spent at the Rice-Davis Clinic. This is my second year, and I have asked to have it extended so that I can have at least two years here at Fuller.

HEWETT: What is your role at Fuller?

BARKMAN: I am a staff member of the Pasadena Community Counseling Center, which is sponsored by the Seminary, and I began my work with Dr. Tweedie July 1st, my special area being Child Clinical. With the new School of Psychology my relationship is Coordinator of Research, and Chairman of the Library Committee. I work here three days a week, and two days a week I am a Clinical Psychologist at the Pacific State Hospital at Spadra. Similarly, some time ago I worked for one summer at Traverse City State Hospital at Michigan. I also worked part-time for a little over a year with the Grant County Mental Health Clinic in Marion, Indiana. Of course I did personal psychological counseling with students during my years at Taylor. I've had sort of a growing clinical involvement.

HEWETT: Do you have any observations at this stage on the development of Fuller's School of Psychology and the Clinic?

BARKMAN: I think it is developing quite normally. The problems that exist are the expected problems, and they're being solved one by one--sometimes more slowly than expected, but this is normal. You see, there is no precedent for this kind of thing. To set up a graduate school is a big job first of all, but to set it up in some kind of relationship (even to define that relationship) with a theological seminary is difficult, having never been tried before.

HEWETT: Tell us a bit about your family.
BARKMAN: We have two children, a daughter who is 10, and a son who is 5. We attend the Hollywood Presbyterian Church.

HEWETT: What are some of your particular fields of interest within the discipline you have chosen?

BARKMAN: One is a rather strong interest in applying what knowledge we get out of psychology, clinical and experimental, to an interpretation of Scripture itself. I'm a little concerned that the Christian minister has sort of abdicated his position. I think that he tends to have a feeling of inferiority. He wants to be a clinician, you know, and he sees all these apparently shiny tools, all of this public acceptance, and certainly some degree of success, so he says, "Well, the ministry holds nothing for us today." I think what needs to be done for the minister in addition to what he is currently getting in the good pastoral counseling programs is to help him apply the new tools for human understanding to the Scriptures themselves, so that he can use those Scriptures in a psychologically sophisticated way, but without the use of technical jargon. The psychologist is now in a position to fill in between the lines of much of the Bible somewhat in the manner that the physical scientist has filled in between the lines of the first chapters of Genesis—not altering the essential outline, but filling it full of a great deal of previously frequently overlooked meaning or usefulness. I am very fascinated with the idea that the Bible has a great deal to say about such subjects as psychologists classify under headings like "The Unconscious", or "The Dynamics of Neurosis." It is my opinion that the Epistle of James has some striking parallel materials on this last subject, and it would be an exciting accomplishment to write a commentary on this part of the Epistle which would enable the minister to use James with increased understanding—and an increased confidence in his own capacity to apply Scripture itself to human problems. Just as the church fathers in the early and middle ages learned how to enrich their understanding and use of Scripture with the application of philosophy and logic, so I think there is a new enrichment possible by the application of what one might call "psychologic", which is in many ways very different from logic. Out of such new applications I can envision a growing Biblical Psychology, somewhat parallel to what we now call Biblical Theology; and I think I see many evidences that the Biblical Anthropology will no longer be a neglected field of study which is relegated to a meager and apologetic chapter at the end of theological textbooks.

HEWETT: Do you think that the new School of Psychology might be a place where some of this revival might begin to take place?

BARKMAN: I think we will share in a movement that is already beginning in many places, not the least of which is the Fuller faculty of theology; and I think our interaction with the theology faculty will be of utmost importance in the creative process, which will go on for generations, as we all learn to think in psychological terms (often different from logical terms) and learn to relate them to our present heritage. I don't anticipate any basic change in theology as a result of this movement; I do, however, anticipate that the Christian will now have ways in which he can better inherit the promises of Scripture in practical life.

HEWETT: Do you have any books in the making which you would like to tell our Alumni about?

BARKMAN: Yes, one is in process of being written—The International Dictionary of Psychology. Jeanne Rivoire, a developmental psychologist here in the city, and I have a contract from Aldine Publishing Company. We're putting out a more
comprehensive dictionary of psychology than exists. I think one of the things that will be of interest to Fuller people is that we are for the first time consciously and deliberately including any terms that would be of use to the pastoral counselor. In other words, we are assuming that psychology of religion and psychology of pastoral counseling are legitimate fields of psychology. The publisher is quite aware of our objective. An example of our definitions would be including "sin" in a way that the psychologist as well as the pastor will know what we're talking about. It's in the present dictionary, but it is sort of "...those who believe in it say this." form. We're trying to make a dictionary which the pastoral counselor, too, can use, so that he can go at the reading of psychology and have more of a feeling of confidence that he knows what he's reading.

NEWS FROM HERE AND THERE...Thomas A. Erickson (BD 60) was recently called to serve as pastor of the First Covenant Church, Los Angeles, after three years as the Assistant Pastor of the Park Street Church, Boston... Masayoshi Kawashima (BD 62) received the Th.M. degree from San Anselmo and was ordained in L.A. Presbytery, September 27th. He was recently installed as assistant pastor of the Union Presbyterian Church, Pasadena. Mas was also married on June 24 to Miss Hope Omachi in the Chapel of San Anselmo... Gerry Reeve (BD 63) now lives in Boulder, Colorado, where he is working with the National Bureau of Standards. He and Norma are parents of their second little girl, Wendy Hope, born September 29... Jack Rozelle (BD 63) is now pastor of an Assembly of God church in Cutbank, Montana. Jack and Adele are new parents of little Coleen, born in September.

J. Daniel Baumann (BD 60) received his doctorate from Boston University and is now on the faculty of Bethel College and Seminary, St. Paul, Minn.... Robert J. Marlow (BD 63) serves a two-point parish (Niobrara and Verdel) in Nebraska with the UPUSA and was ordained on September 27... Paul L. Holland (BD 55) is serving a two-point parish (Homer and Fairmount) in Illinois with the UPUSA, and is doing graduate work at the U. of Illinois in psychology... Paul R. Edwards (BD 54), who was the first Fuller graduate to receive a higher degree from Princeton Seminary (ThM 56) was recently installed as pastor of the Wheaton Presbyterian Church, Wheaton, Maryland (near Washington, D.C.). The November issue of Eternity has an article by Paul entitled, "The Reformation: It's Still Too Soon to Forget."

Charles E. Carlston (BD 50) (PhD Harvard) is Associate Professor in the religion department of State University of Iowa, Iowa City, after serving since 1955 on the faculty of the Theological Seminary Dubuque University, Iowa... William H. Young (BD 57) is working with Inter-Varsity in New York while pursuing studies at Teachers College, Columbia University. Bill and his family returned from Lebanon where Bill taught for several years at Haigazian College in Beirut. They now have three children... William Buchler (BD 61) recently completed work on his doctorate in the area of N.T. and Early Greek Fathers, Basel University, Switzerland, and was appointed Instructor of N.T. at Barrington College, Providence, Rhode Island. Bill took his wife and six children with him during his years of study in Switzerland... Paul Hurlburt (BD 54) serving with the CBMMS, was among the missionaries evacuated on August 28 from the Congo... Jack L. Robinson (BD 62) was recently ordained by the San Jose (California) Presbytery and is currently pastoring a three-point parish in Steele, North Dakota. He was formerly Youth Pastor at the Westminster Presbyterian Church, San Jose... Irving Hoffman (BD 56) is in Marseille, France, working with the Ecole Radio Biblique which has a primary outreach in North Africa. Irving is with the North Africa Mission and was working in Algeria... James (BD 59) and Nancy (MRE 59) Cooper work with Wycliffe Bible Translators in the Hâlang, South Vietnam. They have a little girl, Alice... Laurin White (BD 61) is working with the Navigators on the campus of the University of North Dakota... Robert Friedman (BD 60) was recently ordained by the Chicago Presbytery and is now assistant minister of the Narberth Presbyterian Church, Narberth, Penna.... William J. Woodruff (BD 58) recently received his Th.M. degree
from Asbury Theological Seminary, Kentucky... Richard H. Johnson (x 60) is currently on a National Science Foundation Fellowship studying at the Montana State University... Charles R. Boutwell (BD 52) has completed requirements for his Ph.D. in clinical psychology from the U. of Tennessee and will be awarded in December. The title of his dissertation is "The Relationship between Early Parental Influences and Empathy in Theological Students." He is now a staff member at the Oak Ridge, Tennessee Mental Health Center, and also teaching extension classes for the U. of Tennessee Department of Psychology. Charles and Gladys have four children...

Kenneth Jaggard (BD 54), pastor of the Maranatha Baptist Church, Hazlet, N.J., participated in the recent dedication of the Williston Academy Chapel, Easthampton, Mass.... Charles J. Duey (BD 57) received the Th.M. from Princeton Seminary last June in the field of the history of doctrine. He and his family have returned to Ecuador to continue work with the Evangelical Covenant Church. He has been assigned to teach homiletics and church history at the C and MA Bible Seminary in Guayaquil...

Edward A. Simon (BD 56) continues as army chaplain in West Germany. He reports that he saw Don Ulrich (BD 57) at a Protestant Chaplains' Retreat in Germany. Don is an Air Force chaplain...

Gene Hovee (BD 54) is doing graduate work at the U. of Illinois in Urbana in the field of speech. He was pastor of the Memorial Community Church, Blachly, Oregon... Gerald D. Iverson (MRE 64) is now Director of Christian Education at the First Baptist (CBA) Church, Canoga Park, Calif....

Alan Gates (BD 59) is on furlough with his family from the Free China Christian College and they are presently in Minnesota... Rodney Sawtell (BD 55) is pastor of the First Baptist, Herington, Kansas... Ben Thurber (BD 58) is now with Inter-Varsity staff in Iowa. Ben and Sarah became parents of their fourth daughter last summer. Ben was on the staff of the First Federated Church, Des Moines, Iowa...

Bud Schaeffer (BD 55) is home on furlough from the Philippines and is doing deputation work for Overseas Crusades... Donald Taylor (BD 62) is the new minister of the Stony Island Church of Christ, Chicago, Illinois... Gerald Swaim (BD 58) who has his Ph.D. from Brandeis University, is now at Huntington College, Indiana, where he serves on the faculty and is Acting Director of Admissions... Gerald W. Cox (BD 57), Navy Chaplain in Okinawa, and his wife, Shirley, became parents for the third time with the arrival of little Karen Christine on October 11...

Pat E. Larsen (BD 58), pastor of the Mission Covenant Church, Pasadena, is also Chairman of the California Conference, Evangelical Covenant Church.

Kermit Hultgren (MRE 61) is under appointment with the Commission on Ecumenical Mission and Relations, UPUSA, to teach at the Berhane Yesus School in Denbi Dollo, Ethiopia. He and his wife hope to leave early in 1965 after orientation at Stony Point, New York... Clifford Alsen (BD 51) was organizing minister for the new Immanuel United Presbyterian Church, San Jose, Calif. The Service of Organization was held June 7, 1964...

Paul R. Armstrong (BD 56) is pastor of the Healdsburg Federated Church, Healdsburg, California, after having served as pastor of the Friday Harbor United Presbyterian Church, Friday Harbor, Washington... Ralph Gwinn (BD 50) is on the faculty of the Beirut College for Women, Beirut, Lebanon, after serving for several years on the faculty of Knoxville College in Tennessee... Vaban Sinantzi (ED 62) and his family left on October 4 for Kodaikanal School in India to teach missionary children...

William H. Marshall (BD 63) is pastor of the First Baptist Church (ABC), Gettysburg, Penna., after spending one year at Eastern Baptist Seminary in Philadelphia... Thomas O. Johnson (BD 64) is pastor of the Ponca Presbyterian Church (UPUSA), Ponca, Nebraska... Monty Burnham (BD 64) is on the Young Life staff and serves in the Sacramento, California, area... Gasat Bele (BD 64) is on the staff of International Students... Elmer L. Bates, Jr. (BD 61) is pastor of the Riverside Presbyterian (UPUSA) Church, Linn Grove, Iowa, and was ordained last year...

Bart Buell (BD 58) was on furlough with his wife and daughter spending half of it in Montana with his parents and the other half in Scotland with her parents. They have returned to Japan to continue work with the Overseas Missionary Fellowship - China Inland Mission... Robert Skivington (BD 54) is on furlough from the Philip-
pines where he serves with the CBFMS. Bob and Marjorie welcomed their fourth child into the world, little Julia Anne, born last year...

**BOOK REVIEWS**

(Ed. Note: Books are reviewed from those sent to TN and N by the Publishers. In addition short lists of books are solicited from faculty members. These are not meant to be reviews but to afford alumni the opportunity of having a brief contact with each professor and of knowing titles that are in his field or are of interest to him.)

**From: Dr. Booth, Professor of Evangelism**


*Emile Cailliet, Young Life*, Harper, 1963. A vibrant account of this missionary and evangelistic effort.


**From: Dr. Archer, Professor of Biblical Languages**


*John C. Witcomb, Darius the Meade*. Clears the confusion between Gaburu (Gobryes) and Ugbaru and shows the plausibility of identifying Gaburu with Darius the Meade in Daniel 6.

*Yohezkel Kaufman, Religion of Israel*, U. of Chicago Press, 1960 $7.50. Shows the impossibility of dating J and E in the period of the divided monarchy and emphasizes that much of the Pentateuch is Mosaic.

*Wycliffe Bible Commentary*, Moody Press 1962, $11.95. Very outstanding one volume commentary from the conservative standpoint; up to date.

The Christian World of C. S. Lewis by Clyde S. Kilby, Eerdmans, 1964, 216 pages, $4.50. This review of the writings of Lewis is written by the chairman of the Department of English at Wheaton College. The work is a thematically arranged survey of the bulk of Lewis's works. For the C. S. Lewis enthusiast or initiate the book is helpful. Of added interest are the author's personal experiences with this delightful, charismatic personage who "made righteousness readable" in our century.

Being a rather thorough survey of Lewis's works, the book is a bit repetitious, though almost of necessity. The work is readable, not esoteric, which seems reasonable from the pen of an admirer of one of the most readable Christians of the century. But it has little of the spark that is anticipated when one picks up the attractive volume with Clive Staples Lewis's rather portly, pixie, double-chinned countenance looking back impishly at the reader. But then that is the pity of it -- it is a book about Lewis, not by him. (Reviewed by J. S. Hewett)

A Grief Observed by C. S. Lewis, Seabury Press, (published originally under the pseudonym N. W. Clerk, 1961) 60 pages, $2.00. Following the death of his wife, C. S. Lewis kept a longhand journal of his bereavement in occasional notebooks he found around the house. This book is a most moving piece of prose. The book is nakedly honest as it tells of the valley of indecision, self-pity, and doubt that was the lot of the author following the death of his wife due to cancer. Lewis wrote the notes originally as a safety-valve. The restatement of Christian faith that emerges out of this deep loss is characterised by a rare quality of authenticity. The book so majestically transcends sentimental, traditional, "pat" answers to the problem of grief that it should get a thoughtful, if not wide, reading. A strange book! (Reviewed by J. S. Hewett)

For Preachers and Other Sinners by Gerald Kennedy, Harper & Row, 1964, 110 pages, $3.00. One of the shortest, most delightful, zippiest fifty-chapter books imaginable. Only a preacher could really appreciate this gem. The book is a collection of short articles that have appeared over the past few years in a column entitled "From a Mourner's Bench" in Pulpit Magazine. It is a book that can only be described in isolated adjectives -- candid, punchy, pungent, pithy, biting. The book is well described as "Kennedy with his halo askew and his robe on backwards!" The volume is indeed good therapy for preachers on the professional treadmill as the dust jacket declares. What I can't figure out is how he ever got to be a bishop! (Reviewed by J. S. Hewett)

Expository Preaching Without Notes by Charles W. Koller, (Grand Rapids, Michigan, Baker Book House, 1962). 129 pages, $2.50. This book for the preacher is part of a new series by contemporary authors entitled, The Evangelical Pulpit Library. The book content is a compilation of Dr. Koller's class notes in Homiletics at Northern Baptist Seminary.

The purpose Dr. Koller had in adding one more homiletical book to the pastor's shelf was that the average book on this subject does not fully spell out the few and relatively simple principles involved in sermon preparation.

The book does not advocate what its title implies. The thesis advanced states, "Preaching without notes does not mean that there should be no notes on the pulpit. As a matter of fact, the preacher is well advised to have these notes with him whenever he preaches." The emphasis of the preacher to be free from the bondage of notes rather than to be free from the presence of notes. As stated
by the author, "Carefully constructed notes are the basis of freedom from notes in preaching."

Chapter thirteen on "The Way to Note Free Preaching" is the best developed and helpful chapter in the book. The remainder of the book is a repetition typical classroom notes. The book does not present anything new in the field. It would be very helpful to the pastor who wants a quick refreshing reminder of the purpose that is his in preaching. (Reviewed Wayne I. Wessner)

G. Ray Jordan, **Preaching During A Revolution**, The Warner Press, Anderson, Indiana, 1962), 192 pp. $3.50. The prime question is how does one preach during a revolution. Emphasizing the fact that there is a revolution today, Jordan stresses the importance of declaring the gospel through sound logic, imaginative ideas, and good illustrations.

He claims the revolution consists of scientism, communism, secularism, possible atomic annihilation, and the despair which comes from a "God starved" society. Questions in the minds of people are: 1. Does man have worth? 2. Does the world have meaning? 3. Is there a God capable of substantiating a positive answer to each of these questions?" (p. 13). He claims these questions are to be answered through the **effective** preaching of "Christian Theology."

He deals with such themes as "The Need for Imagination, Disciplined Devotion, Principles of Procedure," asking oneself questions. He also deals with types of sermons such as, "Preaching Unpopular Truths", and "The Sermon that Shocks."

The book's weakness seems to be that it raises important problems which are answered in generalities. For example, he emphasizes the need for techniques of prayer but gives the reader no help in discovering these techniques (p. 91). After reading the book, one must go to other sources to find answers to questions the book raises.

The fact that he uses many illustrations which make good sermon material may be the strength of the book. (Reviewed by James W. Hagelganz)

NOTE: The ANNUAL ALUMNI CONCLAVE will be held this year on January 18, 1965. The program will begin with dinner at 6:45 p.m. followed by a lecture by Dr. Donald F. Tweedie, Director of the new Pasadena Community Counseling Center in conjunction with the Fuller psychology program. Save this date; more details will follow.

James Hewett