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Theology, News and Notes

Fuller Theological Seminary

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I am sure that the one question that has come to my mind frequently during the past few years of my association with the Alumni Cabinet is: "Just what is the purpose of an alumni association?" Undoubtedly, ready answers come to your mind even as they have come to mine. As one thinks about it, the realization comes that in fact an Alumni Association has many interlocking functions and purposes -- that its existence is indeed a web -- rather than an organization built around any one simple purpose. The question that comes to the budget committee of any school is naked in its simplicity, "How much can we count on from the alums?" To the President of the school it is more than this, it is also a network of influence -- a network of recruiting agents who will be spotting the ideal Fuller student of the future -- sharp as an account executive at BBDO, tasteful and assured as an IBM sales representative, competent as a General Motors senior accountant, fervent as Billy Sunday, contemporary as a research engineer in the field of laser light, warm as Will Rogers, dignified as Bishop Sheen, and as evangelistic as St. Paul.

But the question persists -- what is an alumni association to its members? Sure, they want to come up with financial help to keep the alma mater afloat and progressing. Sure, they want to keep the cream of the ecclesiastical crop from falling into the clutches of some other fine (but obviously inferior) seminary. But after you've written your check (and if you haven't you ought to!) and after you've sent the new college graduate to the mysteries of the theological labyrinth -- what then is the alumni association?

I am inclined at this point to answer -- the association is a matrix of communication. It is a vehicle by which we keep in touch with a continuing part of our life. It is a well from which we are refreshed by memories of a past, but rather indelible experience. It is a viable contact that is distinguished from the contacts that we have with all other groups. It is the dynamic preservation of a shared experience that is too valuable to lose.

Dr. Archer to leave in 1965.....

President Hubbard announces to alumni the resignation of Dr. Gleason L. Archer as Professor of Biblical Languages effective August 31, 1965. Dr. and Mrs. Archer will be leaving for Deerfield, Illinois, at that time and Dr. Archer will be assuming responsibility in the Department of Old Testament at Trinity Evangelical Divinity School. Dr. Hubbard said, "Dr. Archer's relationship with the Seminary dates from 1948. During the intervening years he has served as Acting Dean, upon occasions, and almost continuously as Secretary of the Faculty. His contribution of the life of the Seminary has been exemplary in every way -- academically, spiritually, personally. All of us wish him well as he begins this new ministry."
Statement to Alumni from Dr. Archer.

WHY AM I MOVING TO CHICAGO? -- DR. ARCHER (Exclusive for TN&N)

Although I am scheduled to continue in my present post at Fuller for another year, the news has gotten out that I am planning to transfer to the Old Testament Department of Trinity Evangelical Divinity School (Deerfield, Ill.) September 1, 1965. Since so many have inquired as to my reasons for contemplating this move, it may be well for me to indicate what the motivating factors are, in order to avoid any needless misunderstanding.

The first reason is a feeling of distrust as to my own ability to measure up to the requirements which the New Curriculum would put upon me in dealing with the section of Old Testament which would be assigned to me under the new set-up. Through the years I have specialized in the teaching of Hebrew exegesis and Old Testament Introduction, for a total of eight hours of required courses. Under the New Curriculum it will be necessary to combine in a single four-hour course the five disciplines of English Bible, Biblical Theology, O.T. History, Hebrew Exegesis and O.T. Introduction, for whichever of the three main sections of the Old Testament which would be my responsibility. I feel quite inadequate to handle all five of these in a single package in such a way as to give my students an adequate grounding in all of them. I therefore appreciate an opportunity to continue my specialties along more traditional lines, as will apparently be the case in the school to which I am transferring.

The second factor is that the faculty of this other school will be more fully in accord with my own personal interpretation of the doctrine of the inerrancy of the original manuscripts of Holy Scripture. I fully appreciate the liberty in Biblical interpretation permitted here at Fuller and feel sure that the rest of the Faculty stand for the principle of Scriptural inerrancy. I also am confident that the Hodge-Warfield interpretation of this doctrine can hold its own against competing views, when adequately presented. Nevertheless, I believe that I personally can make a more effective contribution to theological education in a situation where all the members of the team can present a completely united front in this basic area of doctrine.

The third factor is of course the challenge of participating in a new work. Not that Trinity is a new school, in the sense that Fuller was a brand new venture back in 1947; but with the appointment of a new dean and the addition of a large number of new faculty members, supported by a growing and forward-looking denomination, the Evangelical Free Church of America, there is a very real sense in which it represents a new beginning. As such it brings back the same sense of excitement which was ours back in the early days of Fuller Seminary, when the drive for academic recognition and educational excellence was first begun. I feel that I personally have made as much of a contribution to Fuller as I can; now I look forward, like a pastor who has been called to a new parish after sixteen years in the old one, to the challenge of service in another field. It is my fervent hope that I may find in the new scene of endeavor an administration as wise and considerate as I have known here at Fuller, and a team of colleagues who are as loving and loyal as those with whom it has been my privilege to serve here in Pasadena since 1948.
Statement to Alumni from Dr. Lindsell.

"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isaiah 30:21). And so it has ever been. The voice has spoken and the Shekinah cloud moves. And we move with it. To go forward with God is obedience. To stand still when He speaks is disobedience. It's as simple as that.

This will be our seventeenth commencement in California. It marks the end of twenty-two years in the ministry and in teaching. We will be moving from California to Washington, D.C. at the end of July. Even as I write, Mrs. Lindsell is in Washington to locate a place for us to live. Starting the first of September we take up our responsibilities as Associate Editor of Christianity Today. This means that we will put aside teaching in favor of a ministry of writing and editing. After all of these years it will be a tremendous change. But it has challenging and unlimited possibilities. We look forward to the move with enthusiasm and expectation. God goes before us to prepare the way, and that is sufficient.

There is also the nostalgia which comes upon leaving. And behind the nostalgia is the thought of the hundreds of men and women who have passed through the doors of the Seminary and whose lives have become part of our lives and whose ministries are in some measure a part of our ministry. Our prayers go with you all, and we covet for you the best that God has to offer. We remember particularly the first class—fewer than forty in number—but hardy heroes who came to Pasadena when the school was only a dream, and before we so much as owned or had constructed a building. We leave behind us many students, multitudes of books, buildings galore, a large faculty, and tender memories—memories set aflame by all of you who have contributed to the richness of our lives and whose fellowship we have enjoyed.

INTERVIEW WITH DR. GEORGE E. LADD.

James Hewett: Dr. Ladd, what projects are you particularly involved in right now that would be of interest to our alumni?

Dr. Ladd: I have just finished the final touches on a 350 page book I have been working on for ten years, -- no, more than ten years -- which Harper and Row is going to publish. They are going to call it Jesus and the Kingdom. It's a study of a problem I've been tremendously interested in for a long, long time. Usually evangelicals get into a quarrel about whether there's going to be a millennium or whether the Church is going through the Tribulation. But in the broad stream of biblical scholarship that influences a far larger segment of the Church, a far greater problem is a question which is almost taken for granted in most critical circles, namely, that Jesus was very much like the Jewish apocalyptists and was simply mistaken in teaching that the world was going to come to an end immediately in his own lifetime. And, of course, Albert Schweitzer in his Quest of the Historical Jesus, fifty years ago, argued that Jesus was simply a Jewish apocalyptist and nothing more, and was completely mistaken in his entire view of the future.

Hewett: Did Dr. Schweitzer feel that Jesus was deranged?

Ladd: Schweitzer was led to do for his M.D. dissertation a study of the mental
health of Jesus, and decided that he wasn't crazy. But Frederick Grant of Union Theological Seminary says that any man who believed that the world is shortly going to come to an end and that he would be elevated to a heavenly supernatural being flying down with the clouds to earth must have been crazy. However, Jesus wasn't crazy, and therefore Jesus couldn't have taught any such thing. To me it is a very important question whether or not Jesus was really wrong at this crucial point. I've been wrestling with this problem, and this book is primarily a study of the eschatological perspective of Jesus in comparison and contrast to the O.T. prophets and the Jewish apocalypticists.

Hewett: This is coming out when?

Ladd: That depends on whether Harpers manufactures the book in America or whether it is manufactured in England. They're trying to get an English publisher to manufacture it and save printing costs. A 350 page book nowadays costs a lot of money. However, it will probably appear this summer.

Hewett: You have recently been involved also, have you not, in the publishing of a whole guide?

Ladd: That's a piece of work which has been written for two years and which has just been published. It's part of a series of about twenty small paper back books. It's entitled The Young Church, and is a study of the book of Acts. I was asked to do this because seven years ago on my first sabbatical I was in Europe and became acquainted with some people over there, including two Britishers who are the editors of the series, F.P. Bruce and William Barclay. I doubt if Abingdon in American would have come to Fuller to ask someone to write in a series like this. This is one of the values of a sabbatical that money can't buy. You have to have money to do it, but money can't buy it. This little book is basically a study of the theological message of the book of Acts.

Kawahara: You wrote a book also for Inter-Varsity Press on Bultmann. When is that coming out?

Ladd: That should be in process now. They have a series of little books which they call "Series In Contemporary Christian Thought." Professor Jewett has written in this series on Brunner. I had a book come out last year called Jesus Christ and History. Inter Varsity asked me to write a book which would interpret the meaning of the second coming of Christ to college students in a somewhat fresh perspective. What I gave them had such a fresh perspective that they completely changed the title of the book and called it Jesus Christ and History. But it is basically an exposition of the thesis that the biblical message demands the second coming of Christ as a real event to complete the work that God has done through the whole stream of redemptive history, especially in the Incarnation of Christ.

Hewett: What have you been reading of late that you have found particularly challenging that you would encourage the average alumnus to look into?

Ladd: There's a lot! (Handing us a copy of The Setting of the Sermon on the Mount by W.D. Davies.) There is perhaps (if I may imitate Dr. Wilbur Smith) the greatest book that has ever appeared in English on the Sermon on the Mount. Davies is now professor of biblical theology at Union Theological Seminary. This is a book of 550 pages, which unfortunately costs $12.50.

Hewett: Or 63 shillings, I see.

Ladd: It cost me $9.00 from England.
Hewett: You say this is the greatest book on the Sermon on the Mount? What distinguishes it as such?

Ladd: It is not primarily a verse by verse interpretation of the Sermon on the Mount. It is a study of the whole Sermon on the Mount in its total historical and biblical background. Davies is a sound scholar who is particularly interested in Jewish rabbinics. The pertinence of the problem really is of primary concern to scholars. I don't know how many pastors are interested in this kind of thing; but I hope Fuller Alumni are. Bultmann and company argue that the basic Christology of the New Testament as it is formulated in Paul is drawn from Greek hellenistic sources. Davies, some years ago wrote a very important book entitled Paul and Rabbinic Judaism, in which he showed to the satisfaction of the majority in the English speaking world that Paul's background was not hellenistic thought but was Jewish rabbinic thought. This is a study which undertakes a similar thing for the Sermon on the Mount. I haven't digested the book yet, for its too important a book simply to sit down and read. But next quarter I'm conducting an exclusive seminar with only fifteen men where we will read that book fifty pages a week through the quarter and really digest and criticize it thoroughly. Quite a book!

Hewett: Any other books of note that you would care to mention?

Ladd: Anybody who has ever been in my courses knows that one of my special interests is the Kingdom of God.

Kawahara: Yes, one could get that impression!

Ladd: Way back in Harvard days when I knew nothing but dispensationalism, I decided that it would be a smart thing to take one subject and try to know everything I could about that one subject. And since I didn't understand the Kingdom of God, I decided to make it my special interest. Well, up until the last year or two there has not been in English any good comprehensive book on the Kingdom of God. But, within the last year or two there have appeared four books. Here is a book -- this one published in English in 1962 -- by Hermann Ridderbos of Kampen Seminary in Holland. It's entitled The Coming of The Kingdom. Ribberbos is an excellent scholar in the Reformed tradition. He wrote originally in Dutch. I bought the book along time ago, planning to teach myself Dutch, but I never got around to it.

Kawahara: Those things happen.

Ladd: Yes, those things do happen. Now the book has been translated into English: it's 555 pages. His interpretation of the Kingdom is basically the same understanding that I have of it. It's a solid piece of good historical, theological interpretation. Unfortunately the book will probably not gain wide recognition because it's published by the Presbyterian and Reformed Publishing Company and distributed by Baker Book House, and this puts the book in the distinctly evangelical wing of the church and not in the broad church, and lots of people won't read for this reason. His style is a bit ponderous. You've got to work a bit to get at it. But it's a good piece of theological thinking. Unfortunately it didn't come out in time for me to digest and integrate into my own book.

And there's a Catholic scholar whose book came out in German some years ago, which I read and found very profitable. Last year it came out in English: -- Rudolph Schnackenburg's God's Rule and Kingdom. This is rather more critical than Ridderbos. It's more concerned with critical problems and is not nearly as large. I had originally planned to call my own book "Promise, Fulfillment and Consummation," dealing first with the Old Testament promise, and then showing that this promise is realized in two stages: a fulfillment in Christ in his historical
mission, but a consummation which awaits the end of the age. This means that what Christ did in his earthly mission (in his incarnation) and what he will do in his second coming are two parts of a total fulfillment of the Old Testament promise. This is basically the argument in the little Inter-Varsity book, Jesus Christ and History. Well, Schnackenburg takes these three words as the key for the meaning of the Kingdom of God. In German, Verheissung, Erfüllung, and Vollendung, I had chosen these terms long before his book appeared. I didn't get it from him, he didn't get it from me; we both got it from Scripture.

Kawahara: Is this another little thin job called "Promise and Fulfillment," I've forgotten who the author is but I've seen it around?

Ladd: Yes, that is a very good book which appeared in the paperback "Studies in Biblical Theology," written by Werner Kummel. His book is entitled Promise and Fulfillment. In my book I have a great deal to say about Kummel. His is one of the best books (until these others appeared) that has been written on the subject. He's a very good scholar. I hope sometime we can get him to come here to Fuller as visiting lecturer. I've been in correspondence with him and exchanged minor publications. He is concerned with this problem of what Jesus meant by the "imminent" coming of the Kingdom. And I don't think he has an adequate solution, I'm sure he won't think I have an adequate solution, but so it goes.

Then there's another interesting event in the same area. Two books appeared at the same time with precisely the same title: The Kingdom of God in the Teaching of Jesus. Both of them were doctoral dissertations. One was done by an English scholar by the name of Norman Perrin. This is a doctoral dissertation done in Gottingen under Joachim Jeremias who lectured at Fuller last year. The "gimmick" in these titles is that neither one of them is an exposition of the Kingdom in the teachings of Jesus; both of them are surveys of the history of interpretation. The other book is by a Swedish scholar by the name of Gosta Lundstrom. This was a doctoral dissertation done in Uppsala, Sweden. The subtitle is: "A History of Interpretation from the last Decades of the Nineteenth Century to the Present Day." It covers the same area as Perrin. The basic problem for Americans in that Lundstrom deals largely with continental theology. There is some reference to English biblical theology and such writers as A.T. Cadoux, T.W. Manson, and C.H. Dodd, but practically nothing about Americans. But this is a much more thorough book than the one by Perrin. Perrin has rather more to say about English theology than Lundstrom does. He also has a chapter on "The American View of Jesus as a Prophet," in which he discusses the views of C. C. McCown, F.C. Grant, John Knox and A.N. Wilder. All four of these would be very good books for Fuller Alumni to read to stretch their intellectual muscles. I don't know whether they'll get much content for preaching or for sermon illustrations, but they're good solid, sound books, which will add to the depth of a man's thinking and study.

Hewett: Do you have any observations or communications you'd like to make to the Alumni with reference to recent developments at the seminary?

Ladd: I would say one thing. I think the Alumni should be very gratified that at last once again we have a full time, permanent, resident administrative leadership. Both President Hubbard and Dean Fuller are young men, vigorous thinkers, and sound scholars. They complement one another very beautifully. It seems to me that Fuller has entered into a new stage in its history. This is great progress and something to thank God for.

Kawahara: Would you care to say a word about your plans for your coming sabbatical?

Ladd: Every seven years we are allowed to take a full year off if we can finance
it. I've received a $4000.00 American Association of Theological Seminaries' grant. And this means that in early July I'll be going to Europe. I plan to go to Hamburg for a while in July, primarily to get acquainted with the theological faculty. I haven't known much about them, but I have come to realize of late that the theological faculty at Hamburg is relatively conservative. They stand in a Heilsgeschichte theology very similar to Oscar Cullmann at Basel. They're also very warm hearted so far as I've been able to learn from students who've worked with them. This may be a fine place where some of our Fuller men can go for European doctorates, and so I want to go there and personally get acquainted.

Then I plan to spend a few weeks in August in Vienna in the University Summer Program to improve my German. In the last week in August we will attend the Society of New Testament Studies which is meeting in Louvain, Belgium. Then after a brief pleasure trip to Paris, which we've never visited, Mrs. Ladd and I will be settling down in Heidelberg for another full year's research, studying the tensions existing between a Heilsgeschichte theology and the modern existential interpretation.

Hewett: You won't be taking any formal work anywhere when in Heidelberg?

Ladd: I'll be listening to lectures. I'm going to Heidelberg because Gunther Bornkamm in the New Testament field is one of the outstanding followers of Bultmann, and I think best when I'm in an environment where there's a different theological point of view. He stimulates me, so I'll listen to all the lectures he has to give. It also helps to enlarge my knowledge of German and control of the language. But most of my time will be spent sitting at my desk working.

Kawahara: Perhaps you would like to comment on the recent visit of Oscar Cullmann to the Seminary.

Ladd: I think the Alumni would be very interested to know that we at Fuller have been the sponsors for Oscar Cullmann from Basel for a weekend visit here in Southern California. As chairman of the lectorship committee, I had the pleasure of making all of the arrangements. He flew from New York Thursday afternoon (March 12). Friday morning I took him out to California Baptist Seminary where he gave a two hour lecture; in the afternoon, out to Claremont where he gave a lecture at the Southern California School of Theology. Friday evening he gave a lecture here at Fuller on the Vatican Council in Rome where he was one of the leading Protestant observers. We had a chapel full. Thursday night Dan Thrapp came to Pasadena from the Los Angeles Times and conducted a press conference and wrote a beautiful story in the Saturday morning Times (March 14). Any Alumni in the area will certainly want to look that up. And then on Saturday morning from 10 to 12, Cullmann gave a two hour lecture on "Redemptive History" here at Fuller; and I was really amazed (man of little faith) that our Chapel was packed full; there were literally people standing at the back. This is one of the finest turnouts to any lecture we've had, and Cullmann is all aglow with friendship for Fuller and what Fuller stands for and what he found here. In particular he emphasized the fact that we are combining scholarship with warm devotion, and he likes this; he doesn't find it everywhere in America. Sunday he flew up to San Francisco and gave a lecture Monday morning at San Anselmo, and then back to New York Monday afternoon, where he is guest Professor at Union Theological Seminary.

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LECTURES .. Dr. Eduard Schweizer, University of Zurich (Switzerland), lectured on April 10, with the topic, "The Theology of Mark and the Historical Jesus." On April 28, Dr. J. A. Sanders of Colgate Rochester Divinity School, lectured on "Recent Psalm Discoveries in Qumran." These lectures were held under the auspices of the Faculty Lectureship Series.
The Christian Heritage Lectures were given April 14 to 17 by Dr. Ralph G. Turnbull, Minister of the First Presbyterian Church of Seattle, Wash. Dr. Turnbull's theme was "Preaching and our Society and Culture."

ALUMNI MEETINGS. On April 16, Alumni in the Boston area met at the home of Tom Erickson (BD 60) for an informal evening with Dr. Harold John Ockenga. Tom is an assistant at the Park Street Church. An Alumni breakfast meeting was held in Seattle, Washington, with Dr. David Hubbard on April 18. Special thanks to Dave Gallotte (BD 60) who helped with the arrangements. Dr. Hubbard was in Seattle to speak at the Fuller Seminary Dinner on April 17, at the Rainier Club. Alumni participating in the dinner meeting were George O. Enell (BD 58), Instructor in Speech, U. of Washington; J. Patrick Jordan (BD 59), Northwest Regional Director of Inter-Varsity; Greg Barnett (BD 61), Assistant Minister, Esperanze Baptist Church, Edmonds, Wash. The benediction was given by Grenville A. Daum (BD 51), Minister of the First Presbyterian Church, DuPont, Wash.

COMMENCEMENT WEEK. The annual Alumni Association is set for Thursday, June 11, at the Pasadena Y.M.C.A., with Mr. W. Robert Stover, Trustee of the Seminary speaking on "A Layman's View of the Church and the Ministry." Alumni and their wives will be guests of the Presbyterian Ministers' Fund. At the fifteenth annual Commencement Exercises, Dr. Frank E. Gaebelein, Co-editor of Christianity Today, will bring the commencement address. The Class of 1964, some 73 candidates, will receive their degrees at the First Congregational Church, Pasadena. The Baccalaureate Service will be on Sunday, June 7, at the Lake Avenue Congregational Church with Dr. Clarence Roddy bringing the message.

FACULTY. Dr. LaSor in cooperation with World-Wide Missions of Pasadena has written and photographed a 32 minute film called "Miracle in Black," which tells the story of revival in Ghana. Dr. LaSor spent a month last Christmas visiting and photographing mission work in West Africa, Ghana, Liberia, and Nigeria. The film was premiered in Pasadena on May 26 at the Lake Avenue Congregational Church. Dr. Jewett will be Dean of the Young Life Institute at Colorado Springs this summer.

NEWS FROM HERE AND THERE... Gary W. Demarest (BD 50) received an honorary doctorate last June from Tusculum College, a United Presbyterian College in Greenville, Tenn. He was also named to the Board of Trustees of the College. Gary continues as pastor of the Hamburg Presbyterian Church, Hamburg, New York. Kenneth E. Milhous (BD 60) was ordained into the Christian ministry of the Baptist General Conference on April 10. He is pastor of the Fosston Baptist Church, Fosston, Minnesota. Donald Reeverts (BD 63) is with Young Life staff in Denver, Colorado. Charles A. Ver Straeten (BD 56) is pastor of the Westwood Baptist Church, Omaha, Nebraska. He was at the Calvary Baptist Church in Arcadia, Nebraska. William D. Bell (BD 59) is now doing mission work with the North Africa Mission in Marseilles, France, after having served in Tunisia. Donn C. Odell (BD 54) was recently named President of Culver Academy, a Christian high school in Los Angeles.

Ian S. Rennie (57) is pastor of the Fairview Presbyterian Church of Vancouver, B.C. Charles R. Landon, Jr. (BD 63) is pastor of the First Baptist (ABC) Church, Anamosa, Iowa, and is doing graduate work at the School of Religion at the University of Iowa, Iowa City. He and his wife, Phyllis (MRE 62), became the parents of Laurel Beth, born on February 14th. Robert (BD 56) and Jean (MRE 57) De Valve are under appointment with the Sudan Interior Mission for a short term teaching position in a mission school in Nigeria and are hopeful of leaving New York in October. Bob is now on the staff of King's Garden School in Seattle, Washington. Kenneth E. Jaggard (BD 54) was installed as pastor of the Maranatha Baptist Church (CBA) Hazlet, New Jersey, on May 24. John L. McNichols (BD 54), is serving with the Friends
Mission Board in Guatemala. He is studying the Chorti Indian dialect living among the people. He reports that their home is "our exotic palm house with wall-to-wall dirt floor." Marilyn Cathcart (MRE 63) just returned from jungle camp in Mexico with Wycliffe and will be at the Summer Institute of Linguistics in Norman, Oklahoma, this summer. Theodore A. Gevert (x 60) was married on March 24, in Rio de Janeiro, Brazil. Al Jamieson (x63) also is back from jungle camp and has been assigned to Mexico with Wycliffe. Vick Halterman (x63) and his wife are just completing their jungle camp experience with the Wycliffe people.

Richard Sturz (ThM 59) reports from Brazil about the turbulent 48 hours (March 31-April 1) of the coup d'état in that country. He says that things have quieted down now with adjustments being made to the new government. Dick serves with the CBFMS in Rio de Janeiro. Pete Wagner (BD 55) was recently elected President of an interdenominational organization in Bolivia--the Theological Education Association in which eight Bible institutes and seminaries have joined to further theological training. Pete will be writing the biography of one of the pioneer missionaries of the Bolivian Indian Mission, Walter Herron, who was killed in an air crash.

The May edition of Eternity magazine has an article by Pete entitled "The Anatomy of a Lie." It explores the meaning and implications of one of the Ten Commandments, "Thou shalt not bear false witness," and includes reactions from ethics experts including Dr. Carnell. The same edition of Eternity has an article by Dr. Ladd called, "Is There a Future for Israel?" Ronald F. Youngblood (BD 55), Assistant Professor of O. T. at Bethel Seminary, St. Paul, Minnesota, will be on the faculty of the Young Life Institute at Colorado Springs this summer.

BOOK REVIEWS


Most seminarians have had only a hearsay acquaintance with the justly famous Kittel work up to the present time, except for their contact with a few of the leading articles which have been translated. Dr. Bromiley has undertaken the huge task of rendering the whole into English, which will embrace eight large volumes. The first fruits give ample indication of the richness of the full harvest.

The Kittel methodology is designed to provide as complete a background as may be necessary to understand the use of New Testament words which have appreciable theological significance. This calls for a wide search in the classical Greek sources, investigation of the Semitic contribution reflected in the LXX and also in Rabbinic usage, and finally the testimony of Hellenistic writers, especially Philo and Josephus. Only then is one fully ready to approach the New Testament. Key passages in which the word appears are expounded briefly in the light of this wide survey. This is the distilled knowledge which the biblical interpreter will then be able to take and weave into his sermon preparation or Bible teaching. Commentaries are unable as a rule to provide anywhere near so thorough a background of linguistic usage. Here the student is able to discern both the similarities and differences in the use of words in their secular and biblical settings. He will also come to see how complex may be the use of a single term, as in the case of aion, for example. Incidentally, Kittle will provide a good way to keep up your Greek and even your Hebrew, since words and phrases in these languages, as they are quoted from ancient sources, are retained in their original dress in the body of the article.
A salute to Dr. Bromiley for his splendid contribution in making the treasures of Kittel available in this beautiful volume. The cost of the book will soon be made up in the enrichment of one's thought and ministry. Here is a volume that will sell itself when it is given half a chance.

NOMINATIONS FOR ALUMNI CABINET...President: James S. Hewett (BD 57), Minister of the Woodlake Avenue Friends Church, Canoga Park; Vice-President: Paul E. Larsen, (BD 58), Minister of the Mission Covenant Church of Pasadena; John D. Koeker, (BD 60), Minister of Education, San Gabriel Union Church, San Gabriel; Corresponding Secretary: David M. Walker (BD 59), Minister, Community Methodist Church, Balboa Island; Representatives-at-Large: Wayne M. Frase (BD 55), Minister of the Rialto Community Baptist Church, Rialto; Robert D. Suderman, graduate student at Fuller; and Chester R. Harter, Jr. (BD 59), Minister of the West Canoga Baptist Church, Canoga Park.

TAPE AVAILABLE...Payton Lectures given by the Rev. John R.W. Stott, Rector of All Souls Church, London, "The Preacher's Portrait"; a series of five lectures...A series of four lectures by Dr. John A. Mackay, President Emeritus, Princeton Seminary, entitled "Jesus Christ and the Hispanic World."...Practical Evangelism Conference lectures by the Rev. George W. Webber of the East Harlem Protestant Parish, New York; four lectures on the ministry of the inner-city. These are on limited loan and are available through the Alumni Office.

BOOKSTORE...Discounts are granted for most books by the Seminary Bookstore to alumni who are interested in using this service. Write to Mrs. Marion Carlson, Bookstore Manager.

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