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This is my first opportunity to greet the Alumni of Fuller Theological Seminary as their president. Our genial former president, Jim Hewett, has graciously consented to serve as editor of Theology News and Notes for the coming year. He has asked me to say a few words about my hopes for the alumni this year. Let me say at the outset that I do not conceive our role as graduates of the Seminary to be merely smiling, approving, generous, and innocuous. We should hope to be the embodiment of all these qualities but the last. Innocuous? Never! It is the task of the Fuller Alumni to help bind the seminary into the fabric of the pastoral life of the church-at-large.

One might ask, what peculiar problems are facing Fuller Seminary and in what ways may the Alumni aid in their solution? In the first place, Fuller Seminary is an independent school. It is not responsible to any ecclesiastical body. Its doctrinal stance, its academic excellence, and its pastoral concerns rest solely in the integrity of its own trustees and faculty. Second, while Fuller is a school primarily for the training of clergymen, recent faculty appointments have largely been made of men with virtually no pastoral experience. Likewise, of the Trustees, only four are clergymen. Only the chairman has had extensive experience as a pastor. Of the four new graduate programs, only one has the pastoral ministry in view. Now the above remarks must not necessarily be construed as criticism. They rather reflect the unique position of Fuller Seminary. Such freedom from traditional approaches may yield an opportunity for a significant contribution to the Church. They may free the ecclesiastical kite to soar to new heights. But everyone knows a kite needs a tail. It needs a "drag" in the best sense of the word. I propose that the alumni shall be the kite's tail. The school needs such a balance to secure it to the actual pastoral needs of the Church.

What sort of knots may be tied in the tail to implement such a role? The alumni of most schools exercise great influence over institutional policies simply by virtue of the fact that many of the alumni are so rich and influential that the trustees and faculty may be effectively terrorized and subjugated. The Fuller trustees and faculty need not be fearful, however, because the alumni are neither rich nor influential. Nor need the graduates give up hope of being heard since the school itself is neither rich nor influential.

Surely there must be a more godly way of assisting the Seminary than financial pressures. Let the alumni knot the tail of their significance by wholehearted support of the school. Let them seek to enlist support for the
school within their own churches and congregations. Let them speak in support of all the fine things that Fuller has done and is doing. Let them weigh carefully public words of criticism. And then when the day comes for vigorous debate, the alumni shall be heard not for the terror which they inspire, but for the responsible and reasonable quality of their collective wisdom. Weighted with such knots of experienced pastoral counsel, the Alumni may assist the Seminary to soar to sublime heights of Christian servitude.

EDITORIAL, by James S. Hewett

"FILLING THE BILL"

Today we hear a good deal about the extremists of the right and the left. They appear upon the theological and the political scene and are decried from many sides. Much can be said about them—and has been. A story in a recent religious periodical brought to mind a new type of extremism that is always with us, that is more subtle but just as dangerous. It seems the Bishop had in his jurisdiction a certain rural church that had great difficulty in getting along with its minister. For years this church had been the bane of the presbytery's existence. He would send some eager young theologue out to serve the congregation and within six to ten months he would be asking to be transferred or he would resign. The Bishop tried all types of parsons, but none seemed to make it past their first year.

But, suddenly, one year he seemed to appoint the right man. An entire year went by with no complaints. Two years. Nothing. Finally the young minister was called for a third successive appointment and the Bishop visited the church for the express purpose of finding out what noble attribute made this young man so excel over his predecessors. The Bishop took one of the knowledgeable pillars of the church aside and asked him, "What is it about this young pastor that seems to make him such a success?" The leathery old farmer looked a bit disturbed at the question and indicated that he couldn't say. But the Bishop pressed him for an explanation. Finally the elder of the church said, "Well, Bishop, I'm not sure you're going to like it—but the reason is simply this. We never really wanted any preacher at all, and this young fellow comes as close to that as any you've sent us."

Certainly we all have heard a great deal about the danger of the Church of Jesus Christ being irrelevant in the modern world. And one of the ways that it can be very irrelevant is by being as completely innocuous as the Bishop's young charge. The truth of the matter is that many sophisticated moderns do not—for a fact—want an authentic preacher of God's Word. They do not want a prophetic word directed to their lives. They do not want penetrating, telling and incisive applications of the Gospel of Christ to their lives. They do not want a minister who speaks pointedly on the real issues of our day and our culture. They do not want a valiant herald of truth.

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And that is why so many of us get along so well. We fill the bill admirably.

What was it Paul predicted would come to pass? "For the time is coming when men will not tolerate wholesome teaching. They will want something to tickle their own fancies, and they will collect teachers who will pander to their own desires. They will no longer listen to the truth, but will wander off after man-made fictions." (II Tim. 3:4, Phillips)

So you are really getting along well? So you are a very popular minister. So the people really like to hear you? Wonderful! But why? Are they responding to a prophet or a fancy tickler?

I wonder if maybe this kind of "extremism," this popularity by pleasant innocuousness, is not a more enervating force in the life of the church than the more "way-out" extremists.

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Editors Note: The MEMO, a bi-monthly publication to prospective students from the President's Office, is being included in this TN & N with the thought that it would be interesting and helpful to Alumni. The two issues included were published within the past four months.

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"A VISION BECOMES A REALITY"

by

Dr. David Allan Hubbard
President, Fuller Theological Seminary

For decades Dr. Charles E. Fuller has dreamed of a school to train missionaries and evangelists. Shortly after the close of the Second World War he began to take steps to implement this vision. Wisely he and Dr. Ockenga chose to found the seminary first. Through the ministries of Dr. Lindsell and Dr. Booth, missions and evangelism have played a key role in the program at Fuller through the years.

Last year, under the leadership of Dr. R. Kenneth Strachan, a concrete plan for a School of World Mission was drawn up by the faculty missions committee composed of Drs. Booth, LaSor, Roddy and Dean Fuller. In what proved to be his last public appearance Dr. Strachan made a cogent appeal to the Trustees and Faculty on behalf of a new school in December, 1964. Dr. Charles Fuller spoke to me immediately after the meeting about the burden which the Lord had laid on him to begin the School as soon as possible.

The next day the Trustees gave the green light, and the missions committee, chaired jointly by Drs. Booth and LaSor, worked all spring to put their plan in action. A steering committee of national missionary leaders was formed, tentative suggestions for curriculum were drawn up, library needs were assessed, potential faculty members were considered, and, most important, a search for a Dean was carried out.

In February it came to our attention that Dr. Donald A. McGavran was considering the possibility of transferring the Institute of Church Growth from Eugene, Oregon, to another site. We approached him about moving his program to Fuller and after months of discussion, study and prayer, we came to a mutual agreement at the end of May which enabled this move to take place.

Dr. McGavran, currently lecturing in Latin America, is a missionary's missionary -- to quote Dr. Samuel Moffett of Korea. A veteran of thirty years' service in India, he combines lavish experience with first-class training (B.D. Yale, Ph.D. Columbia). For the past ten years he has studied the growth of the Church around the world. His books -- like The Bridges of God -- have become definitive guides for missionary tactics.

As Dean of the School of World Mission and Director of the Institute of Church Growth, Dr. McGavran brings to Fuller his international reputation as a missionary leader. But he also brings his own fervent evangelical concern and his deep devotion to Christ and His Church. Evangelism, church planting, church growth -- these are the key emphases of his ministry.

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Joining the faculty with Dr. McGavran will be Dr. Alan R. Tippett, an Australian Methodist, who has spent nearly 25 years in Fiji and other South Pacific islands. A Ph.D. in anthropology from the University of Oregon, Dr. Tippett has completed two massive manuscripts which await publication. They deal with the growth of the church in the South Pacific -- a phenomenal story, by the way. Dr. Tippett will be teaching in the areas of anthropology and methods of research.

You will be interested in some by-products of the new program.

1. Fuller will become administrator of a $54,000 grant from the Lilly Endowment which is to be used for a two-year study of Church Growth in Latin America.

2. Several hundred volumes of the Institute of Church Growth Library will be moved to Fuller as a nucleus for a major research library in Missions.

3. A number of studies on church growth throughout the world is being prepared by Dr. McGavran's students and will be published under the auspices of Fuller.

4. A team of seasoned missionaries and leaders of the younger churches will be on hand to provide a first-hand contact with the world-wide mission of the church.

5. The Church Growth Bulletin is published six times a year by the Institute of Church Growth through the auspices of Overseas Crusades and is circulated to about 2000 missionaries and administrators.

I would appreciate your prayers for the entire program and specifically for the following items.

1. Speedy action by U.S. immigration authorities so that Dr. Tippett can enter the U.S. in September.

2. Acquisition of property for an international Student Center on our campus, where foreign students and furloughed missionaries can live together.

3. Financial support to care for our budgetary needs. Of the $75,000 required for this first year approximately one half is in hand or in sight.

4. Increased interest in the world-wide task of the Church among our students at Fuller and other Christian young men and women throughout the land.

5. Wisdom and guidance in the preparation of the Master Degree Programs and the basic curriculum.

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The following articles were written by Fuller alumni:

"A Critical Look At the Civil Rights Movement"

by

Chester R. Harter, Jr., B.D. '59
Pastor, West Canoga Park Baptist Church
Canoga Park, California

The purpose of this paper will be to expose to view certain aspects of the civil rights movement, which may not be known or which may be obscured by emotionalism, in order that intelligent discussion and debate may follow. This essay will concern itself briefly with the objectives, methods, and underlying philosophic mood of the movement.

PRESUPPOSITIONS.

Every action of man is the consequence of certain presuppositions. These give rise to goals, and the action receives character through the methods employed to achieve the goals. The presuppositions of the civil rights movement have been stated many times and in various ways. They are that the American Negro is downtrodden, denied freedoms others enjoy (which makes him a "second class citizen") and is in every sense the victim of privileged, evil men bent upon keeping him in an inferior cultural position. These sentiments have become intense due to the efforts of many individuals whose motives are sometimes questionable.

As could be anticipated, these strong feelings have eventuated in three reactions: the black supremacy groups, the little-known but rapidly growing Afro-American movement, and the highly publicized Civil Rights Movement.

One must acknowledge the elements of truth contained in the presuppositions. To do so is not necessarily a capitulation to impulsiveness nor to pessimism and despair for the prospects of our black countrymen. Racists, bigots, and other oppressors are ugly realities in contemporary life as they have been in the past. They must be adjudged guilty and called upon for repentance. Each man must be made responsible for his own sin. However, there is a different spirit abroad in the land today. It is the error of the collectivist, who would release the individual sinner from the responsibility and penalty of his sin and saddle the whole nation with the guilt. We are bidden to grovel in the dirt of national shame because perchance some of our ancestors kept slaves or because there are wretched acts performed by some despicable individuals in the South. Such irresponsible slobbering may appeal to masochists, but can only be despised by those with the intelligence to perceive cause-effect relationships.

It must be stated again that the Civil Rights Movement is a reaction. It is impossible to understand and evaluate it apart from this fact. The goals projected by the movement highlight this reaction.  

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THE GOALS

The primary goal is that of equality. More precisely, this means equality of opportunity and equality before the law. This is a worthy goal if one realizes that it has certain limitations. As a general statement it is not true that all men are equal. It is patently true that men are not equal. Diversity rather than duplication is the decisive factor which gives each individual inestimable value and crowns him with the glory of uniqueness. The Declaration of Independence is very careful to define the equality of which it speaks; men are equal in certain rights bestowed upon them by their Creator which are "life, liberty, and the pursuit of happiness." Without this careful definition, the concept of equality can only produce chaos. For instance, if a television script calls for the portrayal of a large Irish policeman, does equality of opportunity dictate that a short Negro be given a chance at the part? Does equality of opportunity mean that a Chinese restaurant is under obligation to consider Caucasians for employment as waiters? Common sense tells us no, but unfortunately many of the liberal "thinkers" in the forefront of the Civil Rights Movement, voting on legislation in the Congress of the United States, and preaching humanism from pulpits across America are not easily swayed by common sense.

However, it must be recognized that the inequalities which constitute individual uniqueness can be prostituted. Like any other good gift from God, inequalities can be pressed into the service of sin when evil men use them to establish their superiority at the expense of their neighbors.

Growing out of this often ill-defined quest for equality is the goal to end discrimination. This goal needs careful definition also, because upon reflection we know that discrimination is neither good nor bad per se. Its use determines its moral complexion. Discrimination is the very essence of choice-making, a process in which each individual is constantly involved. Therefore, an employer must discriminate. It is to his advantage to discriminate on the basis of the qualifications of the individual applicant rather than according to his skin color.

An objective closely associated with non-discrimination is integration. Bigotry (i.e., discrimination), the argument runs, thrives on segregation. Segregation is said to be a great evil because it creates ghettos which invariably breed filth, poverty, immorality, crime, and every other evil imaginable. Integration may be desirable, but not on these grounds, since these allegations do not correspond to observable facts. It is not true that ethnic communities within our cities necessarily produce social evils. In fact, they have often been valuable to their members as well as to the cities in which they exist. Have not the "Pennsylvania Dutch" enriched the whole nation? Have not settlements of Irish, Polish, Italians, Jews, and many others blessed us all? What would San Francisco be without its "Chinatown"? This ghetto, incidentally, is amazingly free of the social evils which such an environment is supposed to create.

Integration can and will succeed only on an individual basis. Though there are many illustrations of this principle, I offer one which is characteristic of the rest. I have an acquaintance who is outspokenly anti-Semitic.
To him, Jews are the "scum of the earth" and eminently suited for all the suffering which has been inflicted upon them. It was with understandable amazement that I discovered he often had a local Jewish merchant to his home for dinner. I questioned him about this obvious inconsistency. His answer was something like this: "Herman is such a good friend and gentleman that I don't even consider him a Jew. There is nothing I wouldn't do for him." Just so! It is the individual meeting the individual which breaks down the barriers. To be sure, this is a slow process in which patience is the chief ingredient, but the result is certain and transforming.

Yet another goal is that of extending the franchise to all Negroes of legal age. However, in order to safeguard and perpetuate our form of government, the right of suffrage must be based upon certain standards and be tempered with responsibility. Marking a ballot is not an end in itself as wooly-minded liberals opine. The confessed ignorance of large numbers of voters on important issues make a burlesque of our democratic processes. As things now stand, I see no reason why the franchise eventually could not be extended to children and parrots. Of what value to any individual or to the nation if that individual casts a nescient ballot?

THE METHODS

The methods used to advance the "revolution are varied. Some of the measures employed and suggested by the "leaders" have made even the zealots uncomfortable. The methods include massive rallies, sit-ins, stall-ins, shop-ins, sleep-ins, pray-ins, pressure on legislators for enactment of new Civil Rights laws, boycotts, intimidations, and malicious breaking of State and local laws in the gentle name of "civil disobedience."

While these methods are ostensibly "non-violent," their implementation has sparked riots and bloodshed. Herein an amazing double standard is revealed. When policemen or groups of white citizens have been involved in violent acts against Civil Rights agitators the worst possible construction seems to be placed on their motives (I do not presume to know nor to defend their motives). We are told that they are "brutal racists," "red-necks," "fascists," "Klansmen," and/or "un-American bigots" which may or may not be true depending upon the individual. However, when groups of Negroes perpetrate violence, Civil Rights apologists quickly and solemnly say, "What else can you expect? After all, they have been oppressed so long."

CONCLUSION

I suspect that the Civil Rights movement labors under the delusive philosophy of Humanism which stresses man rather than God. It is impatient for Utopia. It will not await the transformation wrought only by the Gospel of Jesus Christ and the eschatological beatification promised by God to His people.

What then is the answer? It is the same now as it has been. It is the transformed individual in Jesus Christ. It is only as the individual man,
regardless of his color, discovers who he is in Jesus Christ that he and his associations can be permanently transformed. For many, this evangelical answer will not suffice. They want action and evangelicals do not seem to be acting. Yet, there is no action more demanding of strength, courage, devotion, self-sacrifice, and dependence upon God than reaching the lost for Christ's sake. Let us not forget, this is the Divine Commission.

\[1\] The present tense is an essential part of the presuppositions.

\[2\] For instance, Lyndon Johnson parades as a champion of the cause. However, as a Senator, his voting record was consistently against civil rights legislation and without exception for the poll tax.

\[3\] When President Kennedy was assassinated, the purveyors of this nonsense all but exonerated Lee Harvey Oswald of the guilt, all the while making the whole nation responsible.

\[4\] The word "discrimination" is often used as though it were a synonym for bigotry.

\[5\] Here again we see the liberal mind at work. Is there any problem? "Pass a law." This is the panacea for all difficulties.

\[6\] "They have been oppressed for over 150 years." Amazing mathematics! Most of the violence is produced by those twenty to forty years of age.

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"Reflections On A Long Week's Journey"

by

Ralph B. Wright, Jr., B.D., '64
Assistant Minister, Lafayette-Orinda United Presbyterian Church
Lafayette, California

Exhausted but sun-tanned I sit before this typewriter as a "so-called" professional agitator, for I was one of the hundreds of clergymen and thousands of marchers who joined the Rev. Dr. Martin Luther King, Jr., on his historic march from Selma to Montgomery, Alabama. Normally, a citizen can traverse the distance from his home in Selma to the office of the governor of Alabama in Montgomery in a little more than one hour. But Negroes in Alabama are not considered citizens when it comes to dealing with the government or with many of the businesses or even churches of the area. In their struggle for full citizenship, the Negroes of Selma, under the leadership of Dr. King and the
Southern Christian Leadership Conference, have attempted to overcome one major deficiency, namely the denial of the Negro's right to vote. Ever since the time of Reconstruction, this has been denied them. After several weeks of frustration in their attempts to register Negro voters in Dallas county, the Negro community of Selma decided to march to Montgomery to place their demands before the governor of the state. The tragic events of March 7th and the following two days, including the death of the Rev. James Reeb, are now known to history. Thus it was not until the 25th of March that the Negroes of Selma, along with thousands of others from all over the United States were able to reach the steps of the state capitol. And it was not until almost a week later that Governor Wallace agreed to see the committee with the petition asking for voting rights as guaranteed in the U. S. Constitution.

During these turbulent weeks several calls were issued to the American clergy to witness to the love and concern of God for all men by their own presence in Alabama alongside the Negro clergy of the community. Several of my friends were able to answer the first calls and quickly flew to Selma. As the days stretched into weeks there was a need to relieve these men who had church responsibilities at home and so early on Sunday morning, March 21, I found myself on the steps of Brown Chapel in Selma, Alabama. By the time I arrived the danger of the march had somewhat diminished by the federalizing of the National Guard and the deployment of regular army troops. Yet the tensions of the situation were still present; in the words of Dr. King, "I do not know what lies ahead . . . we must be ready for a season of suffering . . . we must remain non-violent." I had the privilege of joining the support unit which was responsible for clerking the site and raising the tents for each night's stop along the road. Thus for five days as the Negroes of Selma marched on the highway, a predominantly white group of clergy and seminarians served by preparing in rain-drenched cow pastures a resting place for these tired marchers. Included in this group of marchers from Selma was a small contingent of "national representatives." One such hardy representative was Bruce Crapuchettes, (Fuller graduate, 1965). By the last day of the march, this group of national representatives had swollen to thousands of people from all walks of life from all over the United States. Finally, over 30,000 strong, the marchers reached the state capitol and in a three-hour long meeting asked the people of Alabama to accept the Negro as a human being and to grant him all the rights of a citizen and in particular voting rights. Hours later some Alabamians gave their answer by the killing of Mrs. Viola Liuzzo of Detroit. Only two hours before the shooting, I had passed this spot along the highway on my recent trip to San Francisco.

What are the impressions I gained from such a short visit with the Negro community of Alabama? Is it the memory of the obscene epithets thrown at me by the white community which would make the four-letter word at Cal appear tame? Or is it the memory of the swollen face of a friend who had been punched by a white tough in the crowd? Or is it the memory of a city completely deserted, with only Confederate flags flying to welcome the marchers? Or is it the poverty of the state and especially the less than habitable dwellings in which many of the rural Negroes live? Yes, these have all made their impression upon me. Yet I had expected to encounter this. Other things much more positive have been etched upon my mind. The love of the Negro people is unbelievable

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to behold. Even after all this persecution, it is difficult to find in their actions much hate for the white. For in the words of one of the ten commandments of the Southern Christian Leadership Conference, we are not struggling for Victory but for reconciliation between Negro and white. The Christian basis for their actions is ever present, and to see this is a rude reminder to those of us who are used to feeling at home in the secular world. It is true that not all the civil rights organizations have as their basis a Christian Gospel. But Dr. King has placed the Christian Gospel as the cornerstone of the Southern Christian Leadership Conference. As long as he is the leader—and only some violent tragedy can change this at present—we can be assured that all mankind has a friend at the head of the Negro drive for equality.

The deepest impression I have is the tragedy of the church. White Selma is a town that has a large number of churches and a high percentage of her citizens attend these churches. These are not poor churches but churches that are able to run a program that would make churches in other parts of the country envious. It is not unusual for a church to have a thousand or more members or for a church to sponsor retreats and special meetings which have nationally known individuals as the main speakers. Though the church buildings are not all of modern construction they appear soundly built and are well kept. Negro Selma also has a large number of churches with a high percentage of the Negro population as members. But their buildings are poor with a definite lack of facilities. One can almost always tell whether a church is white or Negro by the paint on the building. Yet the surface differences between these two Christian communities, is infinitesimal compared to the larger schism which separates them. For there appears to be no communication between the clergy of these two communities, no less communication between the laity. They are in two separate worlds. On the day of the march from Selma it was reported that all the white clergy left town so as not to get involved. The question was asked whether the local YMCA was integrated and the facetious answer was that it couldn't be since it was a Christian organization. White clergy from outside Selma have had difficulties contacting their white counterparts in the churches in Selma. A white Presbyterian minister from the San Francisco area was turned away from the worship service of a Presbyterian church in Selma because he was considered an agitator. It was not until the Sunday after the march to Montgomery that, after many meetings with Episcopal priests from other areas, the Episcopal church of Selma welcomed a small integrated group into her worship service. Thus the church instead of being a reconciler in this tense situation, chose to be silent and had to be prodded by outside forces, and in so doing helped to support the status-quo of segregation.

This is the reason why clergymen have traveled to Alabama and why more will need to make this journey in the future. For the clergy need to witness to the white citizens of Alabama and of the nation that the Gospel is opposed to segregation and all its excesses. White southerners are shocked by the fact that white clergymen are participating in these demonstrations. This is hurting their consciences. The segregationists are at present trying to disparage this clergy witness by labeling them either fake clergy who have bought their collars in dime stores or as immoral men who drink and swear and live in sexual promiscuity. A second reason for white clergy participating in the South is that it shows the Negro that the church supports his struggle for

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freedom and equality of opportunity. Many Negro children had difficulties in understanding that there were white men supporting their cause. One child when confronted with this situation stated bluntly, "They can't be white men; they must be white Negroes." The presence of such whites has a moderating influence on the movement and I believe that as more whites support the Negro cause there will be less opportunity for militant radicals to take over the leadership. Thirdly, the presence of white clergy in the movement is also a witness to the white liberal. College students from all over the nation have gone to the South in response to the Negro cause and many of them for the first time are being confronted with the Christian Gospel. It is important that they do not equate Christianity with the white segregationist policies of many of the southern churches. As Christians we are concerned for all men, and by standing beside the white liberal we are testifying to this fact, and in the process he, too, may become reconciled to the Gospel.

Finally, but not least in importance, is the fact that the church has much to learn in its witness in the South. I am afraid that I gained much more than I was able to give in help during my short stay in Alabama. Here is where the ecumenical movement, the church universal, is present today. Men and women of many and various Christian traditions were present there working together and not worrying about minor theological and ecclesiastical divisions. This gave strength to many who came without the full support of their own congregations, for no longer was this a local problem, or one particular denomination's problem, or even only an American problem, but it was a problem for the church universal. Thus Catholic priests and fundamentalist Baptists, and Presbyterians and Lutherans worked together in trying to alleviate this sickness of society. Prayer was no longer a meaningless ritual, but a live and vital presence of the Holy Spirit. We lived in poverty, slept in the mud, walked in the rain, but throughout we were bound together in Christian love. The power of the Gospel of Love is amazing when it is given the opportunity to work. This is what is taking place in the Negroes' struggle for freedom. Yes, all that they say about the South concerning its treatment of Negroes is true. Some areas might provide better educational opportunities for the Negro than others, some better housing, some better job opportunities. But rare is the place where they are treated as human beings of equal worth to white men. Even upon my return to the North, I heard the remark "to hell with the Negroes!" Until this attitude is changed both in the North as well as in the South there will be a need for the church to demonstrate its love and the power of the Gospel by standing with the Negro in every situation that may arise.

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Editor's Note: You may also be interested in an article by the new Dean of Fuller Seminary's School of World Mission, Dr. McGavran, which appeared in the June, 1965, issue of World Vision Magazine. It is entitled, "Social Justice and Evangelism."
TO: All College and University Students Interested in Seminary Training

RE: Some Thoughts on Social Involvement

One of the key questions which seminaries are asking today is "What does the Bible teach about the mission of the Church?" At Fuller Seminary we are discovering that our answer to this question affects our whole outlook toward world mission and evangelism. Our Lord did not proclaim a ghetto theology of the Church, but taught that it must extend its arm of love and mercy to touch every area of human need.

**Theology!** Christian love issues in social concern. Such an idea is Biblically-based and theologically sound:

- Our **Doctrine of Creation** tells us that all men are made in the image of God;
- Our **Doctrine of Redemption** teaches us that Christ took on human flesh and involved himself in the human predicament, except for sin.

Therefore, evangelical theology insists that wherever people are not being treated as people, protest must be made.

**Justice!** We know that law cannot change hearts--only the Gospel can--but law can provide protection for society from the foolishness or selfishness of less thoughtful members. Some say we can't legislate morality, but no one argues against traffic laws on this basis. Speed laws don't erase recklessness, but they do serve to curb it.

The prophet Amos is speaking to the Church in 1965 when he warns us to "... let justice roll on like a mighty river, and integrity flow like a never-failing stream." (Amos 5:24) Amos is telling us to **remove our ear plugs and blinders** so that we can hear the cries of the Inner City... see the famine of the underprivileged... and respond to the injustice inflicted upon minority groups.

As Americans, we must be willing to utilize our personal and political resources to safeguard the rights of our fellow citizens; otherwise, the guarantee of "Liberty and Justice for all" is a mockery.

The Civil Rights Movement has shown us that a whole segment of American society is now bypassing the Church-- the educated Northern Negro. His high priests are Baldwin and Farmer. We can speak to the Negro communities of our land only if we are sensitive to the place where they feel their need the most-- **social justice.**
Community involvement! A Christian can concretely express concern for justice by moving into places where decisions are being made and where lives are being influenced. This might mean joining the local Lions Club, accepting a P.T.A. position, or running for the School Board.

For Fuller Seminary, community involvement means that in the fall of 1964 the Social Concern Committee contacted 27 schools in an effort to raise money to help Westmont College after their campus had been marred by fire. That George Gorman, Don Grey and John Stapert will be involved in Inner City projects this summer in Harlem and New Orleans. That Bruce Braman has accepted a call to work in a Negro church in Los Angeles. That Paul Poehlman is working with the underprivileged through the Pasadena Friendly Visitors. That a recommendation has been made to the trustees to call a man to the faculty to increase the course offerings in Social Ethics. That Bruce Crapuchettes protested racial injustice by taking part in the Selma march. That the Seminary has inaugurated a Project for the Recruitment of Students from Minority Groups to take positive steps to close the educational gap which is preventing these students from seeking seminary training.

Individual Involvement! There is no use talking about the Gospel if we aren't willing to lay our necks on the line as employers, as neighbors, as citizens, as Christians. However, unless our concern for the community stems from the proper motives nothing lasting will be accomplished. Therefore, any expression of social concern must be the outgrowth of a grassroots commitment of individuals to the person of Jesus Christ.

The protesting of injustice in the name of Christianity does not mean that we can expect that every motive will be pure nor that every action will be free from excesses. BUT if action must be taken, redemptive love tells us that Christians have a better chance of not only doing the right thing but doing it for the right reason.

Let me list some reasons why I feel that it is important for evangelical leadership to be sensitive to the needs of society:

1. To keep the reins of leadership from falling into irresponsible hands.
2. To serve as a hedge against an onslaught of the social gospel.
3. To further the world-wide mission of the Church -- the greatest obstacle facing missionaries around the world is racial prejudice in America.

All of this is said not to endorse any particular organization or movement but to prick the conscience of responsible Christians. For the problems of the American Indian or the Mexican transient worker are just as real and vital as those of the Negro. But the fundamental fact remains -- Christian duty as citizens in a free society as heralds of an eternal gospel demands involvement.
TO: All College and University Students Interested in Seminary Training

RE: Keeping Abreast of New Developments at Fuller Seminary

NEW FACULTY APPOINTMENTS

Frederick William Bush, Instructor in Old Testament
B.A. (University of Washington), B.D. (Fuller), Th.M. (Fuller), Ph.D. (Brandeis).

An authority in Semitic Languages and Mediterranean Studies, Dr. Bush directs the Hebrew Summer Language program. He will assist Drs. Hubbard and LaSor in the teaching of exegesis in the Old Testament "core" curriculum courses. Among the electives offered by Dr. Bush will be Arabic, one of his areas of special interest.

Jaymes P. Morgan, Jr., Instructor in Systematic Theology
B.A. (Wheaton), M.A. (Wheaton), B.D. (Fuller), Ph.D. candidate (Columbia University and Union Theological Seminary - Joint Program), Advanced study in Systematic Theology and Church History at the University of Basel, Switzerland.

Mr. Morgan will be assisting Drs. Bromiley, Carnell and Jewett in offering electives in Systematic and Historical Theology. His particular interest is in the question of the relation of the Church to the World -- Social Ethics grounded in a sound Biblical theology.

Warren W. Webster, Visiting Lecturer in Missions, Fall Qtr., 1965
B.A. (University of Oregon), B.D. (Fuller), Missionary preparation at the Wycliffe Summer Institute of Linguistics (Oklahoma), School of Missionary Medicine (BIOLA), Kennedy School of Missions.

Mr. Webster has served with the Conservative Baptist Foreign Mission Society in West Pakistan since 1954. An outstanding missionary strategist, Mr. Webster has been a featured speaker at the Inter-Varsity Urbana Missionary Conferences. Mr. Webster will offer a course on the attitude and strategy of the Church in its mission to cultures which tend to resist the Gospel.
Warner A. Hutchinson, Visiting Lecturer in Evangelism, Winter Qtr., 1966

B.A. (UCLA), B.D. (Fuller)

Mr. Hutchinson has served as General Secretary to the Inter-Varsity Fellowship of New Zealand and is presently the Eastern Director of the Inter-Varsity Christian Fellowship, U.S.A. A specialist in missionary outreach to the university, he will offer a course entitled Seminar on University Ministry, an analysis of the University -- of ministry to university students -- of preparation for university life in a church Christian education program.

FACULTY PUBLICATIONS

The Fuller faculty continues to be an important voice in the contemporary theological dialogue.

Watch for these titles . . .

Daniel P. Fuller: Easter Faith and History, Eerdmans (Summer, 1965).
Studygraph of the Life of Christ, Moody Press.
William Sanford LaSor: Dead Sea Scrolls and the Christian Faith, Moody Giant Paperback; Great Personalities of the Bible, Revell.
R. Kenneth Strachan: The Inescapable Calling, Eerdmans, (to be published).

Our motto at Fuller is not exactly "publish or perish" . . . or should we say "parish" . . . but we do feel that one of the marks of a wide-awake faculty member is his willingness to submit his views to the scrutiny of others.

A Note Concerning Greek . . .

If it is impossible for you to meet Fuller's Greek requirement immediately, it is still possible for you to get started in your seminary training! Fuller has a four-year B.D. schedule which enables the student to satisfy the Greek requirement during his first year -- by attending two evening classes per week -- or during the summer following his first year.
Congratulations to Mr. and Mrs. Daniel Lansing (nee Mary Ashley) who were married on June 10, 1965, and spent a three-week honeymoon in Hawaii. Mr. Lansing is the Business Manager of the First Congregational Church in Pasadena, and Mrs. Lansing has resumed her position as Registrar of F.T.S.

Class News

'50 -- John Winston is leaving the Brussels Bible Institute to serve on the staff of a new seminary being opened in Paris as a joint project of many evangelical European missions.

'51 -- David Jones, of Radio Station HRVC in Honduras, reports that they now have a new vertical antenna, downtown studios and will soon add a 5,000 watt short-wave transmitter. Ron Frase, missionary to Brazil, is back in Orinda, California on furlough. William Todd was elected International Treasurer of Cosmopolitan International at the group's recent convention. Bob Dow has been ill with pleurisy of the heart. Please remember Bob in prayer.

'52 -- Orlando Wiebe received his Ph.D. from University of Iowa, writing his dissertation on "Johann Arndt—Precursor of Pietism." He continues as head of the Bible department at Tabor College, Hillsboro, Kansas. Greg Michaelis is moving from the Chapel Hill United Presbyterian Church, Watsonville, California to a Presbyterian church in Hayward, Calif.

'53 -- Clinton Brown, Captain in the Army Chaplain Corps, has been awarded an M.A. from John Hopkins University.

'54 -- Bruce Herrstrom has moved from the Bellevue Baptist Church in Chicago to the Bloomington Baptist Church, Minneapolis, Minn. Wes Gerig received his Ph.D. from the University of Iowa on June 4.

'55 -- Stanton Sizemore is now Associate Pastor at Forest Hill Presbyterian Church, Richmond, Virginia. Dow Robinson, missionary to Mexico, is at the Hartford Seminary Foundation working on a Ph.D. in linguistics. Bud Schaeffer, has returned to the Philippines after a year on furlough in the Pasadena area. He serves with Overseas Crusades there. George Wall received his Ph.D. in Philosophy from the University of Southern California on June 10. He continues to serve as the pastor of the First Baptist Church in North Hollywood, Calif.

'57 -- James Hewett has recently been named the Ass't. Editor of the California Friend, and also announced the arrival of their family's latest addition, Marie Katherine. John Portis has been promoted to Supervisor of the L.A. County Bureau of Public Assistance.

'58 -- Yung Chen is ministering to three EUB churches in the Kingman, Indiana, area. Gerald Swaim has been appointed Acting Dean of Huntington College, Huntington, Indiana.

'60 -- Larry Selig is now the pastor of the First Presbyterian Church, Saranac Lake, N. Y. The Seligs had their first child, David, on January 1. John Koeker has resigned as Minister of Christian Education at San Gabriel Union Church, San Gabriel, Calif., and is presently on a two-month vacation in Europe. Ken Milhous has been appointed to foreign mission service in Japan by the Baptist General Conference. The Milhous' second son, Gary Bruce, arrived on May 22.

(continued)
'62 -- Joel Kemmerer is serving as pastor of the First Baptist Church (ABC), Blair, Nebraska. Richard C. Erickson is at the University of Washington doing graduate work in Psychology. Dick wrote an article entitled "Sex as the Writer's New Myth", which was published in a recent issue of Christian Century. Bob Ives received his Ph.D. from the University of Manchester in May and is now the College Minister at the Park Street Church, Boston. Dale Warkentin reports "... The Association for Services to Migrant Workers in Western Kansas, Inc. was one of the two groups in Kansas to receive monies for migrants under the Equal Opportunity Act of 1964. Dale Warkentin, Chairman of the Corporation, was informed by Sargent Shriver that a grant of $43,000 was approved by the Office of Economic Opportunity. The program for migrants who come to work with sugar beets, melons, lettuce, includes: Literacy School for Children; Opportunity Center (Driver Education, Sewing Classes, Child Care) Migrant Home Visitors; Physical Education; Health Education. Dale is pastor of the Ulysses Mennonite Brethren Church." Masayoshi Kawashima was granted the Th.M. by San Francisco Theological Seminary on May 29. John Bray, who is working on his Ph.D. at Stanford in the field of 16th century Reformation history, was awarded a $600 fellowship by the Foundation for Reformation Research.

'63 -- David Bentley is on his way to Amman, Jordan, serving as a missionary with the Conservative Baptist Foreign Mission Society. Pam Hughes is now Mrs. Porfret--her husband is a law student in England. Dwight Whipple married Judith Mae Wyndhom on April 10. They both serve on the staff of The Firs Christian Camp.

'64 -- R. Charles Lewis will assume responsibilities as Assistant Minister to the Trinity Presbyterian Church, Presbyterian Mission, Chinle, Arizona. He will be working with the Navajo Indian. Marty and Betsy Burnham are the proud parents of Suzanne Frances, born May 21, and weighing in at 8 lbs, 14 oz. Ron Garton is joining the staff of the First United Presbyterian Church of Salinas, California as Assistant Minister. Marvin Hiles is now the Minister of Christian Education at La Canada Presbyterian Church (California) where Gary Demarest (B.D. '50) is pastor.

Ed. note:
We plan to continue to insert excerpts from Alumni letters received from you.

John E. Miller, serving with the Central American Mission in Mexico, writes:

"The following day I saddled the horse again and went on to the next village of San Juan. I had been invited there with medicine to treat the flu cases. After spending an entire day visiting homes with sickness, I showed the filmstrips which are all Scripture and invited men to commit their lives to Christ. Practically the entire village population turned out to see the pictures. The town president said it was the first time anyone had introduced them to the Word of God and asked a lot of questions. Later I presented to him a new copy of the Bible. Pray for a harvest of souls in these two villages. They are open. There is no resident Catholic priest, and no open opposition."}

(Excerpts continued)
Sam Pittman (B.D. '53) serving with CBFMS in Pakistan writes:

"These days, just being an American is an offense. There was a time, nine years ago when we first arrived, when this was an advantage. We must remember, however, that Islam does not know and cannot conceive of the separation of Church and State as we understand it. A nation is religious (or non-religious) and politics and religion go hand in hand. Missionaries are thought to be paid agents of the State, taking orders from it and promoting its interests. The State in turn represents some religion. In the case of the West, it is Christianity.

During our stay here this has been indicated in various and odd ways. One couple, living in a Sindhi village, had a radio which they listened to in the evenings. Word soon got out that they were spies and had a short wave communication system by which they reported every night to their government. In another case the Pakistani government approached the American government and requested that a missionary be transferred out of a certain city. Recently a Pakistani Christian asked us if President Johnson belonged to the same mission that we belong to. One Pakistani, in a letter to a newspaper, called for a protest to the American government because of an article on Islam which recently appeared in Time magazine. The American government is often accused of a conspiracy to destroy Islam. These things sound fantastic to us, but they stick in the minds of people."

Pete Wagner, B.D. '55, from Bolivia

"During our first term in Bolivia my ministry was diverse enough (agriculture, teaching, writing, pastoral work, evangelization, visitation, etc.) to allow me to discover before the Lord not only what my gifts were, but also what they were not. The non-gift I want to mention this time is that of evangelism. Although Bolivia has no such barriers against evangelism as do the Moslem lands, my history both in private and public ministry has been one of few conversions. Time and again I have preached my heart out, given a passionate invitation and -- nobody comes! So I arrived at the conclusion that I'll leave evangelistic ministry to others and get on with my own gifts of teaching, writing and administration.

Much to my surprise, however, during the last few weeks and months several have been making decisions for Christ as a result of my preaching. I have never experienced anything like it before. How do you explain it? Have I confessed hidden sin? Have I begun reading the Bible more? Have I received a fresh anointing of the Holy Spirit? Or perhaps I was wrong all the time -- do I really have the gift of evangelism?

I don't believe any of these is the answer. I think that these conversions are a direct result of the most intensive campaign of prayer ever held in Bolivia. As most Christians know, Bolivia is the 1965 focal point of the famous Evangelism-in-Depth. Not only that, but thousands of Christians outside of Bolivia are praying fervently for conversions here.

In one of our B.I.M. churches the New Year's prayer meeting resulted in 15 people receiving the Lord with no invitation being given at all!"
Ron Frase, B.D. '51, from Salvador, Bahia reports:

"Marianne has become better acquainted with the people than I have as so much of my time is still absorbed by our conference project. She has spent much time visiting them in their simple homes. You can't imagine how simple they are! The other afternoon, as she was in Dona Alice's home, it began to rain and she said to Marianne that "God was indeed good" for she was so tired and now she would not have to descend a steep hill and return with a heavy five gallon can of water balanced on her head. As they sat there and talked, the water was running off the tile roof and rapidly filling the can. These people make us, who are much more comfortable and a little more sophisticated, aware of our failure to either recognize or appreciate the common blessing of life."


Dr. W. S. LaSor, Co-Chairman of the Planning Committee for the new School of World Mission sent out a letter to many of our missionary alumni seeking their suggestions in regard to the new school's development. The response was overwhelming. A couple of quotes are included here. We will share more of these in the future.

John Wilder, '53, from West Pakistan.

"A basic new orientation which I think is called for is in the concept of a life call to be a missionary. This was essential and relevant in John Paton's day--it took 6 or 8 months to get where he was going, and he didn't expect ever to return. It is now as irrelevant and misleading as if an American pastor should feel he needed a life-time call to some particular local church or city or Christian organization before he could accept a pastorate or job. I suppose there are few places in the world now where a missionary can confidently expect to serve for a life-time, or even for fifteen years. The call should increasingly be to do some job which specifically needs doing, rather than to be a "missionary".

Earl L. Minton, '53, from Jamaica, W.I.

"American missionaries are still greatly needed on the foreign field, but they must be willing to work under nationals even though the national may be far less qualified for running the show."

Floyd Roseberry, B.D. '59, from the Philippines.

"Language. We are in language school for nine months with other missionaries of every description. It is an interesting experience. One man, after he got here, discovered that tests showed he was incapable of learning a language. Another missionary with technical skills has discovered that he has little verbal skill, and is quite discouraged. The approach to language study, one's ability to learn a new language, what degree of facility will be required by the job, on the field, etc., should be faced before coming."
Austin Warriner from Japan.

"A good basic course in Linguistics would help almost anyone to make better progress in language learning once he is on the field. And courses in cultural anthropology would whet his appetite for further study of the new culture and give him strong motivation for learning the language. That one needs more than a superficial acquaintance with the indigenous culture was brought home to me shortly after I had begun preaching regularly (in Japan). After one of my better efforts a high school student said, "I'll sure be glad when you get well enough acquainted with us Japanese so that your messages are pertinent to our situation." Interpreting the Bible from my Western viewpoint was not ringing a bell in his mind."

* * * * *

A note of appreciation from Dr. LaSor —

"In my travels throughout the world I have always been greatly impressed with the work which Fuller alumni are doing on the mission field. When I was asked, with Dr. Booth, to serve as co-chairman of the committee on the School of World Mission, I naturally thought of our alumni. They would have, I was sure, valuable suggestions for practical courses, etc. Accordingly, I sent out 194 letters. Unfortunately, because our mailing list is by area and not by type of ministry, a number of letters went to men and women who are actually not missionaries, and we received some interesting replies. For example, "I thought you, of all people, would not think of anything not American as a foreign mission field" — from a pastor in Canada. My apologies to any who were so addressed—and my apologia as well, for after all, aren't we all missionaries?

To date, of the 194, 68 have replied. A few have been too busy to give a detailed answer, but many took time out to write lengthy and provocative suggestions. Some even went so far as to set up an ideal curriculum for the School of World Mission.

Each reply has been carefully read and marked. Our secretary has taken off the suggestions for some kind of tabularization, and the letters are being studied further by each of us. Some of the most frequent suggestions are: cultural anthropology, the nature of the church, and the spiritual life of the missionary. Quite a few felt the need of some preparation in business affairs.

I want to take this means of thanking each one who replied. It just is not possible to send personal notes to each one, so please consider this personal. At the same time, it is public, for I believe all the readers of TN & N ought to know what you men and women have done to help us lay a firm foundation for the instruction of the missionaries who will be serving when the 21st century dawns. God has greatly answered our prayers in sending Dr. McGavran and the Institute of Church Growth to Fuller Seminary. He has blessed us with outstanding men and women in our existence to this moment. Is it too much to predict that He has blessings beyond anything that we can think or ask which He will pour out on our School of World Mission? Thanks, and blessings on each one of you.

William Sanford LaSor
For Your Calendar:

Bishop Stephen Neill will be speaking in Chapel during the first week of school, September 28 - October 1. Bishop Neill, who is presently Professor of Missions of the University of Hamburg, Germany, and was a missionary to India for 20 years.

On November 26 Fuller Theological Seminary will observe its Annual Open House for College and University Students. A full day of class participation -- panel discussion -- and special interest seminars is planned. Encourage interested students to address inquiries to John Fry, c/o Fuller Seminary.

The Administration Needs Your Help!!

We realize it will take some time from your already crowded schedule, but it will be a great help to the Alumni Office, Alumni Cabinet, Administrators, and the Board of Trustees, if you will honestly and carefully fill out the following "Profile" and return it to the Alumni Office. Use the enclosed envelope.

THANKS MUCHLY!!
FULLER ALUMNI PROFILE

1. Name ___________________ Class _____________ Age ________
   Last  First   Middle
   ___________________   _____________    ________
   Spouse's Name ___________________ Children: (Names and ages)

2. Schools attended since high school:
   School  Major  Year  Degree
   _____________   _____________    ________    _____________

3. Positions held since Seminary:    Dates
   ___________________    _____________   _____________    ________
   (Present position)

4. Awards, Honors, special recognition you have received:
   ___________________  _____________    ________    _____________

5. Professional groups of which you are a member:
   ___________________  _____________    ________    _____________

6. Books or articles you have had published:
   Title  Page No. (articles)  Publisher  Date
   _____________    ________    _____________    ________    ________

7. Denominational affiliation before college ___________________ After ________

8. When ordained ___________________ By whom ___________________

9. Denominational offices held: ___________________
10. Do you look to Fuller for employment assistance: ________________________________

11. What services and programs should Fuller offer in the way of continuing Education?
__________________________________________________________
__________________________________________________________

12. Seminary Evaluation
(a) Those courses that have helped you the most in your ministry:
__________________________________________________________
__________________________________________________________
__________________________________________________________

(b) Those courses that have been least helpful to you:
__________________________________________________________
__________________________________________________________
__________________________________________________________

(c) What do you feel should have been included in your seminary training that was not?
__________________________________________________________
__________________________________________________________
__________________________________________________________

13. What is your image of Fuller Theological Seminary today?
__________________________________________________________
__________________________________________________________
__________________________________________________________

14. Have you, in any way, changed your theological orientation since Seminary? If so, how?
__________________________________________________________
__________________________________________________________
__________________________________________________________

15. How can the school communicate with its alumni in a more effective manner?
__________________________________________________________
__________________________________________________________
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Church Growth and Christian Mission by Donald A. McGavran
Man in Conflict by Paul F. Barkman - Zondervan (Nov, 1965)
Church Growth to the New Testament by Donald A. McGavran - Harper, 1965
The Christian and the Couch by Donald F. Tweedie - Baker, 1963
Rudolf Bultmann by George E. Ladd - Inter-Varsity, 1964
The Epistle to the Hebrews by Clarence S. Roddy - Baker, 1962
Things Most Surely Believed by Clarence S. Roddy - Revell
The Young Church by George E. Ladd - Abingdon, 1964

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