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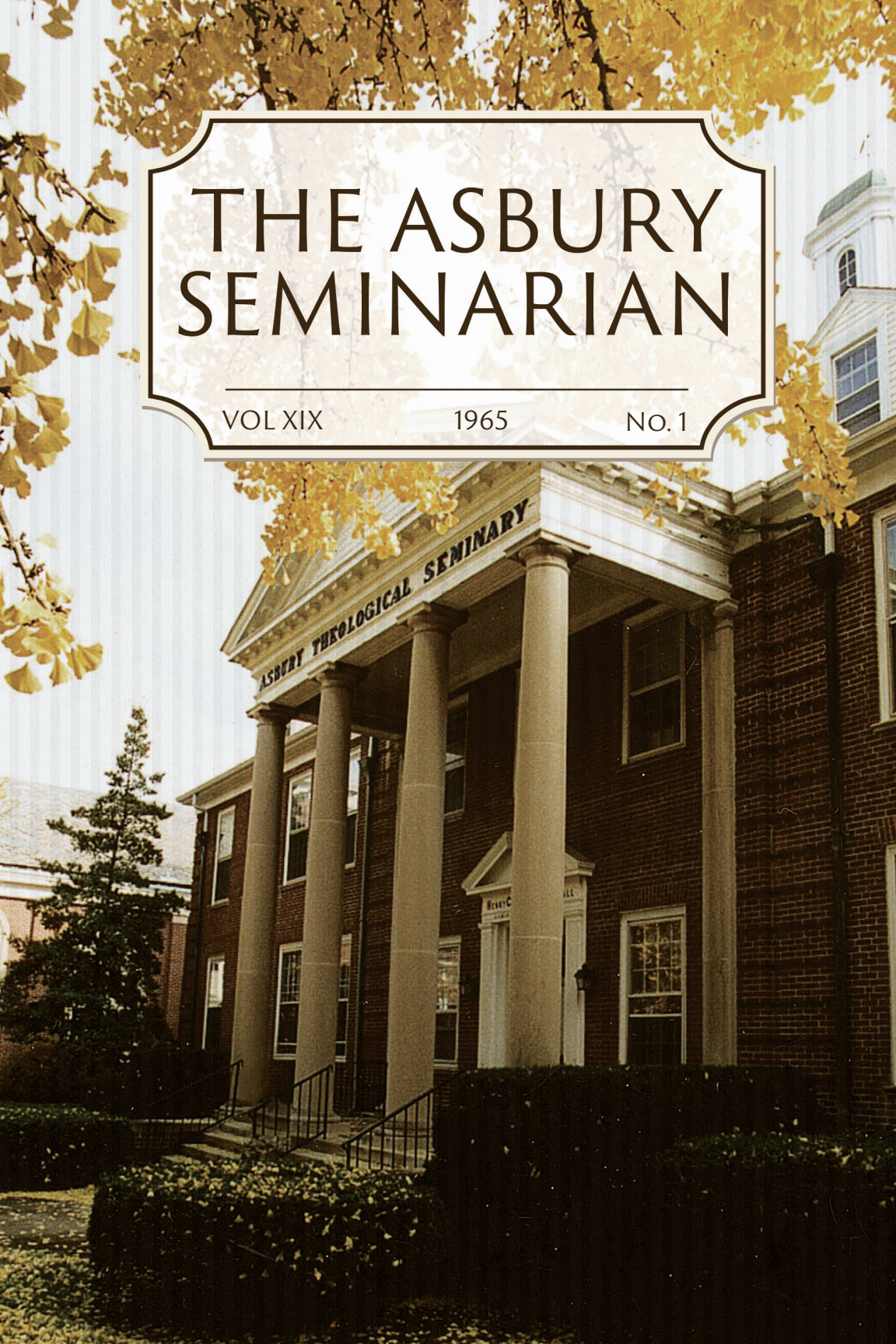

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The Wesleyan Message In The Life And Thought Of Today

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Editorial . . .

The Evangelical in a Changing World

The scope and the rapidity of social change in the mid-twentieth century leave many in the position of old Anton in Friedrich Hebbel's *Maria Magdalene*, who stood bewildered by his age and gasped, "I do not understand the world any more!" A number of dynamically revolutionary factors have converged upon our generation, factors which compel the free nations to experiment, often somewhat blindly we fear, with policies and measures which seem untried, and in many cases, lacking in realism. Yet the evangelical Christian must live creatively in today's world; he has no modern equivalent of the monastery to which he may retreat, even should he be disposed to do so. He must try to understand his world.

The unprecedented rise in mass communication, the growing self-consciousness of minorities formerly passive, the series of scientific breakthroughs, and the sudden burgeoning of world population—these have changed the complexion of our national life almost overnight. For with mass communication, man has developed the power of manipulating public opinion upon a scale undreamed-of a half century ago. Moreover, mass communication has developed upon the part of our entire citizenry a demand for participation in all of the results of a growing affluence. While this is true on a world scale, it is acutely true in the United States, so that the idea seems to have developed that each must share in affluence, without regard for his personal contribution to social good and economic productivity.

Man's inventive genius has altered, with almost frightening rapidity, the base of employability of manpower. With the increase of automation and cybernation, the pool of unskilled and semi-skilled labor is becoming, to an increasing and almost terrifying degree, superfluous. The base of employability has risen at a phenomenal rate; and our educational facilities can only with the greatest difficulty keep pace with the demands upon them to train for highly skilled performance.

Minorities are demanding, and with right, that which our form of society finds it difficult to provide with the rapidity which the

urgency of the day requires—namely, an access to their share in the products of an affluent society. Long deprived of facilities for training which would make many of their number employable in the more skilled levels of our industrial life, they have made a commendable effort to earn their place in an affluent society. Their problems, along with that of the traditionally unskilled layers of our working society, are aggravated by the fact that the "population explosion" affects them in a manner out of proportion to the rest of the society.

The generally accepted norm of affluence (and by this we mean not merely wealth, but the rigidly controlled distribution of national wealth) has created a national conscience which is disturbed by the existence of economically depressed minorities, whether racial, linguistic, or regional. Whether we like it or no, the controlling norm of our society seems largely conceived to be that every citizen shall participate generously in the results of affluence, whether he is employed or employable, or not. This, of course, goes against the grain of much of the ethos of historic Christianity, with its emphasis upon industry, self-reliance and thrift—with its mandate that "he who does not work shall not eat." It seems to be taken for granted that the bond of work-and-reward is to be disregarded—and seen from some points of view, this mandate seems to be out of harmony with democracy in its economic expression.

Our national policies seem, at the moment, to be geared to the principle that economic well-being shall be achieved by a closely managed system of fiscal deficits, based upon careful calculation of the future gross national product. The current administration assumes that it undertakes its task with a mandate from the nation which enables it to rely upon a consensus of roughly two-thirds of the voters. These theses imply, obviously, radical departures from the principles which have been thought to underlie sound financing, and from a basic concept of government operating in a limited fashion upon the basis of a simple majority. It will not be easy for over twenty-five million voters who voted against the present incumbent of the White House to accept these daring principles, particularly the latter, in the light of which any concerted opposition to the "official" policies will be deemed a grave liability. It is possible that the pressures toward political conformity with the newer concept will be increased; it will be unusual indeed if a liberal administration can avoid stereotyping all conservatism with such adjectives as "radical" and "extreme."

How shall the evangelical Christian respond to these facts? Shall he view the coming changes in society as inevitable, and

perhaps the logical and normal outcome of the dynamics of our national life? Shall he, on the other hand, regard them as reflecting an abandonment of the basic principles of character and conduct which belong to the structures of the Christian life? Perhaps the question resolves itself to the terms of the following: Shall the Christian retreat into socio-political seclusion, feeling that he is being by-passed in the dynamics of today's society, and that there is no real place for the expression of his convictions any more? Or can he find a place in which he can play a creative role in an emerging society which, while it is not wholly to his liking, yet offers him the possibility for projecting his witness to the Living Lord?

H.B.K.

The Social Conscience of an Evangelical

S. Richey Kamm

Three professors of sociology were seated around a luncheon table at a YMCA in a midwestern city. They were participants in a professional conference then in session. One was an avowed liberal in theology, an ordained minister, who headed the department of sociology in a private university. The second was a liberal, also, and a clergyman, teaching the same discipline in a church-related college. The third was an evangelical layman teaching in an independent Christian liberal arts college. Each in turn confessed that he often spent his weekends conducting services in neighboring churches.

The conversation turned on the social issues under consideration at the professional conference.

"Tell me," said the professor from the private university as he directed his remarks to the evangelical, "How can a fundamentalist have a social conscience?"

This question is typical of the attitude which many in organized Protestantism have toward the mid-twentieth century evangelical. Because the evangelical is identified with an ethic which is directly related to the Bible, it is assumed that he is unconscious of that which transpires around him. Or, if he is conscious of social needs, it is taken for granted he has in mind no well-organized program for social action.

Stereotypes of this nature are built upon fundamental cleavages in theology, biblical and practical. For the modern evangelical the Bible is the Word of God. A century of biblical criticism has not robbed the Scriptures of their authenticity; rather, it has strengthened their claim for recognition as an authentic record of God's revelation to men. The evangelical has responded to that revelation in faith, and has discovered that a response of the total person to God's call to repentance has brought an inner assurance of salvation through faith in the atoning work of the Christ revealed in Scripture. He now lives in a world where his obligation to God is primary; his obligation to men is secondary. His social outlook is grounded in his vertical relationship to God. He must seek God's

view of himself and of his fellow men before he considers the problem of human need.

The liberal, on the other hand, has drifted far from a biblical orientation in the message which he presents. Consciously or unconsciously, he has assumed that man is central in the Christian message. If a humanist, he has assumed that man is able by the directed use of his reason to deliver himself from the evil that is in the world. He believes that man by the study of history and science may discover the means of transforming himself and his environment. The motivating image of his social concern is that of a "brave, new world" of man's creation. To him the term social conscience really means social program or plan.

Justice is the concern of both the evangelical and the liberal Protestant. Both believe that the Bible has much to say about this problem. They are aware that a major concern of the entire scriptural record is the problem of justice among men and the justice of God in His relation to men. They agree that the biblical revelation has had much to do with the illumination of the minds of men as they face the issues of human living, individual and collective.

The evangelical is more apt to be moved by his sense of the immediate presence of God in history as he endeavors to project his biblical vision of justice. For him God is imminent. By God's acts of grace and judgment He is moving men to the realization of justice in human relations. Social programs, as such, are suspect to him because they tend to minimize the role of God in history and to substitute therein the role of man.

The liberal tends to be impatient with the time process involved in the evangelical's perspective. He wants to implement the realization of God's redemptive justice by a program or programs which purport quickly to establish a system of equity among men.

Historically, the church of Jesus Christ has sought to implement the biblically inspired vision of justice in a number of ways. Private charity in the name of Christ has been encouraged, as well as corporate endeavor in caring for the needy in the community. Christian principles of justice long influenced the adoption of laws defining the rights of person and the rights of property.

The rise of the nation state and the breakup of the unitary society of Mediaeval Europe created tensions in the administration of these principles. Responsibility for the perpetuation of Christian principles gradually shifted from the immediate supervision of the church to the nation. In 1563, for example, the English Parliament ordered the parishes of the national church to assume responsibility for the collection and administration of funds for the poor.

This action introduced an ambiguity into the administration of the biblically-inspired perspective. For if the civil authority was to be considered secular, as many Protestants ultimately came to believe it to be, how can it discharge a religious function? The nineteenth century was to witness a similar confusion of responsibilities in the matter of education of children and the care of persons confined in prisons and reformatories.

Changes of this nature in practical theology and politics are contemporary with a marked change in the intellectual outlook of the Western world. When John Locke declared his belief in the authority of the Scriptures on the ground that their infallibility appeared reasonable to him, he opened the floodgates to a new understanding of the biblical revelation. From this point on it was no longer to rest upon the groundwork of faith, divinely imparted, but upon the sanction of individual reason, humanly conceived. By the end of the next century, the eighteenth, Thomas Jefferson was preparing a new edition of the Bible from which all record of miracle was excised. By the middle of the nineteenth century the Bible was widely regarded to be nothing less than the religious literature of a distinctive people. It contained no principles that could be termed an "infallible rule of faith and practice" for either the Jew or the Gentile.

Protestantism on the Continent and in America had arrived at the impasse in social outlook so clearly implied by Friedrich Engels when he wrote: "Unless we believe in supernatural revelation, we must admit that no religious tenets will ever suffice to prop up a tottering society."[1] Protestantism, no longer believing in a supernatural revelation, sought to find some new intellectual foundations for their view of man and society. Liberalism and its logical derivative, Socialism, became the basis of faith and reason for the Christian world. Man, it was asserted, must build his own conception of the nature of order and reality.

The groundwork for this new vision, it was affirmed, must be laid in scientific knowledge. Any knowledge which savors of the supernatural must be dismissed as unworthy of consideration by a rational man. Since then the Protestant who has continued to believe that man's vision of his fellow men and of society must be rooted in the biblical revelation has been dismissed as a Bibliolator. This is to say that such an individual has a closed mind to any other form of knowledge.

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1. *Socialism: Utopian and Scientific* (Chicago: Charles H. Kerr and Company, 1907), p. xxxvii.

The Protestant of the liberal persuasion has been earthbound in his approach to an understanding of his fellow men and their needs. His presuppositions concerning the nature of man and society have been grounded in some form of naturalism. He has been able to conceive of man only in terms of his relation to the natural world. Idealists such as Hegel talked and wrote about the importance of ideas. But their ideas lacked incarnation. They assumed that ideas would perform in a uniform order of motion—the order of the dialectic—which, in turn, would motivate men through the path of history in the direction of constructive change. Hegel, personally, rejected the biblical illumination concerning the nature of man and society on the ground that Christianity proposed to deal only with the individual. For him any meaningful approach to the problems of man must be through society. He proceeded, then, to build a theoretical construct concerning the nature of man and of society and to apply it to conditions in the modern world.

A similar development took place in the world of British philosophy and science. Newton's view of a universe of law was widely accepted as a satisfactory representative schema in science. Why could it not be applied to society as well? Liberal economists, such as Adam Smith; utilitarians, such as Jeremy Bentham and John Stuart Mill, all operated within this framework. The social application of this natural science model differed from that employed by scientists. For the economists the model was accepted as a revelation of natural law and thus not susceptible to change. For the natural scientist who followed Newton the model was considered tentative and thus susceptible to change as scientific knowledge expanded.

Modern liberalism, whether structured on the dialectical science of Hegel or the evolutionary science of Darwin, has held before the mind of man the continual possibility of so directing or employing the forces of history that man may eventually enjoy a perfect society. Evangelical Christianity, on the other hand, has continued to stress the importance of the historical biblical insight, namely, that all social change is dependent upon individual change and that the achievement of the perfect society lies outside of history in the "eschaton", the day of Christ's ultimate triumph and kingship.

What, then, are the essential features of the evangelical social conscience? I would answer, first of all, that the evangelical social conscience is grounded in a firm belief in the sovereignty of God in the affairs of men. This commitment of heart and soul to a divine absolute throws a floodlight of illumination upon the role of man, both individually and collectively. Man seeks to discover God's

view of men, the world, and history, rather than to develop a framework of reference based upon a philosophic or scientific interpretation of human life and its meaning. Man then views humanity and history within the light of the City of God. History becomes temporal and contingent. It can never be accepted as an ultimate framework of reference. God's will as revealed in the Scriptures becomes the principle of order for both thought and action.

Secondly, man's sense of the need of change in society and institutions will be grounded in a complete acceptance of God's redemptive purpose for all men as the ultimate end of social action. The inevitable trend of each system of social change developed in modern times has been to suggest that God's redemptive plan is no longer determinative. The liberals of the eighteenth century conceived of man as known only through the rational principle. Sin—estrangement from God—was dismissed as irrelevant in understanding human nature. Man lived in a rational universe, a universe that could be made intelligible through a design based on man's knowledge of mathematical forms. Society could be built upon a grand design created by human reason. Man could be prepared to maintain this society through the training of his mind. Man's conscience would be instructed by philosophy and natural science. Conformity to the "perfect" society, portrayed by man, redeemed man and brought into being a new heaven and a new earth.

The role of the evangelical social conscience in this kind of world is clearly revealed in the work of the Wesleys and their associates in the British Empire of the eighteenth century. John Wesley insisted that society would collapse unless men and women were brought face to face with the biblical revelation of themselves, their condition of sin, and their need of a divine transformation of heart and soul by a supernatural work of grace which transcended the scope of human reason. Similarly, Jonathan Edwards pled in New England for the recognition of an individual act of acceptance of God's message of salvation. It was to be personal in its impact; social in its outreach.

Jonathan Edwards and his associates in America contended at the same time for a renewal of the evangelical social conscience by insisting that it must be based in the biblical revelation and in an act of divine regeneration. For Edwards, God must speak to man personally through His Word, and man must respond by an act of faith and will to God's offer of a supernatural work of individual regeneration. The social outreach of men and women thus transformed is amply documented in the historical records of both England and America.

The evangelical social conscience leads to a clear distinction between the role of the church and the role of the state in effecting social change. This principle is elemental in historic Protestantism, but is frequently overlooked by the contemporary Protestant believer. Whether an evangelical or not, he is caught up in the present tendency to rely upon the state to bring about social change. Liberalism has tended to blur the lines of distinction between those who follow a biblical ethic and those who follow either a rational or romantic humanism. It is assured that all who would identify themselves as men of good will have the same view of man and society. This is to ignore the fact that the evangelical remembers his Lord's renunciation of the use of political power to usher in the Kingdom of God.

Many early abolitionists in both England and America faced this issue in their effort to rid the English-speaking world of the social blight of chattel slavery. They recognized that laws liberating slaves would have little effect unless a large portion of the population had been brought through spiritual regeneration and education to see the evil of human slavery. Hence it was that many of the evangelical leaders in both countries preached the necessity of individual regeneration through faith in Christ as the first step in the total abolition of slavery. They realized that law must have the support of individual conscience in a free society. They realized further that prejudices are so deeply seated in the human subconscious that no act of will, apart from divine grace, could lay a sound basis for constructive social change.

The mid-twentieth century evangelical in America faces a political scene which is confusing and deceptive. Evangelical Protestantism in this country has been associated for over a century with social reform. Professor Timothy L. Smith's penetrating study of Protestantism in the mid-nineteenth century, *Revivalism and Social Reform,* indicates quite clearly that the social conscience of the American Protestant of the period after the Civil War was highly stimulated by the widespread revivals in urban centers preceding the outbreak of hostilities.

The apparent success of the anti-slavery movement in bringing the power of the federal government to bear upon this social evil led many to look to the power of government, both local and national, to eliminate other evils such as the traffic in alcoholic beverages and the social evils which grew out of the economic exploitation of farmers, laborers, and cultural minorities by the business and industrial community. The individual conscience of the American Protestant was inspired and instructed by a vision of societal transformation wrought through political force. The Christian Gospel,

as taught in American pulpits, became in time the social gospel, so-called.

The intellectual wellsprings of this movement are varied. There was the reforming zeal of the seventeenth-century Puritans who settled New England, and the eighteenth-century Quakers, who found lodgment in the Middle States, which afforded theological sanction and emotional impetus. There were the liberals of England and the Continent and the socialists of the European scene who pictured a new society in terms of total reconstruction. The Fabian Socialists proposed to achieve an improved social order by education and politically-induced social evolution. The Marxists saw violent revolution only as the path to a new society and a new world. All of these movements played a role in awakening America to the lack of justice in its newly industrialized society.

American political reformers, such as Theodore Roosevelt and Woodrow Wilson, sensed the need for response to the demand for social justice. They brought change to America by dramatizing the need for political change as a contest against evil. By re-invoking the Puritan pattern of confession and restoration they revived the imagery of a religious crusade analagous to the Puritan Revolution in English history. The evangelical found himself in harmony with this approach to social transformation through political action. He could point back to the Old Testament for its sanction and to the history of evangelical Protestantism in both England and America for its conformation.

World War I witnessed the demise of this vision of biblically-inspired social action. The years that followed saw a ready acceptance of the universe and man, scientifically conceived, as the basis of thought and action in both church and state. Many Americans were unaware of the fundamental issue at the bar in the Scopes trial. Only one contemporary writer, David W. Brogan, an English journalist, identified it when he observed that it marked the passing of the Bible as the primary source of illumination of the American conscience.

The program of social and economic transformation inaugurated in the period of the New Deal was ample demonstration of the incisiveness of his insight. One searches in vain for any reference to national error in the public papers of the New Deal President such as one finds in the first inaugural of Woodrow Wilson. Rather, the ideological image of a society structured on the basis of a humanistic interpretation of the Declaration of Independence is set forth as the panacea for a nation stricken with fear and paralyzed by its inhumanity to man.

The evangelical Protestant in America has never recovered fully from the impact of this transformation in the American political scene. He has found it difficult to insist upon his biblically-inspired vision of a social transformation wrought through individual spiritual regeneration when the intellectual climate is so definitely impregnated with visions of social transformation through political action. He finds that religion becomes largely involved in programs of social reform, and that politics is heavily encumbered with the impossible task of human regeneration. Many evangelicals in recent political campaigns found themselves so disturbed by the trend of events in contemporary life that they began to identify the party out of power with the type of political leadership exemplified in Theodore Roosevelt and Woodrow Wilson. A thoughtful examination of the campaign literature issued by the leaders of this party will demonstrate clearly how far short they fell in a return to the earlier pattern of an evangelical crusade.

Let us return to the conversation with which we began.

It soon became apparent that the liberal teachers involved in the dialogue knew little of the social concern of the modern evangelical. They had not read Carl Henry's *The Uneasy Conscience of the Modern Fundamentalist.* Nor had they perused the stimulating pages of Frank E. Gabelein's *Christian Education in a Democracy.* They knew nothing of the evangelicals that held places of responsibility in local, state, and national government. The air of incredulity with which the conversation began gave way to an attitude of understanding.

Then came confession.

"You know," said the one liberal to the other, "We will have to admit that these people have an enthusiasm for the church which our people do not possess."

Here is the key to the role of the evangelical in the present crisis. His vision of social transformation through individual regeneration carries with it a dynamic that no program of rationally or socialistically conceived social transformation can convey. Why? Because the evangelical has become personally involved. He has accepted a way of salvation which includes a program for historical development. He is in personal communication with the Author of history. He has a divinely imparted love which provides that agape which is so essential to any process of social transformation.

The development of a social conscience in the contemporary setting is a difficult problem. Automation in industry and existentialism in philosophy and theology tend to drive a wedge into contemporary culture which separates the present from the past. Americans in general are growing up without a consciousness of the values

which form the basis for a free society. The loss of inner-directed values in the lives of many is clearly reflected in the breakdown of traditional norms of social behavior. These conditions suggest the need for a renewal of the evangelical social conscience—a conscience which is illuminated by the biblical revelation and endued with the sense of agape which is mandatory if the values which underlie the free society with its goals of human betterment are to be perpetuated.

The social conscience of the evangelical can be, in the providence of God, the voice which calls men back again to the fundamental principles which underlie freedom in an age of increasing tyranny.

Contemporary Literature

A Mirror for Our Time

James D. Robertson

In the '20's American writers devoted themselves to social satire, inveighing against the American middle class (e.g., Mencknen, Sinclair Lewis), or nursing a spirit of personal rebellion, or expressing a highly literary and sophisticated despair (e.g., Hemingway, Fitzgerald, O'Neill). That decade of prosperity, easy money, jazz, and moral laxity turned out to be a period rich in creative activity. The stock market crash in the autumn of '29 ushered in a soberer, angrier generation of writers. Marx displaced Freud as the prime influence and the proletarian novel replaced the novel of youthful rebellion or social satire. The chief writers of the '30's were chroniclers of social and economic failure and political unrest. John Dos Passos' *U.S.A.* is an angry exposition of the human situation resulting from the whole economic system. Erskine Caldwell, the one novelist who touched on most of the significant issues of the time, pictures Southern sharecroppers so exaggeratedly sub-human that "Tobacco Road" ran Broadway for seven years primarily for its humor. Steinbeck's *Grapes of Wrath*, the last and the best of the proletarian novels, describes the bitter plight of homeless, migrant fruit-pickers of California. It was in the '30's that many writers were tempted by the promises of Communism. Since the '40's, Communism has been a negligible factor among major American writers. Indeed, it is difficult to discern a particular design in the literature of the '40's. There seems to be no evidence of a real movement. The older authors, who had been working quietly through the '20's and '30's, but who were never quite a part of the popular movement of the moment, continued writing steadily.

In general it may be said that twentieth century literature in America affords abundant evidence of the disintegration and degeneracy of man. This is the distinctive quality of the writing of our time, setting it apart from that of earlier periods. It is not that all our writers train their candid cameras exclusively on the evils and abnormalities of life. But a very large number of them, each in his own way, seem to be exploring the abyss which underlies the covering of life, and they are stunned by the senselessness, the malignancy, the horror of it all.

It is particularly true of the younger generation of writers ('50's–'60's) that they have come to regard all human life as essentially tragic. Believing that there are no collectively sanctioned spiritual values to which they can confidently refer, they experience only paralyzing frustration in facing the age-old questions: "Who am I?" "Where did I come from?" "Where am I going?" "What is the meaning of life, of death?" Not only is life drained of any ultimate meaning, but man cannot discover who he is. Weary of theological prescriptions, and finding the way to God closed, modern man faces a labyrinth of nothingness and despair. The purposelessness of life eats like a cancer at the heart of today's writers. It has been a devastating experience for them to discover that there are no short cuts to the millenium men hoped for, no magical formulas that will bring the kingdom of heaven among men, no scientific miracles that will bring peace, poise, and plenty to the human race.

The literature of our time seems to evidence a progressive deterioration of religious faith. In the past, men were able to adjust to the blows dealt to faith. New scientific discoveries may have administered harsh shocks, but at no time did they produce the black despair characteristic of our day. No doubt the introduction of technological warfare on a global scale, with the prospect of obliterating the whole of civilization, has played a significant role in making a mockery of humanistic ideals.

In spite of the fact that Americans generally regard themselves as the most optimistic people on earth it is such American writers as James T. Farrell, John Steinbeck, Dos Passos, Arthur Miller, Tennessee Williams, and above all, William Faulkner, who paint life in its blackest colors. Nothing as starkly realistic and as full of corruption as Faulkner's work has come from abroad. Nothing as full of despair has appeared in European drama as Arthur Miller's "The Death of a Salesman." Continental authors have produced no character as consummately evil as Faulkner's Popeye or Miller's Willie Loman.

"All our literature," writes D. D. McElroy, "is the work of desperate men whose anguish and despair have driven them to see further and to see more clearly than it is possible [for the rest of us] to see."[1] What they have seen, he says, has filled them with alarm and they seek to warn us before it is too late. Such warnings are to be found in Eliot's *The Waste Land,* in nearly every page of

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1. D. D. McElroy, *Existentialism and Modern Literature* (New York: Philosophical Library, 1963), p. 17.

Faulkner, in Auden's *The Age of Anxiety,* and above all is James T. Farrell's *Studs Lonigan*—the great trilogy of futility and despair.

Farrell carries on in the naturalistic tradition of Sinclair Lewis, Dos Passos, Hemingway, Steinbeck, and other novelists who flourished between the two wars. His latest novel *What Time Collects* (1963) runs true to form. Farrell's career is dominated by the naturalistic writer's passion to prove that life is not art. In his frenzied attempt to get away as far as possible from any suggestion of romanticism, he sees to it that all his heroes end in despair. This for him is the lesson life teaches. And he *will* show how things are, with nothing added or subtracted. Since Farrell has been insisting now for forty years that most people are boring, it is not surprising to find him writing in a style in harmony with his characters. Its flatness grows oppressive. But his passionate attachment to Truth will not permit him to divert us from the reality of dullness. Like George Crabbe he will

> . . . paint the cot
> As Truth will paint it, and as Bards will not.

Faulkner too strips life of its outer crust by exposing those traditions and rites which to him represent the destructive element in Southern society, those vestigial codes identified with social status, religious sanctions, and economic pursuits. He seeks to penetrate the magnolia curtain of Southern illusions to expose the hidden springs of motive. His preoccupation with violence and degeneracy expresses his reaction to the romantic tradition of the South. *As I Lay Dying* tells about the hauling of a corpse for nine days in midsummer heat; *Sanctuary* is a tale of rape, lynching and execution, prostitutes and imbeciles. *Light in August* deals with murder and lynching. *The Unvanquished* features nailing up the corpse of a murderer on a door, and placing his amputated hand on the victim's grave. To what end all this welter of carnage and brutality? This much, at least: Faulkner leaves you with a far better sense of the horrible depths that lurk beneath the surfaces of life than one could get from scholarly disquisitions on the perverseness of human nature.

Some find in Faulkner's violent protest against a false romanticism and superficial optimism a mood paralleled by that contemporary movement in theology which expresses a sense of the demonic forces which are at work in life.

In most modern fiction, poetry, and drama, man's struggle is no longer with God but with himself. This preoccupation with self is without theological reference of any kind. One gets the idea that only man is important in the universe. As Diana Trilling remarks in

her essay on Norman Mailer, "For the advanced writer of our time, the self is his supreme, even sole, referrent." The literature of no other period has shown such obsession with self.

Joyce's *Ulysses* is of course the most significant example of the twentieth century's voyage into self. It is mainly a journey into the solipsistic world of private citizen Leopold Bloom.

Having excluded both God and his fellowman from the universe, man struggles with himself to define himself. The result is chaos, the "waste land," the hell of isolation for modern man. Many of the characters in recent fiction and drama end up like Willie Lowman (Miller's *Death of a Salesman*). At the end of the play Biff says of Willie, "He never knew who he was." In this kind of a world without God, Hemingway, refusing to yield to despair, seeks satisfaction in the glorification of man. Using pain or violence for a catalyst he attempts this through the transmutation of the ordinary man into his highest concept of man—the hero. But Hemingway, who tried to outlive his disillusionment and despair by sheer bravado, proved that swagger was no cure for spiritual bankruptcy when he blew his brains out.

It is to be noted that man's concentration on self, in the absence of such absolutes as good and evil, has encouraged in much recent writing a sentimental tolerance of sin. When the idea of God is in eclipse, man can never be guilty of anything but trifling indiscretions. "We began by feeling sorry for the lovable bums of William Saroyan and John Steinbeck and ended by going soft on 'the genial rapist, the jolly slasher, the fun-loving dope pusher.' "[2]

A few writers have succeeded in making a path through the waste land to a place of spiritual affirmation. Of these the most renowned is T. S. Eliot, whose earlier poetry reflects vividly the disillusionment and desolation resulting from what Walter Lippmann calls "the acids of modernity." Eliot's *The Waste Land* reveals the banality and barrenness of the modern period. Unintelligible as most of the poem is, its title and some of its lines set forth the symbolism of complete desolation that follows the loss of faith. In "The Hollow Men," a different figure is used to describe the same kind of situation. The hollow men are the citizens of modern culture synthetically stuffed with opinions, ideas, and faiths they cannot feel. The Church itself is represented in the hippopotamus, with its mechanical organization and its formalism "wrapped in the

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2. John Killinger, *The Failure of Theology in Modern Literature* (New York: Abingdon Press, 1963), p. 62.

old miasmal mist." But Eliot was to find his way out of the wilderness to a position of definite faith in the Anglican form of creed and worship. "Ash Wednesday," a poem of conversion, relates his transition from the Everlasting Nay to the Everlasting Yea.

In 1956 there emerged a curious literary group that struck so responsive a chord that it became the most widely discussed phenomenon of the late '50's. The Beat Generation has come to stand for a generation that reacted in certain ways to the kind of life it found in mid-century. It represents yet another highly belligerent form of expression of dissatisfaction with the values of contemporary society. Nowhere else in the literary scene does one find such complete rejection of social norms. The Beat finds society too hideous to contemplate; so he withdraws from it. Among the Beat writers are Jack Kerouac, Allen Ginsberg, Carson McCullers, Nelson Algreen, Herbert Gould, and George Mandel. England's Angry Young Men suggest its counterpart. Both groups are social phenomena which have found increasing expression in literature. Across the Atlanic the lower and middle classes are angry because they are made to feel inferior; the "new barbarians" in America are in a state of rebellion against the decadence of modern society and its institutions.

The Beat Generation is primarily important as the voice of nonconformity. Its platform calls for the repudiation of the past and the future, revolt against organized authority, and hatred for the Square (i.e., the man who takes no chances, who basks in his illusions, and who feels quite satisfied with his own scale of moral values). The Beats are for the most part against collectivism of any description, even to refusing to acknowledge that there is such a thing as a Beat Generation. It is impossible to list all the collective attitudes of the Beats, many of whom spend considerable time disagreeing among themselves.

Jack Kerouac, former Columbia University football star, is credited with coining the phrase, "Beat Generation." He used it in reference to himself and his circle of friends who, in his opinion, represent a complex of attitudes to be found among American youth everywhere. The phrase came into national prominence with the publication of Kerouac's *On the Road* (1950), a novel spotlighting a New York underworld bent on pursuing life to its furthest reaches. Unlike most of his contemporaries, Kerouac himself does not enter directly into this quarrel with the values inherent in the American way of life. Instead, he creates a whole sub-culture in opposition to it. His *Big Sur* (1962) sets forth the reality of the Beats over against the unreality of traditional American life.

Colin Wilson, one of England's Angry Young Men, in *The Outsider* examines the psychology of the hero, who is an outsider because he stands for truth. Uncertain, self-divided, realizing his nothingness in a world that means nothing, the Outsider keeps asking, What? His case against society is plain. Man possesses dangerous, unnameable impulses but he uses his respectability, his religion, his philosophy, to gloss over that which is savage and irrational. In the general rat-race, men assume unnatural roles. But the Angry Young Man throws aside the mask and accepts his own sullied state of being. He will come to terms with life as it is. To do otherwise is to deceive oneself. His concern is to perceive the self as it relates to the immediate experience. Incapable of exercising faith in tomorrow the Beat and the Angry Young Man prize relationships only as they unfold the truth of their own individual existence. Persons and places are of value only as they help the Beat understand himself.

Poet Allen Ginsberg and novelist Jack Kerouac are considered the chief promoters of the Beat Generation. Ginsberg was a leader in the "Bohemianism" of the '50's, which showed its hatred of civilization by its worship of primitivism, instinct, and "blood." No Beat writing has so shocked the public or so influenced the Beat mind as has Ginsberg's long poem, *Howl,* a fierce diatribe against the world in general. It remains to be seen whether or not fifty years from now Beat writers will have proven to be an ephemeral oddity. Notwithstanding the storm of public indignation they have aroused, it may be safely asserted that the reading public has grown singularly tolerant towards them. Indeed, some of them are now being accepted as part of the mainstream of American literature.

It was mentioned earlier that in contemporary writing man's struggle is no longer with God but with himself. Perhaps, as one critic suggests, the key to the attitude of most modern writers toward God is struck in Aldous Huxley's *Brave New World,* in the scene where the Savage and the World Controller are looking at copies of the Bible and other Christian classics. The Savage asks whether the World Controller believes there is no God. "No," he answers, "I think there quite probably is one. . . . In pre-modern times he manifested himself as the being that's described in these books."

"How does he manifest himself now?" asks the Savage. "Well," says the Controller, "he manifests himself as an absence; as though he weren't there at all."[3]

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3. Quoted in John Killinger, *ibid.*, p. 40.

It is not so much that God is dead as that He does not seem to matter any more. "The paradox of the Manifest Absence!"

A small body of religious fiction is favorable toward the Church. But this attitude is more or less mixed with sentimentality—as in Agnes Sligh Turnbull's *The Bishop's Mantle* and *The Crown of Glory*, and James Street's *The Gaunlet* and *The High Calling*.

Faulkner's description of the Negro church service in *The Sound and the Fury*, in its severely austere setting, with its rapt congregation, swaying a little in their seats to the rhythmic intonations of a Spirit-filled message coming from the heart of the homely little preacher, is at once winsome and compelling. It is because of the elemental simplicity and the passionate earnestness of the worship that Faulkner is moved to remark, "They endure." But in describing white churches, as he does in *Light and August* and in *Sanctuary*, Faulkner presents them as social organizations whose members have no real apprehension of the power and the glory that could redeem them. The reader catches the irony in the scene in *Light in August* where the men return to town during the search for Joe Christmas, the half-breed killer: "When they crossed the square the church bells were ringing, slow and peaceful, and along the street the decorous people moved sedately beneath parasols, carrying Bibles and prayer-books."[4]

Seldom has criticism of the visible Chruch and its officers been more caustic than in contemporary writing. In their reproach, Trollope and Henry James are mild compared with Sinclair Lewis' *Elmer Gantry* with its vigorous indictment of the sensational evangelist, hypocritical and unintelligent, and the lady evangelist with whom he lives; or James Joyce's, *Ulysses* with its withering passage about a worship service in a Catholic church, or Gregory Wilson's *Stained Glass Jungles* with its fierce invectives against ecclesiastical politics.

Contemporary literature opens up the cavernous depth which underlies the covering of life. And in this Pandora's box one finds only violence and degeneracy, hollowness and unreality, purposelessness and despair. Disillusioned in the traditional values of life and in his fellows, modern man journeys into self in an attempt to define himself. The end is chaos.

In contemporary writing we have a powerful criticism of our age. No truer word may be spoken than Amos Wilder's when he says, "One has only to recall the growing library of modern classics

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4. William Faulkner, *Light in August* (New York: Random House, 1950), p. 260.

from Kafka and Joyce to Auden and Faulkner, to realize that we would never have reached so penetrating a criticism of the modern crisis if we had had to depend on the preacher or the theologian or the social scientist."[5]

5. Amos N. Wilder, *Theology and Modern Literature* (Cambridge: Harvard University Press, 1958), p. 52.

The Christian Witness in a Revolutionary Age

George A. Turner

Not many years ago a Negro woman was riding in a railroad coach, approaching the Ohio River. As she crossed the Mason-Dixon line she was told that she would have to move into the all-Negro coach. As she rose wearily to comply she was heard to mutter under her breath, "God is getting mighty tired of this." She spoke more wisely than she knew. God has been tired of man's inhumanity to man for many years. When Amos preached against the sins of his people and of his neighbors in 750 B.C., man's inhumanity to man was the burden of his complaint. This was the basis for the judgment of God in instance after instance. After Ahab and Jezebel had seized the vineyard of Naboth, Ahab was intercepted by God's representative in the person of Elijah. There Ahab learned that God did not like the king's disregard of human rights and of the sanctity of private property (I Ki. 21:19).

Nathan's famous parable to David indicated God's displeasure with the exploitation of the poor by the rich (II Sam. 12:1-13). The great chapter on the shepherd and the sheep (Ezek. 34) shows God's intolerance of the strong who push around the weak. The philosopher Nietzsche criticized Christianity because it favored the weak at the expense of the strong. His philosophy helped produce Nazi Germany and the so-called "superman." But these and other passages make clear that God will not indefinitely tolerate a situation in which the poor and the weak are at the mercy of the strong and the ruthless. The implications of this for compulsory apartheid in Africa are rather clear.

Those who oppress the poor, the unfortunate, and the underprivileged are not numerous. Far more numerous are those who are unconcerned. Theirs is the sin of apathy, the sin of omission. When Jesus spoke of the rich man and Lazarus He did not specify the sins of the rich man which led him to hell, He simply noted that "the rich man fared sumptously every day" while the beggar sat at his gate and hoped for a handout (Lk. 16:19-25). The only expressions of kindness the beggar experienced were given by the dogs who licked his sores. The irony of this feature of the story is that the Jews regarded the dogs as the lowest of beasts; yet Jesus

presented the dogs as being more compassionate than the man of wealth. The rich man ended up in hell, according to the account, simply because he did not care.

Cain represented the person who takes an attitude of irresponsibility saying, "Am I my brother's keeper?" God held Cain responsible. Among the severest denunciations to be found in the Bible are those directed against the people of Edom. The chief charge against Edom, as reflected among other places in the prophecy of Obadiah, was Edom's unconcern with Israel's suffering when in captivity (Amos 1:11, 12; Obad. 11). In the parable of the good Samaritan Jesus skillfully answered the question, "Who is my neighbor?" The Master showed that anyone in need is a neighbor, regardless of his nationality or creed or location. In the parable Jesus presented the religious leaders of the nation as showing apathy or indifference in the presence of suffering, so the villains of the story are the "best" people in Israel. The hero of the story turns out to be the Samaritan. The Samaritans were detested above all other people by the Jews, who considered them not only inferior but dangerous. Yet Jesus pictures the Samaritan as the hero because he showed concern. John wrote, "He that sees his brother have need and shuts up his bowels of compassion, how does the love of God dwell in him?" (I Jn. 3:17).

It has been said that the present generation has less concern and more apathy than preceding ones. In the past few months there have been some events that underscore what may be an increasing degree of social indifference. Perhaps the most glaring example of this is the fact that thirty-eight people in New York City did nothing while a young woman was being murdered in the street below. Her cries went unheeded while her assailant returned again and again to attack until she died. This has shocked the nation. Elsewhere a boy was seen in a pond of water, drowning. Two men stopped on the highway and since they could not swim they drove off, leaving him to drown. How can such callous apathy be explained, much less justified?

Recently, in Lexington, Kentucky, a Negro woman fell to the floor in a department store as the result of a heart attack. An ambulance was summoned and response was made by the leading funeral parlor of the city. Upon arrival the ambulance refused to take the woman to the hospital because this ambulance was for white people only. A half hour delay resulted until the "right" ambulance was available. The woman did not die, but might have.

More recently, in a distant state, a young husband rushed his wife fifty miles to the nearest hospital that would accommodate Negroes simply because the local hospital accepted whites only.

The sick woman did not die in this case, but her escape from death was narrow.

Not long ago in the United States a man believed to be a Negro asked the operator of a small lunch stand if there was a men's room nearby. He noticed a dilapidated wooden privy not far away. He was told that the nearest rest room was fourteen blocks away and he was on foot. Then, pointing to the shack he asked if he might step in there a moment. The answer was a curt, "No sir." This situation has been in existence for over a hundred years. But think of the instances in which American citizens, many of them Christians, have been denied the privileges other people take for granted. It staggers the imagination. God has been getting tired of this for some time. There are those that say that the Negroes are becoming impatient, that they are trying to rush things, that they would be docile if it were not for outside agitators, that it is wrong for the Federal Government to change the customs by the force of law. They argue that local authorities are all that are necessary to handle the situation. If this be true, why is it that one hundred years have not been sufficient time to cause Americans to treat other Americans as neighbors and as friends? Do the advocates of state rights really intend to correct injustices?

Why have not these and similar injustices engendered a greater degree of righteous indignation on the part of our good American citizens? How can one be so zealous in safeguarding his own rights and so unconcerned about the rights of his neighbor? Why has not the milk of human kindness played a greater role in race relations? Why has not sheer humanitarianism, apart from religion, ameliorated such conditions and exposed the shallowness of paternalism? Why have committed white Christians so frequently passed by on the other side?

Other questions press even more insistently upon the conscience of contemporary Americans. Why have not politicians, civic leaders and clergymen shown more concern and been more articulate in this respect? Is it not because too many of us have been "conformed to the spirit of this age" rather than being "transformed by the renewing of your minds" (Rom. 12:2)? If we deplore demonstrations in the streets as a means of awakening the conscience of fellow Americans, why have we not bestirred ourselves through sermons, through editorials, and through letters to our representatives during the past one hundred years? Another question that ought to give us little comfort is, "Why is it that during recent agitation in behalf of equal opportunity for all, liberal clergymen have been the leaders?" Afterwards conservative men have, to be sure, also voiced their approval in many instances. But why have

we conservatives been on the sidelines and in the background? Can it be that we evangelicals have been more concerned with preserving vested interests, treasuring our prerogatives, rather than concerning ourselves with those who have been denied these things we prize?

How can we best bear witness? The Christian way is not revolution but evolution, although Paul and Silas were among those who "turned the world upside-down" and although Jesus was condemned as a revolutionary. Nor is the Christian way normally that of civil disobedience. Perhaps the only one guilty of what could be called civil disobedience in the New Testament was Jesus when He cleansed the temple, not by persuasion but by force. Peter and John also were defiant and in effect engaged in civil disobedience when they refused to obey those who warned them not to teach in the name of Jesus. Conformity to this age is difficult to avoid.

Most people would say that the manner in which India overran the Portuguese colony of Goa was in violation of the letter and spirit of the United Nations and of the moral law generally. It was the case of the strong oppressing the weak. It was a case of settling grievances by force rather than negotiation. Just before the action of the Indian army against Goa this writer sat in the meeting of a World Council of Churches in New Delhi, India, and heard Prime Minister Nehru address the World Assembly. In the course of his talk Nehru emphasized that there is no grievance but what can be settled by persuasion, by conciliation, if we really want to do it that way. As he spoke, however, Indian armies were even then on the railroads converging on Goa. Two days later it was forcibly occupied by Indian troops. Many of the Christian leaders in India, both missionaries and nationals, justified the action of the government in settling the problem of Goa. Is not this an occasion of "conformity to this world"? Is this not an instance in which in spite of their Christian convictions, their judgment was distorted by involvement in a national situation. Conformity to the world is a peril difficult to recognize and still more difficult to be freed from. We are in danger of it every day of our lives. Only the grace of God can enable us to be "renewed" in the spirit of our minds to see things as Christ sees them and to participate on the side He is on.

How can we bear our witness? First, the witness needs really to be convinced himself. Moreover, crusades like the prohibition movement are possible only when people get aroused to the point of moral indignation, when conviction leads to courage, when righteous anger makes one articulate and vocal. Unholy anger is explosive, reckless, and shortlived. Righteous anger under the control of God is deliberate, farsighted, sustained, disciplined. There are

many ways in which the Christian today can express his witness in behalf of justice and equality for all. If a preacher or a Sunday school teacher he can do so as the expounder of the Word of God. If an editor, he can use his editorials to condition the people to this. Editors have a great challenge and a corresponding responsibility to guide the thinking of people in this time of social change. Letters to the editor can help. Letters to one's representative in the legislature or congress can help. One can work through the local service clubs or the Parent-Teacher organization or the Boy Scouts to express in precept and example the principle that all citizens should have an equal opportunity to realize their utmost potential. Members of churches can renounce segregation as a policy and make it clear that all sincere worshippers are welcome to communion, to public worship, to prayer. Property owners can avoid the covenants which restrict property on the basis of color, irrespective of the character of the buyer. Such clauses spring from a principle of selfishness and are inconsistent with the Christian way—a direct violation of the Golden Rule

Since passage of the 1964 Civil Rights Law there are many encouraging evidences of peaceful compliance. In the "Deep South," for instance, the mood seems to be that of compliance by a responsible and mature citizenry. The influence of community leaders is usually the decisive factor.

Evidence could be cited or case studies noted to sustain the thesis that entire sanctification and the grace of perfect love has done too little to eliminate race prejudice. There are those who profess to love God with all their heart and their neighbor as themselves who will not eat or worship with the Negro. The only relationship they will sanction is that of master and servant. The fact that full salvation could be preached and witnessed to for a century without encountering more involvement with the sin of race prejudice is not easy to explain.

Perhaps a clue comes from the New Testament where Simon Peter after Pentecost still was not free from race prejudice. However, race prejudice in which the color of the skin is a factor is a relatively recent and local phenomenon. Peter's prejudice against the Gentiles grew out of his Jewish background and was basically religious rather than racial. Strict Jews did not eat with Gentiles because of the danger of eating food that was unclean, that was contrary to the Mosaic law. Peter simply thought he was being true to his Old Testament heritage in this exclusion. It took the special vision at Joppa with directives from the angel to change Peter's thinking and his attitude. When he saw the Spirit of God poured out upon the people in the house of Cornelius in a similar way that he had seen it happen to

Jews, he realized that God did not make the distinction that he had been making. Peter's experience shows that even after one has been made perfect in love there often needs to be further conditioning. Education and experience are sometimes necessary to eliminate from one his misconceived ideas and prejudices. However, if one will walk in the light he soon will see that there is no place in his heart for sanctioning and preserving these prejudices that are unworthy of Christ.

In 1852 occurred the most potent single factor in the emancipation of the slaves—the publication of *Uncle Tom's Cabin.* In it Mrs. Stowe pleaded with her nation, with the fervor of an Old Testament prophet, to repent. She warned that the alternative to repentance was judgment. In 1858 a nation-wide revival was God's last call to repentance. Judgment came in 1860-1865 and the scars of conflict are still with us. Will the issues and tensions of the 1960's evoke repentance and renewal?

Today's Perspectives on War and Peace

Harold B. Kuhn

Nearly two decades have passed since the close of World War II. In this interval, the problems related to the question of War and Peace have become more rather than less complex. The entire pattern of questions which have historically confronted the theologian and the moralist with respect to attitudes toward war is present in our time, together with certain added ingredients which give to the question a number of fatally complex aspects. It is the purpose of this article to note some of the factors in today's world which have compelled a re-study of many of the traditional concepts related to the Christian's approach to the use of force in international relations.

The study will note, in particular, three attitudes which are discernible in the thinking of our country with respect to this problem. The first of these attitudes will be that of what may be termed the Average Citizen, who traditionally "plays by ear" in formulating his outlook toward this vital question. The second will be that of the religious pacifist, who seeks to make a radical application of the New Testament precepts in a world over which the threat of war hovers so menacingly. The third will be the attitude which might be termed "critically realistic" in that it seeks to come to grips with the realities of a world in which force is an inescapable ingredient. It is hoped that in the course of the study, some light may be shed upon the practical moral questions which emerge from today's "peace" which seems to rest precariously upon a neatly calculated "balance of terror."

I.

The Man of the Street, as he is sometimes rather uncritically called, cannot avoid some direct mental contact with the problem of possible impending war. He is the heir of centuries of living in which major decisions with respect to his place in a world of conflict are largely handed to him ready-made by others. Fundamentally, he is a pacifist at heart. He desires nothing more than to live in

peace, to rear his family in reasonable security, and to achieve a self-respecting old age. These values have historically been liable to be called into question at any time. It is at least as likely today as in the past that the same will occur—and he feels at least as hopeless with respect to his ability to do much about the situation as did his counterpart of two, three, or five centuries ago.

At the same time, he does have the advantage of certain funded experience from recent centuries, and particularly, from the experiences of the fifty years which have intervened between the day in which this is written and the corresponding date in 1914 when Archduke Franz Ferdinand and his wife were assassinated in Sarajevo, from which event stemmed World War I. He has seen the lights go out over Europe, not once but twice. He has heard idealistic slogans, such as "The war to end all war," "Making the world safe for democracy," and "A war to end dictatorships." He has seen in graphic fashion the manner in which the seeds of one war have been sown in the previous one, and latterly, the manner in which dictators have utilized the peace table to achieve victories which they could never have won on the field of battle.

One is, from one point of view, gratified that Mr. Average Citizen retains so much of idealism as he has been able to do. In our land, he has somehow managed to avoid the fatalistic pessimism which marks his counterpart in much of the Old World. At the same time, he has been subjected to severe strains in his thinking, and seems desperately in need of some guiding star by which he may direct his attitudes. He stands as a challenge to his spiritual leaders, to whom he rightly looks for assistance in meeting the perplexities with which his world confronts him.

As noted above, the man in the street is a pacifist of sorts. Not only is he increasingly convinced that nothing of personal advantage can come to him as a result of war—this is more than clear—but also he is unable to visualize war in idealistic terms, and is convinced that at the very best, war is an evil business, which leaves only disillusionment in its trail. At worst, of course, he realizes that war only sets in motion a series of evil reactions, from which issue a chain of destructive events, with little or no hope of a break in the vicious cycle. He is amazed that the men charged with the responsibility for making the world's major decisions do not understand this, or at least do not seem to do so.

At the same time, he is wary of off-the-cuff idealism. He has seen well-meaning peoples drawn to make idealistic pronouncements during times of relative quiet which they promptly repudiated in times of national threat. He himself does not want to be taken in. Mass media of communication have given him a broader awareness

of the depth of the demonic forces which are at work in his world, and more frequently than not, he has no spiritual frame of reference within which can be understood the strident sounds made by these forces. He does know that he loves his country; as a general rule, he has not surrendered to the sophisticated voices who would try to convince him that love of country is "square" and that patriotism is a kind of lingering tribalism.

His situation is fraught with a kind of pathos. He somehow realizes that war of any kind is unrealistic in this age. He wishes to hear, from some authoritative source, that the leaders of the major nations are genuinely concerned with preventing war and promoting peace on earth. At the same time, he cannot feel that the ingredients exist in his world for the achievement of an order among nations which will be based upon justice. Nor does he have any illusions with respect to any possible idealistic outcome of a third World War. Thus, he must seek to find as comfortable a place to live in his attitudes as he can, trusting that by some means the worst will be averted. While he feels overshadowed by massive forces which seem to hold in their hands the most vital decisions which concern him, he nevertheless lives in some measure of hope. He seeks to cast his vote in a manner which seems most auspicious for the averting of massive conflict, and is willing to make significant sacrifices in the form of taxation, and often in the giving of his sons to military service, if only conflicts in the world may be kept to the proportions of brush-fire wars.

In brief, the attitude of the average man toward the issue under discussion is that of an uncritical good-will toward others of the world's plain people. He, like they, trusts desperately that his values may not be threatened too seriously, but holds himself ready to follow in the train of his fellows if the demands of his country seem to call for this. As for any present program for averting international disaster–he senses his lack of any means for rendering himself meaningfully articulate. To him, self-interest and patriotic duty seem roughly to coincide. He does not, however, expect to hear from either government or church of any major break-through in human events which will render war to be in practice the anachronism which it is in essence.

II

The formal peace movements sponsored by churches or by interchurch groups represent an attempt to oppose, on theological grounds,

preparations for the waging of war, and to offer as an alternative the practice of the idealistic New Testament ethic to human society. It is clear that there are strong appeals for peace coming from every one of the Christian denominations throughout the world. On the one hand, there is the continuing witness of the Peace-Churches, such as the Brethren, the Quakers, the Mennonites, and others. These are basically concerned with making their historic testimony meaningful and relevant in today's world. At the other end of the spectrum is the Roman Catholic Church, which in some quarters seeks to move beyond its historic doctrine of a "just war" so as to give the comfort and support of the Church to her communicants who are to be found in the prisons of Roman Catholic lands as a result of their conscientious objection to military service.

With respect to the churches who have historically maintained a testimony against war, it needs to be said, first, that they represent an attempt to embody the idealistic teachings of the New Testament in the concrete world of our time. Peace conferences are being held regularly and frequently, and are attracting an increasing number of able theologians, churchmen, and social scientists. In these conferences, there is vigorous discussion of the pressing questions involved in the resolution of the East-West conflict. In general, these discussions center about two procedures: first, they seek to discover the resources of the Christian Scriptures to deal with the problems involved; and second, they seek to discover a means by which the confusion and paralysis which marks the response of the churches to the crisis of the day can be overcome.

With respect to the analysis of the Bible in relation to the question of war, relatively little that is new has emerged in recent times. In general, the historic peace churches are conservative in theological orientation; frequently peace conferences deplore the loss of Christian supernaturalism in major segments of our national spiritual life, which leads to great difficulties when the Church seeks to witness, as a whole, to the radical claims of the Gospel. Along with this, there is frequently a reference to the indifference of the man in the pew to the pronouncements of the Church upon moral questions.

It is also frequently recognized that the churches of America have tended to identify themselves with the culture in which they find themselves, and thus to neglect their prophetic responsibility. The historic peace churches are, in general, the heirs of the Anabaptist theology of church-and-state, which was radically separatist. Today they deplore the manner in which, under the impetus of the social gospel movement, even the historically pacifist churches have moved toward a Constantinian theology of

state. In this development, their witness to a radical pacifism through a non-resistant agape seems to have been dissipated in the confusion issuing from Niebuhrian disillusionment, politico-moral realism, cultural relativism, and nuclear pacifism.

To recover this lost dynamic, the historic peace churches seek to discover means by which they can revitalize their witness. Careful thought is being given to the recovery of a theology of the state which will enable the Church to transcend, if need be, the current Constantinianism. In general, this seems to demand a return to a separatist theology of the state. Again, ways are being sought by which these churches can exert a prophetic political witness. They recognize that while they have, in recent decades, achieved an unusual degree of public acceptance, they have not been eminently successful in making an impact upon the thinking of the public as a whole. Recognizing that the peace movement continues largely to be talking to itself, these churches are searching for means whereby they may project a transforming ministry of reconciliation into our society as a whole.

The historic peace churches have perennially been troubled by the manner in which their witness has been exploited by pacifists without specific religious motivation. Their struggle for recognition of the rights of the conscientious objector has been a long and costly one. Now their leaders are perplexed when persons who would repudiate the spiritual dynamic of the Christian peace testimony seek to take refuge under its shelter, frequently to avoid (as it seems) military duty which is esthetically distasteful to them, or participation in a given war which is not to their liking.

To the present, leaders of the peace movement have not come up with any satisfactory answer to the case of the political pacifist who does not wish to participate in "this war" for ideological reasons, but who would probably willingly fight in another if it would further the interests of some foreign nation whose policy he approves. When such persons seek shelter under the cover provided at great costs by the peace churches, and frequently at the same time professing no religious interest at all, or possibly even a hostility to all religion, it perplexes the Christian objector to war. This problem would no doubt assume significant proportions in case of a war between the United States and the U.S.S.R. There seems to be, at present at least, no means by which those who oppose war on genuinely spiritual grounds cannot be exploited by "special pleaders" who lack any such basis.

Brief mention should be made of the more recent concern in Roman Catholic circles for peace, particularly as expressed in the encyclical "Pacem in Terris" issued by the late Pope John

XXIII in April of 1963. In this pronouncement, the Roman pontiff pleads for a ban on nuclear weapons and for unilateral disarmament (presumably by the West) with effective controls, lest a world holocaust be released which no one really wanted. Ultimately the encyclical calls for a world authority for the easing of world tensions. Significantly, the message was not addressed to the Roman Catholic hierarchy or to Catholic laymen alone, but "to all men of good will."

The encyclical was sufficiently comprehensive that all groups, East and West, seemed to find what they wanted in the papal plea for peace. Some ecumenical churchmen were lavish in praise of the document. Dr. Howard Schomer, President of Chicago Theological Seminary, felt that Pope John had laid down a program which, if it should be accepted as a basis for action by churches and nations, might be the beginning of the end of wide-scale war.[1] This evaluation seems to this writer to be overly optimistic, for the encyclical seems to forget the realities posed by the concrete existence of powerful nation-states which are certainly not likely in the near future to hand over their sovereignty to a non-existent international order—and even if they were so minded, could not safely do so upon the basis suggested by the papal message.

Dr. Paul Ramsey, professor at Princeton University, has seen the weakness of the proposals laid down by "Pacem in Terris" with clarity. His analysis of the encyclical is embodied in a monograph by the same title, published by Abingdon Press in 1964, and has for its major thrust the criticism that the late Pope has failed to come to grips with the problem of power in world politics. Thus, the idealistic plea for a transition from a world of nation-states to a world regulated by an international order dedicated to peace and justice seems to lack any basis in realism, while at the same time it possesses no dynamic for coming to grips with the radical defects in human character which are in the long run the cause of wars.

One cannot avoid a feeling of admiration for spiritual leaders who seek some form of a way out from the current threat of nuclear holocaust which hangs over our world. It goes without saying that the older cliches of an isolationist form of pacifism are today pathetically irrelevant. The day has passed in which armies went forth to faraway places to wage wars, to return to relative normalcy when the fighting was terminated. In those days, the distinction

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1. Howard Schomer, "Toward Peace and Justice," *Christian Century*, May 29, 1963, pp. 703-706.

between combatant and non-combatant was clear, and could be maintained in practice. With the development of today's heavy aircraft and of guided missiles for the delivery of weapons in the megaton range, the distinction is academic, for two reasons. First, war touches potentially the person of every individual; and second, the nature of modern warfare demands that every industry and trade contribute to it with poignant directness.

Thus, the individual Christian finds himself strangely in tension with respect to the question of the use of force in society. If he works from the base of the idealistic demands of the New Testament, he frequently comes to the position of the pacifist or the conscientious objector. If he does so, however, he then finds himself confronted by the fact that the decisive factors in most of our national and international strategy rest in the more general ethic of the nation at large. Thus, the individual feels himself strangely isolated and somehow unable to come effectively to grips with the practical realities of the realistic and non-theoretical world of which he is a part. The end-result is too frequently frustration and bewilderment upon the part of all but the most resolute and idealistic. And whether Protestant or Roman Catholic, he is not always certain that the peace witness of his church has taken into account the full realities of the situation. The churches themselves are confronted by a world full of ambiguities; and in consequence, their commissions on social concerns are unable to find any clear mandate for their people in this vital area.

III.

A third attitude toward the question under discussion (or perhaps more accurately, a third group of attitudes) may be termed the critical-realistic. Thinkers of this persuasion are critical of both of the foregoing approaches. They feel that the view of the man of the street is too pragmatic and too "ad hoc" in character. This view is held to be naive in that it fails to relate ethics to the use of power, and seems willing to take the use of power for granted, without demanding from those in whose hands lie the decisions to use power any advance ethical commitment or even advance ethical reflection.

Against the traditional pacifist view(s) the critical thinker maintains that its advocates fail to appreciate the proper role of power in modern international life. The theologically oriented of the critical-realist group hold that the pacifist is unable to cope with the non-theoretical world of which he is a part, and that he

makes too little of the omnipresent evidence for human sinfulness (this he may term "the demonic") in human society. Against the apparent simplicity of the pacifist view, the critical ethicist holds that the old clichés of pacifism (which are in the last analysis isolationist) are largely irrelevant before the immensity of today's problems.

The same thinkers are critical of such pronouncements as the papal encyclical "Peace on Earth" released in April of 1963. While applauding the attempt of the Pope to update the ancient theological doctrine of the "just war," they feel that the encyclical fails to come to grips with the more basic problem of the use of power in world politics. Outstanding among the analyses of the encyclical is that given by Professor Paul Ramsey of Princeton University (to which allusion has been made earlier). In essence, the criticism of Dr. Ramsey centers in the lack of elaboration of the implications of the traditional teaching of the Church concerning the just conduct of war for the present world of nation-states.

This is not the place to treat at length the historic doctrine of the "just war." The famous "ten points" determining the doctrines as set forth by Francesco Vittoria are well known. They are as follows: a just war can be waged only when the following elements exist:

> (1) Gross injustice on the part of one, and only one, of the contending parties. (2) Gross formal moral guilt on one side—material wrong is not sufficient. (3) Undoubted proof of this guilt. (4) War should be declared only when every means of peaceful reconcilication to prevent it has failed. (5) Guilt and punishment must be proportionate. Punishment exceeding the measure of guilt is unjust and not to be allowed. (6) Moral certainty that the side of justice will win. (7) Right intention to further what is good by the war and shun what is evil. The good for the state that is expected to result from the war must be greater than the evil that is brought about by it. (8) War must be rightly conducted—restrained within limits of justice and love. (9) Avoidance of unnecessary upheaval of countries not immediately concerned, and of the Christian community. (10) Declaration of war by lawful authority in the name of God, and in order to carry out His jurisdiction.[2]

It is clear to any thoughtful reader that such a program requires a critical re-statement if it is to be meaningful for Christian justice in a day like ours. The crucial ambiguity, thinks Professor Ramsey,

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2. *Ibid.*, pp. 704, 705.

is that Christian agape is too frequently separated from the type of strategy which would attack the problem of power as it exists today. Herein lies the fateful dialectic of Point 8—can war in a nuclear age be kept within the limits of "justice and love"? Does not the use of nuclear forces foreclose the possibility of "a creative new beginning" for mankind which Paul Tillich has posited as necessary?

There are thinkers who make much of the value of the presence of nuclear power as a deterrent. Paul Tillich is hopeful that the very possession of nuclear weapons by the two major contenders for world power will prove to be a sufficient source of deterrence to their use. What effect the proliferation of nuclear powers (such as the addition to the "nuclear club" of France, Egypt, Israel, and especially Red China) will have upon this view, no one can foretell. But without doubt Paul Ramsey is correct in regarding the hope that we may "banish the use of armed force from human history through becoming skilled in the non-use of the force we possess" as the American dream within a dream.[3] The realities seem to point to the possibility, not that the possession of nuclear weapons by both sides will prevent their use, but that the ambiguity of such a system of deterrence may lead both sides to use them.

Recognizing this as the grim fact, Professor Ramsey seeks to develop and project an ethos into modern society which will be a contemporary equivalent to the Medieval Church's public advocacy of the doctrine of the "just war." The exertion of the impact of the Christian message is to be made, in his view, not by an identification of Christianity with the institutions of State and Society, but by means of creative dialogue of the Christian thinker with the men who shape public military policy. He is himself engaged in continuous discussion with writers upon nuclear strategy, and appears to direct his critical discussions of possible nuclear policies toward them.

At the heart of his current proposals for the application of a modern equivalent of a "just war," Professor Ramsey places his argument in favor of nuclear strikes (in the event that a prior aggression of an enemy makes this inevitable) against the strategic forces of the enemy rather than against his centers of population. Essentially this involves a careful calculation of nuclear blows so that they will fall, so far as this is possible, only against strategic military targets. This involves a conscious design to avoid either

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3. Paul Ramsey, "Dream and Reality in Deterrence and Defense," *Christianity and Crisis*, December 25, 1961, p. 230.

direct or collateral civilian damage. This form of strategy may properly be termed "counterforces warfare." It implies an ethical distinction of intent, so that even if collateral civilian loss may ensue, there is no criminal intention to employ such forces murderously.

It is the hope of the writer under discussion that the prospect, to an enemy, of collateral civilian damage may itself be an adequate deterrent against a "first strike" which would presumably issue from a dictatorship rather than from a relatively free society. Thus, the ambiguity which is inherent in counterforces warfare as a stated policy is still sufficiently great to effect a force of deterrence upon a potential aggressor. A part of the strategy of counterforces warfare would be the frank informing of a possible enemy-aggressor of the clear intention to use nuclear weapons against his forces. This would, it seems, eliminate some of the possibility in his thinking that they might not be used at all, and that we would be depending solely upon the threat of employment of such weapons as a deterrent.

The interesting conclusion from this form of discussion is, that the nation which seeks to be Christian in its attitudes in the matter of war and peace would venture its definition of a "just war" solely in terms of counterforces warfare, and that it should make clear its willingness to assume the risks and imponderables of such a policy, should aggression make it necessary to implement such a policy with nuclear action. The Christian moralist in this case seeks through the medium of the military and political decision-maker, to make clear to potential aggressor-enemy that there are sufficient of ambiguities in our "having" of nuclear weapons to serve as an adequate reason for deterring him from the employment of any supposed advantages which may accrue to him by virtue of his being a closed society.

The question remains, whether a cultivated ambiguity with respect to a potential aggressor-enemy is ethically justifiable. In other words, are we justified, on Christian grounds, in deceiving him at the point of whether or not we would, in event of a showdown, really employ our arsenal of nuclear weapons. Again the question is one of intent; and there is something to be said, upon pragmatic grounds, for the view that in a case of moral ambiguity, deception when practiced to save life is morally justifiable. This is recognized, in a limited sense, by the medical profession, in cases in which the withholding of bad news from a patient may serve actually to extend or to preserve life. In other words, the very "having" of nuclear weapons presents a moral dilemma, which cannot be resolved on the basis of pure black-and-white ethical terms.

Thus, the critical-realist position finds its best expression in our time in terms of a policy by which counterforces warfare is frankly accepted as a national policy, and by which a mature society comes to accept its "ethic of restraint, limits and silence." In this policy, strategic considerations shall direct the employment, in case of ultimate necessity, of thermonuclear weapons. The destruction of civilian populations should by every possible means be avoided. The policy should be openly stated and specifically conveyed to a potential agressor-nation.[4]

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These three types of perspective are neither mutually exclusive nor exhaustive as a list of possible attitudes. They do, however, represent types of approach, and deserve sympathetic study and understanding.

The viewpoint of the man in the street is, of course, highly pragmatic; it may prove to be the one within which the Christian Church has its largest opportunity for the offering of constructive guidance. Certainly if Christian leaders can offer constructive proposals for the removal of the threats of nuclear halocaust which hang suspended like the sword of Damocles over the public head, these would be welcomed.

Within the perspective of the history of the abolition of human ills through the penetrative force of the Christian message, there would appear to be a place for the existence within society of persons of dedication who, while recognizing the ambiguities and antinomies of their position, still maintain categorically that war is wrong! Whether their contentions, that the real enemy is war itself, and that no war has produced any permanent settlement of deep-seated ills, be correct or not, they have more on their side than the casual observer thinks. The more positive their proposals for alternatives become, the more potent will be their influence in undermining the structures which exploit war as an instrument of international policy.

As an intermediate and proximate "solution" the perspective of those who would seek to delimit war in terms of a relative

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4. This aspect of the question is developed by Dr. Ramsey in a paper circulated as a basis for discussion to members of the American Society for Christian Social Ethics, entitled "Deterrence During the War," being a portion of a larger study entitled "Thinking About the Do-able and the Un-do-able." See especially, "Deterrence During the War," pp. 9, 10.

justice has genuine merit. Certainly these thinkers avoid the charge of do-nothingism, and have more to their credit than those who belatedly pick up a fire extinguisher after the conflagration is under way. Those who fashion national and international policy deeply need the counsels of those who seek to apply the criteria of the Gospel analytically.

The complexities of modern international life, coupled with the mounting horror of nuclear capability, seem meanwhile to highlight some of the emphases of evangelical Christianity. If it be really believed that the presence of a regenerate element in human society "makes a difference" in the total human enterprise, then the evangelistic thrust of the Church is especially relevant to times of massive uncertainty. Indeed, apart from the presence of significant Christian elements in society, probably any attempts at the long-run avoidance of nuclear war will be relatively ineffective. Finally, the threat of massive human annihilation may well render visibly plausible the other-worldly emphasis of evangelical Christinaity. The Church has never explored to the full the significance of the words, "Whether we live therefore, or die, we are the Lord's," and the more searching declaration, "For me to live is Christ, and to die is gain."

Theological Education and the Church in Our Time*

Maurice E. Culver

President Stanger, members of the Board of Trustees of Asbury Theological Seminary, honored delegates of schools of learning of the Church and the State, respected guests, loved ones, fellow members of faculty, and fellow students in the search for truth: One stands at such a moment, at such a place, with considerable awe and with humble gratitude when one looks upon one's Alma Mater and sees the development that has taken place under the hand of God. When one is called to serve in such a capacity of responsibility, one's heart leaps in response and one gives what one has to offer to Christ, to the theological seminary which is the servant of the Church, and to the Church of Jesus Christ.

The Church of Jesus Christ! This is the Church we love, the Church which nurtured us in our Christian faith, the Church which unites us with all the justified, the sanctified, the holy ones of the ages, and of our own generation. This is our Church, but it is above all Christ's Church, His Body which He loved, for which He died, over which He jealously yearns to see that it has no spot or blemish.

We belong to Christ today. Therefore, we cannot talk responsibly about the Church apart from love of the Church, apart from awareness of who we are—the redeemed, the people of God, the heirs of the Kingdom.

As theological educators, we speak out of this heart of belonging and out of the privileged position of having been entrusted with the Word to teach, the message to proclaim; out of the privileged center from which to speak critically, creatively, and challengingly.

The theological seminary is to serve the Church, but is not the theological seminary community also the Church? This academic community is not alone an academic community. It is a worshiping community. It is a serving and a witnessing community. We are a sharing and a responsible community of Christians. We are a part

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* Installation address of Maurice E. Culver, B.D., M.A., Ph.D., as dean of Asbury Theological Seminary, on October 14, 1964.

of the Body of Christ. This fact, that we are the Church and at the same time we are a school, has definite implications. We may not assume a spectator posture to the world or to the larger Christian fellowship. Each subject of the curriculum must be taught in relation to the multi-dimensional dialogue that the Church is holding with the world. We dare not teach or live, learn or pray, in isolation because we are the Church in the world. The same questions that need to be asked of the Church in our time need to be asked of the theological seminary; not only the theological seminary, but our own Asbury Theological Seminary.

The seminary experience must not be for the student a three-year stint in Utopia—a Utopia of nice apartments, bookish problems, ready answers from knowledgable professors; the Utopia of Christian fellowship detached from the world. There must be experienced here the reality of the struggle with evil and the price our Lord paid to overcome it. There must be experienced here the kind of discipline that relates us to the battle that is on for the minds of men in the world, as well as the experience of suffering service. There must be here no conservative obstructionism that is more related to arm-chair theologians than to prophets. We are to give ourselves to a doctrine of perpetual revolution. We serve a Christ who ushers in a new Kingdom. Ours is a community of the committed. There must be a burdened, joyous, disciplined, confident, cross-bearing, victorious kind of living and learning and witnessing in such a community.

What is the nature of the Church that calls for such men?

The Church is the Gospel Community. It does not exist for itself. It exists for the Gospel. The Gospel is the Good News concerning life in Christ. Therefore, the Church exists for its Lord. And the Good News is to the world; therefore, the Church exists for the world.

The biblical Church was never allowed to become static, which is the meaning of existing for itself. In the Old Testament, the Remnant was not privileged after all its trials and purgings to sit down and glory in being the Remnant. God always commanded it to be a servant people to the world. In the New Testament the Christians were not permitted to stand aside and glory in being the community of the Resurrection. The Church was under the constant compulsion of the Holy Spirit to move out to the world. Today, our greatest lesson from the New Testament Church is not to look back to New Testament forms of the Church, but rather to New Testament flexibility as a Gospel community, giving witness to new life in Christ and taking on the servant form of its Lord. New Testament Christians were a community of the resurrection, carrying the cross for the world and pointing to the resurrected Christ who had borne

the sins of the world on the cross. Cross-bearing is the Church's life. Resurrection faith is the Church's source of hope that cross-bearing is not in vain.

Because the Church is the community of the Gospel, there are two basic elements in its structure that I wish to emphasize in relation to responsible theological education, which education must constantly face the inquiry whether or not it is fully dedicated to the whole nature and purpose of the Church.

First of all, the Church is based upon the Holy Scriptures. The Scriptures assure the Church that it is not left to its own devices. The truth that has been revealed to it, its commission, its working instruction, its message, is a given truth, a given commission, a given instruction, and a given message. That which is given is found in the Holy Scriptures. If the Church would see Jesus Christ, it must find Him in the Holy Scriptures. Here in the Word of God the Church is judged. Here it is authenticated. Here it is on sure ground in its witness. Here the Spirit speaks to the Church. Here is its authority. The Church must live by the Word of God or else it will not know its own Lord and will govern itself rather than be governed by the Holy Spirit. In obedience, fidelity, and absolute faith in this Source, the Church has its life, its message, and its mission.

Theological education is charged with the responsibility to give instruction, insight, and leadership to the Church in regard to the Word of God. Theological education must itself center down on the Holy Scriptures. Theology in our time, fortunately, has been released from bondage to philosophy and has centered on the Word of God. But even so, it can be tragically demonstrated that there is a possibility of missing the Triune God who reveals Himself in the Bible, of missing the real message, of missing the real Lord of the Church. As Dean Muelder so well points out in an address entitled, "Theological Education and the Neglect of the Gospel," "There has been a whole generation of talk about the *kerygma* and still we are not saved!"[1] We will ask, What do we do with the *kerygma* besides talk about it?

In a Director's report to the American Association of Theological Seminaries, the question was asked, "Have our students lived with the Bible to the point where they think its thoughts,

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1. Walter G. Muelder, "Theological Education and the Neglect of the Gospel," *The American Association of Theological Schools Bulletin,* XXV (June, 1962), 201.

speak its words, and act as children of the Light?"[2] Insufficient answers are given to this sort of statement and this sort of question. The Church remains in part cut off from its biblical source of life, and the world remains unsaved. We are convinced that sound theological education is centered on the inspired Word of God as absolute authority and does not draw the *kerygma* out of the Bible but proclaims it in the context of the whole Word of God. In fact, the Bible has its own way of resisting manipulation. The Holy Spirit does not, cannot, give life unless the Bible is allowed to speak and unless what is heard is obeyed. As Karl Barth declares:

> Rightly or wrongly, in loyalty or disloyalty, the Church may say a thousand things expounding and applying Scripture, but Scripture is always autonomous and independent of all that is said. It can always find new and from its own standpoint better readers, and obedience in these readers, even in a Church which has perhaps to a large extent become self-governing, and by these readers a point of entry to reform and renew the whole Church and to bring it back from self-government to obedience.[3]

Theological education must so perform its function as a servant of the Church that the Church is made aware that it must live by the Word of God, which means by the Holy Scriptures. Theological educators and students must themselves, if they would see Jesus Christ, be directed and bound to the Holy Scriptures.

The Church in our time is seeking renewal. Preparatory to coming to Asbury, I talked with a prominent minister on the West Coast. He expressed the deep spiritual search that is going on within the Church and pleaded that if Asbury had anything real to offer that we share it with the Church. Across the earnest face of the Church today is written the marks of this longing, this repentant attitude, and search for renewal. Observers of the American scene are indicating causes for the Church's earnestness, stating again and again what one prominent churchman said, "Every serious study indicates unequivocally that the detachment of Americans from the fundamental meanings of the Christian message is almost total, whatever be the pious phrases that people can still repeat."[4]

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2. Charles L. Taylor and Jesse H. Ziegler, "Report of the Directors," *The American Association of Theological Schools Bulletin,* XXV (June, 1962), 69.
3. Karl Barth, *The Doctrine of the Word of God (Church Dogmatics,* I New York: Scribners, 1956), 583.
4. Gibson Winter, "The New Christendom in the Metropolis," *The American Association of Theological Schools Bulletin,* XXV (June, 1962), 8.

There is growing concern for the hollowness of religious activism and the "precarious psychological state of many of the clergy." These and other causes found in our increasingly secular world are bringing the Church to seek renewal.

The Reformation and the renewal of the sixteenth century was a decision for the Scriptures, and conversely it must be declared, a decision for the Holy Scriptures today will mean a new reformation and bring the renewal we seek. The Church can only live by the Word of God.

A second basic element in the nature of the Church which I wish to emphasize is its catholicity.

For early Christians, the term "Christian" and "catholic" were inseparable. The cognomen "catholic" gave fullness to the nomen "Christian." The concepts of "universal" and "wholeness" are here brought out.

Universal—because the Church is not confined to any place, time, or nation, but includes all true believers.

Wholeness—because we are one Church in Jesus Christ.

Thoughts from the early Church Fathers illuminate this. Ignatius of Antioch wrote, "Where Jesus Christ is, there is the catholic Church." Saint Augustine confesses, "I am a catholic Christian." According to Augustine, to be "catholic" meant to be in world-wide communion with fellow believers, whereas to be a "heretic" meant to be content, and self-sufficient in one's own private, local isolation from other Christians and from fullness of truth and wholeness of spirit.

Consider in this connection the comprehensive thought of Cyril of Jerusalem. He affirms that the Church is called "catholic" because it is spread through the whole world, and because it never stops teaching in all its fullness every doctrine that men ought to be brought to know, and because it brings into religious obedience every sort of men, and because it is a universal treatment and a cure for every kind of sin, and possesses within it every form of virtue that is named.

For our purpose, let us grasp the meaning of this by seeing that the catholicity of the Church is both *gift* and *task.*

It is *gift* because the Church receives all of its life and its revealed truth from the fullness of the Triune God. The wholeness that the Church possesses is the wholeness of life and truth which it has by being the Body of Christ. Here we consider those great Christological passages of Paul which inform us that in Him "all the fullness of God was pleased to dwell," that "all things" are "from Him, and through Him, and to Him." It is with this Christ for whom "all things were created" who is "before all things" and in

whom "all things hold together," that the Church is identified. This is a gift in terms of life.

The gift in terms of truth is equally important. In our Christ, the Christ of our Church, is the truth. He is the source and norm of all truth, fulfilling, authenticating, and transforming every genuine human quest for truth.

Catholicity is also *task.* There is the task of allowing the fullness of Christ to be manifest in the Church and there is the task of mission. The grace and love of God are unlimited; the incarnation, crucifixion and resurrection of Christ are for all men everywhere, and Christ is Lord over all things. In depth as well as in breadth we are to be engaged in mission with our world.

The implications of catholicity for us as theological educators are very far-reaching. As one theologian has stated, "Catholicity directs attention always to the *maximal* rather than the minimal as the basis for judgment in the Church."

With this emphasis on the maximal, theological education has the obligation to study the full nature of God and man. To begin with, at least, it has the obligation to direct men's attention in the fullest measure to the guilt involved in human sinfulness. Men must be made aware of the fact of sin, of its depth of penetration in human nature, of the utter intolerance of sin in the universe of a holy God. Human sin must be exposed in all of its historical, social, cultural, personal, and collective manifestations. It must be exposed with all of its resultant distortion of human nature, its tragic division of the human family, and as that which cuts men off from life in the living God, and that which thwarts the vitalistic urge of the universe.

With this emphasis on the maximal, we are called to exercise every faculty and use every spiritual and intellectual resource at our command to comprehend and make comprehendable, to communicate and make communicable, the great Gospel of salvation that redeems us from such sin.

More than this! With this emphasis on the maximal, we are to teach the truth that God wants to do a full and complete work of grace in the human heart. He would make us holy as He is holy. He would make us loving as He is loving. He would impart to us His righteousness and His agape. He would fill us with His Holy Spirit.

With this attention to the maximal, theological education will be aware that all truth from whatever disciplines of learning—from the fields of science, art, and philosophy—belongs to the wholeness which is Christian truth, and we will help the Church to construct a Christ-centered philosophy of life that will give meaning and purpose to all the experiences of modern man.

With this attention to the maximal we will approach our task of training ministers in a radically global manner. Global thinking requires theological treatment and curriculum consideration not adequately given in seminary education. There is in our world today an honest quest for international ethos, for a universal bill of rights and freedoms, for a truly ecumenical Church, for an effective United Nations. Have we, to be specific, accepted the reality of the new ecumenical situation? Are we ahead or behind the ecumenical dialogue?

Then again, in regard to the mighty social urges of our time, have we with the Church left to others the responsibility for revolution? The Church is not to be protected against the threatening incursions of historical change. As the Gospel community, we have an all-important role in history. As Gibson Winter points out, "We are subjects of history rather than objects to be saved from history, for we are summoned to freedom for history by the redemptive Word of divine affirmation of history."[5] As the Gospel community we proclaim the shape of things to come which gives meaning to history. As Bonhoeffer puts it, "The Church of the Holy Scripture, and there is no other 'church,' lives from the end. Therefore it reads all Holy Scripture as the book of the end, of the new, of Christ. . ." [6]

And with this attention to the maximal we shall give greater attention to the enlistment of the full human resources within the Church to serve humanity. There is within the Church today a mighty movement of the lay apostolate. In our theological seminaries where a built-in clericalism prevails, we are not giving adequate attention to this new movement. The laity are today rightly assured that their baptism in the Lord is their ordination to witness. In a world where we have more non-Christians today than existed on the day of Pentecost, we need to develop to the full extent this lay apostolate. A cleric-centered Church has fallen into the danger of over-centralization. Authority, service to the community, worship, and many things more are centered in the clergy. Elaborate institutions are developed to carry this out. Organizations that always have to pivot around the clergy, buildings that confine clergy operations, creating a "come to church" ministry rather than a "go to the world" ministry are the confinements of the organization-man-cleric today. For the perplexed and tortured human predicament about us today we need a dynamic and flexible ministry. We need a

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5. *Ibid.*, 175.
6. Dietrich Bonhoeffer, *Creation and Fall* (New York: Macmillian Co., 1959), p. 8.

ministry closely related to the decision-making areas of business, government, school, home, and industrial shop. We need the lay apostolate that the Spirit of God is calling forth today. Are the theological seminaries ready for this? Are they ready to give the training programs that might be required? Are they ready for the new forms of ministry that this might imply?

It is recognized that there exists in a spiritually healthy theological seminary a basic tension. It is that tension which is there because we are both an academic community and a Gospel community, both a school and the Church. As a school, we must give measured, rational, and studied attention to the objective search for truth. This is Christ in us. As a Church we express that quality of all-out agape relationship to the world. This, too, is Christ in us.

Asbury Theological Seminary has always been known as the school with an open end to the world in our evangelistic zeal for the world. We specialize in motivation to this end. We thank God that He has given us this vision and this place of service. We pray that it may increase. But we ask as well that our love may grow in all knowledge and discernment as Paul admonishes us; that we may guard against all isolationist and divisive tendencies in our outlook and servant ministry; that increasingly we may minister to the whole need of man: that we may present the full riches of Christ to every man, "warning every man and teaching every man in all wisdom, that we may present every man mature in Christ." For this let us toil, striving with all the energy which He mightily inspires within us!

In closing, I wish to raise a number of questions which I trust the Holy Spirit may have placed before us. In a recent address to the American Association of Theological Seminaries, Samuel Miller stated: "The men who come to us now to be trained for the Christian ministry do not begin with faith, they hunger for it."[7] Our facilities in our theological seminaries are improving. Our faculities are improving. Our curricula are broadening. But the situation of our students is deteriorating.

In a number of the theological seminaries which I have served this past year, faculty after faculty has indicated the insecurity of the student body as they contemplate their ministry.

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7. Samuel H. Miller, "The Prophetic Responsibility of Theological Training," *The American Association of Theological Schools Bulletin,* XXV (June, 1962), 220.

Have you as students at Asbury come with this lack of faith? Are you hungering for an assured, personal relationship to God in Christ? Are you able to find it here? Is Asbury Seminary providing you with the necessary confrontation, instruction, counseling, personal care, so that your life is being firmly rooted in Christ? Do you find here that genuine, rigorous discipline that leads to spiritual and intellectual maturation?

Are we as a faculty exercising all wisdom and love to present every student mature in Christ?

Here at Asbury Seminary we are improving our buildings and broadening our curriculum. Just this week we moved in a great air-conditioning unit. This next term we are adding several new courses for student selection. Our new library building will soon be in the process of construction. Is our Seminary, as an institution, too conformed to this world? Are we like many of the fortress churches being built about us, walled-in societies of complacent, happy, contented and satisfied people where the world cannot penetrate and reach us, or even crucify us?

Asbury Theological Seminary is justified as a modern and well-equipped institution, and every dollar spent on buildings, books, and faculty is sanctified *if* all of us who go out as ministers of Jesus Christ from this blessed place will, by the grace of God, live sacrificial lives, giving ourselves at whatever cost to us personally, as suffering servants of Jesus Christ, crucified to the world, not seeking status, or honor, or personal gain, counting all things as refuse for the sake of knowing Christ and serving Him and our fellow man, giving a prophetic, inspired witness to all the cultural, social, intellectual, and spiritual needs of our world.

If this be the end result, Asbury Theological Seminary, its faculty and administration, its benefactors and friends, will praise God and know that truly we are the servant of the Church of Christ in our time.

Book Reviews

James D. Robertson, PhD., Book Review Editor

The Editoral Committee presents three books by members of the faculty of Asbury Theological Seminary. The authors are Dr. J. Harold Greenlee, Professor of New Testament Language; Dr. J. T. Seamands, John Wesley Beeson Associate Professor of Missions; and Dr. George A. Turner, Professor of Biblical Literature.

Introduction to New Testament Textual Criticism, by J. Harold Greenlee. Grand Rapids: Eerdmans, 1964. 160 pages. $3.50.

I often wonder what goes on in the mind of the ordinary reader of the English New Testament, when he sees in the margin a textual variant, for example, at Mark 1:1, "*Some ancient authorities*" (A.R.V. or R.S.V.), or, "*Some witnesses*" (N.E.B.) "*omit* the Son of God." Certainly he is not likely to imagine the extensive and complicated underlying process so clearly and compactly presented in the handbook by Asbury's Professor Greenlee, *Introduction to New Testament Textual Criticism.* But curiosity, if nothing more important, might well induce him to make a start under such a guide. Really he should not stop until he has mastered enough Greek to grapple with the process, as Dr. Greenlee's students have done. It may still be true that Greek is studied by more people in Kentucky than in almost any other state of the Union.

To anyone who wishes to be "biblically literate" the facts of textual criticism should not be a closed book. The production in our day of several English translations should have sharpened the readers' interest in their differences and especially in that class of differences which are due to the occasional discrepancy between the Greek manuscripts, early versions, and early quotations (otherwise called witnesses or authorities) on which the translations rest. Professor Greenlee scarcely indicates how very

small a proportion of the words of the original authors are now subject to doubt, though he indicates that those that are debatable do not really involve any significant difference in doctrine. Here is one area of biblical study so free from *odium theologicum* as to transcend the fences between Protestants of sundry extremes and between Catholics and Protestants. Dr. Greenlee's book, so comprehensive and informative, need have no parochial or sectarian clientele.

He takes the reader step by step into a recovery of the process of book writing in early Christianity, its external forms and tools, its transmission by copying and consequent accumulation of thousands of variants, and then on to the more modern effort to unscramble the process of centuries and to get back as nearly as possible to what evangelists and apostles actually wrote.

The book shows the author's familiarity with the latest literature on the subject, the discoveries (like the Bodmer Papyri), and the mature conclusions about what is probable and what is uncertain in the study. The admirable presentation attests the experienced teacher, and the publication shows the meticulous checking of proof reading. The misprints noticed were—as is often the case—chiefly in the index. Even the Greek—another pitfall of printers—is immaculate. I found one error in a breathing on page 83 and that only with the help of a magnifying glass! With such reassurance, one hopes that this field so relevant to "the most important piece of ancient literature" will, with the help of this trustworthy guide, be explored by many readers and students in years to come.

Henry J. Cadbury
Haverford, Penna.

The Supreme Task of the Church, by John T. Seamands. Grand Rapids: Eerdmans, 1964. 126 pages. $2.95.

The distinguished professor of Missions at Asbury Theological Seminary, burning with the conviction that missions is the reason for the very existence of the church, challenges us in these pages to face up to our responsibility of world evangelism. Never was this appeal more needed than now. The world's exploding population, the rising materialistic spirit among new nations, the re-awakening of old non-Christian cultures and religions, the arrogant march of Communism—these conditions

must be reckoned with, and the contest is not an easy one. Clear thinking and high dedication to the cause of Christian missions is essential. Certainly the church needs to hear the voice of one for whom the Gospel has not lost its ancient thrill, yet one who still speaks with relevence to the modern day.

Dr. Seamands is such a man. He knows his subject. His early life was spent in a missionary home. For twenty years he served as one of the most beloved and effective missionaries in India. And even now, while teaching in the Seminary, he still spends several months each year visiting mission fields of the world, keeping abreast of what is going on, and doing the work of an evangelist. Missions is his life whether he is at home or abroad.

The theme of this book and the life of the author are most intimately related. Dr. E. Stanley Jones aptly expresses this in his Foreword when he writes: "It is not a discourse but a deed. It is vascular; cut it anywhere and it will bleed–bleed with the life blood of its author." Dr. Seamands treats such themes as: "The Great Omission," "The Gospel Versus Religion," and "The New Look in Missions." Perhaps the last sermon, "What India Has Done for Me," explains why he writes as he does; for in his years of missionary service he learned the power of simple faith, the joy of giving, and the meaning of self denial.

In scores of conferences and churches across America, God has been pleased to use these messages to stir thousands with a new vision of the Great Commission. The author writes with the average churchman in mind. Part of the popular appeal of the volume is in the persuasive simplicity of its message. No one can fail to follow the development of thought in each sermon as it progressively unfolds. The illustrations, from personal experience, will for some more than compensate for the price of the book.

Robert E. Coleman

The Gospel of John: An Evangelical Commentary, by George A. Turner and Julius R. Mantey. Grand Rapids: Eerdmans, 1964, 420 pages. $8.95.

This excellent volume is the third in the New Evangelical Bible Commentary series. (Mark and Acts were printed by Zondervan.) In keeping with the objectives of the set, the book is both exegetical and expository, with proper attention to significant

critical concerns. The work is thoroughly evangelical in spirit, scholarly in method, clear and logical in outline, and broad in scope of treatment. Informative footnotes draw upon sources from both English-speaking and other lands. Large double-column pages of clear type have made possible a full-scale commentary in the old tradition of vastness without sacrificing the readability and conciseness demanded by modern standards. In this respect, the format is like that of The Interpreters' Bible.

Dr. Turner, editor-in-chief of the series and professor of English Bible at Asbury Theological Seminary, has brought to this volume the fruit of many years of study and teaching as well as the results of extensive travel and research in Bible lands. Dr. Mantey, professor emeritus of Greek and New Testament at Northern Baptist Theological Seminary, has provided exegetical materials for the book. The product is a rich storehouse of information and inspiration concerning the events, backgrounds, and teachings of the Fourth Gospel and is a most trustworthy and useful guide to its understanding both as a whole and in its various parts.

People of discernment are calling for a commentary of this depth and scope on the whole Bible from the Evangelical, Wesleyan-Arminian approach. Here is a good sample of what can be done if the market will support the great financial investment involved in publication of a book with six to ten times the number of words common to a four or five dollar book—and with the expensive elements required by the technical nature of the material. The future of the commentary series will depend not simply upon the quality of the material (in John, this is assured), but rather upon the willingness of like-minded people to spend a bit more for a new book that meets the real need than would be charged for less satisfactory reprints. This volume is a worthy addition to the great body of literature on the Fourth Gospel and is unexcelled in its field.

Wilber T. Dayton

The Amplified Old Testament, Part One (Genesis to Esther); Part Two (Job to Malachi). Grand Rapids: Zondervan, 1962, 1964. $4.95 each.

The success of the Amplified New Testament (750,000 printed in four years) has led editor-translator Miss Frances E. Siewart and the publishers to amplify the Old Testament also. This volume follows the same general and rather unique plan of the earlier work on the New Testament–the addition of alternate readings by means of brackets, italics, commas, and the dash.

In the early days of English translations of the Bible, explanatory notes proved to be unsuccessful and were abandoned, largely because they had a sectarian slant. The American Bible Society has consistently stressed the policy of translations "without notes." Today, however, several annotated Bibles have met with success. The average Bible reader has grown more tolerant.

The reader of this version will find many things helpful and commendable. For instance, the footnotes on Isaiah 14 and Ezekiel 28 make clear why the words addressed to the king of Babylon were sometimes regarded as addressed to Satan. In Joel 2:20 the locusts are described accurately. The interpretation of Isaiah 45:7 on the creation of "evil" is exegetically sound. A sample of the amplification is Hosea 2:20, "You shall know–recognize, be acquainted with, appreciate, give heed to and cherish–the Lord." Here the verb has been translated in six different ways.

But there are instances when the amplification seems a bit superfluous because repetitious–one does not need to be told repeatedly in the same context that "know" means to "recognize, understand and realize" (Ezek. 20:15,16,20) and the "good" means "suitable" and "pleasing" (Gen. 1:4,10,12,18,21,25). In some places the text has been improved (?), e.g., "grape juice" or "fruit juice" substituted for "wine" (Lam. 2:12; Joel 1:5,10; 2:19,24). A few minor errors of historical or archaeological nature are noticeable such as the statement that Askelon and its adjacent sea-coast are still uninhabited (Zech. 9:3 footnote). Actually Israel is rebuilding the ancient harbor to serve the South Israel and the nearby city of New Askelon. The translator is much interested in prophecy and its fulfillment, often ignoring the fulfillment of some prophecies in the Restoration of the sixth century B.C. (Ezek. 36:10,11; 37:21; Isa. 66:8) and viewing them as fulfilled only in modern Israel. The literal fulfillment of prophecy is often pointed out, sometimes helpfully as in Micah 1:6. Occasionally the literal meaning is allegorized as when the ideal wife of Proverbs "seeks out the wool and flax (of which righteous character is made?) and works with willing

hands *to develop it.*" The note on the four "living creatures" in Ezekiel 1:10 makes no mention of their reappearance in Revelation 4:7 but states that they are symbolic respectively of the Matthew portrait of Christ as King (lion), Mark as servant (ox), Luke as human (man), and John as divine (eagle) in the sequence of Revelation 4:7. Medieval art follows the sequence of Ezekiel: Matthew (man), Mark (lion), Luke (ox), and John (eagle).

In most instances the amplifications are accurate and helpful as when shepherds are called civil leaders (Jer. 23:1) and the branch is interpreted to mean "sprout" or "germ" (Jer. 23:5). Footnotes are generally accurate and helpful to an understanding of the text, as the explanation of "ban" in Numbers 3:38 and the note on the consequences of David's sin (II Sam. 2:11). Unfortunately each verse is printed as a separate paragraph, thus obscuring the natural units of thought.

For the busy reader without access to commentaries, or lacking the time to use them, this version will be readable, instructive, and edifying. All will find the footnotes and interpolations interesting, and often informative.

George A. Turner

The Meaning of Being a Christian, by Harry Emerson Fosdick. New York: Association Press, 1964. 365 pages. $4.95.

This book embodies the essence of three of Dr. Fosdick's earliest books: *The Meaning of Prayer* (1915), *The Meaning of Service* (1920), and *The Meaning of Faith* (1921). The new volume contains 365 daily meditations so organized as to constitute a study of what it means to be a Christian. Reverence for the person of Christ is not enough. We are Christians not because we endorse His teachings and character, or because we repeat the historic Christian creeds and keep busy as church-members. Being a Christian calls for a sacrificial commitment to Christ that is established in faith, strengthened in prayer, and expressed in service. In reading this volume one realizes that the basic message of Fosdick's early trilogy is still eminently relevant to our day. Both minister and layman will find in these readings a wealth of practical insights on prayer, faith, and service.

James D. Robertson

The Prophets, by Abraham J. Heschel. New York: Harper and Row, 1962. 518 pages. $6.00.

The stated aim of this book is "to attain an understanding of the prophet through an analysis and description of his consciousness, to relate what came to pass in his life–facing man, being faced by God–as reflected and affirmed in his mind."

It is to be noted, therefore, that the work is a study in religious psychology: The psychology of the prophetic experiences of Israel's great men of God–His servants the prophets. The author has sought to find the characteristics of this experience within the act of God's revelation of His will to the prophets. The prophets are regarded as persons who were in a dynamic interaction with God: Persons who were certain that it was their task to give their people God's view, God's reaction to the existing situation. Dr. Heschel has not sought to pass judgment on the truth of any claim made by the prophet; rather, he has tried to locate and to "reflect the decisive categories or the structural forms of prophetic thinking." He has sought to accomplish his purpose by observation, careful evaluation, and repeated inspection of the data left to us in the prophetic writings. His basic principle has been "to know what we see rather than to see what we know."

The author insists that he who would understand the writings of the prophets must do more than think about them; he must live in them. Their world must be reconstructed as much as possible. The student of the prophets, moreover, must realize that prophecy is an *"exegesis of existence from a divine perspective."* It is "an understanding of an understanding. . . it is exegesis of exegesis."

After a brief description of what the prophets were like, the author presents short but incisive summaries of the life and mission of the prophets: Amos, Hosea, Isaiah, Micah, Jeremiah, Habakkuk, and the so-called "Second Isaiah." He then sets forth in lucid style the Hebrew prophet's concept of history, of chastisement, and of justice, giving full weight to the prophets' pronouncements in the Old Testament.

With chapter twelve, the author begins to discuss his concept of the prophet's understanding of God's relationship to Israel. Utilizing a Greek term, Pathos, in its strictly lexical sense, namely, "a feeling which the mind suffers, an affection of the mind, emotion, passion; passionate desire" (see Thayer's *Greek-English Lexicon*), Heschel proceeds to outline a theology of pathos which, he says is to be found almost everywhere in the writings of the prophets.

The prophet's theology of pathos portrays a God who loves man and who is greatly concerned for man's welfare. The emotions which the Hebrew prophet relates to God are not unreasoned manifestations, but are deeply rooted in a free act of God to communicate Himself to man and to express His decision to intervene in human affairs through judgment and salvation. Willingness to be related to man personally and intimately is at the very center of God's nature. The prophet understood that pathos, in terms of anger, was not an attribute of God, not essential to His being; rather pathos is a function of God's will, an aspect of God's relationship to rebellious men.

The author compares and contrasts the prophet's concept of a personal God of love and anger with pagan concepts of gods as nature powers or impersonal, universal systems of logic.

The response of the prophet to the self-disclosure of God's concern for man is designated as sympathy, a feeling with another. "The prophet not only hears and apprehends the divine pathos; he is convulsed by it to the depths of his soul." The prophet's sympathy meant that he was in an immediate relationship of fellowship with God; he was actively cooperating with God. Hence sympathy signifies an interaction between persons involving a challenge, an act of dedication, and a condition of tension. In times of tension the prophet's reactions may range from dismay and frustration to full surrender and a sense of spiritual victory. A fundamental characteristic of the prophet's sympathy is that first God contacts and calls him; God speaks and the prophet reacts.

Akin to the author's method of contrasting divine pathos with pagan concepts of God, the concept of sympathy as a characteristic of the prophets' inner life is contrasted with a wide variety of ecstasy, and many kinds of emotional experiences, including psychosis. The uniqueness of the experiences of the Hebrew prophet with God is clearly set forth.

Professor Heschel has provided us with a study of the Hebrew prophet which is of high significance. Actually, the present work is a revision and enlargement of a doctoral dissertation, entitled *Die Prophetie,* written in German about thirty years ago. This reviewer was assigned the task ten years ago of translating and analyzing this original volume as part of his own doctoral dissertation on the prophets. At that time it was his privilege to get acquainted with Professor Heschel, from whom he gained valuable insights relating to his project.

Experience in testing Heschel's theory of pathos and sympathy validates much of claim to truth. However, the reviewer has felt that the underlying philosophical cast of the theory, the

tendency to view the prophet's understanding as basically content and form, provides a framework which is too rigid. To see the prophet's interaction with God in terms of the dynamics of person-to-person relationship, would seem to be much more helpful. To be sure, Heschel clearly has seen that person-to-person action and reaction is the essence of the concepts of pathos and sympathy, but he has failed to elucidate adequately all of the facets of this interaction, though the material for such elucidation in quite abundant in the writings of the prophets. The prayers and dialogues in the first twenty chapters of Jeremiah are especially rich. So also is Hosea.

The author has recognized that the role of the people's rebellion against God is an important factor in the expression of divine displeasure, but the full significance of antipathy as a third dimension in the structure of person-to-person relationships within the covenant is left largely unexplored.

Notwithstanding these shortcomings, the book is of sufficient importance that the student of the Hebrew prophets can hardly afford to neglect it.

G. Herbert Livingston

The New Testament in Plain English, by Charles Kingsley Williams. Grand Rapids: Eerdmans, 1963. 572 pages. $3.95.

This book is the work of a scholar of long experience as a teacher of English in India and Africa. Professor Williams' subsequent work as General Editor of the Longmans Simplified English Series has brought him fame as an authority on modern English usage. The translation has been made from the Greek text that lies behind the English Revised Version of 1881. It was the writer's intent to expose the meaning of the New Testament to the man in the street. In so doing, he has merited commendation from men like Frank Laubach and Eugene Nida. Vocabulary is restricted as much as possible to the 1500 words of the Interim Report on Vocabulary Selection (London, 1936). A Glossary of such additional words as seemed necessary is provided at the end of the book. The whole makes for greater flexibility than is the case with the *New Testament in Basic English* (1941), which used 900 words. Notwithstanding its limited vocabulary, *The New Testament in Plain English* is a work of dignity, charm, and truth.

James D. Robertson

Introduction to the New Testament, by Everett F. Harrison. Grand Rapids: Eerdmans, 1964. 481 pages. $5.95.

A profound scholar from Fuller Theological Seminary has produced from a conservative viewpoint the most useable volume on the introduction to the New Testament since Thiessen. Many will find it a happy successor to Thiessen. The book grows out of a quarter of a century of teaching in the field and a broad acquaintance with the sources in English, German, and French, as well as the ancient languages and documents relevant to the field. Each chapter presents enough of the debates of the past century or two to acquaint the student with trends of thought. Ample bibliographies are provided for further investigation.

The book is in five parts, the first four of which occupy less than one-third of the space. First there is a summary of the background of New Testament times in relation to history, institutions, and literature. In turn, the Greek language is analyzed in its New Testament context, the science of textual criticism is treated, and the concept of the canon is discussed in its proper setting. The rest of the volume is devoted to the various books and sections of the New Testament. Here the emphasis is on special introduction or criticism with primary attention given to authorship, date, place, contents, purpose, special problems, and the results of recent study. The treatment furnishes a broad and excellent introduction for a beginner or a useful analysis and summary for one who is acquainted with the field.

It seems impossible, of course, to write a book in the field that serves all equally well. To some, including the present reviewer, the weakest element grows out of the author's acceptance of the priority of Mark. Though Dr. Harrison admits the problems in his view, he is forced to wrest the Synoptic Gospels out of their traditional settings and to date the more Jewish Matthew later than the more Roman Mark. And since there is evidence for dating Mark near the death of Peter, he tends to place the Gospels somewhat later than the ancients affirmed or than recent studies (such as Albright's) would indicate. The repercussions of this view carry through the whole period of the Gospel and Acts writings. Though there is sufficient modern consensus in favor of his opinion to require an awareness of this viewpoint and of its implications, evidence is increasing that the priority of Mark is an unproved and misleading hypothesis. If this be true, it is unfortunate that so learned a conservative has given his support to a position that was introduced on a wave of doubt concerning the equal inspiration and validity of the four Gospels.

Though varying judgments will be formed as to whether the writer has settled the various questions directly on center or to the right or the left of center, Dr. Harrison has certainly produced a most useful volume. A firm loyalty to the Scriptures is coupled with an inquiring mind and an intellectual honesty that dares to cite the evidences on both sides of the questions. The spirit is always fair and constructive. And the reader is free to disagree with the conculsions. Many will welcome this as a text to be adopted. All will find it profitable reading.

Wilber T. Dayton

The Earliest Christian Confessions, by Vernon H. Neufeld. Grand Rapids: Eerdmans, 1963. 167 pages. $4.00.

This book, Volume V in a series of *New Testament Tools and Studies,* edited by Bruce M. Metzger, is a condensation of a doctoral dissertation at Princeton entitled "The Primitive Christian *Homologia* According to the New Testament." The fuller treatment is exceptionally meaty, with ample documentation and bibliography. It is by nature addressed to those who have some interest and competence in New Testament studies.

By an analysis of literary forms in the New Testament, Mr. Neufeld seeks to arrive at the earliest expressions of the Christian *homologia* or confession. A survey of studies in related areas is followed by an analysis of the cognates and antonyms of the word *homologia.* Exegetical and lexical studies differentiate the concepts of *didache, kerygma, paradosis, martyria,* and *pistis* and lay the foundation for a specific analysis of the open expression of the faith denoted by *homologia.* After a brief examination of the *Shema* and the *one God* confessions of Judaism, the writer, in moving systematically through Paul, John, the Synoptic Gospels and Acts, and the other books of the New Testament, furnishes an illuminating analysis of all passages that reflect an early Christian confession. The final chapter brings the findings together in a summary of the origin, nature, development, and function of the *homologia.*

Among his significant conclusions are the following: 1. The *homologia* was an early form of Christian tradition. 2. Its basic pattern includes two elements: the naming of Jesus and the ascription to Him of an important title or concept. 3. It represents the basic core of the Christian faith. 4. As a distinct form of tradition, it had its place primarily in the life of the early apostolic church, though it had antecedents in the ministry of Jesus and the simple

conviction that the disciples gained by contact with Jesus. 5. Its earliest form was "Jesus is the Christ." 6. An early adaptation, with similar emphasis, was "Jesus is the Son of God." 7. In Paul the stress is on the later and more Gentile confession "Jesus is Lord." 8. The form underwent certain modifications in the expanding church but both elements in the primitive *homologia* remained constant. 9. The *homologia* served the purposes of personal confession of faith, basis for developing creeds, succint form of proclamation, and a norm of truth in apologetics and polemics.

The book is most timely in its elucidation of the fundamental convictions of the apostles and the earliest Christians. From a historical standpoint, they were closest to the facts which the Gospel proclaims. A study of their reactions to the Jesus of history and of their faith in Him as Lord and Christ is normative. This work is an excellent antidote for much of the superficial and erroneous thinking of our day about the gap between the historical Jesus and the Christ of faith. Here the strength and credibility of the original witness can be examined realistically. The result is a positive note—a Gospel to be confidently proclaimed.

Wilber T. Dayton

A Survey of Syntax in the Hebrew Old Testament, by J. Wash Watts. Grand Rapids: Eerdmans, 1964. 161 pages. $3.95.

Professor Watts has been an instructor of Hebrew for more than thirty years, mostly at New Orleans Baptist Theological Seminary. He spent six years among the Hebrew-speaking people of Israel. This book is the product of his long and intimate knowledge of the language. It is one of the most thorough treatments of Hebrew syntax done by an American Protestant.

The book is primarily concerned with an accurate and consistent translation of Hebrew verb forms into English. Since Hebrew verbs do not of themselves have clear indicators of tenses or moods, as do English, it is not easy to select the English tense form or mood form which properly conveys the full force of a Hebrew verb in varied syntax structures. Consequently, an analysis of the environment of a Hebrew verb form is essential. Professor Watts has sought to provide such an analysis.

The end result of this kind of an analysis is often quite startling, producing English translations that bring out aspects of the Hebrew verb forms rarely found in popular English versions. This fact is frequently evident in Watts' other volume, *A Distinctive Translation of Genesis.*

The most interesting feature of Watts' book on syntax is his attack on older theories concerning a distinction between a *waw* conjunctive and a *waw* consecutive. Watts says that since this distinction is not supported by the evidence, it is to be rejected.

The older theory maintained that when a *waw* was attached to a Hebrew perfect form of the verb, the perfect form took on the same sense as the preceding, dominant verb. Watts maintains that in such a case the perfect still has a distinctive meaning common to all perfects. He denies that a shift of accent on perfects with the *waw* in any way changes its fundamental sense. He also denies that imperfect forms of a Hebrew verb with a *waw* attached undergo a change to a sense other than that of all Hebrew imperfects.

The position of the author reminds one of the contention of Robert Young a century ago, that the *waw* attached to Hebrew perfects and imperfects did not change their sense fundamentally. Young has passed on to us the results of his position in *A Literal Translation of the Holy Bible,* reprinted by Baker Book House in 1953.

The challenge of this denial of a principle of Hebrew grammar which has been widely accepted in the past is worthy of consideration. It should be carefully tested by students of the Hebrew Old Testament in order to evaluate more fully its worth.

G. H. Livingston

Chapters in the History of New Testament Texual Criticism, by Bruce M. Metzger. *New Testament Tools and Studies IV,* edited by Bruce M. Metzger. Grand Rapids: Eerdmans, 1963. xi plus 165 pages. $4.00.

The author of this volume, who is also editor of the series, is one of the finest New Testament scholars on the contemporary scene. His work is always fully reliable and carefully documented. The present volume is not a book for beginners in the field of textual criticism, but deals with some special subjects for those who are already well-oriented in this significant area of study. In dealing with these special topics, including certain text-types, the Old Slavonic version of the New Testament, Tatian's Diatessaron, and a survey of contributions from Spanish scholars to New Testament textual criticism, the author has also suggested subjects for investigation and research topics which will be of interest to students in this field.

J. Harold Greenlee

The Measure of A Minister, by Dudley Strain. St. Louis: The Bethany Press, 1964. 128 pages. $2.50.

This small volume is packed full of healthy advice to the person seeking to fulfill the calling of a parish minister. The value of the book does not lie in its treatment of the spiritual depth of the minister's life but rather in the practical administration of his time and talents. It deals with such matters as ministerial ethics, the parsonage family, managing a church staff, keeping records, and dozens of other down-to-earth situations in a pastor's work.

The author's own distinguished ministry in several pulpits of the Disciples of Christ adds credence and honesty to his treatment of the subject. It was his reputation as an effective pastor that prompted the leaders of his denomination to commission Mr. Strain to write the book.

Young ministers especially will welcome his counsel. Yet even among more experienced men of the cloth, the book might profitably draw attention to some neglected areas of concern. One looking for help in becoming a more effective minister will appreciate the systematic way in which this book deals with many of the problems peculiar to his high calling.

Robert E. Coleman

More Southern Baptist Preaching, compiled and edited by H. C. Brown, Jr. Nashville: Broadman Press, 1964. 165 pages. $2.95.

A sequel to *Southern Baptist Preaching*, this is another collection of sermons by Baptist pastors and denominational leaders. Each contributor also furnishes a step-by-step account of his method of sermon preparation.

Although the sermons come from within the ranks of a denomination they hold universal appeal. They are in the evangelical tradition and are Biblically grounded and life-centered. But much contemporary preaching needs to recapture something of the joy and the wonder that in New Testament times attended the proclamation of the Gospel. Of course, a significant part of the preacher's task is to expose sin and criticize life, but surely the preacher's chief function is to show where life exists—in its height and breadth and depth. When men come face to face with God in Christ and truth is preached with compassion, the Gospel becomes the power of God unto salvation. We are first of all ministers of the grace of God.

If these sermons do not represent contemporary preaching "at its most effective," they do make clear "the way" and they challenge us to self-examination and to growth. Some of the messages are superior both in content and in homiletical and literary style; others leave some things to be desired. Generally speaking, the volume would be strengthened by more freshness of insight both with regard to Biblical truth and to the human predicament. There is too much laboring of the obvious. In some instances, homiletical arrangement and an expansive literary style suggest the need of more disciplined thinking. In one sermon there is no obvious relationship between the sermon title and outline. In another, the theme is specifically treated only in the last division of the sermon. In our day little defense need be made for using illustrations. Yet where almost half of a sermon consists of illustrations there is not likely to be much progress of thought. The relating of a lengthy anecdote, however apt, is hardly an adequate handling of a "point."

The inclusion of each man's homiletical method is interesting and instructive. Not a man but takes the business of sermon preparation seriously. One always takes a risk, however, in placing in juxtaposition the method and the finished product. For it sometimes happens that the end result hardly justifies the apparently painstaking program of preparation.

James D. Robertson

It Took A Miracle, by Herbert L. Bowdin. Westwood, New Jersey: Revell, 1964. 128 pages. $2.50.

This is the story of Ford Philpot—the moving account of how a mountain boy from Kentucky, bound by alcoholism at the age of thirty, was rescued by the grace of God in a prayer meeting off the campus of Asbury College to become one of the foremost evangelists of our time.

It is a moving account, told with zest and candor. One might find himself having to wipe a tear from his eye as some of the scenes of Ford's life are flashed across the page—such as the day when he left home without having finished high school. All alone he started walking down the little country road that led out into the big world beyond, not daring to look back at his dear mother standing at the house trying to dry her eyes with her apron. Another time, years later, he had come back to his home town to conduct a revival meeting, and on the last night as the invitation was extended, his father, long disdainful of religion, slowly walked down the aisle to kneel beside his son at the altar of prayer.

It is evident that the author has a strong affection for his subject, and at times it might seem that he overdoes his story because of it. But if such is the case, it would only be natural since the two have been close friends since college days. It was at Herb Bowdin's invitation that Ford preached his first sermon, and it was his idea, too, which let to the production of "The Story," a popular television series featuring Ford Philpot, now appearing on stations from coast to coast.

The latter part of the book deals with the development of the various Philpot ministries. Pastors will be interested in the way his crusade is organized and supported.

Those who might be prone to question the power of the "old time" Gospel will be hard put to explain much of what is described. One could wish that the skeptics of evangelism would read it. The theme of the book, as expressed in the title, is witness to what God can do in making a sinner a new creation in Christ Jesus. It is a testimony to the fact that God is still in the business of working miracles in the transformation of lives.

Robert E. Coleman

The Christian World of C. S. Lewis, by Clyde S. Kilby. Grand Rapids: Eerdmans, 1964. 216 pages. $4.50.

Now that C. S. Lewis' last volume has been published, it is possible to bring all his works together in an analysis that reveals the pattern and thrust of his literary life. This has been effectively accomplished by the chairman of the department of English at Wheaton College. Dr. Kilby's own insights into religion and life, as well as his rich knowledge of literature, eminently qualify him to expound and criticize the works of Lewis. Those who are not acquainted with Lewis' forty or more volumes will find the present book an excellent summary and a tempting appetizer. And the many Lewis fans will broaden their perspectives and sharpen their insights by following this systematic classification and treatment.

The religious theme that runs through so many of Lewis' works is subtle and disarming at the same time that it is forthright and courageous in declaration of faith. Kilby has preserved and expounded this breath of freshness and genuineness. In so doing, he has uncovered the secret of an amazingly penetrating testimony to Christian faith in a language as clear to the uninitiated and the prejudiced as to the religious traditionalists. None will find much in Lewis or in this exposition of his works to foster pride or to

praise hackneyed ways of saying and doing things. Nor will one's sensibilities always be spared the shock of the unusual or the unpleasant. But the thoughtful Christian will find his faith strengthened and challenged. And the sophisticated unbeliever can hardly avoid being shaken. A new John Bunyan has spoken—this time from the halls of learning.

Wilber T. Dayton

Steps to the Sermon, by H. C. Brown, Jr., H. Gordon Clinard, and Jesse J. Northcutt. Nashville: Broadman Press, 1963. 202 pages. $4.50.

The opening chapter, "Understanding the Task," effectively sets forth the nature of preaching as God's encounter with man and as God's way of giving life to men. The authors' conviction that preaching is primary in the work of the ministry is arrived at not only in the light of the nature of preaching but in view of the fact that preaching was paramount in the work of the prophets, Christ, and the Apostles. They feel, as did P. T. Forsythe at the beginning of this century, that with preaching, Christianity stands or falls. This first chapter also devotes ten pages to a summary of the history of preaching (an innovation in a text on sermon preparation), a consideration which helps the student to see his task in historical perspective. Subsequent chapters deal with "Discussing the Idea of the Sermon," "Interpreting the Text," "Gathering Material," "Maturing the Idea," and "Formulating the Structure."

There is here, for the most part, much worthwhile information concerning the business of sermon-making. The discussion on handling the text is profitable and simply stated. The chapter on gathering material, however, has to do largely with collecting illustrations. The section on structure would be strengthened if the proposed sixteen methods of developing sermons were reduced to ten or a dozen. As is, the treatment is too often fragmentary. With a reduced number, the theoretic statement of a given method could be implemented with adequate concrete examples in point. The two closing chapters, dealing respectively with the development of style and with the delivery of the sermon, merit careful reading. In the main, here is profitable reading, especially for the beginning preacher.

James D. Robertson

Sons of Anak, The Gospel and the Modern Giants, by David H. C. Read. New York: Scribners, 1964. 208 pages. $3.95.

The "Sons of Anak," it will be remembered, were the inhabitants of the land the Israelites were destined to enter. Because of the huge stature and the forbidding aspect of these men they were greatly feared by the "people of God." In this book of twenty-six sermons, originally given on the National Radio Pulpit, the Scottish preacher at Madison Avenue Presbyterian Church shows us how under God the modern giants that threaten our existence can be cut down to size.

These messages are refreshingly different, down-to-earth, sane, and rich in encouragement. The preacher has his finger on the pulse of our frustrated, fear-ridden generation and brings us right into the Presence of Him who is able. Vision is clarified, faith is strengthened, and hope is renewed. The sermons should prove to be an antidote to him who is sorely tempted to see God only in the image of man. Dr. Read thinks straight and communicates clearly. His language, pictorial yet unpretentious, illustrates Swift's concept of style: "Proper words in proper places makes the true definition of style." This is a volume one will turn to again and again. The sermons are in the Scottish tradition of Arthur John Gossip and James S. Stewart.

James D. Robertson

Theological Dictionary of the New Testament, edited by Gerhard Kittel, translated and edited by Geoffrey W. Bromiley. Vol. I. Grand Rapids: Eerdmans, 1964. xl plus 793 pages. $18.50.

Kittel's *Theologisches Worterbuch zum Neuen Testament* has been in process of publication for a generation. Although the original German work has not yet been completed, it is now being made available in English by Professor Bromiley of Fuller Theological Seminary, who thus again places English-speaking scholars and Bible students in his debt by this undertaking.

As Bromiley states in his Preface, "Written by many scholars over a long period, Kittel contains articles of unequal value and varying out-look," yet this work is of tremendous value in giving extensive and careful studies of virtually every word of the New Testament which has any appreciable theological significance. It thus does not replace a basic Greek lexicon, but rather furnishes

a comprehensive supplement for the most important part of the New Testament vocabulary.

Only after a great deal of study would one be qualified to evaluate comprehensively a work of this magnitude. At the same time, one does not need to endorse everything in the book in order to state that this is a reference work for which the careful student in the field should be most grateful. It is not a book for casual perusal, but the serious reader will find much helpful material. For example, the discussion of the word "sin" (*hamartia*) and its family occupies sixty-seven pages, "apostle" and its family forty-nine pages, and "holy" and its family twenty-seven pages.

It is to be hoped that publication both of the German original and of the English translation of this dictionary will proceed as rapidly as careful work will permit.

J. Harold Greenlee

I Believe In Miracles, by Kathryn Kuhlman. Englewood Cliffs, N. J.: Prentice-Hall, 1962. 206 pages. $3.50.

This book is devoted to telling the stories of some of the remarkable healings which have taken place in connection with the ministry of Kathryn Kuhlman of Pittsburgh, Pennsylvania. Twenty-one different stories are told, chapter by chapter. The healings deal with such conditions as paralysis, cancer, narcotic addiction, and other conditions, nearly all of which had been given up as hopeless from a medical point of view. In some of the instances described healing was gradual, but in the majority of instances healing was virtually instantaneous. Miss Kuhlman disclaims any power to heal, stating that she is merely an instrument through whom God's power works as He is willing to work through other people.

This book may be startling to those to whom the ministry of supernatural healing is unfamiliar. Such people might do well to read first a book such as Emily Gardiner Neal's *A Reporter Finds God Through Spiritual Healing* (Morehouse-Gorham, 1956. $3.50) to follow the pilgrimage of one who came from religious skepticism to full faith by personal observation of such healings. The present book, however, is forthright and clear, and will be helpful in strenthening the reader's assurance that God does perform supernatural physical healing.

J. Harold Greenlee

The Preaching of F. W. Robertson, G. E. Doan, Jr., editor. Philadelphia: Fortress Press, 1964. 209 pages. $2.45.
The Servant of the Word, by H. H. Farmer. Philadelphia: Fortress Press, 1964. 115 pages. $1.75.
The Care of the Earth, and *Other University Sermons,* by Joseph Sittler. Philadelphia: Fortress Press, 1964. 149 pages. $1.90.

These are the first three titles of the Preacher's Paperback Library. Other volumes are in preparation. The entire series will provide reprints of fundamental homiletical studies not presently available, and contemporary studies in areas of primary concern to the preacher. The series is being offered in the hope that it will help promote a revival of the preaching ministry. The consulting editor is Edmund A. Steimle of Union Theological Seminary (N.Y.).

Doan's introductory chapter to the ten sermons by F. W. Robertson, reputedly the most influential preacher in the English language, uncovers new dimensions in this nineteenth century preacher, both with respect to the biblical message and its hearers. Few books have answered the question Why preach? with such illumination and force as Farmer's *The Servant of the Word.* Here is the theological undergriding for the preacher's task. In a volume of university sermons, Joseph Sittler (University of Chicago) demonstrates how the gospel can be communicated to the contemporary mind. An introductory chapter discusses university preaching. All three books furnish provocative reading calculated to strengthen a man's pulpit ministry.

James D. Robertson

Slavery, Segregation, and Scripture, by J. Oliver Buswell III. Grand Rapids: Eerdmans, 1964. 101 pages. $2.95.

The author, assistant professor of Anthropology at Wheaton College (Illinois), here presents as well-documented study of slavery and segregation accompanied by a Christian critique. In the first part of the book he discusses slavery, largely from the standpoint of slaveholders and their defendants. Extensive documentation from the actual words of proponents of slavery helps the reader to gain their perspective. The author's method is to give full expression to the views of those with whom he differs and he does so with a high degree of objectivity. He then points out the contrast between such views and the Christian viewpoint.

The same procedure is followed in the second section dealing with segregation and its protagonists. His background in anthropology enables him to present both scientific and biblical data to substantiate his views. One of the most valuable features of the book is the extensive bibliography, reflecting the patient work of a disciplined researcher. The author's position is against efforts to justify compulsory segregation by pseudo-science and "wresting the Scriptures." Some readers will wish that he had set forth at greater length and with greater force the case for non-discrimination and the Christian concern for equality of opportunity.

George A. Turner

Book Notices

Phantasies and Lilith, by George MacDonald. Grand Rapids: Eerdmans, 1964. 420 pages. $2.45.

Two novels in one volume. C. S. Lewis said his reading *Phantasies* was like crossing a great frontier. W. H. Auden says that *Lilith* is equal to anything of Poe.

J. D. R.

The Soul Winner, by C. H. Spurgeon, Grand Rapids: Eerdmans, 1963. 319 pages. $1.75.

A paperback edition of an ever-useful book by one of the greatest soul winners since the days of Paul.

J. D. R.

Positive Preaching and the Modern Mind, by P. T. Forsyth. Grand Rapids: Eerdmans, 1964. 258 pages. $1.95.

A reprint of a book that exalts with fresh emphasis the place of preaching. Designed to help the Church in the modern world recover a more forceful witness to Christ.

J. D. R.

The Gospel of our Sufferings, by Soren Kierkegaard. Grand Rapids: Eerdmans, 1964. 150 pages. $1.45.

It is the purpose of this little classic to help us distill joy from our sufferings, to show forth "the meaning in the most meaningless element of life."

J. D. R.

The Quest for Serenity, by G. H. Morling. Grand Rapids: Eerdmans, 1964. 91 pages. $2.50.

This book is both a mystical autobiography and an attempt to delineate the steps necessary to the attainment of spiritual rest. It is in the tradition of men like Paul, Luther, and Thomas Kelley.

J. D. R.

Thy Word is Truth, by Edward J. Young. Grand Rapids: Eerdmans, 1964. 287 pages. $2.25.

A defense of the Bible as the infallible and inerrant Word of God, with explanation of apparent contraditions. Written for laymen and seminary student.

J. D. R.

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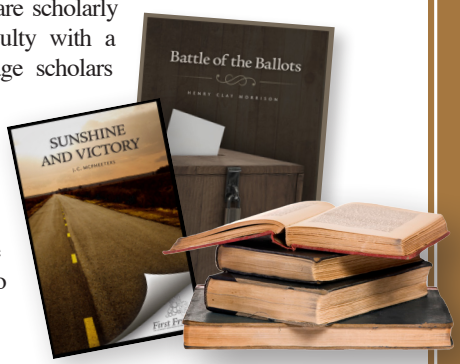

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