ANNUAL ALUMNI CONCLAVE

On January 11, 1967, the Annual Alumni Conclave was held here at the Seminary. Dr. Martin E. Marty addressed a gathering of 50 alumni at a noon lecture which was concluded by interaction between Dr. Marty and the men present.

A luncheon prepared by Ernie and Janet followed in the refectory. Reports on the 1966-67 Fund Drive were given by Chairman Robert Broyles. Jim Hewett reported on the activities of an alumni committee involved in the Seminary's Ten-year Planning study.

Following lunch Dr. James Daane discussed the new pastoral doctoral degree. The program, which will get underway in the fall of 1967, will lead toward a professional doctoral degree and will take four to five years to complete.

Dr. Marty's address was the final in a series he had delivered to the Seminary community. The theme of his lectures was The Faith, The Form, The Future.

Dr. Marty is Chairman of the History of Christianity field at the University of Chicago Divinity School. He is also Associate Professor of (Modern) Church History and an associate member of the University's history department. A Divinity Fellow and Visiting Associate Professor previously at Chicago, he joined the permanent faculty full time in 1963. He has also been a guest on the faculties of the Lutheran School of Theology and New York's Union Theological Seminary. He hold a B.D. from Concordia, S.T.M. from Lutheran School of Theology, and a Ph.D. from the University of Chicago. Dr. Marty is also Associate Editor of The Christian Century, whose staff he joined in 1965.


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When I was first asked to serve on the Alumni Cabinet of the Seminary, my first question was, "What does the Alumni Cabinet do?" The answer given related to the Annual Fund Drive, the Alumni Conclave, and the Alumni Luncheon at Commencement time. All of these are exciting and worthwhile functions, and I, for one, am most happy to do all I can to support and
work for these endeavors.

This year we have given the Conclave a slightly new format, and I am confident that we are going to share in a most meaningful afternoon with Dr. Martin Marty.

Your Cabinet this year, however, has been trying to expand its thinking about the role we ought to play. Increasingly, we have become aware of the fact that ours should and can be a role of service to the Seminary. As we have talked about the service role, we have come to a strong feeling that this should be structured in the future around the students themselves as well as around the institution.

We are, therefore, presently exploring means by which we as Alumni can develop means of serving the students of the Seminary. At this point, we have not yet developed any specific programs. We are seeking any and all suggestions and ideas by which we may implement this specific concern.

One of the things that has come to our attention is the desire expressed by many students just to know a man of some years' experience in the work of the ministry. Too often, the student only has a relationship with a pastor at the level of a part-time staff member or employee. It may well be that we, as Alumni, have something unique to give—namely, ourselves as individuals who have been where the students are and who now have taken a few steps down the road which they are about to travel.

How to structure such service to the students is still in the planning stage. We welcome and solicit your comments and suggestions in this regard with the hope that the Spirit is leading us in some creative directions of ministry to the Seminary community.

Gary W. Demarest, President
Alumni Association

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PRESIDENT HUBBARD'S REPORT ON THE BERLIN CONGRESS
Dr. David Allan Hubbard, President, Fuller Theological Seminary

The highlight of the Fall was unquestionably the Berlin Congress on World Evangelism, October 25-November 5. Here are a few of the many impressions that have remained fresh in my mind in the weeks since Berlin:

1. It was a splendid event, deeply inspiring in the excitement of its program and the power of its pageantry. To be one of the 1200 delegates and observers from 104 different nations and scores of denominational and inter-denominational agencies was a high privilege indeed.

2. Fellowship with new friends and old provided opportunities of discussion and prayer that come once in a lifetime. Virtually every waking hour was devoted either to plenary sessions, group meetings or personal conversation.
3. The theological undergirding of the Congress was impressive. John Stott's lectures on the Great Commission, Dr. Ockenga's declaration on the trinitarian nature of our message, and papers by Professors Schneider and Kunneke which tackled Bultmann's theology from different angles were among the highlights.

One theological weakness stood out in my mind: the over pietistic emphasis on the ministry of the Holy Spirit. Reformed theology has properly stressed the relationship between the ministry of the Spirit and the preaching of the Word through the believing community. American evangelicalism has tended to become sentimental and is tempted to limit the Spirit's work to those places where we feel that He is working. "The Spirit bloweth where He listeth" must be a key test in our understanding of His ministry.

4. There could have been more emphasis both on social concern and on the social context in which evangelism takes place in our day. Questions of race, poverty, birth control, famine, and war did not receive adequate attention. Nor did the pressing demographic, technological, and cultural changes which our third of the 20th century faces.

But not one Congress can do everything and certainly the primary task of evangelism was dealt with inspiring and effectively given the shortness of the time, the spectrum of the delegates, and the scope of problems facing the Church.

5. The key question left in my mind is "What next?" It is essential that there be some careful, planned follow-up of the Berlin Congress if the gains are to be consolidated.

The time is past when we can go our separate ways as Christian agencies, ignoring each other or competing with one another. It's going to take our last ounce of energy and our full measure of cooperation to evangelize our generation. In every field of endeavor and in every geographic area we must seek every means to multiply our efforts by concerted strategy. Unhappily there was not enough time for this in Berlin, but it can still be done. How are you doing in your area?

6. The Berlin experience proved personally gratifying to me in two ways.

(a) Dr. Charles E. Fuller, who was present for a week of the Congress, received the spontaneous expressions of appreciation of literally hundreds of delegates whose lives had been touched in some way by his ministry. You can imagine the intense joy that this response brought to the heart of a man who has spent 42 years looking at a cold, steel microphone.

(b) The impact that Fuller-trained men and women are making around the world was brought home to my heart more clearly than ever before. Among the graduates and former students present at Berlin were the following:
William Bright, '51: Founder and Director of Campus Crusade for Christ; San Bernardino, California

Robert Campbell, BD'51 ThM'52: with European Bible Institute

Richard Carr, BD'54: U. S. Chaplain, Pentagon

Michael Cassidy, BD'63: Founder of and evangelist with African Enterprise, Inc., Pasadena, California

James Cummings, BD'54: CBFMS in Taiwan, Formosa

Eugene Daniels, BD'62: Director of Campus Crusade for Christ, Indonesia

Edward Dayton, student at Fuller: Director of Mission Advanced Research and Communication Center—a joint project of Fuller and World Vision

Gunther Dulon, BD'58: Teaching at a Bible Institute in Europe

William Gwinn, BD'53: Director of Mount Hermon Bible Conference, Mt. Hermon, California

Akira Hatori, BD'53: Professor, Tokyo Christian College; Japan's foremost radio evangelist

Joon Gon Kim: Director of Campus Crusade for Christ, Korea

Gordon Klenck, BD'61: Regional Director, Campus Crusade for Christ, San Bernardino, Calif.

David Liao, Mission student: Team member of Overseas Crusade, studying at Fuller

Kundan Massey, BD'59: Director of Campus Crusade for Christ, Pakistan

Wilfried Naujoks, '57: Bible school, Bergstrasse, West Germany

Washington Padilla, BD'56: with Radio Station HCJB, Quito, Ecuador

Ian Rennie, '57: Minister, Fairview Presbyterian Church, Vancouver, B.C.

Ross Rhoads: Director of Pinebrook Bible Conference and founder of Church Centered Evangelism, Inc.

Richard Roberts, '58: Ex-director of Conservative Congregational Christian Conference

Al Rohrbaugh, BD'57: CBFMS missionary to Italy; member of executive committee

Warren Webster, BD'52: CBFMS missionary to West Pakistan; visiting lecturer in mission at Fuller Seminary in 1966

John Winston, '50: Former Director of Belgium Gospel Mission; now with the newly formed Bible Institute of Bussels

We sought to be humbled by the thought that within 20 years we have been able to make a significant enough contribution to the evangelical cause around the world that one out of every 60 delegates and observers at the Berlin Congress had been trained at Fuller.

Our Ten-year Planning program continues under the able leadership of Trustee Merlin Call. An all-day meeting of the joint faculty-trustee/administration committee took place on December 6. Special attention is being given to the improvements in curriculum, teaching skills, facilities, and faculty.

Representatives of the committee met January 6, 1967, with a committee of the Alumni Cabinet consisting of Gary Demarest, Tom Erickson and Jim Hewett to get an alumni evaluation of the progress of the planning thus far.

The first stages of the Ten-year Planning will be presented to the Trustees for their consideration on April 7, 1967. More of the details will be made public at that time.

Please feel free to send to TN&N or to me personally any suggestions that you think ought to be considered as part of our long-range planning.
Are all Christian activities of equal value? Are all missionary enterprises equally important? Do they all work toward a common goal? Or toward many goals?

No questions are more important to Christians as they ponder world mission. When the goal is uncertain a campaign is doomed to disaster. Any man who starts to build must know whether he is going to build a house, a highway or a friendship. Yet the key question of what we are building is being answered in many different ways by church leaders today, and the result is great confusion and loss.

Churches carry on many varieties of mission activities—medicine, education, church planting, seed sowing, agriculture, literacy and leprosy work, and a thousand other activities. No one proposes that these should be reduced to one activity or that missions should consist entirely of preaching to scantily clad people gathered under palm trees.

However, biblical authority demands that we avoid the broad road of considering all actions carried on by good men as equally important. According to the Bible, it is better to seek first the Kingdom of God. Once that is found, food, drink, clothing and culture will be added.

That is the sequence in which the universe works. A thousand born-again Christians, living their lives in fear of and love of God, eat better, earn more and enjoy life more both here and hereafter than 1000 nominal Christians, or 1000 believers in other gods, living in fear of men and love of self.

Common sense also demands that we renounce the broad road of rating all activities carried out by good men as equally important to mission. Every branch of human activity ceaselessly selects the best. The dairyman culls his herd, selling poor milkers and breeding his best. The doctor with 20 drugs to relieve a headache recommends the one which he has found to be best. The teacher selects methods which communicate truth most effectively. The board of elders studying a new church building evaluates various designs and chooses the best.

The PERT approach forces those who use it to answer the crucial question: What is the goal? Clarity as to goal is essential. Clear-headed Christians are asking their churches: What is our goal in missions? What are we trying to do? No vague generalities, please. No jargon. The goal must be stated so clearly that ordinary Christians can understand.

The goal once stated does not eliminate auxiliary events. It multiplies them. Disciplined planning, far from exalting one mode of recruiting Christians or narrowing world evangelization down to mere institutional aggrandisement, requires devising hundreds of ways to achieve the goal.

Six career missionaries at Fuller's School of World Mission who met week after week to apply disciplined planning to world mission soon found their imagination stretched to the breaking point. Whole new categories of events and activities rose into view.

The PERT chart makes for an arrangement of all these multitudinous activities into a sensible pattern. It establishes priorities and sequences. Thus it has the great merit of forcing planners to set down in precisely calculated sequences the events which must happen if the goal is to be achieved.

In applying PERT to missions we were forced through this process ourselves. To the question, What is your goal in missions? we replied, "World evangelization."

"But how will you know when the world has been evangelized?" came back the question.

"Every-man will have heard the Gospel," we responded.
"But will it be enough if he has heard it once—in English?"
"By no means," we replied. "Each man must hear it in his own tongue and thought forms, and under such circumstances that becoming Christian is a real option to him." This may involve some of his kinfolk living as good Christians and thus commending the Gospel to him by deed as well as by word. It may mean the establishment of living churches of at least ten baptized believers in each neighborhood in the world. It may mean that communicating the Gospel will be so advanced that, without seeing the congregation in his immediate neighborhood, each person can have a real option of accepting Christ and being baptized.

Thus the goal: "Every person on earth has had a real option of accepting or rejecting Jesus Christ." This became the goal toward which all planning converged.

This goal multiplied activities greatly. It directed attention to geographical frontiers, in each of which every person must have a real option. It directed attention to social configurations—each of which must become Christian enough so that every person within it has a real option. It led to the observation that in some subcultures the Gospel is in fact communicated through quiet word of mouth from person to person, but that in others large-scale mass evangelism procedures are more effective.

It did not, therefore, indiscriminately commend all kinds of evangelism but discerningly commended those which under the circumstances of a specific situation actually convey conviction. It emphasized the striking need for prayer and utter dedication.

In applying these space-age techniques to missions, we define mission as reconciling men to God in Jesus Christ (II Cor. 5:20), bringing all nations to faith in Christ and obedience to the Gospel (Rom. 16:26), discipling the nations (Matt. 28:19), and increasing thanksgiving to the glory of God (II Cor. 4:15).

We confidently look forward to the time when, everyone having had a real option to believe, the Lord will return. For us, world evangelization is no scattered rash of diffuse operations. It is many operations carried forward by God's servants under His command, in an ordered sequence, toward the one grand event when every person on earth has had a real opportunity to accept or reject Christ as personal Saviour.

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In the fall of 1965 discussions were held between World Vision International and the School of World Mission and Institute of Church Growth of Fuller Theological Seminary on the subject of the potential application of business and science technology to the task of world mission. Participating in these discussions was Mr. Edward Dayton, an experienced aerospace executive who had come to Fuller as a full-time student in 1964. In December of the same year a meeting was arranged between a group of aerospace and mission executives. The aerospace people were asked, "If your company had a contract to evangelize the world, how would they proceed?" (See "Computerized Evangelism?" World Vision Magazine, March, 1966). The ensuing discussion was thought provoking. As a direct result Mr. Dayton led a three-month seminar of experienced missionaries in a PERT planning session on what would be needed to evangelize the world. From this seminar it became apparent that there are three major areas where current scientific tools can be effectively used in the missions task:

1. Research and development in the areas of sociology, anthropology,
and modern mission methods.

2. The establishment of a computer-based information and communication center which would collect, analyze, and disseminate information on all aspects of the task.

3. The use of sophisticated management tools, particularly in the area of disciplined planning.

MARCC is attempting to implement solutions to problems in these three areas. If you would like further information about the work that has been done to date and what is planned for the future, you can address your inquiry to:

Missions Advanced Research and Communication Center 135 North Oakland Avenue, Pasadena, Calif. 91101

In the meantime, we have taken the liberty to add your name to the Newsletter mailing list.

Edward R. Dayton, Director MARCC

BOOK REVIEWS


Joseph Fletcher's Situation Ethics is a well-written popular approach to Christian ethics. In propounding an anti-legalistic ethic, he steps on the toes of the absolutists while offering the freedom of utilitarianism to contemporary man. Fletcher bases his ethic on the concept of love. This is not the love of the casuist who claims if you follow certain rules you will show love, but the love that entreats "Do what you can where you are." This leads Fletcher to question and go beyond Karl Barth who stated "Let us be quite frank and say that there are situations in which the killing of germinating life does not constitute murder but is in fact commanded." For this puts Barth in the position of saying that to obey God's command (to act lovingly) is to do something absolutely wrong. Fletcher claims when one act out of love (agape love) one acts rightly. No law or principle or value is good as such—not life or truth or chastity or property or marriage or anything but love. Only one thing is intrinsically good, namely love, nothing else at all.

Care is taken to show that love is not a romanticized sugar coated pill. The basis of love is God. In fact, only God is love. Man may be loveable and loving, but only in the divine being is love substantive. In the Bible the image of God, man's model, is not reason, but love. In the words of Marin Heinecken "God is not reason, but love, and he employs reason as the instrument of his love." (p.63). This in a nutshell could be the theology of situation ethics.
Much of the book is spent in discussing the implications of such love as it relates to the self, to others, to community, and to God. It is done in a way which uses the best tools of psychology and sociology while continually reinforcing the love ethic of the Gospel. The illustrations used are difficult ones and do not always offer easy solutions, i.e. the closing examples of sacrificial adultery, civil disobedience, and the bombing of Hiroshima.

The statement is made concerning the phrase, "the ends justify the means" that if the ends don't, what does justify the means? The answer is obviously nothing. Only upon careful reflection does Fletcher's point come to the fore. This does not mean that any old end justifies any old means. For everything has a price. We chose our ends with care. And likewise the means used ought to fit the end. If they do they are justified. For in the last analysis, it is the end sought that gives the means their meaningness. The end does justify the means.

My major criticisms of Situation Ethics lie in two areas. The first one is understandable since this is a popular treatment of a complex subject. I speak of the lack of interaction on a depth level with works of Barth, Brunner, Lehmann, and company. Very little space is also given to the works of past contemporary Catholic Moralists.

The second criticism is more damaging in that I feel Fletcher is a bit too flippant in his use of illustrations. Thus, his illustrations deal more with problems of sex than they do with business ethics, interpersonal relationships, cheating and delinquency. I would also like him to deal with the problem of the proper role of law in society. Far too much emphasis is placed on man's rational ability to live out this ethic and not enough on man's inability to live without community guidelines.

Over all, this is MUST reading for pastors. The book is preachable and some of the illustrations fantastic. I have used them with both teenage and adult congregations with good response. This is a book worth studying with college students and young adult groups.

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Shadows of Ecstasy is a novel. Its themes are weird and fascinating, a sort of pre-TV Twilight Zone. Williams deals poetically with poets, psychic energy, a man who lives two hundred years in search of victory over death, the power of emotion, the supernatural world around us. If you like a good mystery or are intrigued by the unusual, you will enjoy this one.

Actually Williams is writing about evil but without theological formulations. His style reminds me of Ian Flemming. His scenes are bazaar, flamboyant and eerie. He is never didactic. In this novel, and I have not read any of his other works, he seems interested primarily in entertaining his reader, but not at the price of being trite. If you start the book, you will likely finish it. You will think about feeling, and you will emote about thinking, and you may well end up, as I did, saying to yourself, "I'm not sure what his point was, or even that he had one, but WOW, what a story!"

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I first came across Charles Williams in a book on personality in which Williams' friend, C. S. Lewis, was quoted referring to the strange effect Williams' death had upon him. Most recently I heard a sermon broadcast from the University of Chicago's Rockefeller Chapel in which a theme from the book being reviewed was used as an illustration.

My appreciation of Williams stems from his giving us a narrative introspective description of the psychology of damnation, and the psychology of salvation. C. S. Lewis does something similar in his The Great Divorce. One's ultimate destiny is depicted as hinging on momentary decisions about apparently mundane things. An historian chooses to permit himself rage when a scholarly competitor receives public recognition (p. 80), thereby confirming his descent into hell. A woman rejects another's offer to be perfectly safe and perfectly happy at the same time (p. 108), and thus confirms her salvation.

In his description of one man's descent into hell, Williams depicts his choosing to obtain erotic gratification via fantasy rather than via flesh. To the psychologist this would seem like a withdrawal into a private fantasy world, a self-delusion. But Williams seems to suggest a demonic being in the form of a woman who is independent of the doomed scholar as partly instrumental in his destruction. Both interpretations seem possible, and in this ambiguity Williams is like the contemporary Yiddish author, Isaac Bashevis Singer.

A subtheme, and one which occurs in some of Williams' other novels, is that there is a peculiar afterlife for persons who have not finally committed themselves to heaven or hell before dying. In this afterlife they have an opportunity to choose between heaven and hell, somewhat in accord with a literal kind of interpretation of I Peter 4:6; only, in the present story the preacher is a Christian woman instead of Christ and the Gospel is a sympathetic word spoken in love (p. 121).

Another subtheme is a kind of doctrine of the eternal present: a person of the present day may enter the life of a man who lived generation ago so that the lives of both are significantly changed by the encounter.

Williams emphasizes also a doctrine of substitution which is parallel to that attributed to the work of Christ. Even as Christ's Act is practically efficacious in delivering a man from sin, so another human being may be an act of will minister to a fellow human in the midst of the latter's agony of temptation and thereby free him.

Although this book is wholly narration and dialogue, it is not at all easy reading, often because of the otherworldliness of the subject matter. The book is full of literary and subtle Biblical allusions, and the latter at least (I am not prepared to judge the former) bear thoughtful consideration.

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Baker Book House is to be congratulated for continuing to make available reprints of out-of-print standard works which still retain some value. In the series known as the "Limited Editions Library," the present volume is one of the best. It is a reference book which contains the text of all of the major and many of the minor Protestant creeds and statements down to 1875. Each creed appears in its original language(s) and also, where necessary, in English (except for three early Reformed creeds). The introductory notes are quite brief since Volume One of this set was a monograph on the history of creeds. (Volume Two included creeds of the Greek and Latin churches.) The last sixty pages of the volume give, with fuller introductions, creeds and bases for denominational unions from 1880 to 1932. An index greatly enhances the value of the work. Although paperback editions of important creeds, frequently abridges, are available, this book has not been superseded in its total scope. It is, therefore, indispensable for the personal library of the serious student of the history of doctrine since 1500. Naturally it also belongs in the library of every Bible and theological school.

A Handbook of Contemporary Theology, by Bernard Ramm, Professor of Christian Theology, California Baptist Seminary, (Grand Rapids, William B. Eerdmans Publishing Company), 141 pages, $1.95. Reviewed by George A. Harcus, BD'59, Pastor in Vernal, Utah.

The preface of this volume declares that the purpose of this handbook is to provide the minister with a ready guide to the leading concepts of the major contemporary thinkers in theology. The center of attention is focused upon Kierkegaard, Barth, Brunner, Reinhold Niebuhr, Tillich, and Bultmann. Written by an evangelical, this book has the advantage of giving the reader a perspective that is sometimes missing in other similar works. The author has made an alphabetical listing of terms with his definitions and discussion of each term. There is a list of abbreviations used for the source materials of the volume which reserves as a brief bibliography.

In his treatment of some of the more important terms, Dr. Ramm runs through the major thinkers, giving the essence of their thought so that it is possible to get the variety of important viewpoints easily. Other helpful techniques used are categorizing the interpretations of a term, or giving it's historical development. Some classical terms are also listed with their contemporary understanding. Yet there are some omissions of important terms. There is nothing on Ecumenical Theology, the "Death of God" theology, or Secularism. Terms such as Social Gospel, Evangelical, Tradition, Ethics, Laity, Church are not listed. To be contemporary, it would seem necessary to consider thinkers other than those mentioned in the preface. No account is taken to the fact that contemporary theology has moved beyond these thinkers somewhat. One misses any consideration of such recent thinkers as Alfred North Whitehead, Pierre Teilhard De Chardin, or H. Richard Niebuhr; and such present writers as Harvey Cox, John A. T. Robinson, Helmut Thielicke, or John Courtney Murray. Surely death, retirement, or being Protestant are not prerequisites for contemporaneousness.

But Dr. Ramm's book cannot be faulted for not being everything the title implies--no book is. As one of the ministers for whom it was written, I have indeed found...

This book was first published by Harpers in 1960 with the same title. The extent of the revision is the addition of a very helpful discussion of the distinctive characteristics, advantages, disadvantages, etc. of eight recent translations of some part or the whole of the Bible. The scriptural and subject indices have been revised to include the material of this new chapter. Some of the translations treated are: The New English Bible, The New Jewish Publication Society Version (The Torah), and The Amplified Bible. Beegle presents a rather frank and thorough treatment of such matters as: style, the text used in translation, the number and nature of the footnotes, and the theological implications. This provides a very helpful introduction to the versions which are treated.

The remainder of the book, which has not been revised at all, is a scholarly plea for recognition of the fact that new revisions are needed constantly to keep God's Word in the language of the common man. The author presents the customary arguments such as: the recent development of better Greek and Hebrew texts, the light which has been shed upon difficult passages by the discoveries of archaeology, the inevitable change in a living language which renders obsolete a translation which once was very suitable, etc.

The manner of his treatment, however, soon leads one to the suspicion that Beegle's chief aim may have been left unexpressed, that is, a defense of the Revised Standard Version. He demonstrates ably that many of the objections made to the R.S.V. were made precisely to the King James Version and its predecessors. He argues that in many instances where the R.S.V. translators have been charged with dealing arbitrarily with the text, or with preferring early versions to the Hebrew, the same had been done in other accepted translations. The differences lay in the fact that in the R.S.V. the reader is made aware of what has been done by means of the footnotes.

In the chapter entitled "One Word Corresponds to Many" he deals with the conflict between a "free" or "literal" translation. He shares many insights which would be a great help to persons unacquainted with the problems of translation.

Pastors, interested laymen, theological students will all find this to be a useful survey which is written so as to be understood. The specialist will probably look for something more technical.

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Condor of the Jungle is the well written story of Wally Herron, a pioneer in missionary aviation with the Andes Evangelical Mission (formerly the Bolivian Indian Mission). In a day when there is theological controversy as to the place of social service and social structures in the evangelistic mission of the Church,
this warm and human story provides needed insight. Wally Herron seemed to be able to deal with people at every level of society and at every level of need, and to integrate all his work into a total and very effective evangelistic thrust.

The story is told simply and directly, and is an excellent addition to the missionary literature of the evangelical church.

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The Dead Sea Scrolls, by Menahem Mansoor (Grand Rapids: Eerdmans Publishing Company, 1964), 210 pages, $4.00; also published by E. J. Brill in the Netherlands. Reviewed by Gerald G. Swaim, BD'58, Dean of Huntington College, Indiana.

This is a presentation in hard cover of a syllabus for an introductory college course on the scrolls. As such it has both the advantages and disadvantages of a syllabus. Materials are arranged for 22 lessons covering the discovery, content, and significance of the documents. Each chapter outlines a topic and presents a list of assigned reading from the major studies of the scrolls and related materials. Little that is new is said here, but two lessons are devoted to a handy summary of the Jewish sects of the period under consideration, and there is a fairly extensive (3 lessons) discussion of what is now known of Bar Kochba's revolt. As might be expected in a syllabus, there is often repetition from one chapter to another.

Perhaps the greatest fault of the book is the lack of adequate footnoting. For example, on pages 65f Mansoor discusses a theory of Del Medico's without telling the student where he can find Del Medico's own statement of his theory. On page 67 he deals with Dupont-Sommer in the same way. Neither of these authors appears in the list of assigned reading for this lesson.

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The Epistles of Judah and II Peter, by Joseph B. Mayor, (Baker Book House, Grand Rapids, Michigan, 1965), $6.95. Reviewed by Donald M. Bowman, BD'56, pastor of Evangelical Free Church, El Cerrito, California.

Out of print since 1907, this volume will be a helpful companion to the author's noted work on the Epistle of James.

This is a book for the pastor or scholar who is equipped to handle New Testament Greek. There are nearly 450 pages of textual comment and preliminary material with exhaustive treatment of the vocabulary and grammar of the two letters.

Particularly helpful is the placing of the Greek text of each letter on opposite pages to show the similarity of content. The Westcott and Hort text is generally followed. Mayor is convinced that Jude was written prior to II Peter.

Following a detailed analysis of the style, tone, content, and vocabulary of I and II Peter, he concludes that they are not written by the same author. "We conclude, therefore, that the Second Epistle is not authentic; but was written by some one who made use of the honored name of Peter..." (cxxiv). He does not mean that II Peter is noncanonical but simply that Peter was not the author. He holds a date of later than 125 A.D., for II Peter. Those troubled by these conclusions will be faced with the challenge of answering Mayor's arguments.
Though this book is especially designed for the scholar, it has several features that will be helpful to every serious Bible student including an excellent paraphrase with comments. Greek students will appreciate a 22-page index of the Greek vocabulary of these two letters.

We are indebted to Baker Book House for making this volume available in their new Limited Editions Library.

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KUDOS TO A FORMER STUDENT, by James S. Hewett, Editor of TN&N and pastor of Woodlake Avenue Friends Church, Canoga Park, California,

Recently your TN&N editor had an opportunity to attend the first semi-annual Pastors' Institute for Evangelism sponsored by Campus Crusade for Christ at their International headquarters at Arrowhead Springs in San Bernardino. The conference was attended by some 450 pastors (including a number of wives from across the country and around the world. Attending the conference were a number of Fuller alumni recognized by your editor including Paul Champeaux BD'58, Marvin Webster BD'56, Verl Lindsey BD'53, C. W. Perry MRE'60, and doubtless many others. Featured speakers were Joe Blinco, formerly with the Billy Graham team, now director of Forest Home Christian Conference Center; Dr. Edward V. Hill, pastor of Mount Zion Missionary Baptist Church in the Watts area of Los Angeles; Ray Stedman, pastor of Pennsylvania Bible Church of Palo Alto; and Bob Harrison, Overseas Crusades (formerly with the Billy Graham team). The main speaker of the conference was former Fuller student Dr. William Bright, founder and president of Campus Crusade for Christ. He spoke on the general theme of witnessing for Christ in the power of the Spirit.

Dr. Bright has been awarded the honorary Doctor of Law degree from the University of South Korea. He is to be warmly congratulated for initiating this strategic semi-annual conference for training ministers in the work of personal evangelism. Every Fuller Alumnus could profit immeasurably from attending future conferences--scheduled in 1967.

In conclusion, your editor would like to voice his personal tribute to the influence of this conference. Literally, it transformed my ministry. In the one month since the conference, I have seen more persons receive Christ than in my previous nine years of ministry. I found out precisely what was keeping our church from spiritual progress--the man in the pulpit: me.

James S. Hewett
Editor, TN&N

P. S. Campus Crusade was originated in 1951 and now has grown to the place where they have approximately 700 full-time workers around the world. Dean Daniel P. Fuller of Fuller Seminary is on the distinguished Board of Directors.

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BOOKS AVAILABLE FOR REVIEW:

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

The first four books are published by BAKER BOOK HOUSE, Grand Rapids, Michigan:

The Epistles to Titus and Philemon (a study manual), by Philip C. Johnson
The Book of Amos (a study manual), by Page H. Kelley
The Holy Land from the Persian to the Arab Conquest, by Michael Avi-Yonah (A historical geography)
The Biblical World, edited by Charles F. Pfeiffer (a dictionary of Biblical archaeology)

The following books are published by the WILLIAM B. EERDMANS PUBLISHING COMPANY, Grand Rapids, Michigan:

The Epistle of James, by C. Leslie Mitton
Jesus of Nazareth: Saviour and Lord, edited by Carl F. H. Henry
Pioneers in Mission, by R. Pierce Beaver (a source book on the rise of American Missions)
Theology in Reconstruction, by T. F. Torrance
Hymns and Human Life, by Erik Routley
Ministry, by Robert S. Paul
History of Evangelism, by Paulus Scharpf
Faith and the Physical World: A Comprehensive View, by David L. Dye
Interpreting the Atonement, by Robert H. Culpepper
New Testament Word Lists, compiled and edited by Clinton Morrison & David Barnes (for rapid reading of the Greek Testament)
Religion and the Schools, by Nicholas Wolterstorff (a reformed journal monograph)
Edith Sitwell, a critical essay by Ralph J. Mills, Jr.
Peter DeVries, a critical essay by Roderick Jellema

* * * *

NEWS FROM HERE AND THERE:

1951
NORMAN WETTHER is home on furlough from Guam where he serves with CBFMS. He is engaged in deputation work on the West Coast.

1952
FREDERIC R. HOWE is currently teaching Old Testament, apologetics and some theology at Western Baptist Seminary in Portland, Oregon.

1954
FRANK SOULES is in Chattanooga, Tennessee on furlough from Brasil.
1955
JAMES BURROUGHS and family are expecting their 7th child in February and are busy ministering in France. BUD SCHAEFFER and his family are engaged in basketball evangelism through Overseas Crusades, Inc. in the Philippines. A boy, Kevin, was born to them making them a family of six.

1956
ROBERT DeVALVES is in West Africa at the time but hopes to come home via the Far East in Spring, 1968. RONALD JAMES has gone from Otisville Mount Hope Presbyterian Church in New York to the Presbyterian Church in Hudson River, N.Y.

1957
WILLIAM BURKE has left the First Presbyterian Church in Felton, Calif. to assume a new position at the Covenant Presbyterian Church in Bisbee, Arizona. GERALD COX and family have moved back to the U.S. from Okinawa; Gerry is chaplain in the Navy and located in San Diego, Calif.

1959
CHESTER HARTER has assumed a new position as Pastor of the First Baptist Church of El Segundo, Calif.

1960
JOHN FERWERDA and family have moved from Lebanon to Amman, Jordan.

1961
LADELL BONES has moved from Rubio (a village in the Andes) to San Cristobal, Tachira, Venezuela where she is teaching school. RICHARD JOHNSON is chaplain for the Army in Stockton, Calif. He has a new daughter, Karen Lee, born in Mar. March. JAMES TANABE is busy with graduate studies at the University of Chicago’s School of Social Service and working as a probation officer for the Cook County Juvenile Court.

1962
VICK HALTERMAN returned to Peru from Bolivia where he attended the Inter-Mission Language School for 8 months (Spanish).

1964
PHILLIP H. HATCH has moved to Arcadia, Calif. He works for Kraft Systems, Inc., an electronics firm. RICHARD ENGDAHL was ordained by the Los Angeles Presbytery on October 30, 1966. He is Assistant Minister at Brooklyn Heights Presbyterian Church in San Diego, Calif. CHARLES ROGERS has joined the staff at the Rialto Community Baptist Church, Rialto, Calif., as Mister of Education and Music.

1965
GASAT M. BELO and his wife, PERLA DIRIGE ’66, were married by Dr. Hubbard on September 10 in Pasadena, Calif. They are now in Indianapolis, Ind. where they have opened a ministry among internationals under the auspices of International Students, Inc. DAVID ERB is working on his Ph.D. at Michigan State while continuing his ministry to students in an East Lansing church. ROGER FUNG, a social worker in San Francisco, has recently been assigned to the special service unit. ALAN HEARL is pastor of Bethlehem Covenant Church in Warren, Penn. PHILIP HOFFMAN is returning to the United States after 1½ years of study in France. KENNETH H. MAHIS received his Th.M. from Princeton
Seminary in June, 1966, in the field of New Testament. CARLTON SNOW was married this summer; he and his wife, Sally, are living in Wisconsin where he is finishing his Ph.D. work at the University of Wisconsin.

1966

ROBERT DURYEE and his wife are at home in Bernam Hall, located on the new campus of Louisville Presbyterian Seminary, Louisville, Kentucky. GEORGE HAY is ministering at the First Covenant Church in Winnipeg, Canada. ERIC SCHILLER, BD'63, Th.M. '66, and his wife, Fran, are in Tanzania, East Africa for a 3-year teaching assignment with the Mennonite Central Committee.

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LATEST PLACEMENT OPPORTUNITIES

<table>
<thead>
<tr>
<th>Location</th>
<th>Position</th>
<th>Salary</th>
<th>Comments</th>
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</thead>
<tbody>
<tr>
<td>Memorial Baptist Church</td>
<td>Youth Director</td>
<td>Open</td>
<td>Needs working knowledge</td>
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<tr>
<td>San Jose, California</td>
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<td>of music</td>
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<tr>
<td>Central Pres. Church</td>
<td>Youth Director</td>
<td></td>
<td>Eligible for Ordination</td>
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<tr>
<td>Merced, California</td>
<td>Assis. Pastor</td>
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ALUMNI FUND DRIVE REPORT, by Robert Broyles, Chairman

I have recently compiled the latest figures of the Fund Drive for our first Development Committee meeting of 1966-67 and thought you would be interested in the statistics.

To date the alumni have pledged $9,800 for the year. In addition to what is pledged each year, alumni give another $2500-$3500 through other channels to the Seminary. This means that the alumni will contribute about $13,000 to the Seminary this fiscal year.

I would like to extend a special note of appreciation to the following persons for their hard work and fine cooperation in connection with the Fund Drive:

Regional Directors:
- Greg Barnett (Northwest)
- William Scarle (East)
- John Dettoni (Central)
- John Koeker (Southwest, Hawaii)
- Robert Letsinger (Southeast)

State Chairmen:
- Duncan Ferguson (Oregon)
- John Rex (Montana, Idaho, Wyoming)
- Ron Carver (N.H., Maine, Vermont)
- Robert Ives (Mass.)
- William Showalter (Conn., R.I.)
- Ron James (New York)
- Stan Sizemore (Virginia, Kent., W. Va., N.C.)

State Chairmen, cont.
- Bill Tucker (Iowa & Dakotas)
- Joel Kummer (Nebraska)
- Robert Hughes (Kansas & Missouri)
- Frank Endrei (Indiana)
- Paul Edwards (Ohio)
- William Ebling (Minnesota)
- Foster Shannon (N. Calif.)
- George Harcus (Utah)
- Charles Lewis (Ariz., Nevada, N. Mex.)
- Leonard Wecks (Colorado)
- Theodore Ogoshi (Hawaii)
- Carol Aronis (Florida)
- Charles Boutwell (Tenn., S. C., Georgia, Ala., Mississippi)

* * * *
President, Gary Demarest
First Vice President, Robert Broyles
Second Vice President, Tom Erickson
Secretary, Robert Schaper

Los Angeles Area Representatives:
Ron Thompson, South
Ron Larsen, West
Joe Kirkwood, East
C. W. Perry, Orange County
Dick Anderson, Pasadena

TRAVEL SCHEDULE: Dr. Hubbard
1/21, 22 Mt. Hermon, Calif.: Couples Conference
2/3-5 Alpine, Calif.: Covenant College Conference
2/7, 8 Santa Barbara, Calif.: Westmont College
2/7 University of California (UCSB)
2/14, 15 Detroit, Michigan: Evangelical Covenant Church Conference
3/6-8 San Diego, Calif: First Presbyterian Church

SEMINARY CALENDAR
2/7-10 David Stowe Lectures in Church Growth
3/10 Ten-year Planning Committee Meeting

What can Alumni get free that will be of value to them? A newly elected bishop was
told he would never thereafter eat a bad meal or hear the truth. Here is the truth:
The library staff will gladly and promptly mail books free of charge to alumni any­
where in North America. All we ask is that they be returned to us promptly when
due (we have 3-week loans and allow for time in transit), be sent postpaid and
wrapped with tender loving care.

Alumni serving in communities with public libraries eak in good theology and phil­
osophy holdings (that means most of you) will surely enjoy such recent listings as:

Teilhard De Chardin: The Man and His Meaning, Henry de Lubac (1965)
Man and Cosmos: Scientific Phenomenology in Teilhard De Chardin, Paul Chauchard
Principles of Christian Theology, John Macquarrie (1966)
The Healing of Persons, Paul Tournier (1965)
No Other God, Gabriel Vahanian (1966)
Between Heaven and Earth, Helmut Thielicke (1965)
The Trouble with the Church, Helmut Thielicke (1965)
AN OPPORTUNITY YOU CAN'T AFFORD TO MISS!

For some time we have wanted to provide financial assistance making it possible for more alumni pastors to attend the Fuller Seminary Mt. Hermon Conference. With the change of personnel here and with the assistance of Bill Gwinn of Mt. Hermon, we have just now been able to arrange the details.

An alumnus and his family can attend the Fuller Seminary Mt. Hermon Conference, July 2-8, for half price—if he sees that five (5) families from his church also attend.

There is a great variety of rates available at Mt. Hermon, depending upon accommodations desired, etc. This "half price" feature will provide you with the least expensive vacation possible anywhere!

See page 14 for more details of the Conference and on special alumni programming entitled, "Expository Preaching," "The Church and the Contemporary Theological Crisis," and "The Local Church and the Mission Field." We would remind you that this is a family conference and programs are provided for all members of your family. Detailed rates are available for Mt. Hermon, then divide them in half for the special alumni pastor rates.

Fuller Theological Seminary
ANNUAL ALUMNI LUNCHEON
Westminster Presbyterian Church
1757 No. Lake Avenue
Pasadena, California
Tuesday, June 6, 1967, 12:00 noon

Please reserve _____ places for me at the Alumni Luncheon. A check for $____($1.50 each) is enclosed.

Name__________________________________________
Address_______________________________________
___________________________________________ (this is a new address)