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Fuller Theological Seminary

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FULLER THEOLOGICAL SEMINARY  
135 N. Oakland Avenue  
Pasadena 1, California

November 1, 1954  
THEOLOGY NEWS AND NOTES  
Vol. 2, No. 1

Dear Alumnus:

Greetings from the Seminary. My, how often our thoughts go out to you as you labor for the Kingdom in the various fields of the world! I am personally moved by the warmth of spirit among the alumni, and especially the wholesome school loyalty that you manifest. We shall always try to keep Fuller the kind of a school that you may justly and sincerely be proud of over the years.

I presume, first off, that an explanation is in order regarding my appointment to the presidency of the Seminary. Well, here is the story. Shortly after his visit to the school last May, Dr. Ockenga announced to the faculty that, seeing a decision must be made one way or another, he believed he was free to break with Park Street and come to the Seminary. We rejoiced at this. As the summer wore on, however, his heart was more and more burdened by the work at Park Street; until, after many weeks of prayer and fasting, he called his Board together and told them that he was declining the presidency of the Seminary. He had instantaneous peace of heart. In September I was approached about taking the post. Although I made no few efforts to evade the responsibility--since my first love is teaching--I had a feeling in my heart that it would be contrary to Christian virtue to expect someone else to do what I, when called upon, refused to do. So, with a deep sense of humility I accepted. I shall continue teaching Systematic Theology until just the right man is found: one who not only knows his field well, but who can teach. I believe I have a fairly good eye for competent teaching, so it is my plan over the years to stock the school with men and women who first of all can teach. I plan to continue teaching courses in Apologetics now and then: perhaps Philosophical Apologetics and The Doctrine of Inspiration. This will give me daily contact with the students, and keep me from degrading the office of presidency into that of a front man who is ever before the public but seldom before the students. Like the president of Princeton University, I am determined to be first of all a man of the school. We would appreciate your continued prayers for the school, and especially that I may be given wisdom from on High to direct the policies of the Seminary we all love.

And here is the next good news: when I paced the floor, wondering what to do with NEWS AND NOTES, the telephone rang. And there, at the other end, was a member of the faculty who has the interests of the alumni dearly on his heart; and who volunteered to take over NEWS AND NOTES as editor, that the sheets might continue to go out to you from time to time. This friend of yours is Dr. LaSor. He is the new editor of NEWS AND NOTES. And I know he will do a fine job. For all the alumni, and for myself in particular, thank you, Dr. LaSor!

Before handing NEWS AND NOTES over to Dr. LaSor, however, I would like to answer one letter. (I shall try to answer the rest from time to time privately, or, as Dr. LaSor wants, through paragraphs in future issues of NEWS



AND NOTES.) This letter is from Bob Campbell in Paris. He wants to know where he can get new jokes to tell. Well, Bob, I get all mine from pocket-book editions that sell for a quarter in the drug-store racks. Keep reading and reading, either from the books in the library on jokes or from any source. Build up a file under topics. Then use the jokes that fit your own personality. Do not try to tell a joke that has not personally struck you as good. I also recommend that you try to learn jokes in a series, so that one suggests another, like dominoes falling over. Here is a typical series from my files under 'Bible jokes': Question: How far is it between Dan and Beersheba? Answer: Are they places? I thought they were husband and wife, like Sodom and Gomorrah.... Question: What do we know for sure about Elijah? Answer: Nothing, except that he went on a cruise with a widow.... Question: What is an epistle? Answer: The wife of an apostle.... Question: In what order do the Gospels come? Answer: One after another... Question: What is the greatest miracle in the Bible? Answer: When Joshua told his son to stand still and the boy obeyed.... Question: Who was sorry when the Prodigal Son returned? Answer: The fatted calf.... You see, this can go on indefinitely, for each turns itself into the next, etc., etc. Use jokes with discretion, however. Time them so that they do not offend people.... I have discovered in teaching that if the class does not have at least one good laugh each period, stiffness sets in and the students weary. Telling jokes has helped my personality, too. It mellows out the inner man--especially when very touchy questions are being handled.

Here is a good piece of humor you may want to use some time. It is from page 62 of M. C. D'Arcy, The Mind and Heart of Love (which, by the way, is a very remarkable Roman Catholic answer to Nygren's oversimplification in Agape and Eros). "Oh Lord, Thou knowest that I have lately purchased an estate in fee simple in Essex. I beseech Thee to preserve the two counties of Middlesex and Essex from fire and earthquakes; and as I have also a mortgage at Hertfordshire, I beg of Thee also to have an eye of compassion on that county, and for the rest of the counties, Thou may deal with them as Thou art pleased. Oh Lord, enable the bank to answer all their bills and make all my debtors good men; give a prosperous voyage and safe return to the Mermaid sloop, because I have not insured it; and because Thou hast said, 'The days of the wicked are but short,' I trust in Thee that Thou wilt not forget Thy promise, as I have an estate in reversion, which will be mine on the death of the profligate young man, Sir J. L. ...."

Oh, by the way, keep track of the occasions when you use a particular joke. This will relieve you of the fear that you have 'told this one before.' Good luck to all; Dr. LaSor will now take over. You will be hearing from me in other connections.

  
Edward John Carnell



Dear Fellows -- and Girls:

I fear that through the strange workings of Providence I have gotten a most difficult assignment, and at the same time a most happy one. For some time the burden of keeping in touch with our graduates and other interested alumni (for in a sense all who ever enter the doors of an institution for a stay however brief are alumni and alumnae) has been upon me. When I heard about Dr. Carnell's news letters, my first reaction was to try to do something like that within my own field of interest and limitations. At last I was constrained to call Dr. Carnell on the telephone and ask if he would be willing to have me add a letter to his. That was, if my memory serves me correctly, on a Monday or Tuesday morning. Before that very week was out we had been notified that Dr. Carnell had been chosen as the new president--and the resulting turn of events is given to you in the first portion of this letter. What I had had in mind was that I should work within my own limitations, but as it has turned out, I now am in the unenviable position of attempting to continue what President Carnell has so well begun. However, that is enough apologetics for me!

There will be two strings in my instrument which will probably be worn more than others. The one is the field of Old Testament and its associated fields of learning. The other is the challenge of the chaplaincy. If you get tired of hearing about these things, there is one way that you might be able to correct the situation, namely, to write me pointed letters which will require pointed answers--which will force me to move into a larger sphere.

So far as the Old Testament is concerned, two things have impressed me recently which I feel may be of sufficient interest to pass along to you. For one thing, I have been very much interested and even amazed at the growing awareness of the importance of the Old Testament. Theologians of all shades have been working in the area, and the books that have come out are far too numerous for me to keep up with, much less master. Some of you were here last year when I added to our offerings two seminars in OT Biblical Theology. For those of you who were not here I might mention the interest that has developed on the part of the students, with the result that we had two sections of our seminar in the Third Quarter, about 25 men being enrolled altogether. We found that there is a vitality even in the works of men with whom we would disagree on critical and theological presuppositions. Whereas in former years much of the study of OT was devoted to the minutiae of textual and higher criticism, today the works have more to do with the nature of man, the covenant relationship, the concept of election, and such pertinent matters, giving the over-all impression that once again scholars have come to realize that the Old Testament is a book with which we have to deal.

If you are interested in a single volume which will give you a very fine survey of modern developments in this area, I suggest The Old Testament and Modern Study, edited by H. H. Rowley (Oxford: Clarendon Press, 1951). Some of the great scholars of the present day have contributed chapters on "The Old Testament and the Archaeology of Palestine," "Pentateuchal Criticism," "Prophetic Literature," "Textual Criticism," "Hebrew Religion," "Old Testament Theology," etc. The bibliographical references are marvellous!

If you are interested in religious fiction, there is a fascinating story of the life of Abraham from his boyhood until the time of his call, written by Wilder Penfield, No Other Gods (Boston: Little, Brown and Co., 1954).. Dr.



Penfield is a medical doctor, but he has apparently done a vast amount of research in the field of archaeology and early Mesopotamian history, and has put out a book which is on the whole a splendid presentation of the life and times out of which Abraham came. It will add interest to your sermons from the OT, particularly your character studies of men like Abraham, to read biographies such as this.

Another book which you may enjoy as well as use with profit is Paul Heinisch's History of the Old Testament (translated by Wm. Heidt; Collegeville, Minn.: The Liturgical Press, 1952). The book is written by a Roman Catholic scholar and the viewpoint is discernibly Catholic at times, plus the fact that the spelling of names follows the Douay Version. However, you will find as I have found that the Catholic point of view is frequently much more conservative than that of many Protestant scholars, and in my opinion just as scholarly.

Incidentally, the chapter in Rowley's book on "Semitic Epigraphy and Hebrew Philology" was written by Prof. A. M. Honeyman of St. Andrews University. We now have a relationship with him developed by two of you who have gone to study at St. Andrews, namely Dave Hubbard and Bob Laurin. Preliminary reports reaching me from these two alumni are most enthusiastic, and we feel that we shall know more about British Old Testament scholarship in the next few years through Dave and Bob. Along this same line I feel that I am doubly blessed, for Bob Emery is studying at Free University, Amsterdam, in the field of Old Testament, and he will keep me in touch with the continental developments of OT studies. I suppose all of you know that Bob won a Fulbright Fellowship.

An interesting impression that I have gotten from the correspondence which I have received from these men is the observation that Prof. Aalders at Amsterdam seems to consider Akkadian as the more fruitful field ancillary to OT studies, whereas Prof. Ullendorff at St. Andrews seems to feel that the South Arabic area is more fruitful at the present time. Now this is interesting to me, and I think it will be to at least some of you, because here at Fuller we have from the beginning insisted that there must be some emphasis upon ancillary studies, and in the OT department we have included courses in Akkadian and the Arabic and South Arabic fields, as well as other Semitic fields. Last year I conducted what to the best of my knowledge was the only seminar in Old South Arabic in any seminary in this country. If you are asking along about now, SO WHAT?, let me point out to you that just within the last two or three years extensive archaeological expeditions to South Arabia--unfortunately brought to an untimely end--indicate that there was an extremely high level of civilization there, certainly as early as the time of King Solomon. And even if the Queen of Sheba came from North Africa, the finds will be important for interpreting Solomon's foreign trade.

Other fields of research which have added impetus to the handmaiden type of studies of the OT are the discoveries at Ras Shamra (the Ugaritic material of which you have heard me speak often, which has opened up the whole area of study of the Canaanite religions, and therefore has added much new light to the understanding of the religion of the OT as well as dispelled some of the critics' doubts about the OT), and now the vast amount of material coming from the area of the Dead Sea. Materials brought to light during this past season have reached staggering proportions, so much so that Dr. Albright is reported to have made the observation to his pupils (passed along to me by Holly Clark, who has been studying with him) that it will necessitate much rethinking in the area of biblical studies, both OT and NT. I gather that



scholarship in Scotland is of the same opinion for some of the suggested subjects for research, according to letters from our Scottish alumni representation, are along the line of the implications of the Dead Sea discoveries.

It will amaze you to know that fragments of no less than 60 different biblical manuscripts have been identified, most of them from the Pentateuch and Isaiah, while MSS of Psalms, Daniel, and Jeremiah are numerous. I think that all of the canonical OT books are represented except Ezra-Nehemiah, Chronicles, and Kings, and these are represented by quotations in other writings. Dr. Cross estimates that fragments of as many as 100 MSS will ultimately be identified. Some of these are certainly 3d Cent. BC., and a few have been dated as early as 4th and even 5th Cents. BC. If you want to keep up on the latest in Archaeology, I still recommend The Biblical Archaeologist (New Haven: American Schools of Oriental Research) as the best dollar's worth you can get. Four issues each year for the dollar, too.

Well, what has all this to do with a vital ministry in the pulpit or the mission field or the chaplaincy? That brings me to the other thing that I have been thinking about in the past few months or year. Some day, if I ever have time to do the research necessary, I would like to write an article to show that many of the heresies of the Christian Church, ancient and modern, have arisen from either neglect or misinterpretation of the Old Testament. I have only to mention Marcion and Jehovah's Witnesses as ancient and modern representatives. We might also throw in some other aberrations, which while not "heretical," nevertheless distort portions of the scripture, some of them on liturgical grounds, some on legalistic grounds (Seventh-Day enthusiasts, for example), and some on eschatological grounds (extreme Dispensationalists, for example).

When we get right down to it, the only claim that Christ had to make to His contemporaries was based on the Scriptures of the Old Testament. He refused, when requested to validate His ministry by "practical" theology, and instead turned them to Moses and the Prophets, with the solemn statement that if they did not hear them they would not hear Him. The only Scriptures that the Apostles had to proclaim for the first fifteen or twenty years of the Christian Church were the Scriptures which we know as Old Testament. Every student of the New Testament knows that it is built solidly on the OT. The modern liberal attempts to build much of NT Theology on Hellenistic concepts have been abortive, at least in my opinion, and today we find the liberals focussing attention upon the Mishnah, the Intertestamental period of Judaism, etc. The Dead Sea discoveries will augment this emphasis in the immediate future.

You may be interested to know that I have been experimenting with modern developments of language teaching. Last year in our course in Modern Hebrew I introduced the phonotape method, and the Seminary very kindly has supplied an extra tape recorder and a generous supply of tapes. Each lesson is recorded in Hebrew and English, with comments, by myself, and the students are able to play it over as often as they have time to do so. Some have copied the tapes on their own recorders and worked in the dorms. After initial success in that course, I put it in our reading course in Ruth. It was interesting to see how quickly the men were picking up fluency in reading Hebrew, and how much they seem to be absorbing of vocabulary and even the fundamentals of the language. This year the entire first-year course will be on tapes, and I am at present revising the Hebrew Handbook to go along with the phonotapes.



Personally I also am doing some experimenting in the realm of subconscious learning. I have been recording lessons and having them turn on automatically at 3 a.m. in my bedroom. They play for an hour, following the recommended procedure of a twenty-minute lesson thrice repeated. I have been at it now for about three weeks. All I can report so far is that I am sleeping much better than I did before, and nothing seems to interrupt my sleep except a new lesson. I hear the machine turn on; I hear it turn off; and in between I hear nothing at all.

If this works, it has all sorts of possibilities. Some of our students who sleep through classes will demand A's and diplomas on the basis of subconscious learning. On the other hand, we may have to give all our Hebrew courses at 3 a.m. (preferably by phonotape, if the instructor has anything to say about it), so that everyone will have an equal chance at this miraculous method of learning. Professor Granberg, our new psychologist, tells me that experimentation which has been conducted along these lines at Michigan indicates that you cannot learn anything subconsciously at night to which you have not applied yourself consciously during the day. This of course gladdens the heart of the teacher, for our jobs are secure for a while at least until someone is able to overcome that handicap of requiring conscious application to study in the daytime.

I see that President Carnell recommends at least one joke per instruction period, so time out for a joke. At a recent meeting of our chaplains' unit, we were discussing the complications of having dual and triple morning services, and how hard it was on the choir and the organist to have to listen to the same sermon two or even three times. Someone suggested the method that was used by Johann Sebastian Bach, who apparently had difficulty enduring hour-long sermons, and who used to leave the choir by a handy door and go out for refreshment which we shall not mention here out of respect to those who might consider the advertisement of alcoholic beverages ill-advised. Someone suggested that that was probably the Bach-door approach to religion.

Some of you who will receive this letter are in the Army, Navy, or Air Force chaplaincy. You will be glad to know that we have a goodly number of interested students at the present time, as we have had each year since I have been here. The most recent one to go off to Chaplains School was Dick Carr, who is now at the AF Chaplains School in Texas. He does not yet have an active duty assignment, but is hoping for one after the beginning of the year. There is some possibility that we may have our own Navy unit here at the school before too long. I have gotten letters from a couple of you, but how about hearing from the rest of you? That goes for you, John, and you, Dave,--yes, and you too, Dick.

Now I realize all too well the deficiencies of this present letter. It is too general and it possibly is not beamed to the individual taste of enough of you. Part of my job is to make you increasingly aware of the importance of the Old Testament, because it, as well as the New Testament, is the Word of God. I feel, however, that to do this properly I must have interaction with you and I trust that when I have received that stimulus I shall be able to do better in the next number. So let's hear from you. If you want to make your questions real tough, go right ahead. I'll try to dodge them if I can't answer them.



Meanwhile, my deep personal greetings to each one of you. We think of you, we pray for you here on our knees every week, and we want you to know that you on the field are the *raison d'être* of Fuller Theological Seminary.

Looking unto Jesus,

*William Sanford LaSor*  
William Sanford LaSor

Dear Philothean Alumnae:

This page is an experiment, to see whether we can extend the values of the Philothean Fellowship to the wives of our Alumni. My husband has asked me to pass on to you some news and views, and to get from you suggestions as to whether this page has merits, and if so, how it can be useful to you. Bearing in mind that this is not a news letter (the Seminary Bulletin serves that purpose), we ought to keep it in the realm of practical theology--from the point of view of the mistress of the manse or the lady of the parsonage.

Doris Wagner is president of Philothean this year, and Mrs. Woodbridge is spiritual advisor. The fall session began with open-house for the new student-wives the same week-end that the new men students held their retreat. Frank Freed ('51) brought the message. Philothean meets the 1st and 3d Mondays, and smaller groups meet for prayer and Bible study the 2d and 4th Mondays. The Women's Auxiliary held its annual membership tea on Oct. 25th, with a very large attendance. Membership in the Auxiliary has reached the number of 467 as of last year. It would be nice if more of the alumni wives could attend this annual event. So much for the background of news.

Philothean is being enriched by wives or missionaries on furlough who are studying at the Seminary. The first-hand information which these members bring fresh from the field is most helpful to others who are looking forward to the mission field.

Twice this past year we had a Chaplain's wife bring to the wives of men looking forward to the chaplaincy practical observations about that type of ministry.

Some of you could doubtless give valuable help to our present Philotheans, from the point of view of your husband's ministry and your share in it. Some of you may even now be wishing that you could be back here again for a while, to get the answers to some of the problems which have come along during the past year or two or three.

Well, perhaps this page can help a little. If you think so, let me hear from you. If you have specific questions or problems, and you feel like passing them along, do it, won't you? We'd love to hear from you.

Yours in Christ,

*Betsy LaSor*  
Betsy LaSor



Dear Fellows:

Professor LaSor has asked me to add a few lines to this letter to suggest reading in the field of Pastoral Psychology. The following titles I pass on to you because of their psychological soundness, not their theological purity. It is assumed that our alumni can profit from their practical wisdom without being disturbed by evidence of non-evangelical views.

Seward Hiltner, Pastoral Counseling (Nashville: Abingdon-Cokesbury, \$3.00). In my opinion the introductory book in pastoral counseling which is most adequately grounded in sound psychological findings.

Seward Hiltner, The Counselor in Counseling (Nashville: Abingdon-Cokesbury, \$2.50). A companion volume to the title above. It focuses on those things in the pastor's personality which interfere with his usefulness as a counselor.

Edith Stern, Mental Illness; A Guide for the Family (National Association for Mental Health, \$.75). A practical little handbook which can help the pastoral counsel with the families of the mentally ill.

Clifford J. Earle, How to Help an Alcoholic. An excellent treatment of a chronic problem.

Professor LaSor promises me more space in future numbers.

*Lars I. Granberg*  
Lars I. Granberg

FLASH! Advance scoop. The inauguration of our new president will be held on Tuesday, May 17, which is the Tuesday immediately before the Alumni Luncheon and the Commencement services. This date has been chosen in order that as many of our alumni as possible will be able to get back for the event. Plans are underway to have a service that will be memorable in the history of our institution. Why not make your plans now to be with us next spring?

WSLS